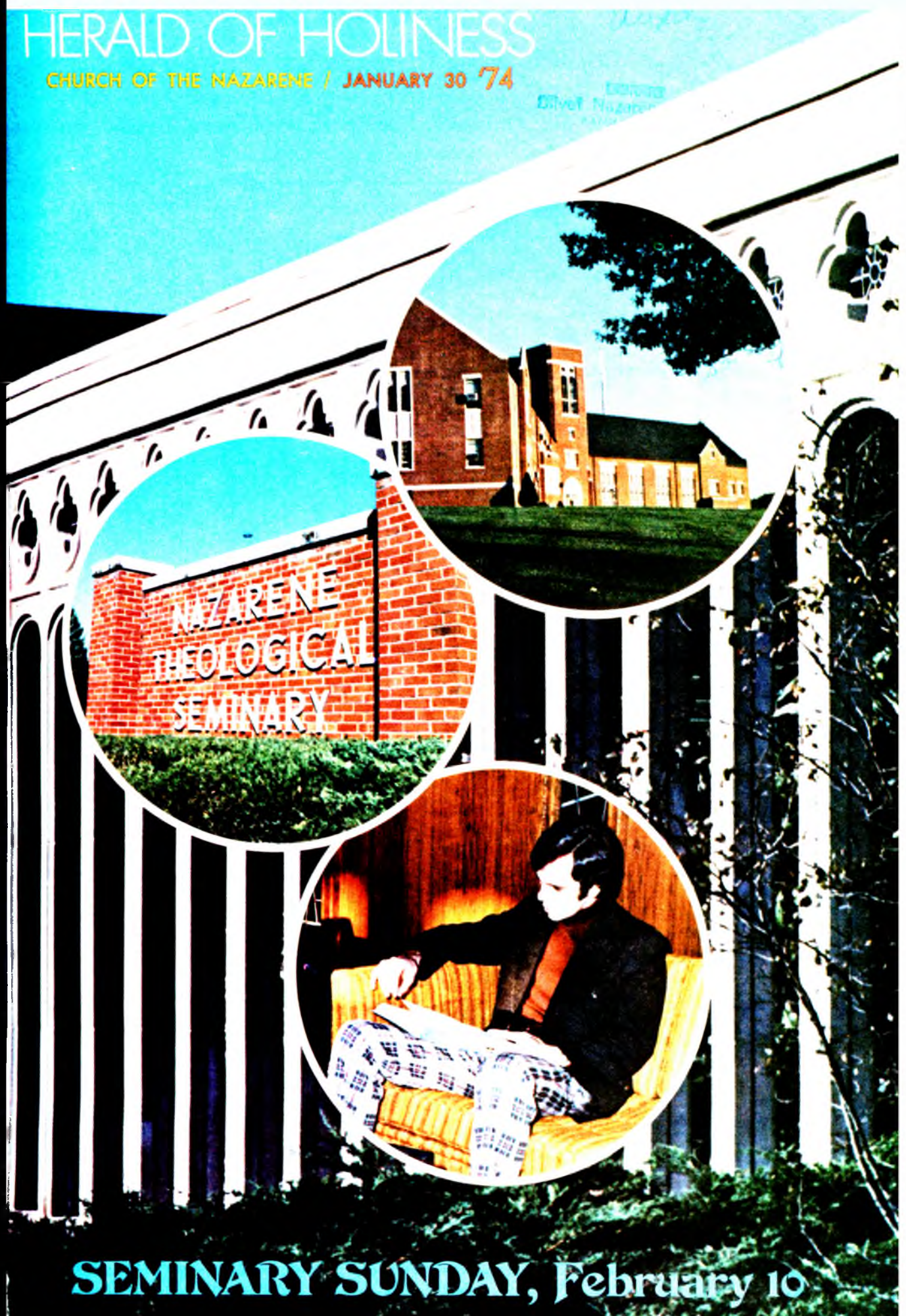


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 30 '74

Editor: Silver Nazarene
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SEMINARY SUNDAY, February 10

General Superintendent Orville W. Jenkins



THE FULLNESS of the SPIRIT

The Holy Spirit is as necessary to the Christian life as proper atmosphere is to physical life. Without atmosphere there is no physical life; without the Holy Spirit there is no spiritual life.

Every person who is a "born again" Christian received the Holy Spirit at the time of conversion, for no person can belong to Christ apart from and without the Spirit. But it was the Apostle Paul who emphasized the necessity and the norm of the Christian life when he said, "Be filled with the Spirit."

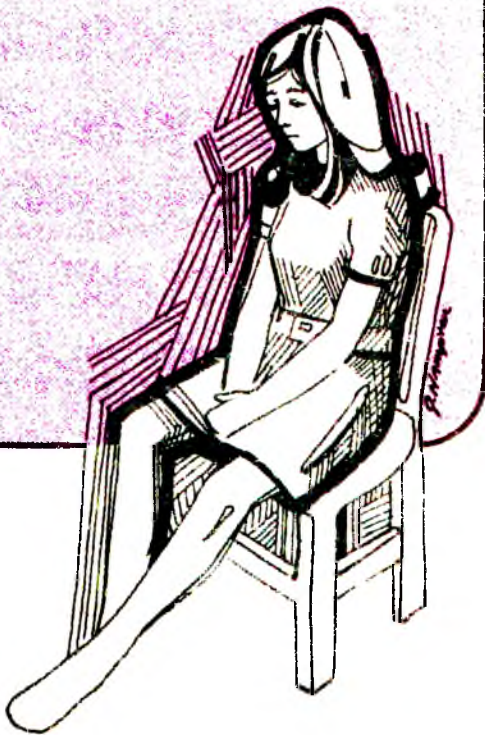
The Spirit's baptism is essential to complete, victorious Christian living, for He alone brings purity to the human heart. Peter declared that the lasting result of the Spirit's baptism at Pentecost upon the 120 people gathered in the Upper Room in Jerusalem was just this—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no dif-

ference between us and them, purifying their hearts by faith" (Acts 15:8-9).

The Spirit's fullness does not make all apostles, nor all evangelists, nor all prophets, nor all teachers; but His presence does enable every person to live at the full limits of his redeemed powers. He enables every person, in his own way and according to his talents and abilities, to witness and serve the Lord.

The fullness of the Spirit brings joy and peace which are genuine and contagious. There is no life like the Spirit-filled life. Energized and sustained through the Holy Spirit, a person becomes more than conqueror through Him, sharing His ministry, rejoicing in His glory, manifesting the fruits of His fullness. Yet it isn't all emotion, for there is a deep peace and calm which His indwelling presence brings which remains constant. The Holy Spirit waits to enter, cleanse, and abide—will you allow Him entrance? □

“NO
ONE
LOVES
ME!”



She was a dark-haired, 16-year-old sophomore who had been referred to me by the teacher in the hall.

“Mr. Queen, I believe this girl is under the influence of a narcotic,” were the words of the teacher.

Just a casual observation indicated to me that this girl was not acting normally for a healthy student this early in the day.

Sue (the name is fictitious) could not walk well. She staggered from step to step and probably would have fallen except for a hand on her arm as she was helped into my office.

My concern was heightened as I recalled that just a day before another pretty little girl had been sent to the emergency ward of one of our large city hospitals in the same condition.

Is there to be no end of the curse of drug experimentation? Why are so many young people taking that first pill?

Sue pleaded and begged that her parents not be contacted. She promised never to take another pill. She said that the pusher was going to stop selling them in school after this last time.

This girl offered the reason I have heard time and again from pathetic young people involved with drugs: “Mr. Queen, no one loves me!”

This statement keeps me awake at night. It causes me to pray daily for young people in my church and school.

Can it be that children grow up in affluent homes without love? How can parents or teachers measure their love for their offspring?

Love first of all can say *NO!* Parents, teachers, and Sunday school teachers become afflicted with the disease of popularity. No one wants to tell a child *no*.

“No, you can’t disrupt the class!” “No, you can’t stay out until midnight!” “No, you can’t miss church or Sunday school!” “No, you can’t be irreverent in church!” “No, you can’t miss family devotions!”

Sometime, somewhere we must express our love by saying *NO* and making it stick! God help us as parents not to shirk responsibility at this point.

Love will compel the teacher of an absentee to call in the home. Love will seek a way to interest each student and plan weekday activities to tie the student more closely to the church. Love will seek an early conversion of each student in the class. Love will cover a multitude of sins and maintain patience and understanding during painful adolescent years.

Thank God, Someone does love us when we think that all have forsaken us! May the children who come under our influence in the home or church feel that we love them and then come to know the Christ, who loved them so much He died for them! □

*Mr. Queen is an assistant principal in a large city high school in Youngstown, Ohio. He and his family are members of the First Church of the Nazarene in Youngstown.



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REFLECTION

It's good, sometimes, to sit and reflect.

Where have I been?

Where am I now?

Where am I going?

Then to invite God into our reflection.

To have His Spirit examine us,

to sort us out,

to look us over.

Then to have Him enlighten our hearts,

to empower our weak lives,

to engage our dormant talents.

Such reflection brings renewal:

A renewal of our relationship with God.

A renewal of our resolves.

And out of such reflection

Comes spiritual fuel for life's journey.

*C. Neil Strait,
Racine, Wis.*

THE CLUE

And so the Earth turns

And man with it—

Ever returning to the same point

and in the same trouble.

Yet with each turn—

Somehow further on—

racing toward that appointment

where time meets eternity.

And with each turn

some men find it—

The Answer or the Clue—

What men of faith have always known.

*Robert Chew,
Coraopolis, Pa.*

REBELS

WITHOUT REASON



The person who decides to leave the beaten paths should first be sure he knows where he is going. It takes no sense and no knowledge to pull away from the established patterns.

Anybody can get off the trail at almost any place. The problem is that the person who shows his resentment or rebellion against the path by merely getting off is usually found later clinging precariously to a cliff.

There is always need for people who will be original, who will dare to break a new trail and right old wrongs. The world needs people who will be brave enough to be individuals; but it also needs people who will be prudent enough to make their efforts count for something. It takes more than dying for a cause if one is to accomplish something worth the life he gives to it.

A good illustration of unplanned and unprepared pressures was given to the world last winter in the Wounded Knee episode on the South Dakota Indian reservation. Americans and the American Government were ready to listen to grievances. We do not question the existence of grievances and we do not overlook the rights of the people involved.

However the unplanned, unorganized, and unstructured uprising yielded little good. The people involved had no structured group which had a voice representing them. They were divided among themselves. They made a show of violence which gave their cause a bad image before the world.

Their use of the little Sacred Heart Catholic Church as a symbolic front was good publicity, but it did not put God on their side. They made their demonstration but were not able to express themselves in seeking a truce. They kept their armed sentries in a church tower but seemed not to know how to relate their position to the

faith which builds churches.

Today the church has been burned to the ground. The demonstrators have gone home. The public no longer pauses to look, and the attention gotten seems to have yielded very little results. How unfortunate it is that men with good intentions should express them so very ineffectively!

Too many times our personal rebellions end up with about that kind of result. We are all inclined to revolt, to rebel, and to make demands without having first studied our demands, prepared our organization, and done the homework which is vital to a viable initiative.

Jesus Christ warned people who planned to build a house to count the cost, study the plans, and be sure that the plans, the purpose, and the price were all sufficiently agreed to make success possible.

Every person is at some time in life tempted to rebel. We all come at times to situations where our own attitudes, our situations, our demands, and our neighbors make the continuation in the status quo very undesirable.

We would like to resign from one segment of the human race, disown part of the human situation, and take a tangent course which would go through lovely countryside on smooth roads and over graceful bridges to our place of accomplishment.

Maybe we are unrealistic escapists. Maybe we are uninformed negativists. Maybe we have a right cause but are not prepared to fully carry out our rebellion.

Few things are so costly and disappointing as to become a rebel without a good reason and without a workable plan for something better than the path we leave. □

By Milo L. Arnold,
Colorado Springs



Take a look at the seminarians hurrying down the hall to their next classes. They come from Idaho and Italy, Indiana and India, and South Dakota and South Africa—a cross-section of an international church.

Why have they come here to Nazarene Theological Seminary—797 of them this fall, 6 short of the record enrollment, but the highest in full-time equivalency? They have already finished college—some with a religion major; and some have even pastored.

They come because they sense God's call upon their lives, and they want to obtain the broadest preparation for a holiness ministry in our time.

A professor in another seminary jokingly suggested that, since their students pay only a small percent of the cost of their education, the faculty could take the same percent of reduction in salary and send the students home. The trouble with this suggestion is that the students are why it all happens.

The students—93 percent of them Nazarenes—are why the General Board allocates most of the seminary's cost from the General Budget. Most of the other 7 percent are from sister holiness denominations which do not have seminaries of their own. We Nazarenes did not have one either until 1945, when our denomination accepted the challenge put to us by General

Superintendent J. B. Chapman.

To date, NTS has graduated 1,243 men and women, most of whom today serve Christ through the Church of the Nazarene as pastors, missionaries, teachers, evangelists, chaplains, Christian education specialists, editors, and administrators.

Three years ago the seminary became fully accredited with the American Association of Theological Schools, which supervises the academic proficiency of 123 accredited and 69 associate theological schools in the U.S. and Canada. Only persons with an A.B. degree or its equivalent are admitted to such graduate seminaries.

NTS offers two degree programs: the Master of Divinity degree (93 semester credits) and the Master of Religious Education degree (62 credits). Through external seminars, study-travel, and short-term courses in Kansas City, the seminary also fosters continuing education for ministers.

About one-fifth of the students are studying to be missionaries, one-sixth to be Christian education associates, and most of the others to be pastors. Eighteen of the present students are women. Wives of the men students may take night courses during the three years, in which NTS professors instruct them in a summary way in the same areas of ministerial education studied by their husbands.

NTS:

GRADUATE SEMINARY of the NAZARENES

By J. Kenneth Grider

In addition to regular classwork, students are required to do supervised fieldwork in local churches and serve an internship with a local pastor. Actual soul winning in homes is part of the assignments of a required course in evangelism. Further training and experience in counseling is available by special arrangement with area hospitals. There is even opportunity for missionary internship experience in an overseas seminar held in the Caribbean during the January interterm every two years.

The latest in communications media is available for the training of NTS students. All students record sermons on video tape and observe and criticize themselves in class and in small peer groups. For the past 13 years NTS has operated an FM radio station through which students can learn gospel radio broadcasting. There is also a course offered through an area TV station to teach seminarians the techniques of TV program production for religious telecasting.

The excellence of a seminary depends primarily on its faculty, and NTS professors continue to draw students to Kansas City through their reputation as preachers and writers as well as academic specialists. Their collective contribution in evangelism, in the pastorate, and on the mission field makes them a unique group in the church.

All faculty members of NTS, holding the

highest academic degrees in their fields, have a great love for both the church and the classroom and wish to preserve for the church the best of their study. Among them they have published at least 55 books. Besides, they have written thousands of articles for biblical commentaries, encyclopedias, theological dictionaries, and religious magazines and journals. They serve on dozens of denominational and interdenominational committees and commissions.

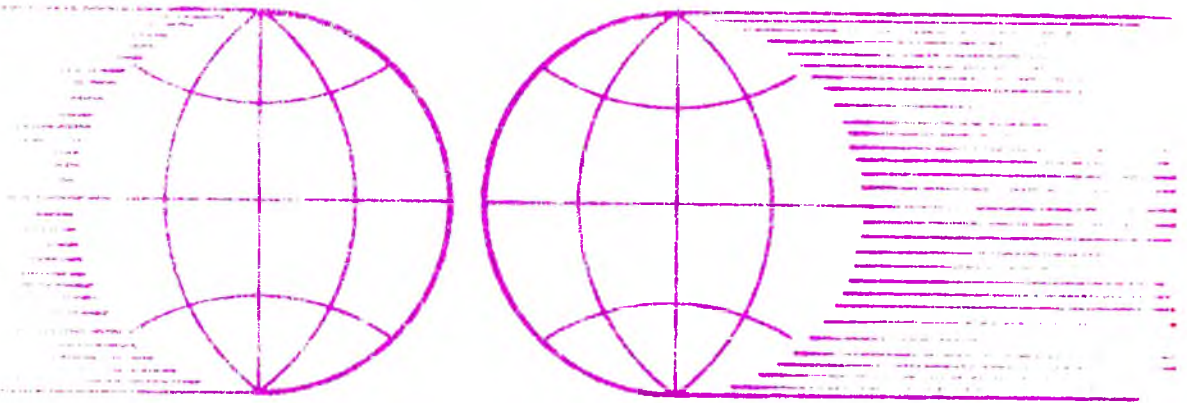
The faculty's most prolific writer is Dr. Raiph Earle— with NTS since its beginning—who has authored 25 books, numerous commentaries, and hundreds of articles. He served on the central committee of translators for the *New International Version New Testament* published last fall.

Two of the seminary's presidents have been elected to the general superintendency, its founding leader, Dr. Hugh C. Benner; and Dr. Eugene L. Stowe. Dr. L. E. Corlett served as president the longest, from 1952 to 1966, at which time he retired and was elected president emeritus. The current president, Dr. William M. Greathouse, who has served since 1968, is an outstanding scholar, writer, and preacher.

Besides Dr. Earle, Dr. Mendell Taylor is the only other faculty member who has served since the seminary's founding in 1945. Following the first dean, Dr. R. V. DeLong (1945-53), Dr. Mendell Taylor served as dean from 1953 to 1970, when Dr. Willard Taylor took over this office. Dr. Delbert R. Gish served the longest as an administrator, being registrar from 1953 to 1971. He is now the school's only professor emeritus.

As NTS is approaching the age of 30, it is entering a period of expanding ministry in the church. The trustees and faculty have been making an in-depth study of its opportunities and needs. Another seminary in Kansas City with fewer than half as many students has twice the budget that NTS has. This is an indication of how well the budget dollar of NTS has been spent, but it also points out the urgent need for NTS to develop a rapid increase in its financial resources in the immediate future in order to continue its high quality of ministerial education.

Nazarenes everywhere are welcome to visit our seminary in Kansas City, Mo., situated on 11 acres of ground adjacent to the international headquarters. We urge you to pray that God will continue to help us fulfill our purpose of preparing warmhearted, theologically sound, practically skilled persons for Jesus Christ's servanthood in these times of His Church's special destiny for holiness evangelism. □



WHEN TWO WORLDS COLLIDE

By Jay Kesler*

When I think of young people in relation to the older generation, I remember a 73-year-old lady I sat next to on a plane to California one day. As we flew she began to tell me about young people.

At first I listened to be accommodating, as people often do with an older person. But suddenly I was enthralled.

"Well, I'll tell you what the difference between young people and old people is. It's a matter of perspective, how they perceive the world."

"What do you mean?" I said, admittedly intrigued.

She took out the little air-sickness bag and on it drew a square. "Let's say this square represents 73 years of life."

Then she drew a little circle that took up one-fifth of the square on the bag. "Let's let that represent the last 15 years. Now here the square is 73 years. This little circle is the last 15 years. Look how much is left over, there.

"That's what I have. When I put the events of the last 15 years against my life of 73 years, I have all that left over. It's full of happiness, experience, and optimism, and I and the world have survived two world wars and all sorts of skirmishes.

"That is called hope, what's left over. Take a kid whose square is only 17 years big. He's only 17 years. Fifteen years pretty well covers up 17 years, and there is less hope left over because he does not know that the world is able to survive all these things. He lacks a sense of history, if you please. He lacks that optimism. But we have it."

Recently, two 18-year-olds called me to preview a film they had created. They had taken their savings and underwritten the film which they felt would explain to their adult friends how they felt about the world.

It started with the assassination of John F.

*Mr. Kesler is president of Youth for Christ International. This article is from his book, *Let's Succeed with Our Teen-agers*, published by David C. Cook Co.

Kennedy, followed by campus riots. Then, in dramatic, rapid-fire order, scenes of kids experiencing hallucinatory drugs, kids being beaten by police, boys dying in Vietnam, the assassination of Robert Kennedy, sit-ins in Georgia, police dogs biting black people, fire hoses knocking kids down in the streets, the assassination of Martin Luther King, Jr., and people crying in his funeral procession, the Kent State riots with coeds lying in the street, and so it ended.

The lights came on and I just sat there with an overwhelming sense of despair. Why were these kids so pessimistic?

I struggled with it mentally, until suddenly it dawned on me what had taken place. They had put on the screen the last 10 years of their world's activity. Then the mathematics of the situation made it clear to me. Take 10 years from an 18-year-old's life. Assuming the young person spends 4 or 5 years coming to consciousness, there's not much left over. Not much time to gain an optimistic point of view when confronted with the kind of world we have. Take those same 10 years off the top of my life and you've got 25 or so left over and a greater chance for optimism.

Here is where the two worlds collide. Let's consider some of these areas, as they touch a young person's life.

I

The first major influence in a young person's life is the educational system. Most of us went to a school where the lecture was the primary method of teaching.

Because of this I spent most of my time in school analyzing teachers. I learned to know my teachers. Some felt everything they said was important. Others felt things they said twice were important. Some teachers wrote the things they thought were important on the chalkboard. I took copious notes and pretty well gave back to the teacher what he thought was important.

The teacher would read my paper. If it pretty well duplicated his emphasis, he would say, "He's a good student. He thinks as I think." And I would get an A. If a student didn't feed back the information in the teacher's fashion, he got a lower grade.

If you would ask a teacher to name his best student, he'd say, "Johnny's my best student."

"What makes Johnny your best student?"

"Johnny's my best student because he gives me the answers I want. He knows the dates of the Peloponnesian Wars. He knows the names of all the presidents of the United States. He knows about certain key events in history."

Today a conversation with a teacher on this subject would be quite different.

IT IS BECOMING INCREASINGLY EVIDENT THAT CHANGES IN THE WORLD AFFECT US NOT ONLY IN QUANTITATIVE BUT IN QUALITATIVE WAYS. AS THE RULES AND LAWS THAT HAVE GUIDED SOCIETY ARE CHALLENGED AND AS MORE EXCEPTIONS ARE FOUND TO THE RULES, THE EXCEPTIONS START BECOMING THE RULES.

"Johnny's my best student."

"What makes Johnny your best student?"

"Well, Johnny asks the most significant questions."

The person who knows how to ask questions is considered the best student, not necessarily the person who has the most answers. This is simply because storage of discreet information or encyclopedic-type knowledge is probably not done best in the human mind. The human mind, in a world that is flooded with discreet information, cannot be used for a warehouse.

Today's young person has been brought up in a world that sees its knowledge double roughly every 10 years. This young person has learned to deal with his world and his information in his own way. This is evident at breakfast-table discussions:

"Looks like Councilman Jones is going to lose," Dad comments.

The son or daughter looks up and says, "Where did you hear that, Dad?"

Dad replies, "Well, I read it in the paper."

Now the young person laughs. "Who wrote the article in the paper?"

The dad probably won't know and the kid will say, "Who owns the paper?" or, "Who's the editor of the paper?" "Who owns the man?" "Who owns the paper?"

The exasperated parent usually will say, "Oh, forget it! It's no fun talking about anything serious with you. All you want to do is argue."

The truth of the matter is, the young person isn't being a wise guy. He isn't being a smart aleck. He's simply been taught to ask the *why* question, whereas his dad had been educated to look for the *what*, *who*, *when*, and *where*. These different approaches to the trust and use of information often separate fathers and sons in the home.

II

Another area that brings about real misunderstanding between parents and young people has to do with the media. The constant effect of the media on young people has made

them infinitely more sophisticated than their parents.

The most threatening aspect of life on this planet is the challenge to authority. Television newscasts give an instant replay of what is happening—whether it be a riot at a convention, an assassination, or an Easter parade. News is instantly watchable.

A generation ago, a trained news correspondent would watch the event take place. Then he would digest it, interpret it, write it down, and only then it would appear when the newspaper came out the next day.

Now as a result of television, a 15-year-old son and a 40-year-old father can see the same event at the same time. Both have the feeling of being eyewitnesses. Because they are eyewitnesses they are not dependent on some interpreter (authority figure) to predigest this information for them. However, they perceive it in two very different ways.

Even so, both of them are fooled a bit. What they see is not the total experience at all. They see what a cameraman selects to show them as he points his lens at a particular part of the event. We are all aware that it is impossible to capture everything that's happening in any given situation and so the newsman captures that which creates the illusion of the entire story.

The father says, "I saw such and such happen. I know what happened."

The boy disagrees. "I saw it, too, and that's not what happened."

Each of them then runs it through the filter of his own bias and comes up with his own conclusion. This makes Father feel helpless. It makes all authority figures feel helpless.

In fact, we're facing a very great crisis in authority today based on the fact that all people are bypassing the authority figure and going directly to the prime source of information.

III

Another important aspect is the nature of our homelife today. A generation ago if you asked a father what he was doing, he would say, "I'm working to support my family, to earn a living."

Today very few men will say they work to earn a living. They have become vocation-oriented. Clever men have set up intricate ways to reward men with titles and job rewards, stock options, whatever. So men pay more attention to their jobs than to their families.

Industry demands mobility. A typical family in America with a father under 40 years of age moves every three years. It's not uncommon for us to see our neighbors come and go, leaving behind increasingly insecure young people in

their wake.

It's like uprooting a newly planted geranium every two days. Before long the geranium will just give up and die. Inadvertently the little rootlets are broken off. The plant can't take nourishment and goes into shock, each subsequent shock deeper than the one before, until it dies.

A young person who moves every two years will develop some of the same symptoms. He becomes apprehensive. Soon his parents are saying things like, "Why, it's just like talking to a stone wall"; or, "He lives in a test tube"; or, "I feel like he lives under a bell jar. I just can't get through to him." Often this is the result of a mobile society and broken roots that a previous generation would never have experienced.

Also, we increasingly live as a nuclear family, that is, just the father, mother, and their children. We no longer live in a community where the father, mother, grandparents, uncles, aunts, and everyone, live more or less within several blocks of one another. The entire family and community helped to discipline them. It was virtually impossible for children to get away with anything without it eventually getting back to their parents.

Today's young person can go two blocks away from home and no one has the slightest idea who he is. There is less community pressure, less community control.

There's also the effect of affluence on the home. Most parents of teen-agers are depression-oriented. They remember the depression and the lack of material things. Perhaps they grew up during World War II and worked the swing shift at the defense factory. They resent the fact that they missed many material goods as young people. So they try to solve all our problems with *things*.

This obsession with *getting* and *having* conflicts with the young people's obsession with *being*. Young people have never been without, by and large, in our suburban communities. Parents say, "He doesn't place any value on money. He doesn't understand the importance of money. He doesn't take care of his bicycle."

Well, that's right. He truly doesn't know. I've known parents who would get whatever their children asked for, even if they had to go in debt for it. And that hurts the children. Freud defined maturity as "the ability to postpone gratification." The kid who never postpones any desire is getting into a bad habit. This affects other areas of his life as well.

Whether we admit it or not, young people are embarrassed by the way the adult generation has handled many social crises in America. While parents are concerned with property rights, kids are concerned with personal rights.

SERIOUS YOUNG PEOPLE DON'T REBEL AGAINST OLDER PEOPLE. IN FACT, THEY ARE DESPERATE FOR ADULTS WHO ARE OPEN, RESILIENT, AND TEACHABLE, BUT WHO HAVE EXPERIENCE BEHIND THEM THAT THEY ARE WILLING TO SHARE.

As you try to understand your teen-age son or daughter, mentally stand him in front of a screen on which these various influences kaleidoscope. To understand him means to struggle with these important issues that were probably not a part of your growing-up process.

It is becoming increasingly evident that changes in the world affect us not only in quantitative but in qualitative ways. As the rules and laws that have guided society are challenged and as more exceptions are found to the rules, the exceptions start becoming the rules.

Our teens need good examples—not examples of adults trying to be like their kids. Adulthood is in style for adults. Teens want adults, not competitors, for parents and counselors. They want adulthood as something to look forward to.

Anyway, let's be practical. We couldn't copy the teens' life-style if we wanted to. Mothers look different from their daughters. And

fathers look different from their sons. If they don't think so, they are fooling themselves. Aging is a fact of life.

So chasing after this illusionary fountain of youth is not only fruitless; it is also totally inconsistent with our roles as adults and parents. If we want our children to grow up, perhaps we ought to do a little growing up ourselves and give the teens something to emulate.

Sure, let's be open and empathetic to new ideas and the youthful point of view. But let's not try to look or act too much like teen-agers. If we do, we may be admitting the insecurity and emptiness of our own lives.

Serious young people don't rebel against older people. In fact, they are desperate for adults who are open, resilient, and teachable, but who have experience behind them that they are willing to share.

If you cannot show your sons and daughters the goodness of your age, of being happy and well adjusted at 35, 40, 47, or 60, what do your children have to look forward to?

If we can have the enthusiasm of an expectant couple in the department store—looking for baby clothes—and the optimistic hope of that 73-year-old on the airplane to California, we are on our way to success with our children. It will help us survive the collision of the two worlds. □

PEN POINTS

ENERGY CRISIS

The energy crisis in our land has finally hit home. Our homes are chillier this winter, 68 degrees instead of 72.

It's hit home in other ways too: reduced speed on freeways, reduced number of airline flights, reduced availability of luxuries common to our way of life.

At first it was hard to believe the crisis was real. So many crises have come our way so fast! One more crisis didn't seem to matter. How could it matter amidst political crisis, moral crisis, identity crisis, economic crisis, environmental crisis, food crisis, international crisis, and even religious crisis? A year ago what average citizen was over-alarmed at the energy crisis?

We have an uncanny way of

believing what we want to believe and wishing away what we don't want to believe.

But reality catches up to us every time. Truth cannot forever be avoided. The energy crisis is here.

There is another crisis today—a spiritual energy crisis.

Some don't know it. Others won't admit it. But it's here. It's real. Scores of people have run out of spiritual energy. Inside their warm bodies shiver cold hearts. There's not enough fuel in the soul to keep the heart burning warm.

We can no longer ignore the energy crisis. It can't be wished away. And individuals at some point in time will no longer be able to avoid the spiritual energy crisis.

But here the analogy breaks

down.

The answer to the energy crisis is to cut back on usage of power. Dim the lights. Slow down. Save fuel. Live in chilly houses.

But the answer to the spiritual energy crisis is exactly opposite. Increase the usage of spiritual power. Brighten up. Get moving. Burn your spiritual fuel. Live warm and don't hoard.

To meet the challenge of the energy crisis we've got to hoard what power we have.

But to meet the challenge of the spiritual crisis we've got to use what power we have.

There's no other way. □

By **C. Dale German**
Kansas City

FOX FIRE

By John W. May,
Ashland, Ky.

Fire has a large place in the Scriptures. It was by fire that Sodom and Gomorrah were destroyed. It was by fire that God revealed His plan to Moses.

Holy fire ate up the sacrifices on the altar. In the test between Baal and Jehovah, it was the Lord who answered by fire.

Samson tied torches to the tails of foxes to burn up the fields of the Philistines, though that incident is not the origin of the title of this article.

As a boy I encountered this enigma of nature. In a rotting stump I found fox fire, a phosphorescent substance that glowed like fire but was not hot. I have heard the term used since to indicate false fire, unreal demonstration of religious enthusiasm, and fanaticism.

When John the Baptist announced the ministry of the Lord Jesus, he said He would baptize His followers with the Holy Ghost, *and fire* (Matthew 3:11-12). The ministry of the Christian Church began on two notes: repentance, and this fiery baptism.

This is the work of entire sanctification. As John clearly indicated, it is not the baptism with water unto repentance but another crisis altogether.

While cloven tongues of fire were part of the signs of the baptism with the Holy Ghost on

the Day of Pentecost, the fire went deeper than resting on the heads. It was a purging fire in the inner man. As such, it has no duplicate or counterfeit.

Fox fire cannot warm a house or set combustible materials aflame. Nor can false enthusiasm bring about genuine spiritual blessings. The purging fire of the Holy Spirit warms the heart and results in a holy devotion to the cause of Christ.

This was pointed out on a wayside bulletin board I saw recently: "Get on fire from heaven, and people will come to see you burn."

The cure for the dilemma of the cold heart with its accompanying halfhearted efforts of Christian living and evangelism is this baptism with fire. This provides compulsion for service which can never be legislated or programmed.

It is an inner fire, warming the inner man to his work. As David put it, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue" (Psalm 39:3).

While the tongue may be set on fire of hell (James 3:6), it is the baptism with the Holy Ghost and fire that provides spontaneity in witnessing and Christian service. Fox fire may give the appearance but not the results.

The fiery spiritual baptism of which John the Baptist spoke provides light. The Bible describes the people of God as children of light, children of the day. This is far brighter than spiritual fox fire, which comparatively does not even glow with the intensity of a refrigerator light.

Sanctifying power rids the heart and mind of carnal shadows. We might cringe under the piercing searchlight of the Lord, but the baptism with the Holy Spirit enlightens the darkest corner of the innermost man.

No one would put fox fire in a flashlight case to provide light; but multitudes have experienced the brilliant enlightenment of the baptism with the Holy Spirit and are now walking in the clear light of God.

Altar workers have actually witnessed this glow when people have prayed through and their faces glow as if someone had turned on an electric light inside them. Fox fire cannot duplicate this.

More and more we are hearing about the therapeutic value of fire in the field of medicine. Fire cleanses. The baptism with the Holy Ghost is the baptism of cleansing.

helps to holy living

Isaiah felt this when the angel touched his lips with the coal of fire. The fire of the Holy Spirit burns out the dross of evil affections in the inner being. Sometimes people confuse the human element with the carnal in Christian experience and wind up with a disappointing handful of fox fire. There can be no substitute for the real fire of the Holy Spirit in heart cleansing.

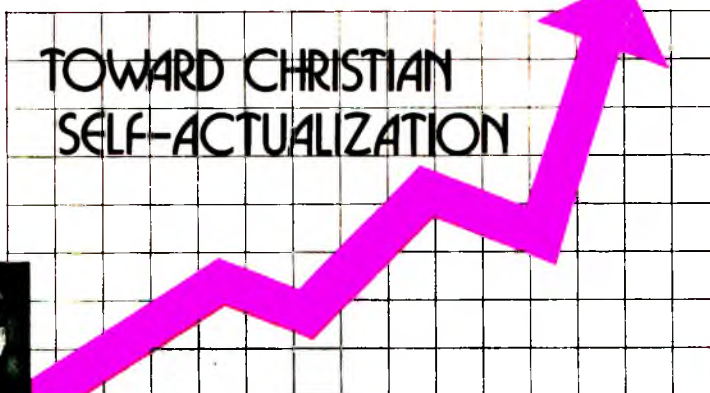
When God sanctifies a man, He does not make him a being untouched by human problems, perplexities, or peculiarities. He may have the same feelings but they are sanctified

feelings. He may have the same ambitions but they are cleansed of carnal aspirations. He may have the same goals but they are sanctified goals. Self no longer lives on the throne but it is God over and above all that is glorified.

John the Baptist's statement is in the setting of the fires of judgment as well. But for the followers of Christ it is in the setting of the fiery, enabling baptism in Christian experience that the need is pointed up, the experience of entire sanctification.

Spiritual fox fire is no substitute for the baptism with the Holy Ghost, and fire. □

BECOMING MATURE:



By Lyle P. Flinner
Bethany, Okla.



REACHING GOD'S EXPECTATIONS

Central Idea: *Beyond self-fulfillment, you as a Christian must strive to reach God's expectations for you.*

What is Christian self-actualization?

In recent years one of the major emphases of one branch of psychology has been that of "self-realization" or "self-actualization." This emphasis has been upon the individual as he tries to approximate the potential for his life. A by-product of this striving is some measure of self-fulfillment and sense of creative worth.

This high ideal is supposed to be the highest motive which drives the man whose basic needs for physical comfort and safety and whose love and acceptance needs have been realized.

If such an ideal is meaningful for the natural man, how much more exciting is it for the dedicated Christian! As children of God, we have all of the resources of God at our disposal—far in excess of the resources available to the man who is striving "on his own." "Christian self-actualization" implies all that God would have us to be through His grace. This, indeed, is real self-fulfillment.

The beginnings of this drive toward self-actualization occur very early in the life of the child. This is the only adequate explanation of the developing skills of the child which are seemingly unrewarded or unreinforced.

Called in psychology the "drive for competence," the implication of this is that, in one phase, the child manipulates his body in all possible ways, developing skills and capabilities simply because he is able. He wants to do everything he can do. That may be the reason why he gets into so much of what adults call "trouble"!

As a logical conclusion, we must give the child some freedom and autonomy for creative development. He must have freedom to explore and to use his imagination. The "drive for competence" is already within him and he must have opportunity to develop and grow creatively.

One of the tragedies of human life is the stifling of creativity. The creative child often becomes an automaton by the time he is well into grade school.

The same thing can happen to us in our spiritual lives. What started out with such hope and zeal and life can "quiet down" into routine and uncreative activity.

Instead, our goal should be constant and progressive growth and development toward Christ's goal for us—reaching our potential, with resulting self-fulfillment. □

Point to Ponder: *How much do I really respond to that urge within me to become all that I ought to be?*

The Living Bible, Good News for Modern Man, The Amplified Bible, The Berkeley Version, The New English Bible, The New American Bible, The Jerusalem Bible, the New American Standard Bible! People say, "I'm confused! Which Bible shall I read?"

For some the solution is simple: "I want the Bible, just as it was written!" But if we had the Bible just as it was written, most of us couldn't read it. For the Old Testament was written in Hebrew (a few chapters in Aramaic) and the New Testament in Greek. No, this won't do.

What they mean, of course, is that they want the King James Version, not any of these new translations. But what they fail to realize is that the King James Version of 1611 was just one of dozens of translations of the Bible into English that have been made across the centuries.

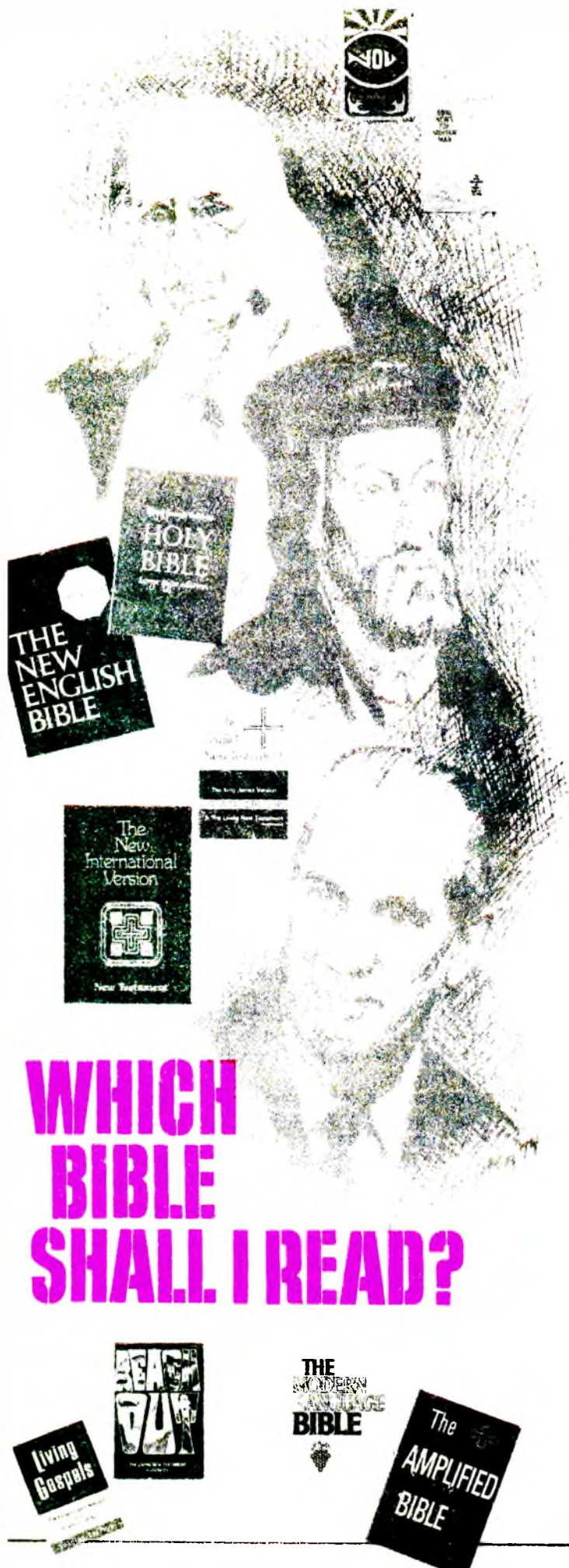
The first English version of the entire Bible was that of Wycliffe, which appeared in 1382. It was written by hand, as printing had not yet been developed. Furthermore, it was not a translation of the original Hebrew and Greek, but of the Latin Vulgate, the official Bible of the Roman Catholic church.

The first printed English New Testament was that of Tyndale (1526). It was a good translation of the Greek and profoundly influenced the King James Version. Tyndale's New Testament (with some revisions) was incorporated into Coverdale's Bible (1535), the first printed English Bible. This was followed by Matthew's Bible (1537), the Great Bible (1539), and the Geneva Bible (1560), put out by the Protestant Reformers in Geneva, Switzerland. But this was too "Protestant" to suit the bishops of the Church of England. So they produced the Bishops' Bible (1568). The King James Version of 1611 was a revision of the Bishops' Bible.

Unfortunately, the bishops liked their Latin too well. So for *love* (Tyndale) they substituted *charity*, from *caritas* in the Latin Vulgate. The result is that in the King James Version the great Love Chapter in the Bible, 1 Corinthians 13, has *charity* instead of *love*. For the reader today this is a sad misunderstanding of the great New Testament word *agape*.

The Bible has been well defined as "God's Word in Our Language." That is what it was when originally written in Hebrew and Greek. That is also what the King James Version was when it first came out—with some glaring exceptions, such as *charity* and a number of other renderings.

WHICH BIBLE SHALL I READ?



The King James Version was written in beautiful Elizabethan prose. But that was the language of the seventeenth century—actually the sixteenth, for Queen Elizabeth I reigned from 1558 to 1603—not the language of the twentieth century. What we need is the Word of God in *our language*, the language of today. The simple fact is that the King James Version does not communicate God's Word accurately and adequately to many modern readers.

Let me illustrate. Many years ago I heard a speaker at a Bible school chapel preach a sermon on consecration. His text was, "I will work, and who shall let it?" (Isaiah 43:13). His main theme was: "God wants to work; will you let Him work through you?" The sermon was all right, but the text was all wrong. What the verse really says is: "I will work, and who can stop me!" The same problem occurs in 2 Thessalonians 2:7—"Only he who now letteth will let." Today *let* means "allow" or "permit." But the Greek here says just the opposite—"Only he who now restrains will do so." Obviously the common version does not always say to the reader today what the original writer intended.

People who have used the King James Version all their lives may well continue to do so. They will misunderstand some passages, for over 800 words in that version have changed their meaning since 1611. But familiar wording is still precious.

In order to help our young people and to evangelize those outside the Church, we need a translation of the Bible that speaks clearly and accurately to the people of our day. Which version shall we recommend?

The Living Bible was made originally for children, and that is why we adults like it so well! It's easy to read. It and *Good News for Modern Man* (NT) have had phenomenal sales, running into the many millions. Thousands of people have been "turned on" to read the Bible, and for this we should be devoutly thankful. But these translations are actually free paraphrases, going far beyond what the original Hebrew or Greek says. So they cannot be used for exact biblical interpretation or for doctrinal matters. We should not discourage our young people from reading them, but they must be used with caution.

The *New American Standard Bible* is the nearest of any modern English version to the original Greek and Hebrew. It makes an excellent study Bible. But its style is sometimes not fully contemporary.

On September 28, 1973, *The New Interna-*

tional Version of the New Testament was published. A hundred evangelical scholars have worked thousands of hours to produce a translation that would be true to the Word of God as originally written in Greek, and yet put in completely contemporary, idiomatic English. How well they have succeeded remains to be tested by the reading public in the next few years.

The writer has served on the official 15-member Committee on Bible Translation set up in 1965. He and Dr. Stephen Paine, president for many years of Houghton (Wesleyan) College, have sought to make sure that "holiness" passages come through clearly in the new version. For instance, 1 Thessalonians 5:23 reads in NIV: "May God himself, the God of peace, sanctify you through and through" - which is exactly what the Greek says.

The New International Version has appeared in a pleasing format, with one-column pages in large print. It is written in contemporary English, with short paragraphs—a separate one for each item in conversation, for instance.

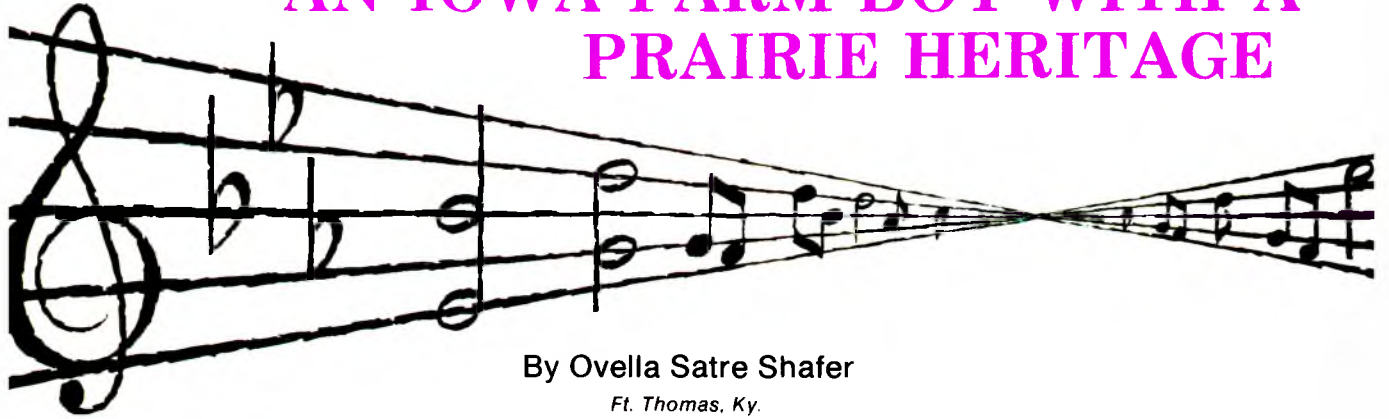
It is our conviction that it will communicate the true meaning of the New Testament more effectively to the reader today than any other English version in print. Why not try it?

John Wesley is universally recognized as the father of the modern holiness movement, of which the Church of the Nazarene is the largest denomination. In 1755 he put out a new translation of the New Testament, which he had carefully made from the Greek. In his Preface he stated that the King James Version needed to be improved in three ways: better text, better sense, better English. Also it was too Calvinistic. He felt that it was his responsibility to provide a more accurate translation for his converts. And so he made over 12,000 improvements on the King James Version. Two hundred years ago he saw that this needed to be done. Perhaps it is time we caught up with Wesley!

In the summer of 1972 ten of us were "holed up" in a Christian *pension* in Germany, putting the finishing touches on the New Testament of *The New International Version*. The head of the Gideons in Britain and former president of Gideons International visited us, after studying mimeographed copies of the new version. He told us, "This translation is an answer to our prayers of eight years." They plan to give it to 250,000 schoolchildren each year. Could it be an answer to your prayers, too? □

————— By Ralph Earle, Kansas City

CHARLES HUTCHINSON GABRIEL: AN IOWA FARM BOY WITH A PRAIRIE HERITAGE



By Ovella Satre Shafer

Ft. Thomas, Ky.

It was a little shanty of plastered boards on the virgin prairie of Iowa where Charles H. Gabriel first saw daylight, August 18, 1856. It was a rather desolate home compared with farm homes there today. There was little protection from the terrific cold and snows of winter and the blazing sun of summer.

As a boy, Charles attended school in a little log schoolhouse. He sat on benches made of logs split in half, with two logs at each end inserted in auger holes. This same building was used for Sunday school in the summer.

The pioneer farmers of that area used ox teams. The wagon roads were really only prairie trails. But they managed to eke out an existence with cereal crops and a garden. Deer, rabbits, and prairie chickens were plentiful.

The settlers frequently gathered for "singing sessions" in homes and in the log schoolhouse. Here it was that young Charles joined his own voice with that of family and friends.

Mr. Gabriel, Sr., was the leader. He would catch the proper pitch from his tuning fork, give the "do, mi, sol, do," and the group were off. It was as a boy that Charles aspired to become a songwriter.

The Bible was the principal piece of literature in the Gabriel home. Later, as financial conditions improved, a small library of books was purchased. Two of these also influenced the spiritual heritage of this future writer—*Pilgrim's Progress* and Fox's *Book of Martyrs*.

One day youthful Charles said to his mother, "Mom, I want to write a song of my own that will be sung long after I am gone."

Mrs. Gabriel's reply was, "My boy, I would rather have you write a song that will help

somebody than see you president of the United States." Her words became the anchor of his ambition.

Converted as a child, nurtured and encouraged in a godly home, it is no wonder Gabriel was determined despite difficulties.

The sub-zero Iowa winters, when the mercury dipped to 25 and 30 degrees below zero at night—found a chilled, chattering youth at work. In spite of the fact that the ink would freeze on his pen, the fire of inspiration warmed his crude attempts. He would take these to his encouraging mother the next morning, and keep writing. Some felt he was wasting his time. Not so his parents!

In fact, when Charles was 13, his father, a local music dealer by this time, willing to encourage the ambitious lad, bought a reed organ, which Charles quickly learned to play. He also became organist for the community church that had been erected across the road from their home.

When the elder Gabriel died, Charles was only 16. He tried to supplement the family income by teaching "singing schools." He wrote more song-poems and music. P. P. Bliss, a noted songwriter of the day, sent two hymn-poems to Charles. He composed suitable music for these. This initial success started the teen on his long, future career.

Gabriel left home with his mother's blessing and prepared himself for a song-writing and publishing career. His travels took him west, where he carpentered and studied. Later he returned north and east.

Like many young songwriters, Charles Gabriel became the victim of selfish and unscrupulous publishers. For one book alone, he

(Continued on page 20)



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

READERS RESPOND

A couple of Decembers ago I put a hot-roll recipe on this page. Many of you tried it and liked it.

A lady in Indiana wrote, "I wish you could know how much enjoyment has been given to older folks and shut-ins since I learned to make hot rolls from your recipe. . . . I leave a pan of rolls when I pick up the elderly for Sunday church service and then they bake when they get home. It really does brighten their day!"

And that brightened my day!

The article about Nancy Smith's book *Journey out of Nowhere*, has been helpful. A pastor's wife in Missouri writes, "A lady on our street tried to commit suicide and was in the psychiatric ward for a while. It helped me with her and also gave me warning signs for myself. Sometimes it gets rather hectic around here."

"How to Get Started Writing" in the October 24, 1973, issue was well received. There are a lot of people who would like to write.

A writer in Arizona corrected me when I said that "a degree in journalism is essential in landing a newspaper job, but not with free-lancing." She reminded me that if a writer has desire, skill, and personal initiative, the sky is the limit—and with the help of the Lord, who knows where it will all end! So start writing and don't pass up the newspaper possibilities.

Responses to the article "Singled Out" in the September 26, 1973, issue verifies the fact that many singles (including widowed, separated, and divorced) in our churches are feeling lonely and left out.

One lady is doing something about it. She writes, "I am a single woman. I am in the process of trying

to organize an organization for singles between the ages of 35 and 55 as an extension of the various evangelical churches in this town." She recommends that singles also read the book, *Your Half of the Apple* (Zondervan, 1972), by Gini Andrews.

I'm sure it won't surprise you to learn that the article on homosexuality in November 7, 1973, elicited reader response. A California reader writes, "I was very disturbed by your article on homosexuality. I disagree completely with your statement in the 10th paragraph: 'Whatever the causal factors, it is important . . .,' including that whole paragraph.

"I have done Christian counselling for years and have had the privilege of dealing with homosexuals of both sexes (those with latent tendencies and those with overt habits). In all cases I have discovered that they *could* 'help the way they felt.' With God's help many have become normal, whole, well-balanced, happy, and fulfilled individuals."

She went on to assure me of her prayers for God's guidance in my life. Though I feel she misinterpreted what I wrote, I appreciate her letter and rely on her prayers. I have invited her to write about some of the homosexuals who have received help from the Lord, so we can all rejoice and learn from her unique experiences.

You will recall that the article to which she refers contended that, even though homosexual persons have minimal responsibility for the fact that they have sex drives directed toward members of their own sex, they certainly do have a responsibility to control their behavior—abstaining from homosexual experiences and living morally clean lives. God can help them resist the temptation to homosexual sin and, in some cases, deliver from homosexual desire. The article did not condone homosexual behavior in any way.

"It is something which desperately needs to be written . . .," writes a ministerial professor from one of our colleges. "Too often we have treated everything which is in any wise perverted as sin, not realizing that many of these are inflicted on people rather than being chosen by them. I am presently trying to help a very splendid person who has homosexual temptations but is a devout Christian and is being able to face his people in a wholesome manner and is definitely overcoming. I feel that he is a genuine witness to the very position you have taken in your article."

I appreciate your responses and honest appraisal of what I write. Mostly though, I need your prayers because, without Him, my life is mostly mundane and meaningless—and without Him, that's the way my articles would be!



Here's that hot roll recipe again—try it.

HOT ROLLS

1 pkg. yeast dissolved in 1/4 cup warm water	
1/2 cup sugar	1/2 cup oil
2 eggs beaten	1 tsp salt
1 cup warm water	4 cups unsifted flour

Mix dissolved yeast, sugar, eggs, and warm water. Add oil, salt, and flour. Let stand eight hours or overnight.

Divide into 3 parts; roll out as if you were making pie crust. Cut into 8 sections the shape of pieces of pie. Roll wide edge in to the point (like crescent rolls) and place on greased cookie sheet. Let rise 6 hours. Bake 10-12 minutes at 375 degrees.

**Note: The time lapses necessary in this recipe make it PERFECT for Sunday dinner after church. □

editorially SPEAKING

By W. T. PURKISER

A Day at a Time

Andrew Murray told of an active man kept in bed as the result of a serious accident.

"Doctor," he demanded of his physician, "how long shall I have to lie here?"

The doctor replied, "Only a day at a time."

There is wisdom in that reply for the whole of life. God has so arranged our existence that we live only a day at a time.

Really, any other arrangement would be intolerable. It is the goodness of God that has broken our lives into segments marked by the rhythm of day and night.

There is little worthwhile in life that can be accomplished in a single day. The greatest tasks are broken down into parts small enough for us to cope with them. The very size of the task would overwhelm us if this were not so.

Someone with more insight than poetic skill quipped:

*By the yard,
Life is hard,
Inch by inch,
It's a cinch.*

This does not mean we should not plan for the future. All of us need goals. The difference between a pilgrim and a tramp is having a destination. Like Paul, we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

Our trouble is that we want to make more than one day's journey in a day. We try to anticipate the future. We want to live tomorrow today.

But this is too much. "Sufficient unto the day is" its burden, its responsibility, its toil. No one can long carry the load each day brings if he piles on top of it the load that belongs to the days ahead.

This means learning to trust the future to God, to whom it belongs. An old French poet imagines God saying, "I do not understand the man who will not sleep. I am quite able to look after My universe while he catches a catnap."

Michael Faraday, the noted British scientist,

was terminally ill. A friend and colleague asked him, "Faraday, what are your speculations *now*?"

"Speculations?" the dying man repeated. "Speculations? I have none! Thank God, I am not resting my dying head upon *speculations*. I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

One need not wait for a deathbed for such confidence as this. We have put our trust in One abundantly able to see us through. He will help us live, as we must, a day at a time. □

A Professional Ministry

Professional in relation to the ministry of the gospel is a word with two meanings.

One of these meanings is uncomplimentary. A "professional" preacher is one who looks upon his calling as just another human vocation. He is mechanical and wooden in the performance of his duties.

Professionalism in this sense is evil. It represents the "hireling," of whom Jesus spoke, who deserts the sheep in time of danger. It undercuts the dedication and takes the heart out of the man in the pulpit.

Although my personal observation of and acquaintance with the ministry extends back only 45 years, it is my firm conviction that there is less professionalism of this sort in the ministry today than at any other time in my memory.

Part of the reason is that the "bloom is off" the ministry of the gospel as one of the major professions men follow. There was a time when the pastor was respected not only as a man of God but as one of the best-educated public figures in the community.

Commensurate with the general esteem was the remuneration. Ministers received salaries on a par with doctors of medicine, lawyers, teachers, and other persons in professional work.

That such is no longer the case is only too apparent. With rising educational levels and spiraling remuneration in the general professions, the image of the ministry has suffered comparatively.

Our trouble is that we want to make more than one day's journey in a day. We try to anticipate the future. We want to live tomorrow today. But this is too much. No one can long carry the load each day brings if he piles on top of it the load that belongs to the days ahead.

Pastors now average about 20 percent of the remuneration expected by competent physicians, far less than lawyers, and in most instances less than teachers. Nor does the provision of a parsonage in any measure equalize the situation.

If there are "professionals" in the ministry in this negative sense, they should have their heads examined. There are so many easier ways to earn a better living.

But *professional* has another meaning when applied to the ministry. It refers to the competence, dedication, and high level of performance that reflects both understanding of and preparation for the many-sided responsibilities of the ministry of the gospel in the last third of the twentieth century.

The call to preach is a call to prepare. Dr. P. F. Bresee, who established the first congregation and the first college to bear the name "Nazarene," used to say, "If I knew I had only 10 years to spend in the ministry, I would give 5 of those years to preparation."

Apart from some who may become "career students" in the sense of staying in school after they have passed the point of maximum return, it is impossible to be too well prepared for the care of souls.

Why should we demand four years of college, four years of medical school, a year of internship, and three to five years of specialization for the men who look after the health of our bodies, while supposing that nothing more than a divine call is needed in preparation for the ministry charged with looking after the health of our immortal souls?

Not for a moment should we underestimate the divine factor in the ministry. Many a man deprived of ordinary ministerial preparation has become a most effective soul winner. But who can deny that the same man, better trained, could have done even more?

We have had our self-educated Bud Robinsons, and we glory in what the Holy Spirit taught them. What we must not forget is that "Uncle Bud," as we called him, was the best friend our

Nazarene colleges ever had and personally gave financial help to scores of students struggling to get what he himself had missed.

We have an opportunity throughout the church on February 10 to do something very practical about this matter of ministerial education. One Sunday in the fall we make an offering for the Nazarene Bible College in Colorado Springs. The second Sunday in February is "Seminary Sunday" for us, in which we give an offering for the capital needs of the Nazarene Theological Seminary in Kansas City.

The Nazarene Theological Seminary is a graduate school preparing ministers and missionaries in the highest traditions of spirituality and scholarship. It is now in its twenty-ninth year of service.

The faculty is composed of Christian scholars who are themselves proven and effective preachers of the Word. Each of them believes with all his heart the gospel of full salvation it is ours to preach to a confused and fear-ridden world.

Even the slightest acquaintance with the history of our church shows the importance we have attached to the best in education. While the early dream was better than the early reality, it is well to remember that our fathers founded schools they called universities.

It has taken many years and an immeasurable amount of toil and sacrifice to bring our colleges and seminary to the point of full accreditation. This means that the work they do is recognized in the academic world as on a par with the work of any college, seminary, or university in the land.

It would be the height of folly now to abandon these schools at exactly the time when their greatest potential is being realized.

The point of it all is that Nazarene Theological Seminary and Nazarene Bible College deserve more than the average 10 or 15 cents per member we have been giving in the regular seminary offering in February and Bible college offering in October. In times of rising demands on the ministry, let's not fail them now. □

furnished 68 pages of words and music; 100,000 copies were sold and he received only 36 copies of the book in payment. His humble reply when questioned was, "The publisher was jubilant by the sales, and I was delighted to have my songs printed, distributed, and sung."

Yes, his are very singable songs. No doubt his continuing popularity is due to the fact that he expressed the soul of the common people. His songs cheer and uplift. They bring happiness and sunshine to the heart.

This composer wrote prolifically—words and music—and in his lifetime compiled 159 books. One of his first successful songs is the familiar missionary number:

SEND THE LIGHT

There's a call comes ringing o'er the restless wave,

"Send the light! Send the light!"

There are souls to rescue, there are souls to save,

"Send the light! Send the light!"

CHORUS:

Send the light, the blessed gospel light.

Let it shine from shore to shore!

Send the light, and let its radiant beams

Light the world forevermore.

This song was written when Gabriel became chorister of one of the largest churches at San Francisco, Calif. There was to be a missionary convention and the committee in charge asked the musician for a special number that would be a challenge to all present. The gathered crowds caught the vision as they sang this new number with gusto and fervor.

Our own late Dr. Haldor Lillenas, who knew Mr. Gabriel personally, gives us this tribute to him: "Charles H. Gabriel is said to actually have written 10,000 songs and is the king of gospel songwriters."

Dr. Lillenas further added: "There is a perennial freshness and an unbounded variety in his writings."

O THAT WILL BE GLORY

*When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me.*

REFRAIN:

O that will be glory for me,

Glory for me, glory for me!

When by His grace I shall look on His face,

That will be glory, be glory for me.

This song first appeared in 1900. It came to be known as "The Glory Song."

Mr. Gabriel and the superintendent of the Sunshine Rescue Mission of St. Louis, Mo., were close friends. Ed Card, the superintendent, seemed to always be "bubbling over" with Christian joy. He was a radiant believer. Often when blessed in prayer, or during a song or sermon, he would shout: "Glory!"

Some express their jubilation by "Amen!" or "Praise the Lord!" Ed expressed his with "Glory!" In fact, he earned the nickname "Old Glory Face." Often he closed his prayers with "and that will be glory for me!"

This phrase caught the hymn writer's poetic sense and he penned the poem to a catching melody. It became a "top favorite" in the Billy Sunday campaigns led by Homer Rodeheaver. Folks enjoy it today.

Composer Gabriel also used the pen name of Charlotte G. Homer. Here are other favorites of his you probably sing: "Higher Ground," "He Lifted Me," "He Is So Precious to Me," "Let Jesus Come into Your Heart," "Pentecostal Power," and "The Way of the Cross Leads Home."

Few hymnbooks have been published within the past 40 years but that contain from 5 to a score of this author's songs within their covers. True to his mother's wish, he is remembered by songs that help people. More than 117 years after his birth and 41 years after his death, congregations in America as well as in other countries are singing the music of Charles H. Gabriel. □



Norman Brown reporter

Senior Adult Nazarenes can look forward to NIROGA II, September 23-28, according to the recent announcement by Melvin Shrout, general director of Senior Adult Ministries (SAM). By popular demand the retreat will return to the spacious mountain conference grounds in Glorieta, N.M.

The Department of Church Schools, current sponsors of the retreat, will share staff positions and program planning with Bethany First Church, a leader in SAM. Melvin Shrout is general coordinator, and Sam Stearman has been designated as retreat director.

NIROGA I (1973)—Nazarene Invitational Retreat of Golden Agers—was a great leap forward for Senior Adult Ministries. (See August 1 issue of the *Herald of Holiness*.) The river of programs and plans for SAM by the Department of Church Schools emits from converging streams which came together in Glorieta last September 24-29. Growth and participation in this area of service are expected to expand rapidly in the next few years.

The phenomenal success of NIROGA I can be attested by the unanimous desire of the 457 Nirogans to return in 1974. Early publicity, wider coverage, and increased support for an event that "belongs" gives rise to expectations for a doubled registration in 1974. Other signs of vitality are in evidence on several levels.

Conventions Reveal Interest

SAM discussion groups, led by Melvin Shrout in nine recent district church schools conventions, were well attended, showing evidence of needs and interest. Immediate action is the next step for your church or your district. Pastors are especially urged to study the need and possibilities in each local church.

Senior Adults Return to Glorieta



Melvin Shrout, general director of Senior Adult Ministries (SAM).



NIROGA I

District Board Organizes

In Southern California, Mark Smith, district director of the Home Department, is making real strides. W. H. Burton was chosen district SAM retreat director, L. I. Weaver was designated supervisor of district tours, and Rev. and Mrs. Elmer Stahly were assigned to promotion. All are retired elders serving senior adults in local churches.

Southern California's first district retreat, in October, 1973, drew 96 attendants. They met at the Arrowhead Springs retreat center in the mountains near San Bernardino. The three-day retreat included fellowship, inspiration, food, and recreation. Another retreat is planned for the spring of 1974.

Pana, Ill., Organizes

A recent letter from Rev. E. L. Latham, a Nirogan, states that Pana now has a fully organized SAM program. Twenty-five are in the group. Rev. Latham is a retired elder living in Pana Towers for retirees. He has a vision, a concern, and a new ministry to challenge him. The Pana Sunday school attendance is near 200.

Large Group Needs SAM

Today's 20 million senior adults are a unique and growing group. Ninety-five percent of these are active and mobile. Their needs are very different from those of the homebound. Many churches have



Sam Stearman, retreat director for NIROGA II.

sizable senior adult Bible classes, from which SAM could originate. Too many senior adults remain isolated for lack of involvement by local churches. SAM will help you build a bridge from the church to these isolated and forgotten thousands.

Many churches now have some form of ministry for senior adults. Others are studying and planning for SAM. The movement is on!

Send for Information

For further information about NIROGA, discussion groups, and SAM helps, write to: Melvin Shrout, director of Senior Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131.

GROUND BREAKING

Pastor Harvey Muffley, Guthrie, Okla., church (l. foreground) and Superintendent Jerald R. Locke, Northwest Oklahoma District, are shown at the ground-breaking service for the new church and parsonage. Approximately 65 persons gathered for the ceremonies. Among the special guests were Mrs. Marie Thorn, a charter member; and Mr. Otis Hennes, chairman of the board of trustees. Seating capacity in the new facility will be 300.



CHURCH DEDICATIONS

The new Malden, Mo., church was dedicated October 7. General Superintendent Eugene L. Stowe and District Superintendent Arthur Mottram were speakers at the special service. The sanctuary and education unit, built at a cost of \$195,000, contains 14,000 square feet of floor space. The sanctuary seats 175, and educational facilities will accommodate a Sunday school of 600. M. Ray Snow is pastor.



Liberal (Kans.) First Church held its dedication service October 28. General Superintendent Eugene L. Stowe brought the dedicatory message. The facility, designed by architect Ted Mason of Wichita, Kans., was built under the supervision of Nazarene layman R. C. Patterson, Jr., from Abernathy, Tex. Much of the work was donated by members of the congregation. The new sanctuary will seat 350 with overflow accommodations for 750. Much of the building is multipurpose in design. Robert Aldrich has been pastor since November, 1971.



Garland (Tex.) First Church held dedication services for its newly completed sanctuary, November 11. General Superintendent V. H. Lewis was speaker for the service. Rev. Robert E. Maner was pastor during the time of construction. Rev. J. W. McClung is present pastor. The sanctuary will seat 300 and is valued at \$110,000.



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- ♦**PRICE, JOHN.** (C) (Van Buren, Ark.) c/o NPH*
- ♦**QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ♦**RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- ♦**RAYCROFT, R. N.** (C) c/o NPH*
- ♦**REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- ♦**RICHARDS, LARRY & PHYLLIS (COUTLER).** (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
- ♦**RIST, LEONARD O.** (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
- ♦**ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627
- ♦**RODGERS, CLYDE B.** (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ♦**ROEDEL, BERNEICE L.** (R) 423 E. Maple St., Boonville, Ind. 47601
- ♦**ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- ♦**RUSHING, KEN & EDNA.** (R) 3621 N.W. 97th St., Miami, Fla. 33147
- ♦**RUTHERFORD, BOB.** (C) R. 1, Lynchburg, Tenn. 37352
- ♦**RUTHERFORD, STEPHEN.** (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- ♦**SANDERS, RUFUS.** (C) c/o NPH*
- ♦**SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901
- ♦**SAY FAMILY.** (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- ♦**SCHLANG, NEIL.** (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
- ♦**SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- ♦**SCHRIBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- ♦**SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730
- ♦**SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44641
- ♦**SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- ♦**SEXTON, ARNOLD (DOC) & GARNETT.** (C) 1116 Highland Ave., Ashland, Ky. 41101
- ♦**SHARP, CHARLES & FAMILY.** (C) R. 1, Lyons, Mich. 48851
- ♦**SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- ♦**SHELTON, TRUEMAN.** (C) 6700 24th St., Rio Linda, Calif. 95673
- ♦**SHUMAKE, C. E.** (C) Box 4536, Nashville, Tenn. 37216
- ♦**SINGELL, TIMOTHY D.** (R) 4234 Americana Dr., Stow, Ohio 44224 (full-time)
- ♦**SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ♦**SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040
- ♦**SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- ♦**SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003
- ♦**SMITH, HOWARD M.** (C) R. 1, Box 87-B, Jacksonsville, Ark. 72076
- ♦**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidououte, Pa. 16351
- ♦**SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- ♦**SNELLGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705
- ♦**SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ♦**SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- ♦**SPARKS, JONATHAN & PAULA.** (C) Box 462, La Vergne, Tenn. 37086
- ♦**STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- ♦**STARK, EDDIE G. & MARGARET.** (C) 6906 N.W. 36th, Bethany, Okla. 73008
- ♦**STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- ♦**STEPHENS, KEN.** (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- ♦**STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- ♦**STONE GOSPEL SINGING FAMILY.** (R) R. 2, Box 386, Spooner, Wis. 54801
- ♦**STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- ♦**SWANSON, ROBERT L.** (C) Box 274, Bethany, Okla. 73008
- ♦**SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- ♦**TAYLOR, EMMETT E.** (C) c/o NPH*
- ♦**TAYLOR, ROBERT W.** (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- ♦**TEASDALE, ELLIS L.** (C) 3205 Pleasantwood Ct., N., Elkhart, Ind. 46514
- ♦**THOMAS, FRED.** (C) c/o NPH*
- ♦**THOMAS, J. MELTON.** (C) c/o NPH*
- ♦**THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437
- ♦**THOMPSON, L. DEAN.** (C) 715 W. Cedar, Girard, Kans. 66743
- ♦**TOEPFER, PAUL.** (C) Box 146, Petersburg, Tex. 79250
- ♦**TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101
- ♦**TRIPP, HOWARD M.** (C) c/o NPH*
- ♦**TUCKER, RALPH, JR.** (C) c/o NPH*
- ♦**UNDERWOOD, G. F. & MRS.** (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- ♦**VANDEBUSH, HENRY AND RHONDA.** (C) Bushnell, S.D. 57011
- ♦**VANDERPOOL, WILFORD N.** (C) 1188 Kottlinger Dr., Pleasanton, Calif. 94566
- ♦**VARIAN, W. E.** (R) 5423 Hicks Corner, Kalamazoo, Mich. 49001 (full-time)
- ♦**VENNUM, EARLE W. & ELIZABETH.** (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
- ♦**WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115
- ♦**WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- ♦**WALKER, LAWRENCE C.** (C) 114 8th St., N.E., New Philadelphia, Ohio 44663
- ♦**WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- ♦**WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- ♦**WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- ♦**WELCH, RICHARD & CLAUDIA.** (C) 1421 Seminole Dr., Johnson City, Tenn. 37601
- ♦**WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- ♦**WHISLER, JOHN.** (C) 1104 Oak, Carthage, Mo. 64836
- ♦**WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061
- ♦**WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- ♦**WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201
- ♦**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- ♦**WISE, F. FRANKLYN.** (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- ♦**WOLPE, JOSEPH P.** (C) 5130 Magnolia Ave., Riverside, Calif. 92506
- ♦**WRIGHT FAMILY SINGERS.** (C) P.O. Box 430, Waynesboro, Va. 22980
- ♦**WYLIE, CHARLES.** (C) 1217 Fuller, Winfield, Kans. 67156
- ♦**WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- ♦**YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- ♦**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

FEBRUARY SLATE

(As reported to Visual Art Department)

- ARMSTRONG Dothan, Ala. (1st), Feb. 26—Mar 3
- BAILEY, C. D.: Springfield, Ohio (High St.), Feb. 4-10; Dolton Ill., Feb. 18-24; O'Fallon, Mo., Feb. 25—Mar. 3
- BAKER Dublin, Ga. (Graham Mem.), Feb. 5-10
- BATTIN Amarillo, Tex. (North Beacon), Feb. 10-17; Amarillo, Tex. (San Jacinto), Feb. 25—Mar. 3
- BERTOLETS Puerto Rico, Feb. 5-10; London, Ky., Feb. 26—Mar. 3
- BOHI, JAMES: Middletown, Ohio (city-wide), Feb. 5-10; Twin Falls, Ida., Feb. 12-17; Modesto, Calif., Feb. 20-24; Spokane, Wash. (city-wide), Feb. 26—Mar. 3
- BOND: Elkhart, Ind. (1st), Feb. 5-10; Hoopston, Ill. (1st), Feb. 12-17; Joliet, Ill. (Hol. Conv.), Feb. 19-24; Kingfisher, Okla., Feb. 26—Mar. 3
- BONE Victorville, Calif., Feb. 3-10; Sacramento, Calif. (Florin), Feb. 13-24
- BROWN, ROGER Ashland, Ky. (1st) Jan. 29—Feb. 3; Des Moines, Ia. (Eastside), Feb. 5-10; Cedar Rapids, Ia. (Oakland), Feb. 12-17; Dalton, Ill., Feb. 19-24
- CAUDILL Ft. Wayne, Ind. (zone), Feb. 4-10; Richmond, Ky. (1st), Feb. 11-17; Huntsville, Ala. (1st), Feb. 26—Mar. 3
- CAYTON Wolcott, Vt., Feb. 5-10; Johnson, Vt. (St. Albans), Feb. 13-17; New Bedford, Mass. (Faith), Feb. 19-24; Claremont, N.H., Feb. 26—Mar. 3
- CHAMBERS Terre Haute, Ind. (indoor camp), Feb. 4-10; Bloomington, Ind. (indoor camp), Feb. 11-17; Bourbonnais, Ill. (Chicago Hol. Conv.), Feb. 20-24; Huntsville, Ala. (1st), Feb. 26—Mar. 3
- CLARK, GENE Deshler, Ohio, Feb. 5-10; Deshler, Ohio (Oakdale Meth.), Feb. 12-17; Deshler, Ohio (Un. Meth.), Feb. 19-24; Merigold, Miss. (Sunflower), Feb. 26—Mar. 3
- CLIFT McMinnville, Ore. (1st), Feb. 4-10; Placencia, Calif., Feb. 18-24
- CLINE Tullahoma Tenn. (Brownington), Feb. 4-10; Bowling Green, Ky. (Grace), Feb. 19-24
- COOK LaFayette, Ga. Jan. 29—Feb. 3; Macon, Ga. (Trinity), Feb. 19-24; Memphis, Tenn. (Northside), Feb. 26—Mar. 3
- COX Princeton, Fla., Feb. 3-10; Tuscaloosa, Ala. (indoor camp), Feb. 12-17; Mooresville, N.C., Feb. 19-24; Russell, Ky., Feb. 25—Mar. 3
- CRABTREE Wapakoneta, Ohio, Jan. 29—Feb. 3
- CRANE Hurricane, W.Va., Feb. 4-10; Sistersville, W.Va., Feb. 11-17; Beckley, W.Va., Feb. 25—Mar. 3
- CREWS Greenville, Miss., Feb. 19-24; Pearl River, La., Feb. 26—Mar. 3
- CULBERTSON, BERNIE Surrey, B.C. (Guildford), Feb. 12-17; Victoria, B.C. (1st), Feb. 19-24
- DARNELL Hobe Sound, Fla. (Sea Breeze Camp), Feb. 7-17; Clinton, Ia., Feb. 20—Mar. 3
- DAVIS Rio Grande, N.J., Feb. 26—Mar. 3
- DUNNINGTON: Springfield, Mo. (Scenic Dr.), Feb. 6-10; Independence, Kans. (1st), Feb. 15-17
- EDWARDS Cincinnati, Ohio (Price Hill), Feb. 12-17
- ELLINGSON: Tishomingo, Okla., Feb. 1-3; Channelview, Tex., Feb. 4-10; Broken Bow, Okla., Feb. 15-17; Woodward, Okla. (1st), Feb. 22-24
- ELLWANGER: Ft. Worth, Tex. (1st), Feb. 19-24; Ventura, Calif. (1st), Feb. 26—Mar. 3
- EMSLEY Napa, Calif., Feb. 6-17; Ridgecrest, Calif., Feb. 19-24; Yuma, Colo., Feb. 27—Mar. 10
- FELTER: London, Ohio (Ch. of Christ in Chr. U.), Feb. 15-24; Oelwein, Ia. (1st), Feb. 26—Mar. 3
- FILES & ADAMS: Hawthorn, Pa., Feb. 5-10; Jerome, Pa., Feb. 12-17
- FINE Maiden, Mo., Feb. 1-3; Ferguson, Mo., Feb. 7-10; Esther, Mo., Feb. 15-17; Junction City, Kans., Feb. 22-24
- FISHER, WM.: Merced, Calif., Feb. 5-10; Porterville, Calif., Feb. 17-24; Sacramento, Calif. (North), Feb. 26—Mar. 3
- FLORENCE: Worthington, Ind., Feb. 25—Mar. 3
- FORD: Orlando, Fla. (Lockhart), Feb. 3-10; Ocoee, Fla., Feb. 15-24
- FORTNER Greensboro, N.C. (1st), Feb. 12-17; Decatur, Ill. (Oak Grove), Feb. 25—Mar. 3
- FRODGE: Tabor, Ia., Feb. 11-17; Falls City, Neb. (1st), Feb. 18-24
- GATES: South Webster, Ohio (Christ Un. Meth.), Feb. 8-15
- GAWTHORP: Vivian, La., Feb. 11-17; Flora, Ill. (1st), Feb. 18-24
- GRAVVAT: New Orleans, La. (1st), Feb. 3-10; Wellington, Kans., Feb. 20—Mar. 3
- GREEN: Terre Haute, Ind. (indoor camp), Feb. 4-10; Reno, Nev. (indoor camp), Feb. 12-17; Midway City, Calif., Feb. 19—Mar. 3
- GRIMSHAW: Hayward, Calif. (1st), Feb. 5-10; San Leandro, Calif., Feb. 12-17; Fairfield, Calif., Feb. 19-24; Denver, Colo. (Lakeridge), Feb. 26—Mar. 3
- GRINDLEY: Oregon, Ohio (1st), Feb. 12-17; Kingston, Mich. (Wes.), Feb. 18-24; concerts (Mich.), Feb. 26—Mar. 3
- HAPPINESS SINGERS: Oregon, Ohio (1st), Feb. 12-17; concerts (Mich.), Feb. 26—Mar. 3
- HARROLD: Georgetown, Ind. (1st), Feb. 5-10
- HEASLEY: Batesville, Ark. (1st), Feb. 3-10; Clarksdale, Miss., Feb. 12-17; Hattiesburg, Miss. (1st), Feb. 19-24; Little Rock, Ark. (Westwood), Feb. 26—Mar. 3
- HEGSTROM: Grinnell, Ia., Feb. 4-10; Buffalo Lake, Minn., Feb. 13-24; Redwood Falls, Minn., Feb. 25—Mar. 3
- HILL: Memphis, Tenn. (Park Ave.), Feb. 26—Mar. 3
- HOLCOMB: Bennettsville, S.C. (1st), Feb. 4-10; Cisco, Tex. (1st), Feb. 12-17; Brownwood, Tex. (1st), Feb. 18-24
- HOLLEY: Jerseyville, Ill., Feb. 5-10; La Harpe, Ill., Feb. 12-17; Rantoul, Ill., Feb. 19-24; Roxana, Ill., Feb. 26—Mar. 3
- HOLLOWAY: Baltimore, Md. (Hallmark), Feb. 8-10; Marion, Va. (1st), Feb. 12-17; Greentield, Ind. (Stringtown), Feb. 18-24; Alum Bank, Pa. (Ryot), Feb. 26—Mar. 3
- HUBARTT: La Habra, Calif., Feb. 6-10; Hemet, Calif., Feb. 12-17; Maywood, Calif., Feb. 19-24; Banning, Calif., Feb. 26—Mar. 3
- HUNDLEY, EDWARD: Parkersburg, W.Va. (3rd), Feb. 10-17; Piqua, Ohio (Bradford), Feb. 24—Mar. 3
- IDE: Tampa, Fla. (1st), Feb. 1-10; Ocala, Fla., Feb. 15-24
- IRWIN: Rockford, Ill. (1st), Feb. 5-10; Ashtabula, Ohio (1st), Feb. 19-24; Augusta, Ga. (1st), Feb. 26—Mar. 3
- JANTZ: Mesa, Ariz. (1st), Feb. 5-10; Colorado Springs, Colo. (Indian Hgts.), Feb. 12-17; Houston, Tex. (Belfort), Feb. 19-24; Corpus Christi, Tex. (1st), Feb. 26—Mar. 3
- JAYMES: Rudolph, Ohio, Feb. 13-24
- JETER: Monticello, Ia., Feb. 26—Mar. 3
- JONES: Jacksonville, Fla. (Univ. Blvd.), Jan. 28—Feb. 24; Bayou La Batre, Ala. (1st) Evan. Meth.), Feb. 26—Mar. 3
- KEALHER: Caldwell, Ida. (Middleton), Feb. 13-24
- LANIER Fairmount, Ind. (Community), Jan. 30—Feb. 10; Jonesboro, Ind. (Mem. Tab.), Feb. 13-24; Pennville, Ind. (Chr. Pil.), Feb. 27—Mar. 10
- LASSELL: Richmond, Ind. (St. Paul), Feb. 12-17; Aurora, Ind., Feb. 18-24; Muncie, Ind., Feb. 26—Mar. 3
- LAW: Indianapolis, Ind. (Ritter Ave.), Feb. 10-17; Kingsport, Tenn. (Calvary), Feb. 19-24; Redkey, Ind., Feb. 26—Mar. 3
- LAXSON: Enumclaw, Wash. (indoor camp), Feb. 5-10; Portland, Ore., Feb. 12-17; Vancouver, Wash. (indoor camp), Feb. 26—Mar. 3
- LECKROSE: Tampa, Fla. (1st), Feb. 4-10; Ocala, Fla., Feb. 17-24
- LESTER: Cuba, Ill., Feb. 19-24; Overland, Mo., Feb. 26—Mar. 3
- LIDDELL: Towanda, Kans., Feb. 19-24; Ada, Okla. (1st), Feb. 26—Mar. 3
- LUSH: Baton Rouge, La. (1st), Feb. 27—Mar. 3
- MANLEY: Casper, Wyo. (1st), Feb. 5-10; Kinnear, Wyo. (Sunnyside), Feb. 12-17; Riverton, Wyo., Feb. 19-24; Lander, Wyo., Feb. 26—Mar. 3
- MARTIN-FISHER EVANGELISM: Salt Lake City, Utah, Feb. 5-10; Sacramento, Calif., Feb. 19-24; Pomeroy, Wash., Feb. 26—Mar. 3
- MARTIN, PAUL: Southwestern Ohio Dist. (indoor camp), Feb. 5-10; North Miami, Fla., Feb. 11-17; Pompano Beach, Fla., Feb. 18-24; Eastern Nazarene College (Hol. Conv.), Feb. 26—Mar. 3
- MAYO: De Ridder, La., Feb. 18-24
- McCLURE: Bryan, Ohio, Feb. 1-3
- McCULLOUGH: Asheville, N.C. (1st), Feb. 5-10; Laurel, Miss., Feb. 12-17; Elyria, Ohio, Feb. 19-24; Louisville, Ky. (Hike Point indoor camp), Feb. 26—Mar. 3
- MEEK: Oklahoma City, Okla. (Crown Hgts.), Feb. 19-24
- MEREDITH: Bennettsville, S.C., Feb. 4-10; De Ridder, La., Feb. 18-24; Evansville, Ind. (indoor camp), Feb. 25—Mar. 3
- MICKEY: Vallejo, Calif., Feb. 26—Mar. 3
- MILLER: Jersey Shore, Pa., Feb. 4-10
- MILLHUFF: Spencer, W.Va. (1st), Feb. 6-10; Bentonville, Ark., Feb. 12-17; Newton, Kans. (1st), Feb. 19-24; Topeka, Kans. (Fairlawn), Feb. 26—Mar. 3
- MONTGOMERY: Madisonville, Ky., Feb. 26—Mar. 3
- MULLEN: Providence, R.I. (1st), Feb. 12-17; New Bedford, Mass., Feb. 18-24; Newmarket, Ont., Feb. 26—Mar. 3
- MYERS: Rochester, Mich. (Auburn Rd.), Feb. 5-10; Fenton, Mich. (Swartz Creek), Feb. 12-17; Williamston, Mich., Feb. 19-24; Flint, Mich. (North), Feb. 26—Mar. 3
- NEFF: Concert tour (Fla. & Ga.), Feb. 1-10; Oregon, Ohio (1st), Feb. 12-17; Greenfield, Ind., Feb. 19-24; concerts (Mich.), Feb. 26—Mar. 3
- NEUSCHWANGER: Midwest City, Okla. (1st), Feb. 4-10; McComb, Miss. (1st), Feb. 17-24; Dallas, Tex. (Bruton Terr.), Feb. 25—Mar. 3
- NORTON: Jacksonville, Tex., Feb. 18-24; McKinney, Tex., Feb. 25—Mar. 3
- PARR: Knoxville, Ia., Feb. 19-24
- PASSMORE: Akron, Ohio (Eliet), Feb. 5-10; Hudson, Ind. (Ashley), Feb. 12-17; Frackville, Pa., Feb. 19-24
- PHILLIPS: Belvidere, Ill., Feb. 5-10; Moline, Ill. (Community), Feb. 12-17; Dexter, Mo. (S.W.), Feb. 19-24; Jefferson City, Mo., Feb. 26—Mar. 3
- PIERCE: Athens, Ga., Feb. 5-10; Griffin, Ga. (1st), Feb. 12-17; Beaufort, S.C., Feb. 19-24; Bishopville, S.C., Feb. 26—Mar. 3
- PRENTICE: Galena Park, Tex., Feb. 17-24
- PRESSLER: Aroma Park, Ill. (1st), Feb. 4-10; Washington, Ill. (Sunnyland), Feb. 11-17; Erie, Ill. (1st), Feb. 19-24
- PRICE, JACK: Paxton, Ill., Feb. 18-24
- PRICE, JOHN: Tuttle, Okla., Feb. 10-17; Harlingen, Tex., Feb. 25—Mar. 3
- RAKER: West Sacramento, Calif., Feb. 19-24
- REEDY: Ga. Dist., Jan. 29—Feb. 24
- RICHARDS: Georgetown, Ind., Feb. 8-10
- RODGERS: Homestead, Fla., Feb. 11-17; Arcadia, Fla., Feb. 20—Mar. 3
- RUTHERFORD: Athens, Tenn., Feb. 24—Mar. 3
- SAY: Ft. Myers, Fla. (Palm Beach Blvd.), Jan. 30—Feb. 10; De Land, Fla., Feb. 12-17; New Albany, Miss., Feb. 19-24; New Cumberland, W.Va., Feb. 26—Mar. 3
- SCHOONOVER: Astoria, Ore., Feb. 11-17; Medford, Ore. (Mt. Pitt), Feb. 18-24; Grants Pass, Ore., Feb. 25—Mar. 3
- SCHULTZ: Freedom, Okla., Feb. 14-24; Okmulgee, Okla., Feb. 25—Mar. 3
- SHARP: Corunna, Mich., Feb. 19-24; Grand Rapids, Mich. (West), Feb. 26—Mar. 3
- SHARPLES: Raymond, Wash. (1st), Feb. 6-17; Seattle, Wash. (Burien), Feb. 20—Mar. 3
- SHUMAKE: Tallahassee, Fla., Feb. 4-10; Fern Park, Fla., Feb. 11-17
- SLACK: Indianapolis, Ind. (East Side), Feb. 4-10; Bedford, Ind. (preachers' meeting), Feb. 19-21
- SMITH, C. H.: Kennewick, Wash. (city-wide), Feb. 4-10; Yakima, Wash. (city-wide), Feb. 11-17; Centralia, Wash., Feb. 19-24; Spokane, Wash. (city-wide), Feb. 26—Mar. 3
- SMITH, OTTIS: Confluence, Pa., Feb. 5-10; Ellington, Conn. (Wes.), Feb. 12-17; Kingston, N.Y., Feb. 19-24; Unionville, Mich. (Colling), Feb. 26—Mar. 3
- SNOW: Vero Beach, Fla., Feb. 5-10
- SPARKS, JONATHAN: Columbia, S.C. (Grace), Feb. 12-17; West Columbia, S.C. (Pelion), Feb. 19-24; Norwood, N.C., Feb. 26—Mar. 3
- STAFFORD: Shelbyville, Ind. (Emmanuel), Feb. 4-10; Lexington, Ind. (Jefferson Co. Hol. Tab.), Feb. 11-17; Columbus, Ind. (county-wide indoor camp), Feb. 22—Mar. 3
- STARK: Goshen, Ark., Feb. 7-10; Oklahoma City, Okla. (South Highland), Feb. 13-17
- STRICKLAND: Fredericktown, Ohio, Feb. 5-10; Cedar Rapids, Ia., Feb. 12-17; Peoria, Ill. (Faith), Feb. 19-24; Urbana, Ohio, Feb. 26—Mar. 3
- SWANSON: Mustang, Okla., Feb. 11-17; Bloomington, Ind. (Broadway), Feb. 18-24; Yukon, Okla., Feb. 26—Mar. 3
- SWEARENGEN: Wellston, Ohio, Feb. 4-10; Cincinnati, Ohio (Price Hill), Feb. 12-17; Osseo, Minn., Feb. 19-24; Princeton, Ind. (1st), Feb. 26—Mar. 3
- TAYLOR, E. E.: Little Rock, Ark. (Univ.), Feb. 5-10; Hobbs, N.M., Feb. 12-17; Whitney, Tex. (1st), Feb. 19-24; Orange, Tex. (1st), Feb. 26—Mar. 3
- TAYLOR, ROBERT: Fairfield, Ohio, Feb. 5-10; Bethel, Ohio, Feb. 12-17; Lynden, Wash., Feb. 19-24; Seattle, Wash., Feb. 26—Mar. 3
- THOMAS, FRED: Marshall, Mo., Feb. 26—Mar. 3
- THOMAS, J. MELTON: El Monte, Calif., Feb. 12-17; Marysville, Calif. (Hallwood Comm.), Feb. 19-24; Ashland, Ore. (1st), Feb. 26—Mar. 3
- TOMPKINS: Sikeston, Mo. (Eastside), Feb. 5-10; Nowata, Okla., Feb. 12-17; Manhattan, Kans. (1st), Feb. 19-24; Ft. Smith, Ark. (North), Feb. 26—Mar. 3

TRIPP: Decherd, Tenn., Feb. 5-10; Parrish, Ala., Feb. 12-17; Houston, Tex. (N. Freeway), Feb. 19-24; Pasadena, Tex., (Red Bluff), Feb. 26—Mar. 3
 UNDERWOOD: Hebron, Ohio, Feb. 26—Mar. 3
 VANDERBUSH: Merritt Island, Fla. (Wes.), Feb. 18-24

WADE: Midwest City, Okla. (1st), Feb. 4-10
 WALKER: Crystal River, Fla. (Freewill Baptist), Feb. 12-17
 WALLACE: Lakeland, Fla. (1st), Feb. 12-17
 WARD: Long Beach, Miss., Feb. 5-10
 WEST: Bylesville, Ohio, Feb. 1-10; Butler, Pa., Feb. 15-24

WILLIAMS: Ft. Worth, Tex. (Wedgewood), Feb. 19-24
 WYRICK: Ft. Pierce, Fla. (1st), Feb. 5-10; Charleston, S.C. (Garden), Feb. 12-17; Bowling Green, Ky. (Grace), Feb. 19-24; Ironton, Ohio (1st), Feb. 26—Mar. 3
 ZIMMERLEE: Pryor, Okla., Feb. 10-17

OF PEOPLE AND PLACES

Mr. Walter L. Robinson, Jr., was honored by the Brunswick (Ga.) First Church for 26 years of service as Sunday school superintendent. Special recognition was given during Sunday services with a program planned to reminisce the years of his leadership.



Walter L. Robinson, Jr.

Out-of-town friends and former pastors were invited to the recognition services. They were guests at a church dinner served in Mr. Robinson's honor.

During the last 27 years, Robinson said he had missed attending Sunday school only once and that was because of illness. Though he is retiring from the superintendency, Mr. Robinson's talents will be used in other areas of the church where he will continue to serve. □

Rev. and Mrs. A. E. Leonard were honored with a surprise "This Is Your Life" program presented by the Powhatan Point, Ohio, church in recognition of their 25 years in the pastoral ministry. A check was given to Rev. Leonard to fulfill a lifelong dream—a trip to the Holy Land. □

Pastor Lawrence Adams, Columbia, Ky., church, was recently honored for his work on the Kentucky District. A commission, signed by Governor Wendell H. Ford, was presented to Rev. Lawrence by Pastor Joseph R. Tyson of the Glens Fork, Ky., church.

The governor's commission conferred the title Kentucky Colonel on Pastor Adams. A dinner followed on Pastor Adams. A dinner followed the Sunday morning awards service at the municipal building. The pastor received a cash gift of \$146 and some personal gifts by his church and friends. □

The Stringtown, Ind., church entered a float in the Riley Festival Parade in Greenfield, Ind. The parade commemorated the one-hundred-twenty-fourth birthday of Poet James Whitcomb Riley, born in Greenfield.

The church float carried a large

cross centered in back of a garden-styled arbor. A large, open Bible was inscribed with large, boldface lettering—"I am the way, the truth, the life." Sunday school children and youth rode the float on the parade route. The float won third place in the youth division. Raymond W. Hann is pastor. □

Mrs. Maude Carroll, Sunday

school superintendent at Miami (Fla.) Calvary Church, received a gift certificate from Pastor Robert D. Lewis in recognition of 37 years of perfect Sunday school attendance. Her "Cross and Crown" pins were brought up to date for the recognition. □

Louisville (Ky.) First Church reports a successful extension Sun-

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day school in the Southwick Community Center, located in southwest Louisville. A highlight of the new program started in 1973 was the guest appearance of Lennie Lyles, former all-pro defensive back, Baltimore Colts, and Miss Kentucky for 1973. A group of 187 young people were drawn to the special program.

Lew Hall and Jim Hightower, members of Louisville First, take off three hours' work each Tuesday

at their own expense to minister to youth. They report an increasing interest and that attendance has climbed steadily to over the 100 mark.

Mr. Hall has also started an extension class in a nursing home. Recently the outreach ministry of First Church for one Sunday was in excess of 200. □

Paterson (N.J.) First Church recently adopted a record-breaking budget of \$99,660. Mr. Charles,

vice-president of Avon, and chairman of the church business committee, reported that the record-breaking budget includes the addition of a full-time associate pastor in charge of youth ministries and music.

The church board unanimously approved the new budget for 1974. The amount represents a 42 percent increase since Jackson D. Phillips became pastor of the church last March. □

The Sixty-third Annual Camp Meeting of the Long Island Holiness Camp Meeting Association was held at Freeport, Long Island. Rev. Norman K. Ford of Clymer, Pa., was the special speaker and Rev. David E. Sparks was song evangelist. Mrs. Helen S. Matthews was children's worker. □

Five junior boys from the Man-nington, W.Va., church received Christian Service Training Junior Churchmanship Diplomas. The boys are the first from their church to earn the recognition.

Receiving diplomas were Jamie Price, Chipper Moore, Skipper Moore, Jonathan Green, and Nicky Jo Regillo. Their instructor was Gracie Moore. Irma Regillo is CST director, and Rev. Robert Green is pastor. □

Boneita P. Marquart, of Bourbonnais, Ill., has been selected to be included in Volume I of *The World's Who's Who of Women*.



Boneita P. Marquart

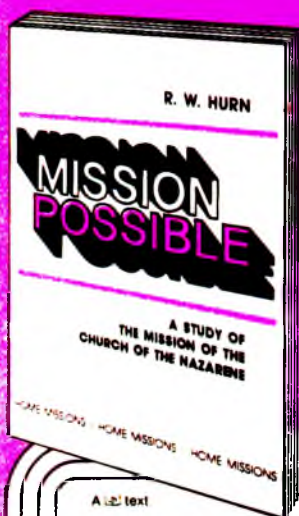
She is currently the district director of Christian Service Training on the Chicago Central District and an active member of Kankakee (Ill.) Olivet College Church. Her articles have appeared in numerous Nazarene periodicals. □

BUS MINISTRIES BOOSTED

A bus conference hosted by the Goodlettsville, Tenn., church last fall emphasized the evangelistic impact of this outreach ministry. Workers shared ideas on ways to start a bus ministry, how to improve present programs, and how to inspire and instruct bus workers and church laymen in building great Sunday schools.

Sessions emphasized personal soul winning and focused on ways to conduct more effective children's church services.

Special workers included Roy Hendley, Department of Church Schools, Kansas City; Rev. Ron



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for

THESE TIMES

Denomination-wide Study February—March, 1974

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Pelton, pastor at Portage, Ind.; Rev. Charles Kirby, Virginia Beach (Va.) Tidewater Central; Rev. Harold Davis, pastor at Midwest City,

Okla.; and host pastor, Rev. John W. Davis. Dr. Wally Beebe, known as Mr. Bus throughout the church in America, was keynote speaker. □

Pastor John Davis, Goodlettsville, Tenn., and church bus director, Ken Carney.



"Church Music" held the attention of conferees to the fall College Music Conference in Kansas City. The Music Commission and the Fine Arts department chairmen of our educational institutions (and/or their representatives) met in the Heritage Room of the Nazarene Publishing House.

Those who attended were (listed alphabetically): *Educational personnel:* Velma Baldrige, Willis Baldrige, Dorothy Brown, Robert Brown, Richard Cantwell, Chester Crill, George Dunbar, David Halverson, D. E. Hill, Harlow Hopkins, Jim Jarrett, James Main, Dean Millikan, Fred Mund, Evonne Neuenschwander, Howard Oliver, Larry Patterson, John Rosfeld, Roger Taylor, Dwight Uphaus, James Willis. *Music Commission:* M. A. (Bud) Lunn, Ray Moore, Paul Skiles, Warnie Tippitt, Don Wellman. *NPH personnel:* Floyd Hawkins, Bob Stringfield.

Music concepts, plans for development of future church music publications, and ideas for meeting educational and organizational needs were discussed. Recommendation for their implementation was unanimously voted.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

February 3—"THE BRIDGE IS LOVE . . . Across the Generation Gap"

February 10—"THE BRIDGE IS LOVE . . . Across the Color Gap"

EVANGELISTS' OPEN DATES

Evangelist Clyde H. Morris has some open dates in 1974 and 1975. Contact him at 5281 Ridge Cross Dr., Charleston, W.Va. 25312.

MOVING MINISTERS

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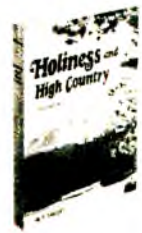
VEARL A. FISHER from Sparks, Nev., to evangelism.

EARL DAVID GLICK from Smithfield, Ill., to North Pekin, Ill.

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- JOHN KENNETH GREENO from associate to Santa Fe (N.M.) First.
- JOHN J. HANCOCK from Charleston (W. Va.) Davis Creek to Kankakee (Ill.) First
- CHARLES C. HOWIE from associate to Lewistown, Ill.
- ROBERT D. LEWIS from Miami (Fla.) Cary to Venice, Fla.
- NAOMI MEADOWS from evangelism to Sullivan, Ind.
- FRANK W. MORLEY from Copenhagen, Denmark, to London (England) Thomas Memorial.
- ELWOOD A. O'DELL from Hawthorn, Pa. to Corry, Pa.
- ELEANORE REASONER from evangelism to Sullivan, Ind.
- GLENN AND VERA SLATER from Elk City, Kans., to evangelism.
- J. S. WHITENER from Durham, N.C., to Mooresville, N.C.
- EDWIN ZIMBELMAN from The Dalles, Ore., to Arcata, Calif.

VITAL STATISTICS

DEATHS

V. A. COMPTON, 64, died in Louisville, Ky., on Dec. 4. Funeral services were conducted by Rev. M. C. Hash. Survivors include two daughters, Mrs. Robert Gardner and Darline; and two grandchildren.

REV. GILFORD EUGENE FAILE, 43, died unexpectedly at the Virginia District Nazarene Center on July 24. Funeral services were conducted in Williamsburg, Va., with Rev. Gene Fuller officiating. Survivors in-

NEWS OF RELIGION

clude his wife, Audrey Elizabeth, two daughters, Mrs. Linda C. Sturdevant and Kathy Jean, and one grandchild.

ERNEST HANLEY, 90, died Dec. 23 in Murray, Ky. Funeral services were conducted by Rev. William H. Down. He is survived by his wife, Effie Crawford, 4 daughters, Mrs. Opal Fulton, Mrs. Ora Frazier, Mrs. Grace Cook, and Mrs. Ruth McMillan; four Crawford Hanley, and 10 grandchildren.

RANDALL JOSEPH HUTCHESON, 14, died Nov. 6 in Redding, Calif. Randy contracted acute granulocytic leukemia, one of the most severe forms of the blood disease. Funeral services were conducted by Rev. Gerald Marker. Randy's parents are Rev. and Mrs. Virgil Hutcheson, Third pastored at Redding First Church for 14 years.

MRS. BERTIA (HENRY) COCO-JERRETT, 82, died Dec. 26 in Marksville, La. Funeral services were conducted by Dr. T. T. McCord, Rev. Robert L. Chason, and Rev. Robert E. Hollis, Sr. Survivors include two stepdaughters, Mrs. Donna Stangal and Miss Joyce Jerratt.

LINDA R. PETERS, 34, died Dec. 15 in West Palm Beach, Fla. Funeral services were conducted by Rev. C. R. Moore, Dr. W. S. Purinton, and Rev. C. V. Holstein. She is survived by her husband, Eugene, and a daughter, Joy, 10.

CLARENCE T. PITTINGER, 65, died Sept. 2 in Shelby, Ohio. Funeral services were conducted by Rev. Carl Hayes. He is survived by three children, Mrs. Echo Koster, Rev. Twyla Pittenger, Mr. Robert Pittenger, and five grandchildren.

JOHN H. QUALLS, 39, died Dec. 15 in Orlando, Fla. Funeral services were conducted by Rev. Paul J. Stewart, Rev. Martin H. Wilson, and Rev. Roy T. McKinney. Survivors include his wife, Joyce, and one daughter, Melah.

REV. WILLIAM STRACK, SR., 78, died Dec. 24 in Bay Pines, Fla. Funeral services were conducted by Rev. Carl N. Hall. Survivors include his wife, Mrs. Lucy L., two sons, David W. and William J. Jr., a daughter, Mrs. Dove Leonard, and seven grandchildren.

MRS. JESSIE ETHEL SPEAKES, 89, of Kansas City, Mo., died Nov. 15 in Pampa, Ida. Funeral services were conducted in Kansas City. She is survived by 4 sons, Edwin E., Roy W., Eugene H., and Clyde J., 3 daughters, Mrs. Robert (Maudred) S. Edwards, Mrs. Ralph (P. Elizabeth) Paulson, and Mrs. Roy (Mary Lou) Gutchart, and 23 grandchildren.

MARRIAGES

JOAN CAROL LUNDSTROM and **STEVEN RAY DOERR** at North St. Paul, Minn., Nov. 27.

SUSIE MILLER and **ERVIN L. SHIPLEY** at Des Moines, Ia., Nov. 3.

PATRICIA LYNNE NELSON and **RONALD G. PARKER** at Raytown, Mo., Dec. 29.

BIRTHS

to **RICHARD** and **PATRICIA BENNER**, San Francisco, Calif., a boy, John Lawrence, Dec. 29.

to **MERYLE** and **DONNA (DARD) BROWN**, Cedar Rapids, Ia., a girl, Stacy Linnée, Aug. 22.

to **BILL** and **BRENDA (BLACK) HOLLEY**, Colorado Springs, a boy, William Donald Jr., Nov. 26.

to **REV. GARRY** and **ELEANOR (AUBREY) WRIGHT**, Wichita, Kans., a girl, Dana Rene Oct. 1.

DIRECTORIES

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DIVORCE RATE GAINING ON MARRIAGES. Nearly two old marital unions are being terminated in the courts for every five new ones contracted at the altar, according to the National Center for Health Statistics, Washington, D.C.

In its latest report on births, marriages, divorces, and deaths, there were 1,727,000 marriages in the U.S. and 678,000 divorces. This is a ratio of one divorce for each 2.56 marriages.

Marriages and divorces are both up this year over last, but the increase in divorces was much greater than that in marriages.

The national divorce rate, expressed in number of divorces per year per 1,000 population, is continuing a long, steady rise, the report reveals. The rate was 3.4 in 1970, 3.6 in 1971, 4.0 in 1972 and 4.3 in 1973. □

AMA POLICY GROUP CONDEMNS EUTHANASIA. Policy makers of the American Medical Association, Anaheim, Calif., have adopted a statement condemning euthanasia (mercy killing) but approving the right of patients to die "with dignity."

Members of the AMA House of Delegates said there is a "confusion between euthanasia and death with dignity, and a lack of understanding or agreement about their different connotations.

"The intentional termination of the life of one human being by another—mercy killing—is contrary to that for which the medical profession stands and is contrary to the policy of the American Medical Association," the statement said.

However, the delegates agreed that the patient and his family had the right to ask for the halting of "extraordinary means to prolong the life of the body" when a patient is irrefutably dying. □

RABBI SAYS TEMPLE WILL BE REBUILT SOMEDAY. The hope of rebuilding the ancient Jewish Temple in Jerusalem is still very much alive, but no Israeli official or religious leader in Judaism plans to reconstruct it now, said the head Orthodox rabbi in the United States.

Rebuilding the Temple on its original site would require the removal of the Moslems' Mosque of Omar (Dome of the Rock). That would have serious international repercussions, since the Moslems consider the mosque a sacred place, Rabbi David B. Hollander explained.

"When will the Messiah come?" he was asked.

"Every day we pray for His coming," the president of the (Orthodox) Rabbinical Alliance of America said. □

SENATE PASSES APRIL 30 PRAYER DAY. A resolution calling for observance of a "national day of humiliation, fasting and prayer" on April 30 has been adopted by the U.S. Senate.

Introduced by Sen. Mark O. Hatfield (R-Ore.), the resolution was adopted by voice vote and with no debate or opposition.

The lawmakers indicated that, because of the nation's failings, it "behooves us to humble ourselves before Almighty God, to confess our national sins and to pray for clemency and forgiveness."

The Hatfield proposal was modeled after a proclamation issued by Abraham Lincoln fixing April 30, 1863—when the Union cause in the Civil War had reached a low point—as a day for reflection.

"We witness a country torn apart with division and lacking the spiritual foundation which would restore its vision and purpose," Hatfield said in a Senate speech. "We, as a people, through our own acquiescence to corruption and waste, have helped to create a moral abyss that produces a disdain for honesty and humility in high levels of national leadership." □



the answer corner

Conducted by W. T. Purkiser, Editor

Q If God can do anything, can He make an object, such as a rock, so big that He cannot move it?

No.

God can do anything but lie or that which is either immoral or inherently irrational. The notion of a power that could make a stone

so big it couldn't move it is in the same class as the idea of a round square, a four-sided triangle, or a straight curve.

Omnipotence is the power to do

anything possible. That there are some logical impossibilities is not a limitation of omnipotence in any reasonable use of the word.

Q In reading Mark 11:12-26, there are two questions I would like to ask. Jesus, when He saw the fig tree, said He went to see if there were any figs on the tree. Didn't He already know there weren't any figs? Then the scripture says it was not yet the time for figs. I can't understand it.

Your first question could raise some very weighty theological questions concerning the relation between the humanity of Jesus and His divine nature.

I would simply be disposed to take the suggestion of Mark 11:13 seriously and conclude that Jesus did not know there were no figs on the tree until He had examined it.

Perhaps Charles Wesley's statement concerning the "self-emptying" of the eternal Son of God when He became a man is as far as we can go: "He emptied himself of all save love."

Certainly the humanity of Jesus would imply that He had laid aside all the attributes of Deity that would prevent Him from entering fully into our experience as human beings. Knowledge in advance in situations like this would be part of what He had laid aside during the days of His flesh.

As to the second question, Dr. Ralph Earle has written, "While the main crop of figs does not ripen in the vicinity of Jerusalem until August, smaller figs begin to appear . . . as soon as the leaf buds are put forth. . . . Even these imma-

ture figs were eaten by the peasants. . . . The lack of any fruit on the tree was proof of its barrenness."

In all this we must not lose sight of the element of "action parable" in this story. Christ's act in causing the fig tree to wither and die was intended to have meaning far beyond the display of power involved.

There are still those whose empty profession of religion places them in the same jeopardy of spiritual death as that tree adorned with leaves without fruit.

Q In reading Romans 7, I noticed a change in the verb tense at verse 14. Before, Paul used the past tense. From verse 14 on, he used the present tense. Is there a reason?

You are an observant reader. I believe there is a reason.

In verses 7-13, Paul is discussing the fact that the Old Testament law was helpless in the face of the sinful dispositions of human depravity.

As far as Paul was concerned, the law was no longer a viable option. "Christ is the end of the law for righteousness to every one that believeth," he wrote in Romans 10:4. For this reason, he put his encounter with the law in the past tense.

In verses 14-24, Paul describes the struggle between his good purposes, the "law of his mind," and "sin that dwelleth in me." This

struggle occurs whenever anyone attempts to conquer the power of inner sin by force of character or will.

Unlike the ceremonial law of the Old Testament, the effort to control inner sinfulness by human self-discipline is still very much with us. But all of us find, like Paul, that it's a bad job.

Because this method of dealing with "the law of sin which is in" the unsanctified heart is still tried, the discussion here is in the present tense.

But the conclusion is always the same: "O wretched man that I am! who shall deliver me from the body

of this death? I thank God through Jesus Christ our Lord" (verses 24-25).

The answer is not suppression or counteraction, but deliverance. And that deliverance cannot come from an "it" or a "thing" but from a Person—"Who . . . ?"

The "who" is "Jesus Christ our Lord," who through "the Spirit of life in Christ Jesus hath made me free from the law—its sin and death" (Romans 8:2).

It is always a mistake to stop at the end of Romans 7. Romans 8 raises the question. Romans 8:1-11 give the answer.

Q If God is everywhere, is He also in hell?

Assuming you mean the *gehenna* hell which is the final abode of the impenitent, my answer would be "No."

There is, of course, a sense in which the Infinite is all embracing.

Nothing that exists is beyond His reach. But this is not quite the same as saying that He "is" there.

Gehenna hell is the wrath of God, the evidence of His moral integrity—and is what it is because

He is not there.

In the Bible, the presence of God is life, light, and blessing. When God withdraws His presence, there is death, darkness, and the curse.

**MICHIGAN CHURCH
CELEBRATES 40th
ANNIVERSARY**

Westland (Mich.) First Church (formerly named the Wayne Church of the Nazarene) recently observed its fortieth year of continuous service in the Westland-Wayne area. District Superintendent E. W. Martin and the Leichty Singers participated in the special observance. There were more than 300 in attendance.

It was noted by Dr. Martin that, from the original membership of 23,

nearly 500 had at one time held membership in the church. Rev. Richard Lashley, completing his fifth year as pastor, has received 99 members (70 of which were received by profession of faith).

From its beginning days in an "old-fashioned tent meeting," the church has grown and acquired property now valued at nearly \$250,000. Pastor Lashley noted the income has increased in his tenure of service from \$38,000 to a present projected budget this year of \$80,000.

Mrs. Marion Surbrook, retired missionary and co-founder of the church with her late husband, George Surbrook, was honored the preceding Sunday with a "This Is Your Life" program. It was noted that Dr. Goodwin, former general superintendent, had been sanctified under the ministry of Mrs. Surbrook's father.

To conclude the celebration, Rev. Norman Brown, former member of the church, was guest speaker for the "Old-fashioned Day" observance. □

Pastor Lashley on the left with Dr. Martin.



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APRIL 14**



**CHURCH CELEBRATES
SILVER ANNIVERSARY**

The Isabella, Okla., church celebrated its twenty-fifth anniversary on December 9. Nine charter members were received when the church was first organized by Rev. Mark Moore, superintendent of the Northwest Oklahoma District in 1948.

Two of the charter members were present for the silver anniversary celebration—Mrs. Myrtle Ellis and Mrs. Loretta Grib. Former pastors Marvin Gilley and Terry Douglass participated in the services of the day.

Following the morning service, a fellowship dinner was served at the community center. A singspiration preceded the evening service.

Robert Shaver is the present pastor.

Featured in the day's activities was a historical slide presentation of 25 years, entitled "Remember When." The day's events ended with the pastors and wives singing "The Family of God." □

ANNIVERSARIES

Mr. and Mrs. Harold M. Williams, Portland, Ore., celebrated their golden wedding anniversary with an open house hosted by Mr. and Mrs. Ralph E. Williams. The honored couple have been members of Portland (Ore.) First Church for more than 50 years. □

Mr. and Mrs. Thomas Everett Verner, Buckeye, Ariz., celebrated their golden anniversary with a trip to Hawaii. The trip was a gift from their three daughters. The couple has seven grandchildren and two great-grandchildren.

A reception for the Verners was hosted by Rev. and Mrs. Wayne C. Young from the Buckeye church and a money tree was presented.

Mr. Verner has served the Buckeye church as Sunday school superintendent, secretary-treasurer, Bible school teacher, and trustee for many years. Mrs. Clara Verner is author of *Orphan by Choice*, *Our Original Citizens*, and *Velma*. □

Mr. and Mrs. Oscar J. Satre, formerly of Eagle Grove, Ia., celebrated their sixty-fifth wedding anniversary with family and friends. The Satres are now residing with a daughter and family—Rev. and Mrs. Herbert Merritt, of Granite City, Ill. The couple received a congratulatory letter from President Richard Nixon.

Four of the Satre children are involved in positions of full-time Christian service. Mrs. Ovella Satre Shafer, whose husband pastors the Kingman, Kans., church, has written numerous articles published in the *Herald of Holiness*. □

IT'S "COACH" FOR "REVEREND"

Rev. Norman Stueckle of the Wenatchee (Wash.) First Church is serious about the sign by his office which calls him "coach."

"My job is to coach the game of life," said the pastor, whose stocky build might help him pass as a football mentor.

Rev.—er, "Coach" Stueckle put up the sign when he came two years ago to Wenatchee, a town of about 17,000 in the middle of Washington State. It hasn't gone ignored, as a few firms in town have even addressed his mail. "Coach Stueckle."

Rev. Stueckle got the "coach" idea from reading Dr. Elton Trueblood, a Quaker theologian and writer. Dr. Trueblood had observed that the title "preacher" referred to only one part of his work. "Minister" tended to put him in a separate category.

"Pastor" was a good biblical term but referred to sheep—and it wouldn't do to refer to the church flock as "muttonheads."

"Coach" refers to the whole philosophy of the church, Rev. Stueckle said.

"Half time" comes during the Sunday morning and evening ser-



Coach Stueckle poses beneath sign

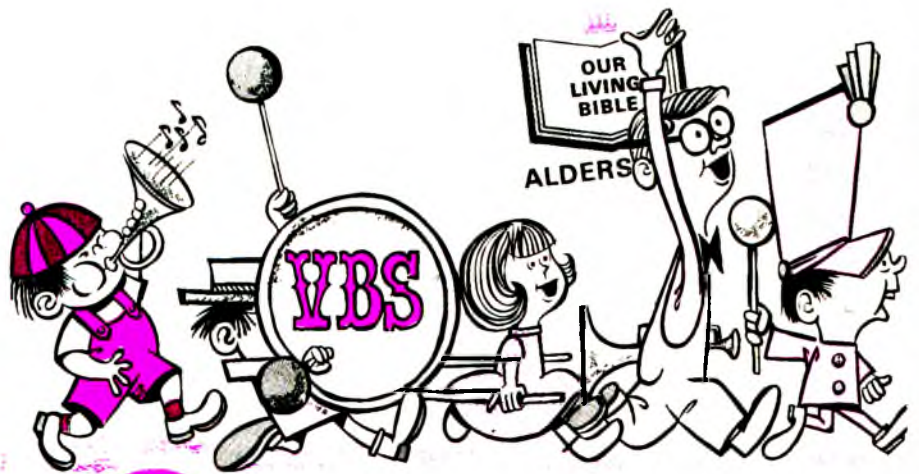
VICES, he noted. It's the strategy time.

"I'm a playing coach," Rev. Stueckle said. "My responsibilities in those half times is to set direc-

tion and patterns.

"But the people are the ones who produce—who score and do the job." □

—By Jeanne Doering



Q:

VBS 1974 IS:

- (A) to devote more time to Christian teaching.
- (B) to reach unchurched boys and girls and parents.
- (C) to guide children in the experiences of salvation.
- (D) to discover and train additional workers.
- (E) to gain new members for the church.
- (F) all of the above.

A:

(F) all of the above

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

"The Best Thing I Ever Did"

During a recent church anniversary service, we were enjoying a gracious sharing time. The emphasis was on "What the Willard Church of the Nazarene has meant to me."

Mrs. Marjorie Holmes, a little 70-year-old widow who seldom says anything in public, arose and began reading from a crumpled paper in her hand. We couldn't hear. After being called to the microphone she began once again to read the following:

"In 1944, when I was 42 years old and had 11 children to my credit, I met the Lord.

"I had been visited many times by church workers and the pastor's wife [Mrs. A. L. Milliron]. They always urged me to come to Sunday school and bring the family. I sent a couple of the children a few times.

"I was not very happy because there was nothing but work, work, and more work. I never did get out anywhere much.

"One evening as I sat on our porch, the Lord began dealing with me. I begged Him to please help me. The very next evening Sister Milliron and Sister Twining stopped by and invited us to the revival that was on at the Nazarene church. Eight kids and I got ready and went.

"It was the best thing I ever did. Three of the children and I went forward that night and were saved.

"At the time of my conversion, two of my children were married and Harold

[presently pastoring the West Lafayette, Ohio, Nazarene church] was in World War II.

"We attended church regularly and my outlook on life really changed. All my work became a joy.

"In 1945, Harold was home on furlough and was wonderfully saved in our home. Sister Milliron and Sister Twining were present for that, too.

"I prayed that God would call Harold to preach the gospel. God answered prayer. He has answered prayer so many, many times.

"I have never been sorry for a minute since going God's way. My family is getting in one by one and working in their churches. My husband was also saved just before he passed away.

"I have served as janitor, Sunday school secretary, church board secretary, and Sunday school teacher, all with God's help.

"I have so much to be thankful for. This coming year I want to be in the center of His will."

According to the church record book, Marjorie Holmes joined the church in September, 1944. She refuses to become inactive in God's work. She presently serves as church school board secretary and second grade Sunday school teacher. When the church doors are open, you can count on Marjorie being present. □

By K. R. Hostetler
Willard, Ohio

ONC PROFESSOR AND WIFE DIE IN PLANE CRASH

Dr. Samuel David Beeman, 51, and his wife, Sudie, 47, were killed in a plane crash near Cissna Park, Ill., on the morning of December 23. Dr. Beeman was registrar at Olivet Nazarene College, Kankakee, Ill. Mrs. Beeman was a member of the Olivet nursing staff.



Dr. Beeman

The Beemans were en route to Decatur, Ala., to visit their daughter for the holidays. The light plane they were flying crashed in thick fog about 35 miles south of Kankakee.

Investigators theorized that Professor Beeman was attempting to return to the Kankakee airport due to weather conditions and was probably trying to lower his altitude to get beneath the fog when the crash occurred.

Dr. Forrest Nash, former pastor of the Kankakee (Ill.) College Church and now superintendent of the Chicago Central District, conducted funeral services. Assisting in the services at the College Church were Pastor Bill Draper; Harold W. Reed, college president; and Dr. Willis Snowbarger.

A member of the ONC staff since 1957, Dr. Beeman attained a bachelor of arts in speech and a bachelor of theology from Bethany Nazarene College, Bethany, Okla. He earned a master of education degree in speech from Southwest Texas State College and his doctorate in speech from the University of Illinois.

Prior to entering the educational field he served eight years as a pastor and graduated from Nazarene Theological Seminary in Kansas City.

Dr. Beeman was registrar at ONC and chairman of the Language and Literature Department. He was also a member of the Olivet president's cabinet. He served on many additional committees.

Dr. Beeman was a member of both the American and the Illinois Association of Collegiate Registrars and Admissions Officers, a member of both the American and the Illinois Speech and Hearing Association, the Speech Communications Association, and a member of the Central States Speech Association.

He was a member of the Kankakee Exchange Club and the College Church.

Rev. Louis McMahon, of the ONC staff, said of Dr. Beeman, "He demonstrated a deep spiritual insight and his life exhibited it. He normally attended the early Sunday morning prayer meeting at the church. He was one of the first to be at the altar praying with seekers and one of the last to leave. I rarely saw him without a New Testament in his pocket.

"The benediction to the Beeman dedication was more than lip service. They left 10 percent of their estate to ONC and 10 percent to BNC. They are gone but the image of their exemplary stewardship remains."

A member of the Olivet staff, Mrs. Beeman had completed work on a bachelor of science degree at Olivet and was an assistant instructor in nursing at the college. She also held an Illinois teaching certificate.

Mrs. Beeman had been a staff member at Manteno State Hospital in nursing administration from 1968 to 1971. She was also a member of the College Church and a member of the Seventeenth District Nurses Association, which she served as secretary from 1969 to 1971.

Mrs. Beeman was born June 26, 1926, in Lamesa, Tex. The former Sudie L. Dixon, she and Dr. Beeman were married March 26, 1944.

The couple is survived by two daughters: Mrs. Cheryl B. Roger, of Decatur, Ala.; and Miss Joyce Marie Beeman, of Huntsville, Ala.; and one grandchild.

Survivors of Dr. Beeman also include a brother, John Paul Beeman, of Bethany, Okla.

Survivors of Mrs. Beeman include two brothers: Floyd Dixon, of Houston, Tex.; and Dick Dixon, of Athens, Tex.; sisters, Mrs. Anna Locklar of Odessa, Tex.; Mrs. Jean Jennings of Big Spring, Tex.; and Mrs. Illa Davis, of Houston.

A scholarship fund has been established at Olivet Nazarene College in memory of the Beemans.

Burial was in Memorial Gardens, Kankakee. □

THOUSANDS ATTEND EVANGELISM CONFERENCE

The presence and the power of the Holy Spirit were felt January 8-10 at the Music Hall in Kansas City as Nazarenes from every major

region of the world gathered for the midquadrennial Conference on Evangelism.

A more complete report of this tremendous meeting will be included in the February 13 issue of the *Herald*.

These words are being written in the immediate aftermath of the conference with its soul-moving music and its life-challenging messages.

Theme of the conference was "The Person and Work of the Holy Spirit in Evangelism."

General Superintendent Dr. Charles Strickland, advisor to the Department of Evangelism, was the keynote speaker for the conference with a stirring reminder of the relevance of the doctrine of entire sanctification to the turmoil of the times in which we live.

On the second night, General Superintendent Eugene L. Stowe declared again that the only reason for the existence of the Church of the Nazarene is to proclaim and live the doctrine of heart holiness.

And on the third and final night, Dr. Edward Lawlor challenged the entire international church to keep in step with the Holy Spirit and to go out from the meeting changed in life and ministry because of a fresh filling of the Holy Spirit.

Attendance was phenomenal. The temperature bounced above and below the zero degree mark throughout the conference. The snow and ice on the streets caused all school sessions to be called off in Kansas City, but upwards of 2,500 Nazarenes gathered each night in the ornate Music Hall to preach and practice an old-time, Spirit-filled religion that has been the hallmark of the Church of the Nazarene since its beginning.

Pre-registrations pushed the mark well past 2,000. The 2,572 Music Hall seats were filled for every evening service, and there were many who stood throughout the services.

A musical package of evangelistic specials preceded each service.

The conference was directed by Dr. John Knight, executive secretary of the Department of Evangelism, who set the pace with his statement Tuesday that "we have no brakes, only accelerators" for our evangelism.

Daytime sessions were devoted to seminars and panels on methods and means of evangelism. □

—JOHN C. OSTER, *Reporter*

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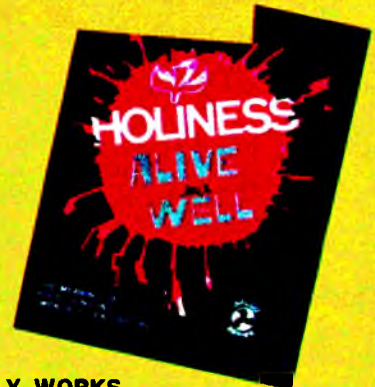
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