

CHURCH OF THE NAZARENE | JUNE 19 '74

# HERALD OF HOLINESS



**SWISSAIR**

Name of group: *World Youth Conference*

Name of passenger: *Teens and Young*

*Adults of the NYPS*

**GROUP TRAVEL**





# ON SABBATH KEEPING

**I**f you keep the Sabbath holy, not having your own fun and business on that day, but enjoying the Sabbath and speaking of it with delight as the Lord's holy day, and honoring the Lord in what you do, not following your own desires and pleasure . . . then the Lord will be your delight, and I will see to it that you ride high, and get your full share of the blessings I promised to Jacob, your father" (Isaiah 58:13-14, *The Living Bible*).

With so many stores open and so much professional sport taking place on Sunday, these words sound very old-fashioned. And they really are. They're even older than Isaiah . . . and Jacob . . . and even Moses. They're as old as the world itself.

After the activities of the six days of creation God himself took a day off—" . . . and he rested on the seventh day from all his work. . . . And God blessed the seventh day, and sanctified it" (Genesis 2:2-3).

And there is no evidence that He ever changed His mind about this special day. When He gave the timeless Ten Commandments to His people, He spoke of Sabbath observance in no uncertain terms: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it

thou shalt not do any work . . ." (Exodus 20:8-10).

Scriptural evidence is clear that Jesus believed in keeping the Sabbath as a sacred day set apart to honor His Father. One of the Master's earliest activities recorded in Mark's Gospel was "On the sabbath day he entered into the synagogue" (Mark 1:21). When His enemies criticized Him for picking corn to eat on the Sabbath, He set the record straight that "the sabbath was made for man. . . . Therefore the Son of man is Lord also of the sabbath" (Mark 2:27-28). One of the first ways in which His disciples acknowledged His lordship was in setting aside the first day of the week (His resurrection day) as the Christian Sabbath.

Christ's twentieth-century disciples have this same opportunity to witness to their faith by observing Sunday as the Lord's Day. Two biblical principles set the pattern for Sabbath keeping.

1) *Positively*—" . . . enjoying the Sabbath . . . as the Lord's holy day, and honoring the Lord in what you do."

2) *Negatively*—" . . . not having your own fun and business on that day . . . not following your own desires and pleasure."

At home or on vacation let us carefully and consistently keep the Sabbath holy, that we may receive the full share of divine blessing promised to those who make the Lord's Day a different day. □

# WHO'S BEHIND THE PRODUCT?

**W**hen an advertisement offers a product with outstanding promise and grand design, we are prone to ask, "Who's behind the product?"

The gospel offers an outstanding promise for life and a grand design for living. And all of this is backed with the authority and power of God.

The gospel promise is that man can be saved from sin and from sinning. You see in scripture a saving God and a keeping God. One without the other is unreasonable.

This is a promise backed with scripture. "And she will bear a Son; and you shall call his name Jesus, for it is He who will save His people from their sins" (Matthew 1:21, NASB). "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29, NASB). "Christ . . . suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). "He [Christ] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people [a people for His own possession]" (Titus 2:14).

Other verses support the promise. "Wherefore he is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25). 1 John 1:7 speaks of cleansing from sin. Romans 6:6 refers to our deliverance through Christ "that our body of sin might be done away with, that we should no longer be slaves to sin" (NASB).

The gospel promise for deliverance from sin can also be reasoned in this manner. The

God of creation does not relinquish His power to help and to restore, when He gives freedom to man. Thus, after the Fall, comes the plan of redemption, with atonement privileges, which saves a man from sin and keeps him from sinning.

The promise for deliverance can be reasoned another way. Would Christ's death on the Cross be only a deterrent to sin? It would hardly be logical that Christ would die only to stem the flow and problem of sin.

There is, yet, another way to look at the promise of God. The value of the promise is in the nature of God. And when you study the nature of God you realize that His promise of deliverance from sin, the resources for holy living, would not be too much for a God like this to provide.

The nature of God is best realized through His attributes or His nature and characteristics. These are:

1. Self-sufficiency
2. Eternity
3. Immutability (unchanging)
4. Omnipresence
5. Omnipotence (all-powerful)
6. Omniscience (all-knowledge)

When you add these attributes of God, you come up with a God who could promise and provide resources for holy living.

A verse in the Old Testament asks: "Who is like unto thee . . . glorious in holiness?" (Exodus 15:11). The word used here for "holiness" is "brilliance." It is a reminder of the ability of God to plan and to provide a redemption, an atonement, that empowers man to live a holy life and equips him to meet life with victorious resources.

Who's behind the promise? God. It is He who promises and who provides the resources for holy living. He is a God who hates sin but loves the sinner.

A doctor who sees a child who has swallowed poison does not prescribe a pain-killer. Rather, he administers a remedy that will drive the poison from the child and bring healing and recovery. God has done this for us, through the death of His Son and the ministry of the Holy Spirit.

The Great Physician of the soul is behind the promise for deliverance from sin. It is a promise we can trust. □

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By C. Neil Strait  
*Racine, Wis.*

# HERALD OF HOLINESS



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## JUNE NIGHT

*The crimson glow of setting sun  
Had long since left the western sky,  
But scarce had twilight changed to dark  
Ere shone the silver moon on high,  
And deep within the forest shade  
Was heard the night bird's lonely cry.*

*'Twas June—the night was clear and fair.  
O'erhead a balmy southern breeze  
Made music through the verdant trees,  
And carried upon its mighty tide,  
Like sweetest incense, far and wide,  
The scent of roses rare.*

*The night seemed filled with heavenly peace,  
And blessings that would never cease  
To lift men's souls to loftier heights,  
Where, with the stars, the lesser lights  
Are made to shine more brightly still  
'Til lost at last in God's great will,  
From baser things have found release.* □

By Charles S. Adams  
St. Marys, Ohio

## FAMILY PRAYER

*O Thou who came from realms above,  
Yet had a lowly birth;  
Who felt the warmth of parents' love  
And human ties on earth,  
Our hearts well up in praise to Thee  
For giving us our family.*

*O Thou whose sacrifice sublime  
Taught men that they should give  
Themselves, their talents, and their time  
That other men might live,  
Our gratitude goes out to Thee  
For guidance for our family.*

*O Thou who set the worlds in space,  
Yet notes the sparrow's fall;  
Who holds the planets in their place,  
Yet hears our faintest call,  
In confidence we leave with Thee  
The future of our family.* □

M. R. Edman  
Kansas City

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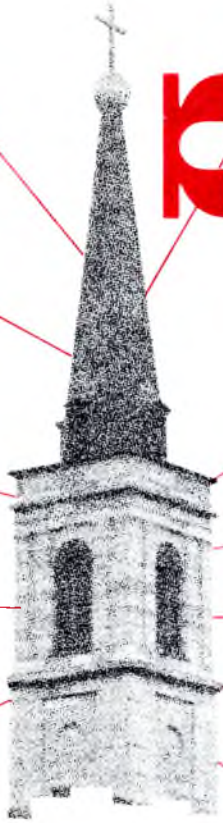


Photo by Grover Brinkman

# KEEP IN TOUCH WITH THE CHURCH

By Edward F. Cox  
*Nashville*

**K**ee in touch with the church? It really is not all that easy. One thing is that we have moved around quite a bit.

Where is the church? If you asked that in the twenties, the answer would have been, "On Tennessee Avenue." And if you asked it in the forties it would have been "Forty-ninth and Alabama." And if you asked it in the sixties it would have been "332 54th Avenue North." And if you ask it in the seventies it might be "332, 326, 324 54th Ave. North and 5343 Charlotte Avenue."

Keep in touch with the church? It really is not a matter of address. Oh, you will find it on Sunday at these addresses and sometimes during the week. The buildings will be there whenever you come, and perhaps someone will answer the phone if you call. But you may not find the church. It may have gone off to work.

Keep in touch with the church? It really may take some moving about. You might have to go to school, or climb a pole. You might have to enter an office or ride in a police car. You might go to a store or a hospital or a factory or a building under construction to find our church.

Keep in touch with the church? It really might take some looking about for the church on the move.

It was seen doing voluntary work in a hospital and visiting a nursing home.

Someone saw it helping a young man pulling his trailer home away from rising water to higher ground.

A fleeting look caught it smiling happily over a little pair of black shoes it had just bought for a girl on the bus route.

It was seen packing up amplifiers and microphones for a Saturday night concert.

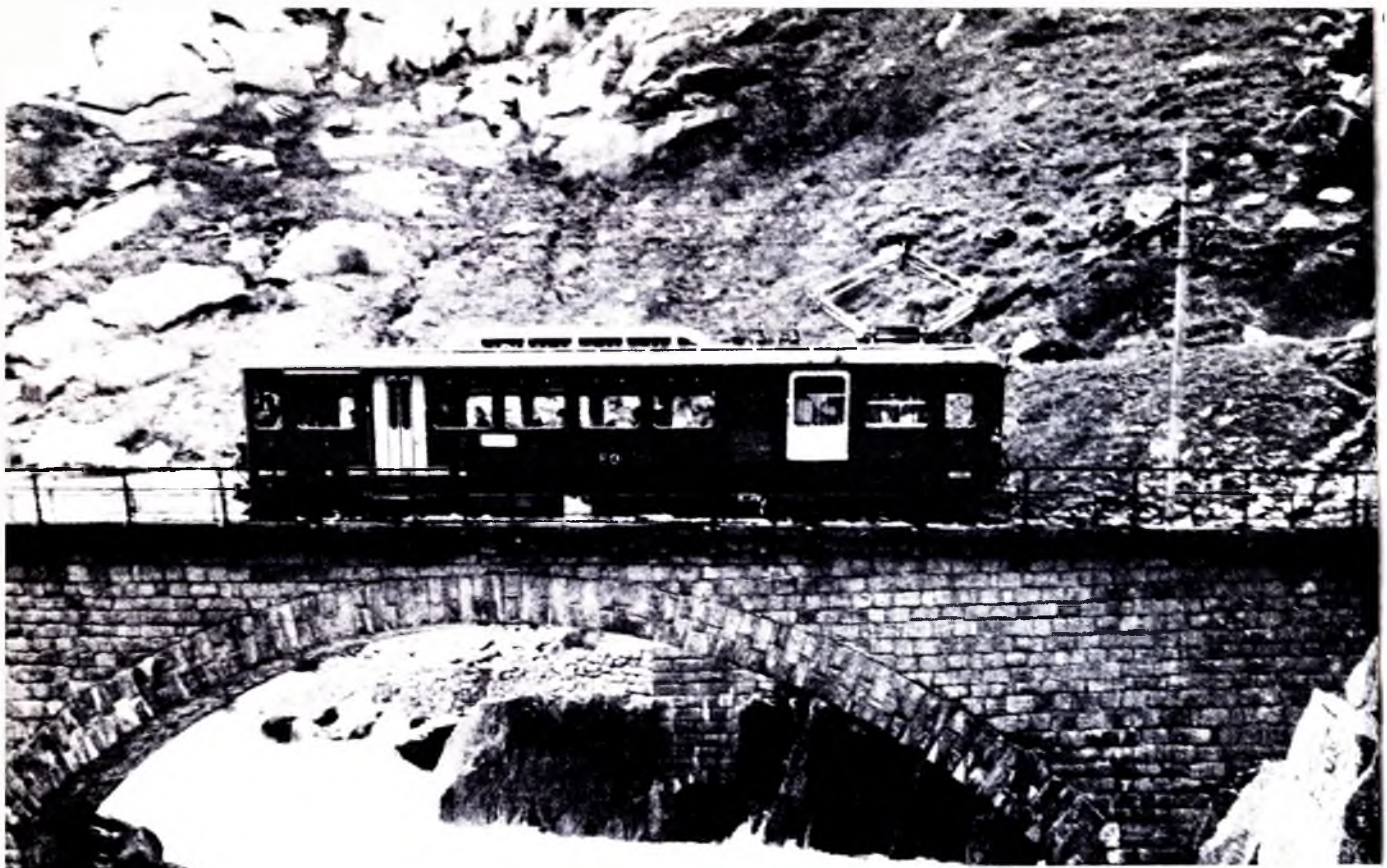
A quick little peek discovered it telling a woman the way to know Jesus as Saviour right then and there in her home.

One last look saw it comforting a friend whose husband had suddenly died.

Keep in touch with the church? It really is not always that visible. Sometimes it is sick and shut in. Sometimes it is old and tired. Sometimes it hasn't much money, and prices keep going up. And then back there in the lonely room, on the sleepless pillow, in the middle of trouble, the church prays and holds on. Only God sees, but He is looking and He knows where the church is.

Keep in touch with the church? Well, I must do that. There are not many things in this world that last very long. Here we have no enduring city, but we look for one to come.

Someway, I feel that such a city, such a society will be a lot like the church. So in the midst of change I think I see something on which I can depend. I want to keep in touch. □



# WORLD YOUTH CONFERENCE— SWITZERLAND

By Paul Miller

Kansas City

**T**hey are there right now. One thousand Nazarene teens and youth leaders are in Fiesch, Switzerland, for a week of international experiences—not the least of which will be worshipping and fellowshiping with counterparts from around the world.

Airports in North America, Mexico, Central America, Europe, the Orient, and numbers of other world areas have been the setting for send-offs of Switzerland-bound young people.

The bright blue-and-white flight bags became familiar Nazarene identification to flight crews who earlier this week transported the first 1,000 World Youth Conference delegates to Swissair Gateway cities: Montreal, Chicago, Boston, and New York.

From these four cities DC-10s and 747s jetted across the Atlantic filled to capacity with Nazarenes. Friendly stewardesses were clued in to the whys and wheres of these super passenger loads. Conversations ran something like this:

STEWARDESS: Are all of you together?

GIRL FROM GEORGIA: Yes, we all are on our way to Fiesch, Switzerland.

STEWARDESS: What in the world is going on in that little village?

BOY FROM MEXICO: A Nazarene World Youth Conference. Our church is sponsoring it at the Holiday Youth Center.

BOY FROM ARIZONA: Yeah, there'll be 1,000 this week and another 1,000 next week.

STEWARDESS: Say, what's that yellow button on your jacket?

GIRL FROM TENNESSEE: It's a "Jesus the Hope" theme button.

STEWARDESS: Whose theme is that?

BOY FROM CANADA: It's the theme of all of us.

GIRL FROM DAKOTA: Yeah, it's where my hope is right now. Boy, am I nervous!

The landings in Zurich and Geneva were sights to behold. As planeloads of teens and leaders disembarked from their six- or seven-hour flights into the bright Alpine sun, the smiling faces of Swissair and General NYPS Council member hosts immediately put everyone at ease.

As kids bid *Auf Wiedersehen* (in Zurich) and *Au revoir* (in Geneva) to plane attendants, they were welcomed by uniformed bus drivers, provided by Furka-Oberalp Railway, and transported to the local train station (*der Bahnhof* in Zurich and *la gare* in Geneva). Since the 1,000 delegates were coming in shifts over two days, about 250 scrambled aboard the finest trains in all of Europe and were electrically whisked away to Fiesch, the lovely Swiss village in the Goms Valley on the Rhone River.

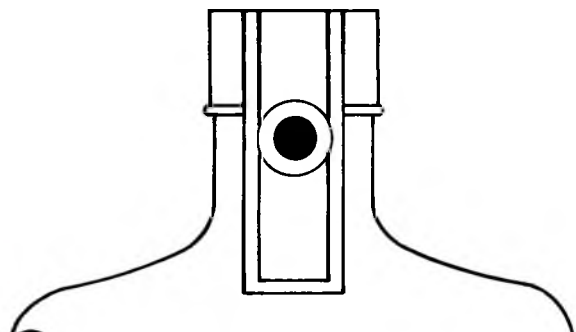
The first week of World Youth Conference activities are just now getting under way as you read this. It's a bit early to report reactions and high points. But our faith is as high as Mount Eggishorn that towers over the valley.

Our anticipation is as soaring as the famed Matterhorn that many of our conferees will visit this week. Our planning has been as extensive as the Rhone River that tumbles by the Holiday Youth Center on its way across Switzerland, and through France, and out to the Mediterranean Sea.

In planning for this event, the general Youth Department, under the leadership of Executive Secretary Melvin McCullough, has prayerfully developed a program and roster of participants who need your prayerful support.

Perhaps all of this can be summed up in the words of Tim Miller, the 15-year-old who lives at my house: "Well, we've gone through a lot to get to Switzerland. I've done my best. Now, I'm counting on Jesus to take over." We are, too. □

Next issue: The World Youth Conference story continues in the July 3 issue.



**A** well-known magazine in the United States states: "America's major drug problem is not with marijuana, amphetamines, or heroin: it is with alcohol. There are at least nine million alcoholics in the United States—an estimate thought by many to be very conservative."

In St. John's Gospel, chapter 4, we are told a great story about a long conversation that

## ALCOHOL ADDICTION

By Dr. Oswald Hoffmann

Jesus Christ had with a woman to whom other people in the community were not talking. You can read that conversation for yourself. It is a very human and very interesting story. The Lord Jesus Christ talked to her as the Man He was, God's Man, chosen by God to be His Man for all men everywhere.

In reading the story from beginning to end you see a great change coming over that woman. First of all, He told her everything that ever she did. She was very much impressed. She went back to town and said to the men

of the town: "This man told me everything that ever I did. Is he possibly the Messiah?"

The people of the town saw the great change that came over this woman and many went out to see Him.

In two days they had something else to say to Him. They said they now believed, not because the woman told them, but because they had seen Him themselves. They knew that He was the Son of God and the Saviour of the world.

I have seen that same thing happen to alcoholics, a real change of personality, a new direction in life, conquering the thing that debilitates and destroys. It happens, not through adding a little religion, but by a genuine turning around, a facing up to the problem, and a real faith to set out on a new road.

I am persuaded that without the help of God's Holy Spirit people do not really face up to themselves. Jesus Christ said that the Spirit of God would convict people of sin. Therefore, alcoholism should be looked upon by the alcoholic as a moral evil in his own life for which he himself is personally responsible.

In the United States there are 200,000 new cases of alcoholism every year. One-third of all suicides are alcohol-related. Of nearly one-third of all cases handled in child-guidance centers, studies show that one or both parents are involved with chronic alcoholism. The time lost from work, the damage to property, and welfare costs for alcoholics totaled over \$15 billion last year. It is about time that all of us began to think deeply about this problem and do something about it.

Most Americans think of an alcoholic as a red-nosed, homeless, irredeemable tramp who spends most of his time staggering from one skid-row bar to another. That stereotype does not fit reality. About 95 percent of the world's alcoholics are fairly typical residents in small towns, suburbs, and big cities—not much different, if you look at them, from what you might call the typical church member.

No matter how low or degraded an alcoholic may become, I am convinced that it is possible for him to build a new and vital life, all of it centered in Jesus Christ. He is the One who can help. Of course, He has to be seen as He really is. He is a man like us; tempted as we are, yet going through everything on our behalf, victorious over everything, including sin and death. He died for us, and He has been raised from the dead for us. He conquered death for us that we might live.

His death was not a meaningless event. It was God acting in Jesus Christ, to reconcile us to himself. God forgives, for that is the way His reconciliation works. In His forgiveness for the past is the promise of a new life for tomorrow, and that is exactly what an alcoholic needs, forgiveness and promise.

One thing I have noticed about alcoholics who have found help in Christ. They know what those people were talking about when on that day at the well they called Jesus Christ the



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Saviour of the world. A lot of people do not feel they need a Saviour, but an alcoholic knows how empty life can be. He knows what it is to have a Saviour, and what it means to be saved—to be saved from yourself, and to be saved from the power of darkness and of evil, and to receive the gift of salvation and a new life. This transformation takes place by the power of God, who raised Jesus Christ from the dead.

Jesus Christ said to the woman at the well that He was thirsty, but it was really the woman who was thirsty. Today people must be mighty thirsty for something they do not have; otherwise they would not always be acting as if everything depended upon a drink or a whiff of drugs.

I am not going to offer some pious thought to satisfy that thirst. I will simply point to the One who said to the woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water" (John 4:10). This He could say because through His death He brought life. "He was wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed" (Isaiah 53:5). It takes faith to believe that, but

we have this promise from Him. Faith in Him is life. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). That is not just being religious; it is a real experience. It is a real salvation; and it is in Jesus Christ, and He is real and living.

It is the water of life, as He called it. Anybody who drinks that, He said, will not be thirsty anymore. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). It will be in him a well of water springing up into life eternal.

For anybody who has made a mess of his life, for all whose lives are in need even though nobody may know it, and for sinners everywhere looking for salvation, Jesus Christ has the answer for you.

It just could be that He is speaking to you today. Do not cut Him off, my friend. He does have something for you, something truly great, something you need and that you can have—for He is the Saviour of the world. □

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## PEN POINTS

### TRUE SPIRITUALITY

True spirituality is not found in the recital of some creed, or in the perfect performance of some ritual, but in the acceptance of Jesus Christ as one's personal Lord and Saviour.

When a person surrenders to the Lord, his entire life is changed. According to the Bible, he is a different person. 2 Corinthians 5:17 reads, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Devotion to the cause of Jesus Christ and sincere love for Him are the direct result of an encounter with Christ. Christ becomes number one, the driving force in the new Christian life. The blessed Holy Spirit comes to direct, bless, counsel, instruct, teach, and assist the child of God in his newfound venture of faith. Wholehearted devotion to the Saviour is no longer a task—it comes freely out of this newly regenerated heart of overflowing love for the

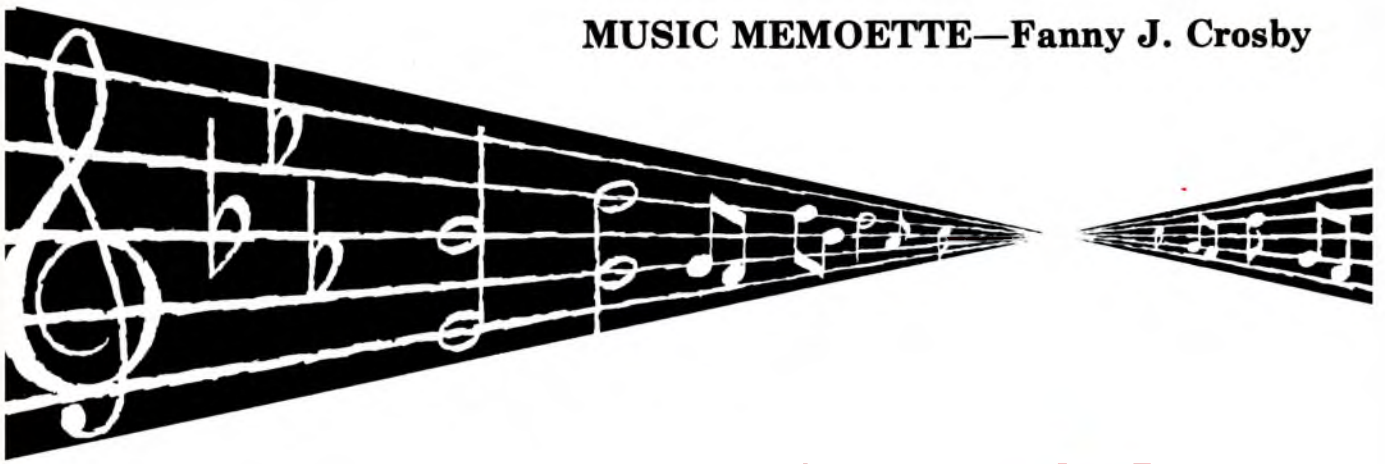
Lord and His work.

Jesus Christ is the determining factor that makes the real difference. With Him, all things are possible; without Him, nothing is worthwhile. Lives centered in Jesus Christ are love-centered instead of self-centered.

Really, it is rather simple! We make it entirely too complicated. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Again, He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Jesus said He came, not to destroy men's lives, but to save them. He stands ready to hear your prayer of repentance now. Call upon Him today! □

By **Richard Lee Fisher**  
Kurtz, Ind.



# HER HEART SAW

**T**o this day, 59 years after her death, the Christian world is amazed that frail, blind Fanny J. Crosby could have written more than 8,000 hymns. There is scarcely a hymnal printed today that does not include at least several of her well-loved numbers.

To think that Mrs. Frances Jane Van Alstyne, better known by her maiden name, did not write a single hymn until past 40 is also very surprising. She belongs in the records of the renowned, although her humility would not have wanted to claim this.

Being blinded at the age of six because of a mistake made in the treatment of an eye inflammation did not discourage Fanny or make her discontented. She was determined from childhood not to waste her life in regrets.

The years from Miss Crosby's birth in 1820 to her death at 95 in 1915 were eventful in America's history. There were several wars fought in her lifetime. The steam engine, the Atlantic cable, the sewing machine, the telegraph and telephone, the typewriter, the X ray, the automobile, the airplane, and countless other inventions were made during these years.

Fanny lived with her family in a small New York community and frolicked with children her own age. Fearlessly she climbed trees and rode horseback. Her place of refuge if she fell or was hurt was in her grandmother's arms, on her grandmother's lap in the old rocking chair.

Her prayer each evening was, "Dear Lord, please show me how I can learn like other children."

Fanny realized she would have to "see with her heart." Here again the Lord used her grandmother, who was never too busy to answer

questions or read aloud to the questing granddaughter.

In 12 months in her early teens, Fanny learned by memory the four Gospels of the New Testament, as well as most of the first four books of the Old Testament. She had a prodigious memory that never failed.

It seems almost unbelievable to realize that she composed as many as 40 poems at once without having any of them written down for her until all were completed.

It was her grandmother who explained Christ's saving grace to the girl with the seeing heart. Years later she wrote these lines as a tribute:

*There are forms that flit before me,  
There are tones I yet recall;  
But the voice of gentle Grandma  
I remember best of all.  
In her loving arms she held me,  
And beneath her patient care  
I was borne away to dreamland  
In her dear old rocking chair.*

The family had moved from New York to Connecticut, and Fanny seemed to enjoy that state just as much. She wrote about nature: "The laughing and sighing of the wind, the sobbing of the storm, the rippling of the water, the artillery of the thunder—all impressed me more than I can tell."

At last Fanny's prayers were to be answered. When she was 14, her mother announced that she would be sent to a school for the blind just opening in New York City. Although it meant leaving home and living in the newly founded institution, Fanny rejoiced in

this chance for free instruction and education. So it was that Fanny Crosby became a pupil there for 8 years and remained as a teacher for 15 more.

The superintendent, Dr. John D. Russ, was a real benefactor to the blind, having invented the phonetic alphabet and methods of printing raised letters. Fanny proved to be an apt student. She was accustomed to remembering what she heard. Her amazing memory delighted her teachers. She kept her hands busy knitting as she listened, and contributed many pairs of socks for the growing family at the institute.

There was one area in which Fanny did not excel. That was arithmetic. With her mind full of rhymes, she did not give her full attention to the hated subject.

One of her duties as a student was to conduct visitors through the school. Once after escorting an inquisitive lady through the buildings, the visitor requested to see the students as they ate, and inquired with concern, "How do they find the way to their mouths?"

Fanny responded jokingly: "Send out and get me a piece of cake and I shall show you!"

Miss Crosby learned to play both organ and piano well.

Among the notables who visited the school for the blind and with whom she became devoted friends were: White House men Polk, Tyler, and Van Buren; statesman Henry Clay; poet William Cullen Bryant; Norwegian violinist Ole Bull.

Perhaps the most interesting friendship she enjoyed during her school days was with 17-year-old Grover Cleveland, employed as secretary. When not busy in his office he wrote down her poems as dictated to him. He encouraged her ambition for creative writing.

This friendship was renewed in later years after he became president of the United States.

Jenny Lind, "The Swedish Nightingale," really thrilled the youthful poetess by her concert at the school, and Fanny wrote a poem for Miss Lind.

Speaking of "Women's Lib"—would you believe it?—Fanny Crosby was the first woman to address a joint session of Congress! In 1843, she used this means to interest congressmen in establishing schools for the blind throughout the states.

One would expect a vivid, talented, warm, active young lady to be attractive to seeking young bachelors. The inevitable happened. When the teacher Miss Crosby met a young blind man, a talented musician named Alexander Van Alstyne, who came to visit and later to teach, a romance ensued. They were married in 1858 and enjoyed 44 years of happy matrimony. Her husband insisted that his wife's name, Fanny J. Crosby, already beloved by many thousands, remain on her works as previously.

It was through the minister of the Dutch Reformed church in New York City, Rev. Peter Stryker, that Fanny met William B. Bradbury, a well-known composer. Pastor Stryker gave her a letter of introduction, since he knew Mr. Bradbury was needing someone to write hymn poems. Mr. Bradbury proposed that Fanny submit a hymn to him that week—which she did.

From that time on Fanny Crosby knew she had found her lifework. Her first hymn to attract worldwide attention was "Pass Me Not, O Gentle Saviour," for which William H. Doane wrote the music, as he did for so many of her numbers.

Biglow and Main claimed to have published nearly 6,000 of her over 8,000 hymns. She undoubtedly had the most different pen names—200 in all—so that her real name would not monopolize a hymnal.

There are 20 hymns by Fanny Crosby in our new hymnal, *Worship in Song*, besides the aforementioned one. They are: "To God Be the Glory," "Close to Thee," "He Hideth My Soul," "Unsearchable Riches," "I Am Thine, O Lord," "Praise Him! Praise Him!" "Give Me Jesus," "Near the Cross," "Will Jesus Find Us Watching?" "Pass Me Not," "Jesus Is Calling," "My Saviour First of All," "Saved by Grace," "To the Work," "Rescue the Perishing," "Redeemed," "Blessed Assurance," "Saviour, More than Life," "All the Way My Saviour Leads," and "Tell Me the Story of Jesus."

Truly the hymns of Fanny J. Crosby are as immortal in Christian hymnody as the greatest works of any poets. As we sing these hymns, let us remember with appreciation the long useful though handicapped lady with the seeing heart who really "saw splendidly in the sunshine of God's love."

Frances Ridley Havergal, herself a noted English hymn writer, wrote these lines of tribute to her. They were treasured by Fanny until her death:

*Sweet blind singer over the sea  
Tuneful and jubilant, how can it be  
That the songs of gladness, which float  
so far,  
As if they fell from an evening star,  
Are the notes of one who may never see?  
How can she sing in the dark like this?  
What is her fountain of light and bliss?  
Her heart can see, her heart can see!  
Well may she sing so joyously!  
For the King himself, in His tender  
grace,  
Hath shown her the brightness of His  
face! □*

By Ovella Satre Shafer  
Arkansas City, Kans.

# A SHOCKING QUESTION— A SATISFYING ANSWER

By D. R. Peterman  
Santa Cruz, Calif.

**T**he question came from nowhere, and shocked like an unexpected jolt of electricity. "Who enjoys being around you?"

How easily I could have answered that question if it had been worded a little differently. "Whom do you enjoy being around?" That is easy to answer. I like to be around people who are happy, positive, intellectual, optimistic, and exciting.

But "Who enjoys being around me?" Am I the kind of person who reflects happiness and wholesomeness of character? Do I see the bright side, or am I the kind of person who can always see the weaknesses and limitations of every possibility? Do my children enjoy being around me? Does my wife? Do my friends?

After lengthy and serious consideration, mixed generously with prayer and scripture, I finally concluded that what I am as a person is vitally related to my relationship with God. Those who are out of step with God often find it

hard to be in step with their fellowman.

Those persons who are connected to the negative pole of spirituality are described in Galatians 5:19-21. They have become involved in one or more different types of sins:

**SENSUAL SINS.** Paul lists four in this group: "Adultery" (immoral sexual act with married persons); "fornication" (unlawful sexual act with an unmarried person); "uncleanliness" (sexual impurity); and "lasciviousness" (wantonness).

**RELIGIOUS SINS.** Only two are listed: "Idolatry" and "witchcraft." "Witchcraft" is translated from the Greek word *pharmakia*, meaning "spiritism" or "drug use."

**TEMPERAMENTAL SINS.** "Hatred . . . strife, seditions, heresies, envyings, murders."

**OUTWARD SINS.** "Drunkenness" and "revellings" (wild parties).

Paul warns that all of the above sins are devastating: "They which do such things shall not inherit the kingdom of God" (v. 24). The person who engages in these sins destroys his own character, his spiritual life, as well as his hope of life eternal.

There are others who are connected to the positive pole of spiritual living. The Holy Spirit has been allowed to weed out the destructive elements of life and to plant the "fruit of the Spirit" (Galatians 5:22-25).

This Spirit-filled life radiates in three directions, according to Paul: toward God, toward men, and toward oneself.

**TOWARD GOD** there is the cluster of "love, joy, peace," and "faith." "Love" is more than words; it is works. It is more than sentimentality; it is the personification of 1 Corinthians 13. The early Quakers requested parliament to allow them to replace prisoners who were dying in putrid dungeons. That is love in action.

"Joy" deserves a place next to love. It is the joy that bubbles up from all the grace of God in our possession, undimmed by tribulation.

"Peace" is the gift given by our blessed Christ. It includes harmonious relationships with others as well as with God.

"Faith" (translated elsewhere as "faithfulness") is our steadfast loyalty to God and His kingdom.

The second cluster is **TOWARD MEN**. It is composed of "longsuffering, gentleness, goodness."

"Longsuffering" (as it suggests) is the ability to suffer long. It refuses to retaliate for any wrong from another.

"Gentleness" has been aptly defined as "sweet reasonableness."

“Goodness” is the basic uprightness of soul that abhors evil. It is the desire to do good and to be good.

**TOWARD ONESELF**, the last of the clusters, finds only two qualities, but very important ones.

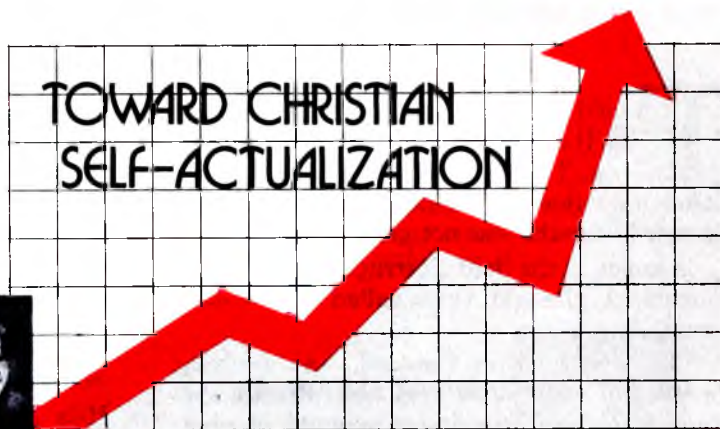
“Meekness” is a heart maintained in utter surrender to God. It is not weakness! It is not being motionless, static, or irresponsible. W. E. Vine says that it is “a temper of spirit in which we accept God’s dealings with us as good, without disputing or resisting.”

“Temperance” is the last to be mentioned by Paul, and is to be interpreted as the Spirit-endowed ability to govern oneself. God does not remove our natural appetites, eradicate our drives, nor cut off our tongues. Rather, He gives us the power to govern them.

This is the kind of person I like to be around, and the kind of person I want to be, by the grace of God. If I am sanctified wholly, Spirit-filled, exuding perfect love, then I need not worry about the answer to the question “Who enjoys being around you?” □

## BECOMING MATURE:

By **Lyle P. Flinner**  
Bethany, Okla.



### DEEP AND HONEST RELATIONSHIPS

**Central idea:** *Our relationships with people and with God should be both deep and honest.*

One of the negative aspects of our culture is superficiality in relationships. We “greet and go” or “meet and move.” Our mobility changes our neighborhoods and our churches. Even when we “stay put” we are tempted not to get intimately involved in the lives of others.

A mark of maturity is the forming of deeper and more honest relationships with people. Persons everywhere cry out for this kind of response. Perhaps it is not an audible cry but rather a subtle longing for someone who really cares and really appreciates. Persons who rub shoulders with the multitudes are still lonely in the recesses of their own lives.

Even psychologists call for deeper personal relationships. But certainly the Christian response is a loving outreach to the lonely everywhere—even the active people in our own church. “Bear ye one another’s burdens, and so fulfil the law of Christ” (Galatians 6:2). “Pray one for another” (James 5:16).

Christianity has always called for intimate and caring involvement in the lives of others.

But the relationships called for should not only be

deeper but also more honest. This certainly has been much more threatening to each of us. We are so used to pretending—to wearing masks—to covering up—that others do not always know the real “me.”

In a sense I have lost my integrity by pretending to be something or someone I am not. Sometimes my otherworldliness has blocked others out. Perhaps if I could lower my mask and share my own weaknesses and identify with the person needing help, my relationship would be more honest.

What is true of our human relationships is infinitely more true of our relationship with God. Here again Christian maturity calls for deeper and more honest personal relationships.

Far too many Christians live for too long on the immediate thrill that occurred when they were saved and sanctified—as though these experiences were ends in themselves. The mature Christian views conversion as a beginning. He is now freed to “become” according to God’s plan. His relationships grow deeper as he actualizes the gifts and potentialities which have always been inherent in his life. □

**Point to Ponder:** *How close and honest am I with others and with God?*



When I think of those  
who have influenced  
my life the most,  
I think not of the great  
but of the good.

—John Knox

ALICE CANTRELL

## RADIANT RETIREMENT

**T**he rhythmic patter of raindrops added to the monotony of a Monday morning. The lady of the house had been confined to her bed. She had become depressed—for she was not getting well.

A knock at the door interrupted her gloomy thoughts. A pleasant voice called out, “Good morning.”

The visitor, Alice Cantrell, was slender, five feet tall, with silver gray hair. Briskly she entered the room carrying a bouquet of pink gladiolus.

“Don’t get up out of bed,” she cheerfully advised. “I know where to find a vase.”

After placing the flowers in water, Mrs. Cantrell sat down for a visit. She offered a word of prayer, excused herself, and was gone. Her friendliness and the flowers left a fragrance. It was no longer “blue Monday” for this shut-in.

### KINDNESS WAS HER MINISTRY

Alice Cantrell was born in Nashville, Tenn., in the year 1889. After moving to the state of Oklahoma, she married and raised a family. In 1930 she brought her four daughters and four sons to Porterville, Calif. For the past 42 years, until her passing in November, 1972, she was a remarkable blessing to her congregation and community.

In her late fifties, she felt a call to bring boys and girls to Sunday school. Her Sunday driving became a bus route. Those children who rode in her car knew one thing about Mrs. Cantrell, *they could depend on her to be there*. Half of the fun was just talking with her. She would pick them up, teach a Sunday school class, take them to worship, then return them home.

Unofficially she was an assistant pastor,

often the first to phone the pastor when someone was ill. Usually she had already visited the sick person herself.

I can still hear her crisp, cheerful voice. A typical phone call went something like this: “Pastor, this is Mrs. Cantrell. I don’t want to take much of your time. I just wanted to let you know that Mary Jones is in the hospital. Good-bye.”

Every pastor loved her, depended upon her. How I miss this little lady! She never did anything halfway. She believed any job for Jesus was worth doing right. Her kind of positive attitude and desire to serve others always did something for me!

Over the years, she sent out thousands of sympathy and get-well cards. To her, missionaries were more than Nazarene numbers. Every visiting missionary became her special friend, was added to her prayer list, and many received personal letters from her across the years.

### A RAMBLER, NOT A ROCKING CHAIR

At about age 75, she had cancer. Doctors gave her only a few days to live. But the Lord had a better idea. He healed! Some people might have retired to the rocking chair after such an illness. Not Alice Cantrell!

One day she asked the Lord, “What can a 75-year-old still do for You?”

God seemed to reply, “Look around.”

She noticed the beautiful flowers that adorned the sanctuary, then went to waste after Sunday. So every Monday morning she divided the large floral arrangements into 10 or 12 smaller bouquets. Her Rambler car that had previously been used as a bus to haul kids now became a florist’s delivery truck. She and a friend would make the Monday rounds of the convalescent hospitals, visiting the shut-ins.

## HAVING THE TIME OF HER LIFE

She was alive all of her years. She had a spring in her step and a sparkle in her eyes.

As she visited in a rest home one day, she came into the room of a woman who was continually complaining. The patient was one of those whom you dare not ask, "How are you?" unless you have a lot of time. The woman grumbled about her aches and pains and started to elaborate on her old age.

Mrs. Cantrell became a little impatient and asked: "How old *are* you, anyway?"

The woman moaned, "I'm eiighty-one yearrs old."

Quick as a wink, Mrs. Cantrell replied, "Well, I'm eighty-two and I'm **having the time of my life!**"

## A MOTHER'S INFLUENCE

If ever a mother had reason to be proud of the accomplishments of her children, it was Alice Cantrell. No woman in the history of our denomination has ever had two daughters married to general superintendents—Mrs. Orville W. Jenkins and Mrs. Eugene L. Stowe. Another daughter is the wife of Dr. Ponder Gilliland, pastoring one of our denomination's largest churches. The youngest daughter, Terry, was very close to her as a nurse in the final months of her life. One of her sons, Rev. Grady Cantrell, is district superintendent (Idaho-Oregon District). The other sons—Jack, of Idaho; and Eugene, in California—are laymen serving in their churches.

She was never one to boast about the high positions held by her family. When people would compliment her on their attainments,

she would graciously thank them, and then add: "I remember how they did their best to serve God in the smaller places. Now they are serving Him in larger responsibilities. Do remember to pray for them."

Christ **loved all kinds of people** and she did too. She was equally at home conversing with a college president, a farm laborer, or a suffering shut-in. Her service for others was not one of feverish activity. God was in her "going." God went *with* her. In the midst of her busyness, she had a way of putting people at ease. She *enjoyed* what she was doing for Jesus.

Alice Cantrell's influence continues beyond her death. A tape ministry in her memory began this year. Morning worship services at the Porterville (Calif.) church will be taped on cassettes. Callers will visit shut-ins each week—desiring to continue the ministry of this energetic little lady.

PRAYER: *Father, it's amazing . . . that someone can go on to heaven and yet I still feel like she is here. Her life keeps on inspiring. People like this remind me that Your will can continue to be an adventure. When I am tempted to gripe instead of being grateful, help me to look around and see someone who needs Your love through my caring. Amen.* □

By Wil M. Spaite  
Porterville, Calif.

Photo by Lusk Studios



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# PEN POINTS

## WHERE HE SHALL SEND ME

It was one of those beautiful Colorado summer mornings. The sun seemed to illuminate each grain of sand and threw radiating beams in every direction.

The air, clear and pure, silently flooded the sunshiny morning as the wind gently gave itself to push the warmth of the sun into every fiber of the glorious dawn.

A lone, crumpled paper scooted along the ground, the folds catching the warm breaths of God and, having no power to change direction, took the ride quite gracefully, not seeming to care where the

next gentle breeze would carry it.

How marvelous! How wonderful to let God catch the folds of my life and carry me gracefully on my journey! Joyfully letting Him decide which direction I shall glide, I'll whisper of His love to those I chance to pass.

What care I where He shall send me? He is always there—softly, tenderly blowing me where I am needed most. □

By Aleta Harris  
Colorado Springs

# HOW TO WALK IN THE SPIRIT:

## Thoughts from Romans 8

By Russell Metcalfe, *Edison, N.J.*

**D**o you ever think about how to walk? Probably nothing that you do is more automatic. You haven't given a moment's thought this entire day about how to walk, up until now—now have you?

But you practiced long and hard to get as good at walking as you are today! Swaying, halting, reaching out to Daddy—falling, knees skinned more than once!

Then, all too soon, running, darting—danger unknown, never thought of. Running a few places where walking might be more fitting and proper. Like church aisles, and across streets.

But now, finally, an unconscious thing. Only occasionally of itself a delight—*walking!* Getting from here to there!

Romans 8 begins with the term “walk . . . after the Spirit” to describe the Spirit-dominated life.

There is a depth of insight here if we will meditate on the dynamics of *walking*. Not only, now, *where* we want to go—but *how* we are going to get there. And of course, energy crisis or not, we'll *all* have to walk!

Toddlers, athletes, slightly-over-the-hill—however we think of ourselves, we still have to walk! And walking in the Spirit is not all automatic.

There are ways we can apply our sanctified intelligence so that we can become more and more efficient in our walking in the Spirit. Just this exercise of seriously thinking about the “how” can be a profitable beginning.

### PUT YOUR MIND TO IT

Verses 5 and 6 make it plain that we must “mind . . . the things of the Spirit.” Sneak up on yourself when you are relaxing—reading what you really enjoy—watching the TV that really appeals—dreaming the daydream that most often occurs—and you will see what is *really on your mind*.

And if, in all honesty, you have to admit that you are doing a lot of thinking about more things, or more money, or more personal pleasure—or more of anything that will disappear in a hundred years or less—then you have a big opportunity to take a giant step forward in your walk with God!

Ask the Spirit to help you monitor your own mind! Deliberately deny to gadgets and numbers the priority that belongs to people! Your family, your neighbors, your own personality is worth more to God than *things!*

### “PUT IT” TO YOUR BODY

Verses 12 and 13 tell us that walking in the Spirit means self-discipline. Sin and guilt are God's problem, and we are to take them to Him in confession, consecration, and faith. But discipline is OUR responsibility! There is no shortcut to mastery of our humanity apart from daily discipline and obedience! God will *help us* in this matter!

But this is one rare occasion where God helps those who are willing to help themselves. Usually in the body of Christ we should not so much pray for God to “help us” as to “make us” or to “guide us” or “work through us”—and actually let us help Him! After all, what we should be doing is *His* work!

### LEAN HARD ON THE SPIRIT

A third aid to effective walking in the Spirit is to *lean hard* on the Holy Spirit (verses 26-27)! He is utterly dependable! And so we can trust Him with the truth about ourselves. Rather than be ashamed of our weaknesses, and hide them, we should include them in our commitment!

It isn't hard to give our self-adjudged strengths to God proudly for His acceptance and blessing. But God wants us *all!* Warts and all! And then—if we are called upon to serve in an area where we feel particularly weak—we can step out boldly!

Especially in the area of prayer! It helps as we venture onto holy ground to realize that we couldn't have a better Teacher, Helper—Prayer Partner!

### WALK TALL, CHILD OF GOD

Finally—almost an unconscious thing! More thought now of “where” than “how.” And yet more than occasionally a sheer delight in just *walking* (verses 14-17)! Bondage and restrictive legalism replaced by welling family pride, there are times we wouldn't thank an angel to drop down from heaven and tell us the facts of Life! Because walking in the Spirit—we *KNOW!* □

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helps to holy living

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By Aarlie J. Hull, Centralia, Wash.

# A Christian Woman's World

## PSALMS, PROVERBS AND OTHER THINGS

"For a number of years," says Billy Graham, "I have made it a practice to read five psalms and one chapter of Proverbs a day. The psalms teach us how to get along with God, and the proverbs teach us how to get along with our fellowmen.

"Reading this much in each book regularly takes me through them once a month. You cannot imagine the blessing this encounter with the Scriptures has been in my life. . . ."

The discipline of reading Psalms and Proverbs every day has had significant impact on many lives.

Henrietta Mears in her study book, *What the Bible Is All About*, says that Psalm 29:2 is the key verse of the book. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

It is every man's book. When we are in deep need or utter despair there is a psalm which expresses exactly how we feel. When our hearts are brimming with joy and gratitude, there is a psalm about that, too.

God's mercy and forgiveness are proclaimed to sinners. His guidance and protection are

assured His children.

Interestingly, Psalms is the national hymn-book of Israel. The Hebrew name for the book is "Praise," or the "Book of Praises."

I love the psalms. I love the God who reaches out of its words and envelops me with comfort and inspiration.

Proverbs provides rules for righteous living. It portrays a system for conducting life. Every relationship in life is mentioned in the Book of Proverbs—our duty to God, our duty to our neighbors, the duty of parents and children, and our obligations as citizens.

Miss Mears suggests that as you read the Book of Proverbs you put "Christ" in place of "wisdom" in the verses. (See 1 Corinthians 1:30.)

"The wise give heed to the commands of God and obey them," reminds Henrietta Mears. "The foolish ignore God's will."

Proverbs clearly divides men into two categories—the wise and the foolish.

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Here's part of Mrs. Bertha Dobbs's recent letter to me: "I am a senior citizen, 84 years old. I have been active in our church since the twenties. I taught a large Sunday school class for 30 years and served as chairman of our missionary chapter since 1951.

"It's hard to give up all your church activities because of age and illness. I was meditating upon this thought last fall and my eyes fell on the scripture 'They shall still bring forth fruit in old age' (Psalm 92:14).

"I wondered how. I've been sick so much. But I feel the Lord is helping me.

"I want to get this little book on Proverbs and Ecclesiastes [*Wisdom for Modern Man*, from the American Bible Society] into the hands of the youth of America. . . . I am wondering if you could help get it before the *Herald of Holiness* readers."

Mrs. Dobbs went on to say that the books can be ordered for 10 cents from the American Bible Society, 1865 Broadway, New York, N.Y. 10023.

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If you're ever involved in bridal or baby showers, you'll appreciate Novella Isom's *A Shower of Games*. It is a compilation of several years' accumulation of Novella's involvement in shower games.

Now that I have this handy little book, I may even volunteer to be the program chairman for our next shower at church. (Control yourselves, shower committee.)

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Mealtime suggestion from Proverbs: "Better to eat a dry crust of bread with peace of mind than have a banquet in a house full of trouble" (Proverbs 17:1, TEV). □

## A Question That Will Not Die

Some questions about the Christian life seem to live on through the years. When they are thrown out the front door, they crawl back through the kitchen window.

Some of these perennial "problems" are really phonies. They concern matters that are not important or items that are really questions of personal taste.

But there are some questions that touch the very nerve of faith and Christian assurance. They come—again and again—because human nature always seeks a way to eat its cake and keep it, too.

One of the latter is the definition of *sin*. We are confidently told that sinning is any measure of failure to reach the perfection of God, that "coming short of God's glory" is sin.

The conclusion is obvious. If sin is any lapse from absolute perfection, then who is there who does not sin, as the Westminster Confession puts it, "in word, thought, and deed" every day?

So we hear would-be teachers say, "We are all sinners—sinners and saints at the same time." Justification becomes a whitewash of man's corrupted and sinful nature, and salvation turns into perpetual forgiveness for perpetual sinning.

"I sin and repent every day," one "Christian" told me. I could not deny his testimony about sin; I had to express the strongest doubt that he had any idea whatsoever what New Testament repentance is all about.

It would be easy to wave the whole matter aside as just a quibble about words if the word in question were not so basic to understanding New Testament Christianity.

Any theory that uses the same word to describe both a forgotten promise and a broken promise is nothing but hopeless confusion. A statement of error made in belief that it is true is as far from a lie as noon is from midnight. But both "come short of the glory of God."

The whole issue boils down to the fact that Bible terms should be used biblically, not philosophically. Nowhere does the New Testament use the word *sin* to describe mistakes, errors of judg-

ment, or inadvertent failures to achieve absolute perfection.

As in every question of this kind, the issue is not "What saith Robert Brinsmead?" or "What saith Martin Luther?" or even "What saith John Wesley?" The issue is "What saith the Lord?"

The very first chapter in the New Testament begins the answer. The angel's word to Joseph about the virgin-born Saviour was, "He shall save his people *from* their sins" (Matthew 1:21). The original Greek is very emphatic: *apo*, "away from," "forth from"—never "in," "with," or "among"—their sins.

Twice Jesus spoke the word to those He touched: "Sin no more" (John 5:14; 8:11). This is not, "Make no more mistakes; never err in judgment; don't be human." It is simple and unqualified: "Sin no more"! Everything in the context indicates that Christ expected to be obeyed.

Jesus also said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John 8:34-36).

In light of this, our Lord's words about obedience take on new meaning. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). It is but little short of blasphemy to declare that God's will is for His people to "sin every day in word, thought, and deed."

"If ye love me, keep my commandments," said Jesus (John 14:15), or as more recent translations give it, "If you love me, you *will* keep my commandments." The test of love is not license to sin but obedience to Christ's commands.

What the Gospels teach, Paul emphasizes. Never must his statement, "All have sinned, and come short of the glory of God" (Romans 3:23), be rewritten to read, "All Christians are continually sinning."

For the sins of the past, there is free justification—complete forgiveness (Romans 3:24). For life beyond the new birth, there is abounding grace (Romans 5:20), and the wonder of a new

***Make no mistake: our humanity is heir to a thousand infirmities; we are exposed to temptation, liable to mistakes and errors of judgment, falling short of absolute perfection in a multitude of ways. But nowhere does the Bible count this as sin. Only theologians do that.***

creation (2 Corinthians 5:17).

Paul knows nothing of a Christianity that lacks power to change both heart and life. "While we were *yet* sinners, Christ died for us" (Romans 5:8); and to argue that "we who are saved are *still* sinners" is to make the cross of Christ powerless to redeem.

**T**he evidence piles up. Just to read it ought to make clear that the New Testament gives no basis for defining *sin* as failure or shortcoming whether known or unknown, voluntary or involuntary:

- "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2).

- "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:15-16).

- "Being then made *free from sin*, ye became the servants of righteousness. . . . But now being made *free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:18, 22).

- "For the law of the Spirit of life in Christ Jesus *hath made me free* from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:2-4).

- "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor" (Galatians 2:17-18).

- "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Corinthians 15:34).

- "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Hebrews 10:26). This verse and others in its context do not

take hope from the backslider, but do clearly show that sin treads the Son of God underfoot, counts the Blood of the covenant an unholy thing, and does despite to the Spirit of grace (verses 27-30).

- Those who "cannot cease from sin," says 2 Peter 2:14, are reprobate and "shall receive the reward of unrighteousness."

- "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4)—not some philosophical law of absolute perfection, but the word of God's specific commandments (1 John 2:3-4).

- "Whosoever abideth in him sinneth not: whosoever sinneth [Greek, 'goes on sinning'] hath not seen him, neither known him" (1 John 3:6).

- "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:8-9)—where "cannot" does not mean "not able to sin" but "able not to sin," just as a truthful person cannot lie or an honest person cannot steal.

- "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

**N**ot all questions of doctrine have the immediate, practical consequences as does the concept of sin. For if we blur the distinction between unknown and involuntary human frailties on the one hand and willful transgressions of God's law on the other—as would be the case if we call them all "sin"—we open the door to stark evil and constant defeat.

Bishop Stephen Neill, who could hardly be accused of being sectarian in his position at this point, has clearly spelled out the issue:

"The achievement of Christian people will certainly not be higher than the ideal that is set before them. If this is the picture of the Christian life ('committing daily the same old sins without end; 'we sin daily in words and deeds, by commission and omission'—Luther, *Larger Catechism*) that is being set forth, if the message

concerns only a deliverance from the wrath of God, and not a Deliverer who can set us free here and now from the power and dominion of sin, why in the world should anyone ever come to church?"

To make all human imperfection sin is in effect to make nothing sin. Even worse, it is to make nonsense of everything the New Testament says about sin.

When we exalt the grace of God in saving from the power as well as the penalty of sin, it does not mean that we do not see ourselves as heirs to a thousand infirmities, subject to a myriad of temptations, needing always to be aware of the warning, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12).

Nor does it ignore the struggles of an awakened but as yet unregenerate person described in Romans 7:14-25, or the inner warfare of the carnal Christian with a rebellious "flesh" nature (1 Corinthians 3:1-3; Galatians 5:17) and the persistence of original sin in an unsanctified heart (1 John 1:8).

What it does is to accept the deliverance God provides through Jesus Christ, our Lord (Romans 7:24-8:9); the crucifixion of the "flesh" nature by the indwelling Spirit (Galatians 5:22-24); and the cleansing "from all sin" and "all unrighteousness" promised in 1 John 1:7 and 9.

To say it again: *While God makes no allow-*

*ance for acts of sin in the Christian life, He does make provision for such acts if they occur.* 1 John 2:1-2 expresses both of these truths clearly: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Here is a demand for complete honesty. No cover-up can be tolerated. No rationalization is allowed. But forgiveness is assured and alienation avoided when such sin is brought immediately to the throne of grace. Let none presume on the mercy of God; but let none despair of mercy.

Make no mistake: our humanity is heir to a thousand infirmities; we are exposed to temptation, liable to mistakes and errors of judgment, falling short of absolute perfection in a multitude of ways. But nowhere does the Bible count this as sin. Only theologians do that.

We'll probably never completely lay the question of sin this side of glory. To be taught that Christians "sin every day in word, thought, and deed" is too comforting to self-indulgent humanity.

What we need to do is go back to the Scriptures as the Basis of doctrine and assure our minds in the truth the New Testament gives about the question that will not die. □

## NEW STAFF IN THE DEPARTMENT OF YOUTH

Rev. Melvin McCullough, executive secretary of the Department of Youth, has announced that Mickey Cox and Eddy Hall will be assuming new assignments in the Department of Youth.



Mickey Cox, who has been an editorial assistant working on assignments in the Department of Church Schools and the Department of Youth for the past two and one-half years, will be-

come an assistant editor full time in the Department of Youth, effective July 1.

Cox has been giving editorial assistance with *TYPS (Total Youth Program Service)*, the Youth Department's leaders' resource packet. He will continue editorial work with *TYPS* and will give editorial assistance with *Conquest* and will have other responsibilities in the general area of youth ministries.



Eddy Hall, founder and president of Quiz Specialties, a non-profit organization producing Bible quiz materials for several evangelical denominations, joined the Youth Department

staff June 1.

In 1970, Hall was the outstanding Nazarene quizzier in the International Bible Quiz at International Institute at Estes Park, Colo. He graduated this past May from Bethany Nazarene College.

During the past four years, Hall has developed a variety of quizzing helps and equipment. This will now be produced by the Nazarene Publishing House and marketed as Quiz Specialties by Beacon Hill Press.

Hall will assume the responsibility for the junior and teen quizzing materials for the Church of the Nazarene. Eddy and Melody Kastle will be married July 9, and will be moving to Kansas City, where

Eddy will continue his education while assuming the new staff position. □

## NEW "CONQUEST" EDITOR

Rev. Dan Ketchum, associate pastor at Shawnee Church of the Nazarene, Shawnee, Kans., has been appointed director of youth ministries and editor of *Conquest* by Rev. Melvin McCullough, Department of Youth executive secretary.



Ketchum will also become editor of *Total Youth Program Service*, the depart-

ment's leadership subscription service.

He will assume his new assignment effective June 15.

Ketchum served from 1969 to 1972 on the staff of Fairview Church of the Nazarene, Nampa, Ida., as minister of youth and music. For the past two years he has served in a similar capacity at Shawnee, Kans., a Kansas City suburb.

A graduate of Northwest Nazarene College in 1972, Ketchum will also be responsible for the department's youth paperback-book ministry and liaison with local church youth ministers.

Ketchum will be completing his final year at Nazarene Theological Seminary.

Dan's wife, Carol (nee Smith), is also a graduate of Northwest Nazarene College and serves as a secretary in the General Treasurer's office. □

### J. PAUL TURNER—NEW DIRECTOR OF YOUNG ADULT MINISTRIES

Rev. J. Paul Turner, editor of senior high curriculum in the Department of Church Schools for the past five years, has been appointed by Melvin McCullough, executive secretary of the Department of Youth, as director of young adult ministries.



Turner will also be editor of *ETC.*, the monthly Nazarene young adult magazine.

A graduate of Bethany Nazarene College, Turner served as minister of youth at Oklahoma City Lakeview Park, and Wichita, Kans., First. He was ordained in 1968.

As senior high editor, Turner has been responsible for *Senior High Insights*, *Senior High Teacher*, and *Senior High Teaching Resources* with a total accumulative annual circulation of around 55,000. He has also originated and edited *TYPS (Total Youth Program Service)*, the Youth Department's youth leaders' resource packet.

Turner will assume his new assignment July 1. As director of young adult ministries, he will edit *Young Adult Discussion Outlines* and coordinate the secular campus ministry for the denomination. His job profile will also include office management for the Department of Youth.

Paul; his wife, Marilyn; and daughter, Karen, will continue their residence in Kansas City. Mrs. Turner is employed in the General Secretary's office. □

### PAUL MILLER TO NEW K.C. ASSIGNMENT

Effective July 1, Paul Miller, who for 12 years has been editor of *Conquest* and editor of *ETC.* for the past 3 years, will become director of media design and production for the Communications Commission.



Miller has distinguished himself in several areas of youth ministry. Well over 60,000 Nazarene teens each year have read his words in *Conquest*. Scores of junior high and high school kids have responded to his summer camp messages. And it was because of his influence that Teen Bible Quizzing has experienced such phenomenal success.

Among his more recent contributions is the development of *ETC.*, the magazine for Nazarene young adults.

Miller also pioneered the Youth Department's efforts at secular campus ministries.

His new assignment with the Commission will involve media research plus communication and media workshops on the local church and district level as well as on college campuses.

Miller will also do extensive script writing for radio, television, and films (both 16- and 35-mm.). He will supervise the Media Resource Center at Nazarene World Headquarters.

A native of California, he is the author of several books for teens and young adults.

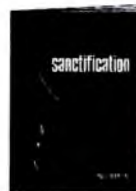
Miller is a graduate of Pasadena (now Point Loma) College, California, with a bachelor of arts degree. He received a master's degree at Berkeley Divinity School and took graduate work at the University of California.

Paul and his wife, Aletha; his son, Tim; and daughter, Lisa, will continue to reside in the greater Kansas City area. □

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1974—A YEAR OF HOLINESS EVANGELISM

### DR. AND MRS. KENNETH RICE TO EUROPE

Leaving from the New York Kennedy Airport, Dr. Rice, executive secretary, Department of Church Schools, accompanied by Mrs. (Betty) Rice, began an intensive itinerary. The Rices visited Glasgow, Scotland; Belfast, Ireland; Manchester, England; Amsterdam, Holland; Zurich, Switzerland; Genoa and Rome, Italy; and Sicily.



Dr. Kenneth Rice

Dr. Rice spoke at a church schools convention in Ireland, and taught a special course on "Christian Education Administration" at the British Isles Nazarene College. While on the Continent at the European Nazarene Bible College, he taught a course and brought the

### THE DEPARTMENT OF PENSIONS AND BENEVOLENCE

#### "BASIC" PENSION

Inaugurated in 1971, the "Basic" Pension Plan has been a tremendous asset to the retired minister. Based on his number of years of service in the Church of the Nazarene, a retired minister may now receive up to \$420 per month in addition to his social security benefits and any other retirement income. The program has succeeded so well that benefits increased a total of 50 percent within three years after the program went into operation! We believe that, as a church, we should take care of our ministers even beyond their days of active service, and the "Basic" Pension program is helping do just that.

commencement address. May 23 at the Sunday school workers' meeting in Germany and the American retreat at ENBC. Mrs. Rice conducted workshops on "Creative Teaching with Children and Youth."

The Rices returned home June 6. □

## CONFERENCE IN COLOMBIA ON THEOLOGICAL EXTENSION EDUCATION

On April 17 and 18, a conference was held in Bogota, Colombia, for Nazarene educational leaders and district representatives from Central and South America. Also represented were Puerto Rico, Haiti, and Trinidad.

Dr. Jerald Johnson, executive secretary, Department of World Missions; Dr. E. S. Mann, executive secretary, Department of Education; Dr. H. T. Reza, executive director, Latin Division; and Dr. Sergio Franco, book editor, Latin Division, attended from Kansas City.

Dr. Sergio Franco presented the two main position papers of the conference. Following an in-depth discussion of the program of "Theological Education by Extension," there was unanimous agreement that the church must develop a unified program for extension education, to be used on all districts that have this work.

Thirty-four representatives attended, with all Latin countries except Brazil included in the roster.

Sessions were coordinated by Dr. H. T. Reza and were marked by a spirit of openness, mutual respect

for differing opinions, and enthusiasm.

Between conference sessions, Dr. Jerald Johnson met with a smaller committee to discuss the opening of work in Colombia, using Latin American personnel, finances, and promotion.

The committee recommended to the full conference that May 1, 1974, to April 30, 1975, be declared the "Year of Colombia."

That May 1 to October 30, 1974, be termed the "Period of Announcement," when the project would be publicized throughout Latin America.

That November 1, 1974, to April 30, 1975, be called the "Period of Anticipation," when offerings would be taken in cash and produce in every Latin American church, to underwrite the new work.

That the pastor and wife who will be the leaders of the Colombian work be chosen by November.

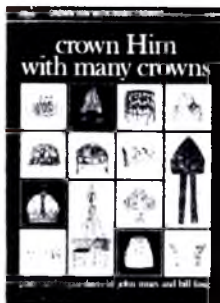
That May 1, 1975, be named the "Day of Action," when the chosen leaders are to be in Colombia ready to begin the Church of the Nazarene's first Colombian church.

The conference received their recommendations with overwhelming enthusiasm. Plans were immediately made to launch the "Year of Colombia."

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The delegates of the Conference on Theological Education by Extension.



The committee on opening new district in Colombia (left to right): Rev. Daniel Medina, Honduras; Rev. Victor Gonzales, Nicaragua; Rev. Guillermo Danne-man, Guatemala; Rev. Alejandro Medina, district superintendent, Argentina; Rev. Angel Hernandez, Puerto Rico; Rev. Baltazar Rubio, Peru; Dr. Esperidion Julca, district superintendent, Peru; Rev. Francisco Paxi, district superintendent, Bolivia.

## NEW YORK AND SOUTH AFRICA LEAD THE WAY IN NEW CHURCHES

New York and South Africa lead the denomination in achieving the assigned quadrennial goal of organizing 400 new churches.

With the 1972-76 quadrennium just over half completed, both have doubled their fair share of the denominational goal.

Samoa, two; Virginia, five; and Florida, seven; have all attained their fair-share goals.

To arrive at the fair-share formula, each district was placed in one of six groups, according to total monies raised.

Each group was then assigned a basic number as the fair share for each district in the group to organize.

Rev. Jack White, district super-

intendent of the New York District, reports that with the organization of the North Arlington, N.J., Trinity Church of the Nazarene on April 28, the district has organized nine new churches since the beginning of 1972.

Fair-share goal for the New York District was four new churches.

Fair-share goal for mission districts was two new churches.

Dr. Bruce Taylor, district superintendent of the European South African District, reports that his district has doubled that number with four new churches.

Samoa, where Rev. Conley Henderson is district superintendent, is the only other mission district to have met the fair-share goal of two by mid-quadrennium.

Virginia, where Rev. Gene Fuller is district superintendent, has met its quadrennial goal of five; and

Florida, with Dr. A. Milton Smith as district superintendent, has passed its fair-share goal of six by organizing seven new churches.

New York District Superintendent Jack White offers an interesting commentary on the effect of new churches on the district.

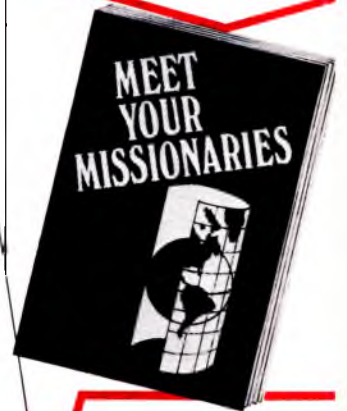
At the district assembly in May, Rev. White reported the district had gained 208 in membership. Of this number, 111 new members were accounted for by the three new churches organized during the assembly year.

Total giving on the New York District also showed a marked increase, according to Rev. White, going from \$799,000 to \$910,000 with \$12,000 increase in 10 percent giving. Their total giving in 1968 was \$555,562. □

—Department of Home Missions

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January 20

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

June 30

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

Appointed missionaries to Taiwan and arrived in 1959. Transferred to Singapore, 1971. Moved to Indonesia, 1973. Opening new work.

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

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**HEGSTROM, H. E.** (C) c/o NPH\*

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**HENDERSON, DONALD, EVANGELISTIC ASSOCIATION.** (C) Box 338, Fern Park, Fla. 32730

**HIGHER GROUND.** (C) P.O. Box 40139, Nashville, Tenn. 37204

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**IDE, CHARLES D.** (C) 1794 52nd St., S.E., Grand Rapids, Mich. 49508

**INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charleroi, Pa. 15022

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**KENNEDY, GORDON L.** (C) 405 W. Benton St., Wapakoneta, Ohio 45895

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**KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606

**KOHR, CHARLES A.** (C) R. 2, Box 298, Brookville, Pa. 15825

**LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060

**LAMBERT, MARSHALL & MRS.** (C) 264 E. Caven St., Indianapolis, Ind. 46225



- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ◆LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- ◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
- ◆LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- ◆LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
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- LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901
- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH\*
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- MARTIN, PAUL. (C) c/o NPH\*
- ◆MARTIN-FISHER EVANGELISM. (C) c/o NPH\*
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- ROBINSON, LINDA. (C) See Higher Ground.
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- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
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- VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
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- ◆ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

## JULY SLATE

BAILEY, CLAYTON: La. Dist. (Ft. Jessup Camp), July 15-21; Pittsburgh Dist. Camp, July 24—Aug. 4  
 BATTIN: Jefferson, Tex., July 7-14  
 BERTOLET: Freeport, Pa. (camp), July 2-7; Arbovale, W.Va. (White Pines Camp), July 18-28  
 BLUE: Concerts, Nashville area, month of July  
 BOND: N.W. Ill. Dist. Camp, July 2-7; Tulsa, Okla. (Central), July 16-21  
 BROWN, ROGER: Monroe, La., July 9-14; La. Dist. (Ft. Jessup Camp), July 15-21; N.W. Ohio Dist. Camp, July 26—Aug. 2  
 CAUDILL, STEVE: Upstate N.Y. Dist. Camp, June 30—July 7; Lombard, Ill., July 23-28  
 CAYTON: Barton, Vt. (tent cru.), July 9-21  
 CLARK: Dana, Ind., July 1-7; Elgin, Ill., July 8-14; Centerville, Ind., July 15-21; Oak Lawn, Ill., July 22-28; Hickory Hills, Ill., July 29—Aug. 4  
 CLINE: Glasgow, Ky. (Trinity), July 17-21; Southaven, Miss., July 23-28; Bowling Green, Ky. (1st), July 29—Aug. 4  
 COOK: Kans. Dist. Cru., July 30—Aug. 4  
 COX: England and Germany, month of July  
 CRANE: Coolville, Ohio (camp), July 11-21  
 DARNELL: Ponchatoula, La. (indoor camp), July 11-21; Portsmouth, Ohio (camp), July 25—Aug. 4  
 DIXON: La Jolla, Calif. (camp), July 3-7; Gospel Concerts, western districts, July 9-21; Caledonia, Ohio (tent), July 26—Aug. 4  
 DUNMIRE: Spencerville, Md. (Free Meth. Camp), July 5-14; Nashville, Tenn. (Westside), July 16-21; E. Ky. Dist. Camp, July 21-28  
 ELLWANGER: Europe, July 1-18  
 FELTER: Fruitland, Md. (Hol. Camp), July 1-7; Bainbridge, Ohio (CCCU Camp), July 19-28  
 FILES & ADAMS: Ill. Dist. Camp, July 2-7; Rockford, Ill. (1st) Children's Cru., July 10-14; Central Ohio Dist. Camp, July 19-28  
 FISHER, WM.: Central America, Month of July  
 FLORENCE: Richmond, Ind. (Wayne Co. Camp), July 7-21  
 FREEMAN: Arenzville, Ill. (Bethel), July 8-14  
 GORMAN: Americus, Ga. (1st), July 1-5; Manchester, Ga. (1st), July 7-14; Clarkson, Ky. (1st), July 19-28  
 GREEN: Me. Dist. Camp, July 15-21; Mo. Dist. Camp, July 22-28; N.E. Ind. Dist. Camp, July 29—Aug. 4  
 GRINDLEY, GERALD: Hillsdale, Mich. (U.B. Camp), July 1-7; E. Mich. Dist. Wes. Camp, July 12-21; Denton, Md. (Delmarva Dist. Wes. Camp), July 26—Aug. 4  
 HARROLD: Searcy, Ark., July 14-21  
 HEASLEY: Seminole, Okla., July 9-14  
 HEGSTROM: Climbing Hill, Ia., July 15-21  
 HOLCOMB: Thompson Station, Tenn. (Jones Chapel), July 8-14; Nashville, Tenn. (West Side), July 15-21  
 JANTZ: Tilden, Ill. (camp), July 18-28

JONES, CLAUDE: Ill. Dist., month of July  
 LAMBERT: Akron Dist. (Jr. High Camp), July 1-5; Letts, Ind. (camp), July 12-21; Waynesville, Ohio (camp), July 25-28  
 LANIER: Alexandria, Ind. (camp), July 24—Aug. 4  
 LASSELL: Indianapolis, Ind. (Ray St.), July 2-7; Bradford, Ohio, July 9-14; Cleveland, Ind. (John T. Hatfield Camp), July 19-28; Orleans, Ind. (Wes. Camp), July 29—Aug. 4  
 LECKRONE: Portage, Ind. (Grace), July 14; Central Ohio Dist. Camp, July 19-28  
 LESTER: Claremore, Okla. (tent), July 7-14; Elm Hall, Mich. (Free Meth. Camp), July 16-28  
 LUSH: Dakota Dist. Camp, July 1-7; Colo. Dist. Camp, July 8-14  
 MANLEY: Bloomington, Ind. (Eastside), July 2-7; Bloomington, Ind. (1st), July 9-14; Middletown, Ind. (City-wide), July 16-21; Lombard, Ill., July 23-28; Middletown, Ohio (1st), July 30—Aug. 1  
 MARTIN, PAUL: S.W. Ohio Dist. Camp, July 3-7; Colo. Dist. Camp, July 9-14; Central Ohio Dist. Camp, July 19-28; N.E. Ind. Dist. Camp, July 28—Aug. 4  
 MARTIN-FISHER: Blythe, Calif., July 1; Lancaster, Calif., July 3; Orangevale, Calif., July 7-12; Monroe, Ore. (Union Camp), July 14-21; N. Calif. Camp, July 25—Aug. 4  
 MAYO: Chillicothe, Tex. (Community), July 28—Aug. 4  
 MCCULLOUGH: La. Dist. Camp, July 1-7; Hazelwood, N.C., July 10-14; New Bedford, Mass. (Smith Mills Camp), July 15-21; Louisville, Ky. (Silver Hgts. Camp), July 23-28; Can. Central Dist. Camp, July 29—Aug. 4  
 McWHIRTER: Hendersonville, N.C. (Camp), July 4-14; S.W. Okla. Dist. Camp, July 26—Aug. 4  
 MEREDITH: Mitchell, S.D. (camp), June 28—July 7  
 MICKEY: Dakota Dist. Camp, July 2-7; Forestburg, Tex. (Prairie Point), July 23-28; Grandview, Wash., July 30—Aug. 4  
 MONTGOMERY: Conway, Ark. (College Ave.), July 8-14  
 MULLEN: Pine Orchard Free Meth. Camp, June 28—July 7; Can. Central Dist. (Clarksburg Camp), July 12-21; Can. Central Dist. (Pefferlaw Camp), July 26—Aug. 4  
 NEFF: University Park, Ia. (camp), June 27—July 7; Mancelona, Mich. (Missionary Camp), July 14-21; Manton, Mich. (Free Meth. Camp), July 22-28  
 OVERTON: South Portland, Me. (Children's Cru.), July 5-7; Me. Dist. Camp, July 8-14; Bath, Me. (Children's Cru.), July 17-21; Augusta, Me. (Children's Cru.), July 24-28; Livermore Falls, Me. (Camp Waconda), July 29—Aug. 2  
 PARR: Fairland, Ind. (Triton Central), July 21; Springfield, Ill. (Southside), July 28  
 PASSMORE: Lothian, Md. (camp), July 18-28; Lisbon, N.Y. (camp), July 30—Aug. 11  
 PFEIFER: Ala. Dist. Camp, July 1-7

PRICE, JOHN: Prescott, Ark. (Liberty), July 8-14; Crane Hill, Ala., July 22-28  
 QUALLS: Montgomery, Ala. (Frost Bridge Camp), July 24—Aug. 3  
 RAKER: Bluff Springs, Ill., July 7-17; Brighton, Ill., July 19-28  
 RAYCROFT: E. Mich. Dist. Camp, July 26—Aug. 4  
 ROTHWELL: N.W. Ill. Dist. Camp, June 28—July 7; Central Ohio Dist. Camp, July 19-28  
 SAY: Excell, Ala. (Beulah Camp), June 27—July 7; Tupelo, Miss., July 9-14; Thaxton, Miss. (Union), July 16-21  
 SCOTT: Sebring, Ohio (Interdenom. Camp), July 18-28  
 SERROTT: Camps, month of July  
 SHAW: Americus, Ga., July 1-5; Manchester, Ga. (1st), July 7-14  
 SMITH, C. H.: Ill. Dist. Camp, July 2-7; Mo. Dist. Camp, July 22-28; E. Mich. Dist. Camp, July 28—Aug. 4  
 SMITH, OTTIS: McConnellsburg, Pa. (Pleasant Ridge Camp), July 12-21; Freeport, L.I., N.Y. (camp), July 31—Aug. 11  
 STAFFORD: Petersburg, Ind. (Otwell Camp), July 11-21  
 STARK: Oklahoma City, Okla. (Westgate, VBS), June 30—July 7; Tulsa, Okla. (Dawson, Children's Cru.), July 8-14; Oklahoma City, Okla. (Woodson Park, Children's Cru.), July 15-21; Monett, Mo. (Children's Cru.), July 22-26; Alma, Ark. (Maple Shade), July 28—Aug. 2  
 STONE: Wauneta, Neb., July 8-12; Concerts (Neb.), July 13-31  
 STRICKLAND: Pittsburgh Dist. Camp, July 27—Aug. 4  
 SWANSON: Oskaloosa, Ia. (Iowa Hol. Camp), June 28—July 7; Clarinda, Ia. (Children's Cru.), July 9-14; Indianapolis Dist. Boys' Camp, July 15-19; Indianapolis Dist. Girls' Camp, July 22-26  
 TAYLOR, ROBERT: Motivation Seminars, month of July  
 TEASDALE: Arbovale, W.Va. (White Pine Camp), July 18-28  
 THOMAS, FRED: Topeka, Kans. (Oakland), July 9-14  
 TOEPFER: Larned, Kans., July 22-28  
 TOMPKINS: Ft. Worth, Tex. (Polytechnic), July 9-14; Ga. Dist. Camp, July 15-21; Beebe, Ark. (camp), July 26—Aug. 4  
 UNDERWOOD: Camps, July 1-19  
 VANDERBUSH: O'Neill, Neb. (Wes.), July 7-14; Rapid City, S.D. (Wes. Camp), July 29—Aug. 2  
 WALKER: Valley Center, Calif. (La Jolla Camp), July 2-7; Caledonia, Ohio (zone tent), July 26—Aug. 4  
 WALLACE: Charleston, W.Va. (Calvary), July 15-21  
 WELCH: Shelbyville, Ill. (camp), July 26—Aug. 3  
 WISEHART: Chicago Central Jr. High Camp, July 1-5; Central Ohio Dist. Youth Camp, July 19-28; Lafayette, Ind. (1st), July 30—Aug. 4  
 ZIMMERLEE: Hawaiian tour, month of July

## WEDDING ANNIVERSARIES

**Mr. and Mrs. Ed Johnson** were honored by the Cincinnati Price Hill Church in celebration of their fiftieth wedding anniversary. Both of the Johnsons have served on the church board for a number of years, and Mrs. Johnson has been church pianist and organist.

A special service was planned on their anniversary Sunday, and surprise events included the presentation of a large-print Bible and an engraved anniversary plaque. A family-style dinner was held in the couple's honor.

The Johnsons have 1 daughter, 3 sons, 17 grandchildren, and 6 great-grandchildren. □

**Rev. and Mrs. Steward Fowler**, Brandenburg, Ky., celebrated their

golden wedding anniversary on March 10. An open house was hosted by children of the couple. Rev. and Mrs. Fowler pioneered and established the Brandenburg (Ky.) Wayside Church in June, 1946. Later, the name "Wayside" was dropped. □

**Mr. and Mrs. C. R. Ramick** of Pine Bluff, Ark., celebrated their fifty-ninth wedding anniversary earlier this year. The Ramicks were charter members of El Dorado (Ark.) First Church, and Mr. Ramick assisted in the construction of the present building. They both have served the church in numerous offices. Mrs. Ramick taught Sunday school classes for more than 20 years. The couple has four children. They are presently members of Pine Bluff (Ark.) First

Church. □

**Mr. and Mrs. Ralph D. McKee** celebrated their fiftieth wedding anniversary, March 17, with an open house. Hosting the event were Mrs. Lola Faye Wingo, Mrs. Elmer Osborne, and friends from the Monmouth, Ill., church.

The McKees are the parents of five children and have four grandchildren and six stepgrandchildren. During the morning worship service at the Monmouth church, the couple repeated wedding vows. □

**Mr. and Mrs. Douglas F. Slack** will celebrate their fiftieth wedding anniversary, June 9, at a reception hosted by their children in Rising Sun, Ind. Mr. Slack is still active in song evangelism. He has served in this work for the past 43 years and his slate is up to date. □

## CHURCH DEDICATIONS

The **Harmon, Okla., church** dedicated a new sanctuary and educational building on the occasion of its sixtieth anniversary celebration. District Superintendent Jerald R. Locke brought the dedicatory message. The new facility is fully carpeted and has central heat and air. New cushioned pews have been installed in the sanctuary. A. T. McKinley is pastor. □

**Marysville (Calif.) Hallwood Community Church** has rebuilt and dedicated a new facility. The main church and educational unit were destroyed in a fire on January 15, 1972. The congregation returned to worship in the school library, where the church had started almost 50 years before.

Present facilities are valued at \$120,000 and are debt-free. The group had adequate insurance coverage to take care of the rebuilding. With donated labor, many features were added to the new building to make it more usable and enjoyable. Willard E. Turner is the present pastor. □

The **Aledo, Ill., church** dedicated its new facility last year according to a report by Pastor Don Messer. The building consists of 31,680 square feet of floor space for classrooms, and a sanctuary with a seating capacity of 280. Built by contracted and donated labor, the structure is valued at \$120,000. □

The **Northfield, N.J., church** has dedicated its new educational unit valued at \$40,000. The actual construction cost was less than \$18,000, due to donated labor. Pastor Duane B. Kaufman reports, "This new addition has five classrooms and an assembly room and is used by 50-80 children each week." □

**Indianapolis Westbrook Church** held a dedication service for its newly acquired property adjacent to the church on the occasion of its mortgage-burning ceremony for facilities on the existing site. General Superintendent Charles H. Strickland led in the act of dedication. Pastor J. E. Childress (who has served Westbrook for the past eight years) reports that the church now owns over one-half million dollars' worth of property. □

The **Greenbrier, Ark., church** held a dedication service for its new sanctuary earlier this year with District Superintendent Boyd Hancock delivering the dedicatory message. The original church was built on this site in 1905. The new sanctuary will seat over 220 people and the property is now valued at more

than \$80,000, with only a small indebtedness. Rev. Bill Harrison is pastor. □

The **Beebe, Ark., church** held dedication ceremonies for its newly remodeled sanctuary last fall. Pastor Billy J. Ferguson reported that new wall paneling, wall-to-wall carpeting, padded pews, new furniture, decorative beams, indirect lighting, a baptistry, a new public-address system, new windows and doors, and other work throughout the building were all part of the total project. □

The **Mangum, Okla., church** held its first Sunday services in its newly completed facility on February 17. The building contains 3,200 square feet of floor space and was built at a cost just over \$26,000.

It is debt-free. Larry L. Cox was pastor at the time of construction. The sanctuary will seat 125 and has accommodations for overflow crowds. A formal dedication was postponed until a later date. □

The **Oregon City, Ore., church** held dedication services for its new sanctuary early this year. General Superintendent George Coulter officiated. Seating capacity in the church is 450 with an overflow area designed to accommodate 700. The new building includes a fireplace room, offices, and classrooms. A baptistry-fountain is designed in the patio area. Bob Sutton is pastor. □

The **Brazil, Ind., church** sanctuary was dedicated early this year by General Superintendent George



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Coulter. District Superintendent W. Charles Oliver also participated. The new building houses nursery facilities, rest rooms, and adult classrooms.

The sanctuary will seat 400. Overflow space is designed to accommodate an additional 200 people. A carport and entrance has been provided for handicapped people. The approximate cost of

the building is \$225,000. The Sunday school averages over 300. The old building has been converted into an education and multipurpose unit housing a day-care center. E. Eugene Frame is the pastor. □

**The Florien (La.) Cencrea Church** was dedicated by General Superintendent George Coulter. The new facility has more than

4,000 square feet of floor space. Included in the building are six classrooms, a nursery, pastor's study, and sanctuary. The building and its contents are valued at \$75,000. It was built at a cost of \$33,000 with donated labor by men of the congregation. The building and all furnishings were dedicated debt-free. J. V. Taylor is pastor. □

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## OF PEOPLE AND PLACES

**Ground-breaking ceremonies** were conducted in December for the Charleston (W.Va.) Calvary Church's new annex. The building is expected to cost \$98,000 and is scheduled for completion this spring. It will include 11 new classrooms, office space, a kitchen, and a large multipurpose area suitable for recreation.

The Sunday school attendance has grown from 54 on September 17, 1972, to a record 313 late last year and an average attendance of 200. Membership has increased from 37 to 103 during the same period. Finances have tripled. Ronald L. Jordan is pastor. □

**Norfolk (Va.) First Church** has officially changed its name to Virginia Beach (Va.) First Church. The action was prompted by its relocation from the Norfolk area to Virginia Beach.

At the new site, construction is under way for a complex to include a sanctuary with seating capacity of over 800, more than 40 Sunday school classrooms, offices, a separate fellowship hall with fireplace and kitchen, a full-size basketball court, and a five-bedroom, two-story parsonage.

Situated on a lake that borders the back of the new property, the total worth of the new complex and property will have an estimated value of \$750,000 when work is completed. Warren Foxworthy is pastor. Tim Bess is associate pastor. □

**A ground-breaking service** was held recently at the McCrory, Ark., church for a new sanctuary. The structure will also include three Sunday school rooms, and a church office and pastor's study. The sanctuary will seat 244. Bob Hayes is pastor. □

**The Churubusco, Ind., church** recently broke ground for a new sanctuary and education unit on a five-acre relocation site. Construction began in April. The church celebrated its fiftieth anniversary in March. W. D. Johnson is pastor. □

**The Syracuse (N.Y.) First Church** used the theme "Not Somehow . . . but Triumphantly" for its sixty-fifth anniversary celebration. Special services were conducted.

Dr. Roy H. Cantrell, former pastor of the church and president emeritus of Bethany Nazarene College, was guest speaker. The Syracuse *Post-Standard* gave extensive news coverage of the event. Letters of greeting were received from general and district church leaders and former pastors.

Mrs. Pearl M. Adsit, member for 64 years, was honored. Five area churches which grew out of First Church sent representatives. William L. Poteet is pastor. □

## DISTRICT ASSEMBLY INFORMATION

**KENTUCKY**—June 26-27. First United Methodist Church, 99 S. Central Ave., Somerset, Ky. 42501. Host Pastor: A. A. Farris. General Superintendent: Dr. V. H. Lewis.

**NEBRASKA**—June 27-28. Church of the Nazarene, 33rd and Ave. "Q," Kearney, Neb. 68847. Host Pastor: Willard Emerson. General Superintendent: Dr. Charles H. Strickland.

**UPSTATE NEW YORK**—June 27-28. District Camp Center, 120 White Church Rd., Brooktondale, N.Y. 14817. Host Pastor: John Cramer. General Superintendent: Dr. Orville W. Jenkins.

**CHICAGO CENTRAL**—June 28-29. College Church of the Nazarene, Olivet near Breese, Bourbonnais, Ill. 60914. Host Pastor: Bill Draper. General Superintendent: Dr. George Coulter.

**DAKOTA**—July 4-5. Jamestown College Chapel, Jamestown, N.D. 58401. General Superintendent: Dr. V. H. Lewis.

**NEW ENGLAND**—July 4-6. Lahue Building, ENC Campus, 23 E. Elm Ave., Wollaston Park, Mass. 02170. Host Pastor: Timothy Smith. General Superintendent: Dr. George Coulter.

**SOUTHWESTERN OHIO**—July 5-6. Cincinnati Convention Center, 5th & Elm St., Cincinnati, Ohio. Host Pastor: Morris Chalfant. General Superintendent: Dr. Eugene L. Stowe. □

## ANNOUNCEMENT

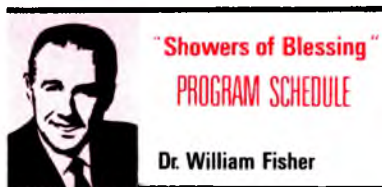
The Manzanola (Colo.) Church of the Nazarene is celebrating its fortieth anniversary on June 30. All former pastors and members are invited to come and worship with us in an all-day service. Lunch will be served. Correspondence may be directed to Rev. Eldred L. Van Pelt, P.O. Box 155, Manzanola, Colo. 81058.

## RECOMMENDATION

Mrs. Doris M. McDowell is reentering the field of full-time evangelism and has been commissioned as an evangelist by the Washington District. She has a rich experience in evangelistic ministries throughout the denomination. Her ministry can be beneficial to any church. You may contact her at 2531 18th St. N., Arlington, Va. 22201.—Roy E. Carnahan, Washington district superintendent.

## MOVING MINISTERS

CALVIN S. FENDER from Bristol (Va.) Brentwood to Floyd, Va.  
 JIMMY DALE GRAHAM from Larned, Kans., to Booneville, Ark.  
 ELWYN A. GROBE from Drumheller, Alberta, Canada, to Calgary (Alberta, Canada) 17th Ave.  
 REGINALD HOGAN from Manchester (England) Brooklands to Watford (England) Woodside.  
 IRA CARL KOONS from Livingston, Mont., to Laurel, Mont.  
 CHARLES S. MILLER from Missoula, Mont., to Weiser, Ida.  
 DONALD F. MOORE from associate, to Petaluma, Calif.  
 RICHARD PATMORE from Hagerstown, Md., to Erma, N.J.



**June 23**—What to Do on Your Vacation

**June 30**—From "Fugitives" to "Pilgrims"

## MINISTER-EDUCATOR SUCCUMBS TO HEART ATTACK

Dr. J. Russell Gardner, 82, died while asleep in the study of his Pomona, Calif., home on April 18. His ministry included pastorates at Pasadena (Calif.) Bresee Church; and at two other California churches—Alhambra and Berkeley. He also pastored at Nampa (Ida.) First Church.

Dr. Gardner's ministry included a teaching career. He served as a professor at Olivet Nazarene College, Kankakee, Ill.; Pasadena College, Pasadena, Calif.; Northwest Nazarene College, Nampa, Ida.; and Azusa Pacific College in California.

Survivors include Dr. Gardner's wife, Marion; two daughters, Mrs. Elaine Baugus and Mrs. Sharon Sims; and one son, James.

Funeral services were held at Up-land (Calif.) First Church on April 23. Rev. Irving E. Sullivan, Dr. Cornelius P. Haggard, and Dr. Paul S. Rees were officiants. Music was provided by John C. Campbell, organist, and the Azusa Pacific College Concert Choir. □

## PREACHER AND PROFESSOR DEAD AT 71

Rev. Maury English Redford, 71, retired Nazarene minister and retired member of the faculty at Trevecca Nazarene College, Nashville, died March 4, after an extended illness.

Funeral services were conducted by Dr. C. E. Shumake, Rev. C. T. Duckett, and Rev. Neil Wiseman at Calvary Church of the Nazarene, Antioch, Tenn.

Rev. Redford, ordained elder in 1924, was pastor of Nashville Southside, later changed to Calvary, for more than 30 years. He was pastor on the Mississippi District for 3 years, and during this time built the Hattiesburg Church of the Nazarene.

Rev. Redford joined the Trevecca College faculty in 1931 and served until his retirement in 1966. Some of his responsibilities while at Trevecca were: high school principal; dean of School of Religion; taught Hebrew, classical Greek, modern Greek, also religious subjects and American history. He is well known in church circles for his research on the beginnings of the Church of the Nazarene and his book *The Rise of the Church of the Nazarene*, which was published in 1948 by the Nazarene Publishing House. He received the Merit Award at the General Assembly in 1968.

Rev. M. E. Redford was married to Miss Alta Estelle Lindsay of Jackson County, Mississippi. Mrs. Redford, with a B.S. degree in science and a master's degree, taught at Trevecca Nazarene College from 1931 until her death in July, 1969.

Rev. Redford is survived by a son, Lt. Commander M. E. Redford, Jr.; a daughter, Mrs. Harold Twitty, Orlando, Fla.; and two sisters: Mrs. Lillie Sue Metagar, San Diego, Calif.; and Mrs. Willie Mae Curtis, Whites Creek, Tenn. □

## VITAL STATISTICS

### DEATHS

EARL DAVIDSON, 71, died Apr. 22 in Cambridge, Ontario, Canada. Funeral services were conducted by Rev. Maurice Westmacott and Rev. Leonard Sparks. He is survived by his wife, Ruth; 6 sons, 3 daughters, 25 grandchildren, and 4 great-grandchildren.

ALBERT W. ERRICKSON, 84, died Mar. 9 in Clearwater, Fla. Funeral services were conducted by Rev. Carl Hall and Rev. C. E. Winslow. He is survived by his wife, Ethel; one son, Rev. James H.; one daughter, Mrs. Martha Rhoe; and two grandchildren.

MRS. DOROTHY HAMMER, 64, died May 7 in Nampa, Ida. Funeral services were conducted by Rev. Charles E. Higgins. She is survived by her husband, Eldro; one son, LeRoy A. Smith; one daughter, Veronica; one adopted daughter, Eleonor Aquilla; one stepson, John; two foster children, Joann Coleman and Sherrie Williams; and nine grandchildren.

ARTHUR EUGENE HIBBERD, 83, died Apr. 5 in Fremont, Calif. Funeral services were conducted by Rev. Ellen Rowan and Rev. R. J. Nikkel. He is survived by his wife, Rev. Helen; 1 son, Rev. Ray E.; 4 daughters, Rachael Ruth, Belva Bradshaw, Opal Stubblefield, and Georgia Stanley; 15 grandchildren; and 11 great-grandchildren.

MRS. R. H. KIFER, 70, died Nov. 3, 1973, in Muskogee, Okla. Funeral services were conducted by Rev. John L. Harrison and Rev. Marion Guy. She is survived by her husband, Ray; 2 sons, Gene and Boyd Ray; 2 daughters, Mrs. Dorothy Sayes and Mrs. Neva Zoe Bozeman; 10 grandchildren; and 1 great-grandchild.

MRS. BERTHA B. KLASSEN, 79, died Dec. 14 in Lindsay, Calif. Funeral services were conducted by Rev. David Alexander in Terra Bella, Calif. She is survived by four sons, Rev. Ervin, Louis, Malvin, Harold; one

# NEWS OF RELIGION

daughter, Phyllis; two brothers; three sisters; eight grandchildren; and seven great-grandchildren.

**ETHEL GOOKIN MACKEY**, 67, died Apr. 26 in Greeley, Colo. Funeral services were conducted by Rev. Jim Christy and Rev. W. C. Keith. She is survived by her husband, Earl; two sons, Stanley and Edward; one sister; and six brothers.

**FRED W. MONDEAU**, 68, died Apr. 21 in Longview, Wash. Funeral services were conducted by Rev. Ronald E. Persyn at Willamette, Ore. He is survived by his wife, Verda; 2 sons; 2 daughters; and 12 grandchildren.

**MRS. DE EETTE RAIRIGH**, 76, died Mar. 8 in Lake Odessa, Mich. Funeral services were conducted by Rev. Earl Frost. She is survived by her husband, Rev. Glenn; two daughters, Mrs. Donald (Peggy) Curell and Mrs. Lincoln (Frances) Owen; a son, Glenwood; four grandchildren; one great-grandchild; and two sisters.

**MRS. LAURA IRENE RICE**, 89, died Apr. 18 in Lancaster, Calif. Funeral services were conducted by her grandson, Rev. Kenneth Schubert. Burial was at Redondo Beach, Calif.

**MRS. MABEL SECRIST**, 85, died Apr. 14 in Carnegie, Okla. Funeral services were conducted by Rev. Bob Williams. She is survived by 3 daughters, Mrs. Myrie Lucas, Mrs. Alice Smith, and Mrs. Dorothy Whitcomb; 1 son, C. F.; 22 grandchildren, 49 great-grandchildren; and 13 great-great-grandchildren.

**MILFORD M. STULL**, 81, died Apr. 19 in Detroit Lakes, Minn. He is survived by two grandchildren, one great-grandchild, and one brother, Clyde.

## BIRTHS

to **LYNN AND KATHY (JOHNSON) ARNOLD**, Colorado Springs, a boy, Robert Donnell, Apr. 19.

to **REV. CONRAD AND ANN (SEARS) CARRIGAN**, Sikeston, Mo., a boy, Charles Wayne, Apr. 9.

to **WALTER AND REVA (GODWIN) COOK**, Ironwood, Mich., a boy, Gordon Scott, Apr. 12.

to **REV. ROBERT J. AND SUSSANA (COOK) DAVISON**, Lansing, Mich., a boy, Aaron James, Apr. 27.

to **DAVID AND SANDRA (MILLS) EVERETT**, Bethany, Okla., a boy, Darln Blake, May 3.

to **LEON AND RHONDA (DAVIS) HENDRIX**, College Park, Md., a boy, Timothy Leon, May 13.

to **MILEN AND JEAN (HAWKINS) HOWARD**, Garrett, Ind., a boy, Shaun Michael, Apr. 20.

to **ALLYN AND JUDY (RICHARD) ROSEGRANT**, Colorado Springs, a girl, Heather Cherè, Mar. 15.

to **JIM AND ELAINE (BYRD) SANER**, Rantoul, Ill., a girl, Lora Ann, Apr. 28.

to **TIM AND DORIS (LATIMER) TWOHIG**, Arcadia, Fla., a boy, John Patrick, Mar. 2.

to **JERRY AND PATTY (MANGUM) VAN ORDER**, Cambridge, Ida., a boy, Jeremy Daniel, Mar. 19.

## MARRIAGES

**CHARLOTTE M. HALE** and **GREGORY D. MORRIS** at Anchorage, Alaska, Mar. 30.  
**DORCAS FREDRICKSON** and **DAVID G. KIPP** at Minneapolis, Minn., Apr. 5.

**CATHY JEAN PHILBRICK** and **THOMAS ANDREW BECKWITH** at Keene, N.H., May 11.

## DIRECTORIES

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**NCC REPORT: 62.4 PERCENT OF AMERICANS HOLD A RELIGIOUS AFFILIATION.** The number of Americans having some religious affiliation has leveled out at 62.4 percent, according to the annual tabulation by the National Council of Churches.

A total of 131,424,564 members of churches and synagogues is reported in the *1974 Yearbook of American and Canadian Churches*, up only 35,000 from the previous tally—but at the same percent of population reported a year earlier.

If any trend is shown by the new figures, the National Council said, it is that the older, so-called "mainline Protestant" denominations, continue to lose members while theologically conservative or strongly evangelistic groups are generally gaining.

Statistics reflected in the *1974 Yearbook*, published May 13 by Abingdon Press, are largely from the calendar year 1972. They were supplied by 223 religious groups, the same number reporting for the *1973 Yearbook*.

The report shows 71,648,521 Protestants; 48,640,427 Roman Catholics (a 1972 figure), 6,115,000 Jews, and 3,739,620 members of Eastern churches.

Included in the Protestant total are Jehovah's Witnesses and Mormons (Latter-Day Saints), who are not, strictly speaking, Protestants. □

**CHRYSLER PRESIDENT NAMED CHAIRMAN OF NATIONAL BIBLE WEEK.** John Riccardo, president of the Chrysler Corporation, has been named national chairman for the thirty-fourth annual interfaith National Bible Week (Nov. 24—Dec. 1), according to Deane Baker, president of the Laymen's National Bible Committee.

"The individual reading and study of the Bible was an accepted norm in the lives of those who founded America and guided her destiny in the formative years of this nation," Mr. Riccardo said. "The Bible has been the principal Source of inspiration and guidance for millions of Americans throughout our history." □

**TENS OF MILLIONS IMPERILED BY FOOD CRISIS, U.N. TOLD. UNITED NATIONS, N.Y.** "Tens of millions of human lives are suspended in the delicate balance between world population and food supplies," according to a Declaration presented to UN Secretary General Kurt Waldheim by a group of prominent persons representing more than 1,000 public leaders from nearly 100 countries.

British author and scientist C. P. Snow read the Declaration in a special ceremony at the UN. The Declaration calls on governments, organizations, and men and women everywhere to:

—Give high priority to programs which will increase the production of grains and other food staples.

—Encourage sound population policies relevant to national needs.

—Recognize the interdependence of the world community and the obligation of the developed and developing countries to cooperate.

—Establish sufficient food reserves, now sorely lacking.

—Recognize that world resources are finite and that birth rates must eventually be brought into reasonable balance with lowered death rates.

The Declaration was signed by 19 members of the U.S. Senate and 32 members of the House of Representatives. □



# the answer corner

Conducted by W. T. Purkiser, Editor

## ■ What do you think of telling off-color jokes? Some of our pastors are more guilty than lay members.

I hope you are mistaken in thinking that pastors are guilty of telling off-color jokes.

If we mean the same thing by "off-color," I think such jokes are thoroughly reprehensible and no Christian—ministerial or lay—should ever be guilty of passing them on or knowingly exposing himself to the hearing of them.

I enjoy clean humor as much as anyone. But there's enough dirt in modern life without soiling our humor with it.

It is exactly this sort of thing that hides behind the old English of the King James Version in Ephesians 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient."

The NIV translates Ephesians 5:3-4 clearly and relevantly: "But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse

joking, which are out of place, but rather thanksgiving."

The whole of modern communication needs cleansing, from the so-called Oval Office on down.

One little boy, rebuked by his teacher for swearing, said, "Why shouldn't I? Mom and Dad and the President all swear."

I recognize that swearing may be a psychological compensation for insecurity. But that doesn't excuse it—nor does passing it off as "salty."

## ■ I have heard it argued that it is wrong to eat meat, that God's original purpose was that man eat only herbs and fruit (Genesis 1:29), and that there was no meat eating until after the Flood. Is this true?

Probably not. It is based on an argument from silence. The fact that the eating of meat is not specifically mentioned before Genesis 9:3 does not prove that it had not occurred before.

Genesis 9:3 (part of what is known as the Noachian covenant, God's covenant with all men) does not sound at all like a concession to human sinfulness: "Every moving thing that liveth shall be meat for you."

Meat eating was part of the

divinely commanded Old Testament ritual (Exodus 12:3-10, and throughout Exodus and Leviticus). Jesus ate the Passover—which included the flesh of the paschal lamb—with His disciples (Matthew 26:17-21 and each of the other three Gospels), and cooked and ate fish after the Resurrection (John 21:9-14).

There were vegetarians among the New Testament Christians, but Paul describes these as "weak" in the faith (Romans 14).

One of the signs of the end time will be the emergence of vegetarian cults, "commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:3).

A person might argue a vegetarian diet on medical grounds, with extremely dubious success. He could not reasonably argue against meat as food on theological grounds.

## ■ What is generally considered to be the correct scriptural interpretation of Hebrews 6:1, "Let us go on unto perfection"?

There would probably be no complete consensus. Many would define "perfection" as "maturity," and see this as a parallel to Ephesians 4:14-15, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Others, taking the original con-

struction a little more seriously, would identify the "perfection" here with "perfect love" or Christian perfection (Matthew 5:48; 1 John 4:17-20).

In this case, the parallel would be Hebrews 10:14, "For by one offering he hath perfected for ever them that are sanctified."

In the Greek New Testament, what is translated into English as an active verb ("let us go on") is actually a passive verb—literally, "let us be borne on" (Marshall's *Literal Interlinear*).

The difference is that whatever "perfection" means, it is not something we attain by our own effort, but is provided for us by the active agency of God's grace.

My personal view is that Hebrews 6:1-6 presents the alternative spelled out in Hebrews 10:39. It is an injunction to "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Failure at this point will lead eventually to the very real peril described in Hebrews 12:15-17.



The missionary class at Nazarene Bible College, Colorado Springs, recently collected \$200 for the purchase of four Communion sets for four mission churches in Jamaica. Rev. Dwight Neuenschwander is professor of the class.

Pictured in the front foreground of the class are (l. to r.): Rev. Neuenschwander; David Austin, treasurer; Carl Henson, class president; and Mrs. L. S. Oliver, wife of the college president and general president of the Nazarene World Missionary Society.

In a thank-you letter received from Rev. Jerry L. Demetre, field superintendent in Jamaica, he stated, "Already we purchased one set and have taken it to our work at Castle Mountain. We organized the group into a full church on February 3 and presented the Communion set to them. Following the presentation, we served Communion. It was a very blessed time indeed. We have 20 full members received by profession of faith. God gave us new souls from the crusade I held that week."

## LOUISIANA DISTRICT ANNOUNCES TOP CHURCHES IN "HERALD" CAMPAIGN

In its final report for the 1974 *Herald* campaign, the Louisiana District showed New Iberia (La.) First Church out front. The church received Blue-Ribbon status when it reached 400 percent of its quota. R. A. Isbell is pastor.

Winnsboro (La.) First Church, cited as leader in an earlier report, concluded its campaign with 331 percent and moved into second place for the district's Red-Ribbon Award. William D. Brecht is pastor.

The Jonesboro, La., church was named third-place winner—White-Ribbon church. It reached 225 percent of its goal. Clarence Cawvey is pastor.

Other churches received district recognition for outstanding achievements. Paul F. Wankel, pastor at New Orleans Downtown Church, served as district campaign manager. □

## NEWS OF REVIVAL, 1974

*Excel, Ala., church* reports a continuing revival which began last year and has resulted in sizable growth in the teen group—from 6 to 40. The teens began holding prayer meetings at school during the recess period with a group of nearly 100 attending. Other victories include conversions, hearts sanctified, and attendance growth in Sunday service crowds. Joseph Harshman is pastor. □

*Indianapolis Ritter Avenue Church* experienced revival under the ministry of Evangelists Dick and Lucille Law earlier this year. Many seekers found Christ, finances came easy, and Pastor George C. Sherry reported excellent crowds. □

*Van Nuys (Calif.) First Church* saw an attendance peak of 368 in its outreach ministry during the week of February 17. The total outreach attendance included bus ministry and weekday Bible clubs for neighborhood children. Rev. Jack Nash is pastor and Clarence J. Barrows is director of outreach. □

*At the Sylvania, Ohio, church,* revival services were conducted early this year by Evangelist and Mrs. Asa Sparks. Pastor Carlos H. Sparks reported good attendance in spite of unfavorable weather conditions. There were 11 seekers who found spiritual help at the altar. The evangelists conducted outreach classes in evangelism and, due to the effort, a new couple has since become active in the local church. □

*The Vernon, Tex., church* preceded its revival with prayer, visitation, and advertisement. The small congregation called Rev. R. F. Lindley of Bethany, Okla., as evangelist. There were seekers at the altar nightly. Expenses were met. Pastor E. W. Brown reported that the revival closed on a high spiritual tone with new converts and backsliders reclaimed. □

*Texhoma (Okla.) First Church* closed a 10-day revival the first week of April with Rev. R. B. Kelly of Bethany, Okla. There were 16 seekers who were saved or sanctified. Several new people in the community were reached during the meeting. Pastor Bill G. Smith reported for the church. □

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**"BY ALL MEANS...  
SAVE SOME"**

# BEWARE OF DOGS

By R. E. Maner, Gainesville, Ga.

**W**hen Paul warned the disciples at Philippi to beware of dogs he probably had a certain type of people in mind. But I believe he also could have included the same kind of animal you see out in your neighbor's yard.

Dogs with four legs that bark and bite are dangerous, too. They roamed the streets of the ancient world as scavengers and were dangerous. While most dogs today get better care, any Christian who has ever been out on visitation knows that Paul's advice had better be heard.

While in a revival some years ago, we went to a nearby town to visit a family for the first time. Pulling up in the yard, I saw the big bulldog. But he was attached to an equally big doghouse by a log chain.

Getting out of the car, we walked confidently in his general direction. What I didn't notice was that the doghouse was not fastened to anything. Here came the big bulldog after us, dragging the doghouse behind him.

Fortunately the added weight cut his running speed down below ours. But we added three families to the Sunday school—this one, his brother and family, as well as father and mother. It was worth a little run.

Many years ago, before I was called to preach, I went out alone on visitation one summer day. Finding the address indicated on the prospect list, I knocked on the screen door.

The family didn't seem to be home but the family dog was very much available. He came charging at the screen with a

very toothy greeting.

Fortunately I caught the door just before he arrived. Holding with all my strength and praying that the screen would do likewise, I added my voice to my knocking. But it was all in vain. Only the dog was home and he didn't seem to want company.

I stood there holding the screen door and pleading for peaceful coexistence, but the dog was convinced I was a burglar and was determined to protect the household.

After what seemed like an hour, the dog tired of the ridiculous and turned to go away. I decided to do likewise. But that was a mistake. This time he got to the door before I did and out he came.

I was running backward, kicking at the dog and calling for help when a 10-year-old boy came around the corner. I have never been quite so glad to see a junior boy before.

In the poorest style you have ever heard I explained the reason for my visit and the location of our church. The boy came. In fact the whole family started attending.

The entire family was converted in the months to come. They joined the church; the man eventually became Sunday school superintendent; the mother served several years as missionary society president; and the daughter is now married to a Nazarene pastor.

Dogs still give me moments to remember. But beyond the pooch there are still families waiting for someone to bring the gospel to them. Beware—but don't let them stop you. □

### THREE NAZARENES KILLED IN TORNADO

The tornado which struck Kentucky on April 3 made a wide strip through Albany, Clinton County, Ky. In some places it was almost one-half mile wide. Some 110 homes were destroyed along with 125 barns, other buildings, livestock, and timber.

Eight people lost their lives. Three of the dead were from the Albany (Ky.) Northside Church. These were Cletis Boils, 41; his wife, Betty, 37; and their son Michael, 10. One remaining son Lonnie, 17, had his left leg amputated and both arms broken.

Betty and Michael had been to Caravan that afternoon and had been home about 45 minutes when the storm hit. They were all on their way to a storm cellar at a neighbor's home. All of their earthly goods were lost.

Lonnie was taken to the St. Joseph Hospital in Lexington, Ky., and is now with his mother's parents.

Funeral services were held Saturday, April 6, at the Northside Church. Pastor R. D. (Bob) Roeper officiated.

Surviving are Cletis' and Betty's parents, Mr. and Mrs. Bur Boils and Mr. and Mrs. Corb Gibson; and several brothers and sisters of both parties. □

### THE TORNADO AND THE AVALANCHE

April 3, 1974. Xenia, Ohio, will never forget that day. The terrifying tornado was too horrible to behold. And too terrible to believe. Via the news media, all the continent heard the story.

But have you heard what followed the tragic twister? It was a beautiful and blessed experience.

Nazarenes across the nation reacted. They prayed. They cared. And shared. All circuits into Xenia were closed. Roads were blocked by debris and guarded by National Guardsmen. But nothing could stop the stream of love rising in Nazarene hearts. They called the district office in Middletown. How could they help?

One of the general superintendents was on the phone in a matter of hours. Dr. Ted Martin (NIS) wanted to let other Nazarenes know. District superintendents, pastors, laymen, churches, missionary societies . . . called, not only to express their concern, but to offer definite assistance: money, food, clothes, furniture. Young people from Mount Vernon Nazarene Col-

lege asked for the privilege to come—at their own expense—and work in any capacity.

Day and night the calls came. It has been weeks now since the disaster. But daily the expressions of love come in. It seems like an unending stream. What a church! I've been a member of it for 40 years. I was never more proud of it than when I watched it perform in a crisis.

Nazarenes care. They'll invest millions for missions. They'll also open their hearts to those in need at home.

Ask them, "Who is Howard Rickey? Where is Xenia, Ohio?"

Their reply, "We're not real sure. But they have suffered loss. They are a part of our church family. We want to help."

I saw a lethal tornado strike, without mercy, a helpless pastor and people!

Then I saw a loving avalanche, filled with tender mercy and Christian compassion, move irresistibly to those innocent victims! And brought healing for the hurt!

The tornado and the avalanche! These two. And the greater of these was the avalanche! □

—Dallas Baggett  
District Superintendent  
Southwestern Ohio

### MORSCH ELECTED SUPERINTENDENT IN (CENTRAL) FLORIDA

Rev. James V. Morsch was elected district superintendent of the (Central) Florida District in its annual assembly, May 21, on the seventh ballot. Rev. Morsch is at present pastor of the First Church of the Nazarene in Nashville, Tenn. He has been a pastor for 21 years, serving churches in Lomax and Pekin, Ill., and Oklahoma City, prior to going to Nashville in 1970.

Rev. Morsch has served on the General Board and a number of important commissions and committees for the denomination. He is widely known for the multiple ministry of his church in Nashville and is in demand as speaker in Sunday school conventions and conferences on urban ministry. He is a native of Leland, Ill., and graduated from Olivet Nazarene College, Kankakee, Ill. He is married and has three sons and two daughters.

Rev. J. V. Morsch succeeds Dr.

Milton Smith, who retired at the assembly after 52 years of ministry. Thirty-seven of these were in pastoral and evangelistic work and 15 years as a district superintendent of the Arkansas and Florida districts. Dr. Smith plans to make his home in Kansas City. □

### THE DEATH OF TWO VETERAN MISSIONARIES

Rev. John McKay, 78, was killed when struck by an automobile, May 13, in Chattanooga, Tenn. He had been serving as an associate pastor for the First Church of the Nazarene of that city.

The accident occurred as Rev. McKay was returning from a Bible study.

John McKay served for 32 years as a missionary in India. He is survived by his wife, Mary Estelle; and one daughter, Kathleen Elizabeth (Mrs. Myron) Wise. Funeral services were held in First Church with Rev. Earl Venum officiating.

Mrs. Jessie Eades, 55, who had served in the Cape Verde Islands for 22 years, died of cancer in Ireland after a lingering illness. Her death came on May 12. She is survived by her husband, Ernest; and one daughter, Margaret Ann.

Mrs. Eades was a sister of Mrs. Clifford Gay, who also was a missionary to the Cape Verde Islands and preceded her in death two years ago. □



The Plymouth, Mich., church recently celebrated its forty-first anniversary. A bronze plaque with the names of 13 charter members was unveiled. Mrs. Nettie Kincaid, pictured with Pastor B. Edwin McDonald, is the only remaining charter member still to hold membership in the church.

Membership has grown from the original 13 to 325, with a weekly attendance of over 420. The yearly income of the church now exceeds \$120,000.

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