

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 14 '74



SITE OF THIRD INTERNATIONAL LAYMEN'S CONFERENCE
August 13-18

—General Superintendent George Coulter



DANGEROUS CARGO

The unsanctified heart carries dangerous cargo which threatens the safety and survival of the soul. In one of his novels Victor Hugo described the condition of a ship on the high seas during a terrible storm. Suddenly from within the hold of the ship there came a violent crashing sound. In the fury of the storm a great cannon had broken loose and now it threatened to destroy the ship itself.

There is no doubt about the blessedness of the justified life. The Holy Spirit gives assurance of acceptance with God. There is a definite witness that guilt is gone and that forgiveness has come. But there is also a consciousness of inner conflict between the flesh and the Spirit. This mixed state is characterized by inner hindrances, conflicting loyalties, and inner antagonisms which keep the Holy Spirit from exercising full control.

The carnal mind is not a passive force in the heart. It is an active, aggressive,

and belligerent principle bringing conflict, hindrances, and weakness. This inward, inherited depravity is hostile to holiness. It cannot be controlled. It impedes progress "so that ye cannot do the things that ye would" (Galatians 5:17).

The normal desire of the regenerated heart is to be delivered from this inward disruptive force. By the atoning blood of His Son, God has provided cleansing from all that is carnal and sinful. In this gracious experience the heart is purified, spiritual wholeness is restored, and the whole life is brought into full devotement to God.

Deliverance and cleansing can be ours in a moment of time! When the whole life is surrendered in total consecration and when simple appropriating faith is exercised, the "dangerous cargo" of inbred sin can be purged and cleansed from the soul. □

Dan sauntered into the revival services more out of habit than through devotion. He was a good-looking teenager, an athlete who made good grades. You could count on him to be in the services, although recently he seemed to be indifferent toward the activities of the church.

Watching Dan's interest cool, I struggled for some plan to rekindle it. My praying seemed to bring its rewards that night as the message of the evangelist gripped Dan. When the altar call was given, he stepped forward to pray.

Several of us gathered around to encourage him in his struggle of faith. I waited awhile to speak to him, believing that a seeker ought to be left alone to pray, so God might work with him.

As he continued to pray and struggle, it was obvious that he needed help. The evangelist spoke first, exhorting him to have faith and believe that God had met his need. Dan was unmoved. He stayed at the altar with head bowed.

A number of others talked to Dan with almost no response. A half hour passed and several left. I sensed that Dan had come to pray over a specific problem and did not intend to leave until he had found a solution.

Finally one of his friends began to exhort him with such insistent words that even I could feel the emotional blows hitting Dan. The evangelist had told him to believe and he should not be so stubborn. Then he left.

We were alone. Quietly I asked if I could help him. He looked up and startled me by asking, "Why am I different?"

"Different? In what way, Dan?"

In that deserted sanctuary Dan began pouring forth the frustrations that had been secretly building up within. Why wasn't he liked at school? Why was he too embarrassed to ask a girl for a date? What did people really think of him?

Then I knew that what was bothering Dan was not a "spiritual" problem of sin and disobedience. Rather he was facing some of the normal questions a healthy teen-ager must face. It is sometimes called "an identity crisis."

The teen years are the time one should face the emotional questions of: *Who am I?* and *What kind of person am I?* He is struggling to be at home in a body that is now adult but in a world that still treats him as something less than adult. The adjustment to adulthood is an emotional one with many stresses, some successes, and hopefully a minimal number of failures.

Dan had made the all too common mistake of identifying his problems of maturing with defects in his relationship with God. He felt good spiritually when he was successfully overcoming his problems. But during times of frustration and confusion which all teens experience, he felt that he had lost out spiritually. The key word here is "felt."

It took only a few minutes of counseling to identify Dan's problem and help him distin-



**PERSONALITY
PROBLEMS**

**SPIRITUAL
PROBLEMS**

guish it from real spiritual problems. He needed encouragement, understanding, and enlightenment concerning the problems he was facing.

He left that night having resolved some of the frustrations of his "spiritual life" through understanding himself. Over the past few years he has continued to grow into adulthood in the realms of both the natural life and the spiritual life.

As I walked out of the church, I wondered how many other teens have gone to the altar seeking for answers to problems which are not really "spiritual" problems.

Have we taken the time to listen to their cries of anguish and pain as they struggle to mature into adults? Have we not only encouraged them to trust in the grace of God, but have we also been a means of grace to them through counselling? How many teens have found the altar to be a place of frustration and confusion rather than the place of comfort and consolation?

May God give us wisdom in our dealing with those who come seeking help at our altars. □

By Robert D. Branson
Quincy, Mass.



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*O God, forgive
 Our smallness,
 Our bickering,
 Our selfishness,
 Our very faint concern
 For others in our midst,
 Who sit beside us with heavy hearts,
 From whom we sometimes turn.*

*Our Lord on earth
 So often prayed
 For oneness,
 And commanded His disciples long ago
 To love each other, showing deep
 compassion,
 "As I have loved you."
 He still would have it so.*

*Without that deep regard
 For one another,
 How can we reach
 A world—so steeped in sin?
 We'll be
 "As sounding brass,"
 Or "tinkling cymbal"
 Unless the power of love*

Abides—within!

—Alice Hansche Mortenson
 Racine, Wis.

GUIDEPOSTS HOMEWARD

*If all my skies were sunny, fleeced with
 clouds of white,
 Perhaps I might not strive for home "where
 comes no night."*

*If I had not walked long with pain—weary—
 distressed,
 How could I cling to this: "He gives His
 loved ones rest"?*

*If tears had not bedimmed my eyes along the
 way,
 Could I rejoice to know "He wipes all tears
 away"?*

*Had I no graves to pain my heart, perhaps
 'twould seem
 That hope of life eternal was a myth or
 dream.*

*But all my clouds, my graves, my pain and
 weariness
 I count as guideposts homeward, and His
 way to bless.*

—Kathryn Blackburn Peck
 Lee's Summit, Mo.

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By Crane Delbert Bennett

Norman, Okla.

our choice

He was tall, dark, and handsome, and she was a pretty wife. They radiated happiness. The world was at their feet.

Both were highly successful in their chosen careers. They came from a sound religious background but since their marriage had been too busy to attend church often.

My wife and I were attracted to them and we became close friends. We did not approve of their smoking and drinking, but they were fine-looking, intelligent people and we continued to be friendly with them.

One day they poured a glass of wine for each of us, which we declined. After that, our friendship was strained.

They have since moved to another city, but we occasionally hear of them. He has been drinking more and more. Now some of his weekends are spent in a drunken stupor. His work has suffered.

She has become a chain smoker, thin and nervous. This couple chose not to follow the Lord. Without God, their future looks dark.

When we first met another couple, he had just sold his farm with all its equipment. The Lord had called him to preach. He was preparing to leave for college with his wife and daughter, to study for the ministry.

He was offered the pulpit in our church one Sunday evening. Although he was an earnest preacher, he didn't seem to have the attributes of a minister. I was sure he was making a mistake to give up a good-paying farm, sell out, and start all over again in a venture for which he was so obviously unsuited.

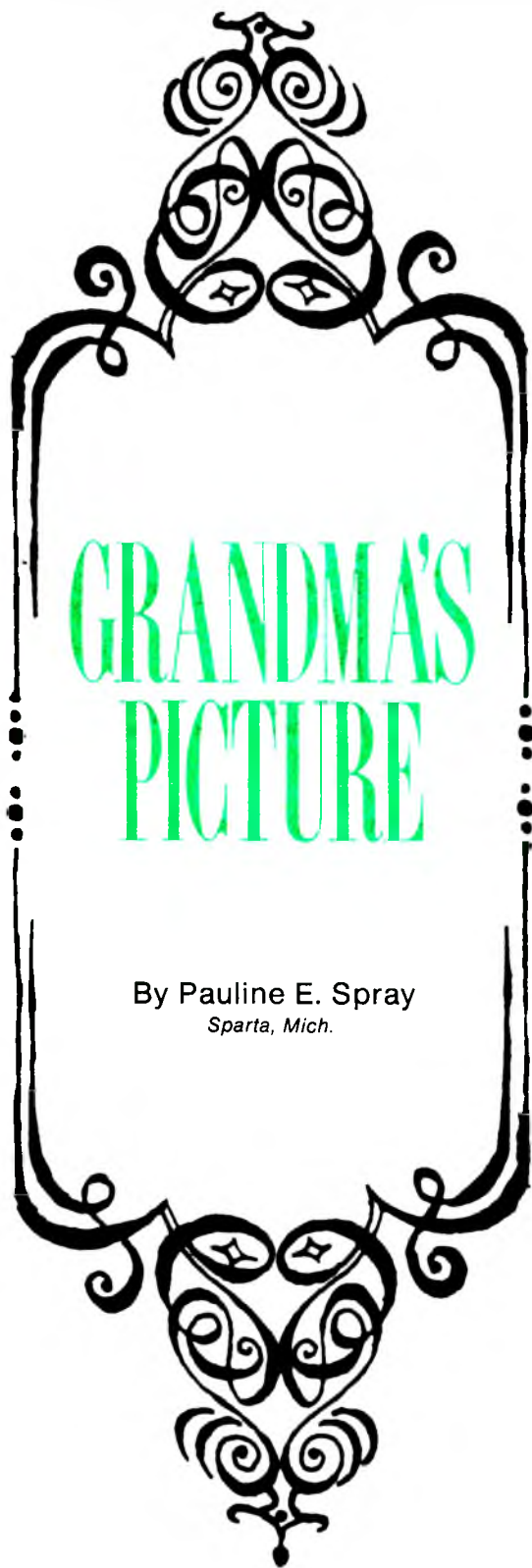
He finished his college work and took a pastorate in a small church. The years have gone by and he and his wife have faithfully served God.

Again he preached in our church. What a difference! It was hard to believe this was the same man. Now he spoke with authority and assurance. He prayed with unction. With God, their future is bright.

Have you made your choice? Maybe God doesn't call you to preach, or to full-time Christian service, but He calls every one of us to be a living testimony to His grace.

Will you choose to serve God?

□



GRANDMA'S PICTURE

By Pauline E. Spray
Sparta, Mich.

Who can find a virtuous woman?" Solomon asked. "Her price is far above rubies."

Grandpa agreed with Solomon. "Would you like to see Grandma's picture?" he asked me. Then he opened his Bible to the thirty-first chapter of Proverbs.

"This is her picture," he said proudly. A virtuous woman is a trustworthy companion.

When Mom was a girl, Grandpa was frequently called on to do jury duty in the county seat several miles from home.

While he was in Allegan for days at a time, Grandpa knew Grandma would take care of their home, look after the children, and see to it that the cows were milked and the barn chores cared for properly.

He knew she would not run through with their substance or be unfaithful to him while he was away. To paraphrase Solomon's words: "The heart of Grandma's husband did safely trust in her, so he had no need of spoil."

The virtuous woman is a tireless worker. It was a common thing to see Grandma come puffing up the sandy path from her henhouse. If it was summer, she would probably be wearing a sunbonnet; if it was wintertime, a black or gray knitted hood.

Besides caring for her large family, baking their bread, churning butter, washing clothes on the back "stoop," feeding threshers, and caring for a big garden, Grandma also raised chickens.

Every day she went to the long, low hen house behind the fenced-in garden to feed and water the hens and gather the eggs. Sometimes she brought eggs to the house in her big, old-fashioned apron, which doubled as a carryall.

In the wintertime when there was less outside work to do, Grandma made quilts, sewed carpet rags, and crocheted. She was no hand to sit idle for long. Like Solomon's virtuous woman, Grandma worked "willingly with her hands."

The virtuous woman is a thrifty manager. Grandma kept her egg money in a cup in the corner of the top buffet drawer in the dining room. When one of the family was going into town to buy feed for the chickens and to pick up a few staples for the kitchen, she went to the buffet, pulled open the top drawer, and carefully counted out the needed cash.

But Grandma not only made trips to the buffet for withdrawals. When she sold eggs or cream, she deposited money in the same cup from which the withdrawals were made.

The buffet drawer where Grandma kept her money was viewed with awe. No one was permitted to molest her cache. She had the ability to manage well the affairs of her household. "With the fruit of her hands" she helped educate her children and stow away a bit for a rainy day.

The virtuous woman instructs her children in righteousness. The rafters of my grandparents' big brick house often rang with laughter, for the children were lovers of fun. Grandma's brown eyes, too, glistened with mirth. But there were serious times, also.

Each morning when breakfast was over, the Bible was taken down from the shelf above the kitchen table. It was read before anyone left for the day's activities. Then the members of the family knelt by their chairs and prayed—one by one until the circle was completed.

Sundays were set aside for worship. It was a time for fellowship with the Lord. And with friends who often came to share a bountiful dinner.

Grandma was one to mold the character of her children, for three of her daughters married ministers. Among her grandchildren are ministers, a missionary, a Christian writer, and many diligent workers for the Lord.

Grandma laid "her hands to the spindle, and her hands . . . [held] the distaff" when it came to weaving threads of character into the lives of those God placed in her care.

A virtuous woman is a tower of spiritual strength. Grandma was first of all a Christian. She loved the Lord. He had priority over her life, her husband, her children, and her possessions.

Grandma prayed. When Uncle Russell went to war, she prayed until she received the assurance that God would bring him home safely.

Grandma sang. I remember how surprised I was when I first saw her playing the piano and singing, "Will there be any stars in my crown?"

Grandma praised the Lord—exuberantly. In fact, she was an old-fashioned shouter. After rejoicing around the perimeter of the church auditorium, she kissed Grandpa on the forehead and sat back down in her pew.

But hers was not a for-Sunday-only kind of religion. Many a visitor in her home became the "victim" of her evangelism.

Ministers were always welcome at my grandparents' house. In fact, Grandpa and Grandma considered preachers very special. Not only was there a place at the table for them, a bed in the spotless spare bedroom, but a liberal gift of meat or produce to accompany them when they left.

Grandma was far more concerned with soul beauty than fancy duds and pride of face (although she once confided to me that she had been regarded the prettiest girl in the community when she was young). "Strength and honor . . . [were] her clothing" and her husband and children rose up and called her blessed.

"Who can find a virtuous woman?"

Grandpa did. And he showed me "Grandma's picture." □

PEN POINTS

AMAZING MEDICAL DISCOVERY

A Johns Hopkins University researcher says that fatal heart disease among men *who do not attend church is twice as high* as for men who attend at least once a week!

Dr. George Comstock, professor of epidemiology, recorded this report in a medical journal. His findings were based on a study of the records of more than 500 men between the ages of 45 and 64.

Amazing! Just to think that churchgoing gives longer life to men! Perhaps some lady may gently prod her delinquent husband into attending church by reading these facts to him.

However, these findings are not new. Solomon said, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Proverbs 17: 22).

Solomon knew that the state of a man's soul affects the physical. And in church a man can reach

up to God in worship and bless his soul; and by doing it his heart rejoices and his whole body is benefited physically.

In other words, church attendance can be just as helpful to the physical well-being of a man as the old-fashioned spring tonic of sulphur and molasses was for a boy!

Well . . . at least, men have a 50 percent chance of living longer by attending church—according to the findings of the good doctor. But the question of greater import is: What can church attendance do for a man *spiritually*?

Ah! That remains to be seen. We'll leave it with the Lord! □

By Arthur H. Townsend,
Kinsella, Alberta, Canada



Photo by Paul M. Schrock

SECURITY

- For Whom ?

That tenacious doctrine popularly called “eternal security” was brought vividly to my attention a while ago by a man (a professing Christian) who said that if he should die in the act of committing adultery he would go to heaven! Why? Because “once a son, always a son”!

Some people view eternal security as the last stronghold of what was once a rigid Calvinistic system. Indeed, it is consistent with the earlier emphasis of absolute predestination and unconditional election, although these views are seldom defended anymore.

Those who hold to the idea of unconditional eternal security (also known as “once in grace, always in grace”) believe that once a person has exercised saving faith in Christ, and has been converted, he can never fall from grace so as to be lost. One may fall from “fellowship” with Christ, it is believed, but can never lose his salvation.

Many sincere Christians who accept this doctrine still treat sin as a very serious matter. It would be a mistake to imply that all who hold to eternal security have a careless or casual attitude about sin.

But some do, and it is the rather insidious and dangerous implication of the doctrine that must be resisted. There *is* promise of security in the Scriptures for the *faithful*. But nowhere is there any suggestion that the unfaithful are secure! In fact, the opposite is the case—they are repeatedly warned against apostasy.

A popular argument used to support the idea of unconditional eternal security is the parent-child analogy. Once a child is born he will always be the child of his parents, regardless of what he does or doesn't do. Well, that's true.

But the analogy is fallacious. A child has absolutely no *say* in the matter of his physical birth. But when a person accepts Christ in the

new birth, it is by an intelligent response of *faith*. He makes a *choice*. So the analogy doesn't hold.

The same principle applies to the argument that once one is born he can never be unborn. Granted. But he can *die*! That is what Jesus was teaching in the Vine-branch analogy (John 15:1-6). Those who do not remain or "abide" in the Vine wither and die, and are ultimately burned.

At the root of the idea of unconditional eternal security is a faulty concept of the *nature* of faith and salvation. Faith is never, of necessity, a once-for-all act. It is a relationship or an attitude of trusting, abiding, and obedience.

Similarly, salvation is not a static, once-for-all experience, but a relationship of the believer to Christ in trust and obedience. This life is "in the Son" (1 John 5:11), not in ourselves; it is not something He gives us apart from himself, but *what He is to us* in a living, vital relationship of faith as the branch "abides" in the Vine.

The once-in-grace-always-in-grace idea renders faith unnecessary for salvation except at the moment of conversion. Such is neither good sense nor scriptural.

If the position of unconditional eternal security is followed through to its logical conclusions, then several clear and deadly implications become apparent:

- All the exhortations to faithfulness and endurance and all the warnings against apostasy in the Bible are really irrelevant, since one cannot lose his salvation. This robs especially the writings of John and the letter to the Hebrews of their real force and purpose.
- God's grace is cheapened almost to the point of being presumption on man's part.
- Any prayer for forgiveness, such as that in the Lord's Prayer, is irrelevant for Christians who believe that, once they are saved, they will always be saved.
- An inevitable softening of one's attitude toward the seriousness of sin almost certainly occurs for many who hold this position.
- If eternal security is true, then the believer loses his freedom ever to change his mind. The question that must be asked then is whether such a person's experience and faith can really be called *his own*.

The most weighty evidence against the idea of unconditional eternal security comes from the Scriptures themselves. Both by clear teaching and by implication, the Scriptures refute the idea that a person once saved can never be lost. Space permits only a few quotations, but readers are urged to study the other references cited also.

Ezekiel says: "And you, son of man, say to your people, The righteousness of the righteous shall not deliver him when he transgresses; and as for the wickedness of the wicked, he shall not fall by it when he turns from his wickedness; and the righteous shall not be able to live by his

righteousness when he sins. Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and commits iniquity, none of his righteous deeds shall be remembered; but in the iniquity that he has committed he shall die" (Ezekiel 33:12-13, RSV).

Jesus, speaking of the need for faithfulness in view of the end times, said: "But he that shall endure unto the end, the same shall be saved" (Mark 13:13; cf. Luke 21:19).

Paul, in his letter to Timothy, urged his hearers to endurance with these clear words: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Timothy 2:11-12).

James is very clear about this matter when he states: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19-20).

There are many references in the New Testament to the importance of keeping the faith and enduring to the end and others to the fact that the promises are conditional. The following are some examples which can be noted: John 3:36 (the present tenses are vital here); John 8:34-35; 15:1-6; Romans 8:12-17; 11:20-23; Colossians 1:21-23; 2 Thessalonians 2:13-15; 1 Timothy 1:9; 2 Timothy 2:12; Hebrews 2:1-3; 3:6, 13-14; 10:22-39; 12:12-17; 2 Peter 1:5-10; 2:20-22; 1 John 2:24; 3:4-10; Revelation 2:5, 10; 3:1-3, 5, 11. The conditional nature of the promises is seen especially in the letters to the seven churches in Revelation, where, in each message, the phrase "To him that overcometh" is used.

Those who defend the doctrine of unconditional eternal security usually appeal to such promises as "I will never leave thee, nor forsake thee" and "Neither shall any man pluck them out of my hand," etc. These are precious promises. They are comforting. They are encouraging. They are true. But they are *conditional*.

Security is for the faithful—those who persevere—not for the unfaithful. Unless freedom is an illusion, man always has the option of rejecting the love of God, to his own damnation.

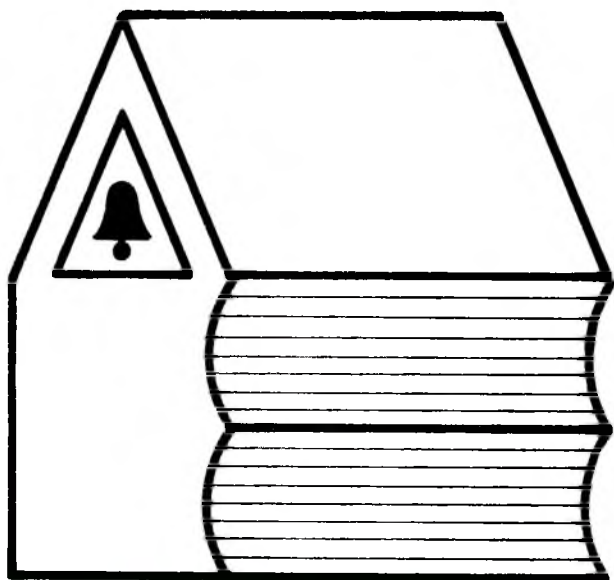
In the last book of the New Testament there occurs a beautiful verse which presents both the faithfulness of God and the responsibility of man:

"He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life; I will confess his name before my Father and before his angels" (Revelation 3:5, RSV).

"He who has an ear, let him hear what the Spirit says to the churches" (v. 6, RSV). □

By Vern A. Hannah

Saskatoon, Saskatchewan, Canada



Christ's Church & Education

By W. Shelburne Brown, president
Point Loma College, San Diego, Calif.

I WILL BUILD MY CHURCH." Under that declaration by Jesus, the Church of Christ, from its birthday at Pentecost, has marched across the nations and across the centuries.

In this year of our Lord 1974, Christ's Church is the greatest institution in our world, and the only institution that will outlast our world. In the midst of war, frustration, shortages, international tensions, and all their attendant ills, the Church stands today as the only source of ultimate answers for a ravaged world.

It would be wonderful if we could say that the world was turning toward the Church, so that the voice of the Church was being heard in all the places of society where it should be sounded; or that the Church has always raised its voice for righteousness at the times and to the problems where human needs are evident. The Church is not all that it should be.

Thank God, the Church is in operation, sounding the notes of the gospel; weakly at times and piercingly at others, but the notes are being sounded. There are evidences here and there that the Holy Spirit is breaking through the barriers of indifference so that hearts can be changed and society healed.

The Church of the Lord Jesus Christ is the great "mother" of our culture. It was the Church that inspired great art and great artists. When the source of artistic inspiration is separated from its Fountainhead, by that amount of separation it removes itself from the orderly and the beautiful to that which is senseless and degrading, or meaningless.

The Church is also the mother of education. From the earliest records we have of university activity in Bologna and in Paris, the Church was the matrix out of which the orderly thirst for, and impartation of, learning began.

The same could be said of education as has been said of music and art—when education separates itself from its source, by that measure it loses its way and loses its ultimate significance.

What our colleges are about today is in the mainstream of the work of the Church that carries across the centuries. Trace the course of educational history and see it written plainly in the work of Augustine, who insisted on a course of study for prospective ministers that can be called nothing other than an early curriculum of the liberal arts.

Read it in Melancthon a few generations later and hear him insist that any church that fails to educate its ministry in the liberal arts has cut itself off from its ability to reach every level of society and has severed the nerve of evangelism.

Follow it to John Henry Newman and the other great Church leaders, and realize anew that we are involved today in what the Church has always been concerned about.

We are trying to give an education in the liberating arts, wholly saturated with, and springing out of, an experience of Jesus Christ as Lord. Such an education is the best and only adequate way to train youth for the pressures, the temptations, and the lostness of society today.

It is important for our people to understand Christian higher education—what it can do and

what it cannot do. Expectations among our constituents vary widely.

Some expect our schools to be a glorified youth camp. Even some students come expecting that.

There are those who go completely to the opposite extreme and expect our Nazarene colleges to be a carbon copy of Harvard.

What we *are* doing is distinctive and may prove to be more meaningful for higher education in our nation than we can now foresee.

Let it be understood that young people at the college age, whether they enroll in college or not, are at that time in life when they are questioning their own values, and those of their parents. The process of Christian education is not that of trying to silence the questions.

Neither is it the attempt to shield students from all the hard realities and ideas in our world.

What we do intend to accomplish is to give young people an opportunity to analyze, to question, to think, to doubt, to prove with every ability available. But all of that pathway of learning is trod with the direction of thoroughly Christian professors who can give both guidance and the example of a mature and steady faith in Christ.

From that kind of Christian education young people will come out with a faith that has been tried, and found adequate. Having analyzed their own values and their own faith, they will be able to construct a faith with which they can serve the Kingdom. So Christ's Church is built! □

BECOMING MATURE:

By Lyle P. Flinger
Bethany, Okla.



A LADDER OF NEEDS—I

Central Idea: *There are different levels of need in the life of each person.*

What are the dominant needs which capture your attention?

According to psychologist Abraham Maslow, these needs vary at different times in the life of any given individual.

Thus we begin life with a set of needs which motivate behavior and shape thinking. Basic needs include such physiological needs as needs for food, oxygen, temperature regulation, thirst, rest, sex, elimination, etc. These needs remain all-consuming until they are met in a reliable and continuing manner. Then the person becomes interested in other things.

The second set of needs proposed are called safety needs, such as the needs for physical safety, shelter, economic security, psychological safety, preference for the familiar, etc.

Eventually, with most growing persons, these needs too are met and move out of the center of attention. Of course, neither set of needs goes away. It just moves into the background and becomes less consciously demanding while a new cluster of needs comes to the foreground.

However, it is true that some persons remain quite dominated by these lower-level needs and never "progress" to higher-level needs which motivate the more and more mature person.

For instance, when the physical and safety needs are met, a set of needs having to do with "belongingness and love" tend to take over as the all-absorbing focus.

We know that love and acceptance are extremely important to the young child. The level of love and acceptance which he experiences in the first few years of life determines attitudes and life-style throughout adolescence and adulthood.

While going through this stage of wanting the love and acceptance of people, the person is doubly susceptible to the gospel appeal that God loves him and accepts him just as he is. He would also agree strongly with the Christian principles of love and caring acceptance of others. To many children as well as adults, this is the most important aspect of any meaningful life.

But there are still higher levels of living than the need of feeling wanted and loved. □

Point to Ponder: *Am I fixated at lower levels when I should be focusing on higher levels of need?*



Questions About Suffering

By **Dennis E. Saylor, Chaplain**

Passavant Hospital, Jacksonville, Ill.

While making rounds one morning as the hospital chaplain, I met a young mother who had been injured in an automobile accident. A wild deer had darted out in front of her car and caused the car to swerve into the oncoming traffic.

Her car was demolished and she was badly hurt. The damage to her legs was such that it was necessary to remove surgically one of her limbs. In time of such a personal catastrophe and calamity, there is a natural inclination to question the goodness of God.

The very presence of evil in a world created by a loving, omnipotent God appears to be an unresolvable dilemma. If God is loving, why is there any suffering at all? If God is all-powerful, why does He permit evil to exist and continue? These questions, in a variety of forms, confront the hospital chaplain daily.

In my work I find that there seem to emerge three interrelated questions which are asked in various forms by those who are faced with trauma and tragedy. These are: (1) Why didn't God prevent it? (2) Why doesn't God stop it? and (3) Why doesn't God do something?

Although we can never fully understand the totality of God's plan for us, we can gain increasing insight into the questions which are occasioned by loss and suffering.

For each of these questions raised there is a biblical parallel which helps to answer it.

I. WHY DIDN'T GOD PREVENT IT?

This first question encompasses the whole range of human experience which we designate as "accidents." It was raised very eloquently by both sisters of Lazarus when their brother died. Each sister pointed out to Jesus, "Lord, if you had been here, my brother would not have died" (John 11:21, 32, RSV). Their statements can be interpreted and expressed in question form: "Lord, why didn't You prevent this dire event from occurring?"

The pivot of their statements is the "if." All tragic occurrences could have been avoided "if . . ." Whether the accident involves nonhuman objects such as cars and deer as in the instance related above or whether the tragedy centers on disease germs or body malfunction as in the case of Lazarus, the damage done is often immense and irreversible.

Why did Jesus tarry beyond the Jordan when He was needed in Bethany to heal the illness of Lazarus? *If* Jesus had arrived in time, He could have laid His hands on Lazarus and prayed for him and healed him.

Why did the deer hit the young woman's car at precisely the time and place to cause the collision? If the animal had hit the car in another location or if no traffic had been coming in the other lane, the accident would not have happened.

Was God off duty? Did He not care? Could God not prevent all the evil that exists in the universe, and especially that which makes for the tragedies of human life?

The obvious answer to these questions is not particularly satisfying. Yes, God could conceivably prevent the ill that befalls each of His children. The significant aspect is that He doesn't. Therefore we are driven by faith to conclude that God permits the storms and stresses that converge upon us for our best good.

The problem with this is that our definition of "good" is conditioned more by our finitude than by our faith. The basic materialism and selfishness of human nature define *good* in terms of what we want and not in terms of what is for our ultimate best interest.

Since God's thoughts and ways are infinite, we must recognize that our tragedy, grief, and sorrow have a redeeming quality that we often cannot comprehend. It is only by faith we accept that which we cannot understand. Faith accepts the wisdom of God "sight unseen."

The answer to the question of why God does not prevent that which causes pain and hurt is simply that somehow, in some way, it can bene-

fit us. More often than not we can see the redemptive purpose of suffering in the lives of others before we can see it in relation to our own. It takes all the faith we can muster in time of apparent defeat and disaster to believe that any good can emerge from such an experience.

Death is the ultimate human loss. It often shatters our brittle faith and, like Mary and Martha, we question the intentions of the Master. If faith does not triumph, the result may be a debilitating bitterness.

In counseling with those who have lost someone dear, I don't pretend to know how their particular loss fits into a plan of divine reason and purpose. I know only that, on this side of heaven, it hurts—and a ministry of comfort is needed. A great part of comfort consists in the reaffirmation of God's wisdom and the re-

OUR FRENETIC WAY OF LIFE HAS MADE "INSTANT RELIEF" A NATIONALLY ADVERTISED GOOD. IN GOD'S ECONOMY, HOWEVER, HIS PURPOSE FOR US MAY WELL BE REALIZED IN OUR RELYING MORE FULLY UPON HIS GRACE.

assurance of His all-encompassing love.

II. WHY DOESN'T GOD STOP IT?

The second question is related to the first and differs only in its application. In the classic case the evil is now more chronic than acute.

In my work I endeavor to visit terminally ill patients on a daily basis. Often the question they ask is "Why can't I die?" "Why must I linger?" "Why doesn't God stop my suffering?"

One elderly lady lay for many months in the hospital with very few visitors to see her. In my early visits I would ask if there was anything I could do for her or help her in any way. She always replied, "No."

But after about a month she asked me to pray for her. She had no church or religious preference. Thereafter, if I failed to suggest prayer, she would remind me.

Over the many weeks I called upon her, I detected a spiritual growth and understanding in the questions she asked and the conversations we enjoyed. I believe God dealt with her in a definite way, preparing her for an eternal relationship with Him.

Certainly not every instance of terminal illness accomplishes this purpose, but I believe in this one case God was working a miracle of grace in her heart. Often, however, we have no indication of what God's purpose may be in any given instance.

The Apostle Paul also asked by implication, "Why doesn't God take away my misery?" Paul refers to his "thorn in the flesh" from which he asked deliverance (2 Corinthians 12:7-10). God's answer was "No." His thorn in the flesh was perhaps a reference to Paul's eye trouble. Some biblical scholars believe that Paul's use of others in copying his letters indicates a visual handicap of some sort.

Whatever the physical faculty or ability involved, it affected Paul so that it became a matter of earnest prayer for relief. So strongly he sought deliverance that he prayed three times. Note that the answer to this prayer for healing was not contingent upon the amount or quality of Paul's faith but was based upon the will and purpose of God for him.

Not all illness befalls us because of lack of faith, nor is deliverance automatic in the presence of faith. God's greater glory consisted in Paul's bearing up under his affliction rather than in his relief from the affliction.

Our frenetic way of life has made "instant relief" a nationally advertised good. In God's economy, however, His purpose for us may well be realized in our relying more fully upon His grace.

I believe that if, in the face of our prayers for release and deliverance, God permits continual suffering, there is purpose. God is not capricious or sadistic; He is touched by our sicknesses and knows our infirmities.

We need to look beyond the temporal into the eternal in order to accept human suffering as it is. Our lack of comprehension and understanding makes it difficult to accept the proposition that "all things work together for good" (Romans 8:28).

As mentioned above, the second question is an extension of the first and the answer reached is basically the same. Our inability to view life as God does prevents us from seeing life in its true perspective. Our humanity limits our concept of suffering to a very narrow dimension, and we find it extremely difficult to see beyond the here and now.

If faith does not triumph, the alternative is hopelessness and despair. The proof of God's love for us may not necessarily consist in our not experiencing pain and suffering, but in our experiencing His love for us in our suffering.

III. WHY DOESN'T GOD DO SOMETHING?

This third question also is an extension of the same problem of evil. However, the focus is on the supposed inactivity of God to initiate a set of circumstances which we think desirable.

Recently I talked with a woman who was visiting a relative at the hospital. In our discussion she revealed that she and her husband had no children, but desperately wanted a family. They lived on a farm and were well fixed financially; they were a devout Christian couple.

They had prayed continually asking God to permit them to have a child of their own. She

mentioned cases of children who were born unwanted and were often neglected and abused, and she asked why God did not answer their prayer.

There are many examples in the Scriptures of God not responding to our wishes. One is contained in the Book of Jonah. Jonah finally reached Nineveh and declared his message of God's judgment.

When the city repented of its evil and God withheld His punishment, Jonah was displeased and angry. He watched to see if the city would be overthrown as he had prophesied. God's decision to avert punishment in the light of the Ninevites' repentance was infuriating to Jonah. His complaint might be paraphrased, "Why doesn't God send the judgment He told me to proclaim?"

The position of Jonah was obviously untenable, and God illustrated this by the lesson of the gourd. The ongoing purpose of God, God's consistency within himself, God's triumphant grace over sin were revealed in spite of Jonah's petulance.

Often we find ourselves in Jonah's role. We are sure that our position is correct and theologically defensible and we assail God with the logic of our prayer. When God fails to do what we think best, we ask, "Why doesn't God do something?" Whether it is the conception of a child or the destruction of a city, we feel that God is remiss and unmindful of our good when He does not immediately instigate the program we want.

Many seemingly desirable events do not come to pass. We are prone to think that God has forsaken His cause and His people. From our earthly vantage point we indulge in a sense of defeat and frustration, forgetting that God's wisdom far supersedes our own.

The only alternative to this frustration is faith—believing that God's timing is never errant, even though all seems lost. This faith is demonstrated by Martha's statement when it seemed Jesus had waited too long to help. She said, "I know, that *even now*, whatsoever thou wilt ask of God, God will give it thee" (John 11:22).

The essence of faith is seeing what is not visible, believing what is not possible. Always it is to the greater glory of God when He does not do what we want Him to do, when we want. It is difficult to accept this proposition when our faith is tried in the furnace of affliction. When God fails to perform according to our desire and expectation, it is always for our ultimate good and His greater glory.

We need to be reminded of the exclamation of the Apostle Paul: "O the depth of the wealth, the wisdom, and the knowledge of God! How inscrutable are His judgments and how untraceable His footsteps! . . . For from Him, and through Him and to Him are all things. To Him be glory forever! Amen" (Romans 11:33, 36, Berk.). □

Sharing

The story is told of a man who one day mistook a famous bishop for a traveling salesman. On being asked just what it was that he sold, the bishop replied, "I sell horizons."

But "selling horizons" should not be limited to bishops. Every leader and president and sales manager and teacher and parent and preacher should make it his important and continuing business to share enthusiasms, create interest, instill confidence, explore potentials.

And this is the thrilling responsibility and privilege of every Christian: to lift a ceiling, pull back a curtain, open a door, share a vision, so that others might be able to see what life can really be like if it is lived in right relationship with Christ.

It is Jesus, of course, who makes possible a life of expanding horizons. "I am come," He said, "that they might have life, and that they might have it more abundantly" (John 10:10). Jesus provides the options, but He expects His followers to point them out, so He says, "Go ye into all the world, and preach the gospel to every creature."

But there is competition in this horizon business today.

Over the desk of a leading Communist in New York, for instance, is this challenging inscription: "A WORLD TO WIN!" That slogan is a constant reminder that the Communist goal is not one block or one city or one race or one country, but one world. And even in a time of so-called détente, when the evil of Communism is being soft-pedalled, the Communist horizon does not end at Russia's borders, or China's, or Cuba's—but it takes in the whole world.

The dope pushers and sex peddlers are also

Horizons

selling horizons today. They make their pitch around the bars and drive-ins and campuses and anywhere else that bored, jaded, restless, hollow people get together. Their promises of a more vivid awareness, a wider consciousness, a more abundant life through drugs and ever more daring perversions lead, of course, to death, not life. And the horizons they share are the horribly shrinking, restricting, shrivelling, damning kind.

Did that 18-year-old girl in New York seeking new thrills through drugs come to more vivid awareness? No. She found brutal death in a squalid, garbage-strewn basement.

Did that young mother in Denver seeking a wider consciousness in that hippie-house find what she was looking for? No. She woke up from her drug-induced haze to find that she had murdered her own little boy.

Did that university student in California seeking a new dimension in life through LSD find it? No. His trip led him right out his dormitory window and down to his death on the sidewalk below.

The harm is not in the search for new and wider horizons; the harm, the disillusionment, and the tragedy come from searching for those wider horizons in the wrong places, in the wrong ways, and with the wrong people.

How grateful I am for the privilege of proclaiming the good news that in Christ there is life, real life, authentic life, abundant life, a life of ever-expanding horizons in His love and through obedience to His will!

To you, then, whoever and wherever you are, as you sit there, or lie there, or kneel there—with the horizons of your life closing in on you until you can't see beyond your failures, your sins, your shattered dreams, your crushed hopes

—I have good news for you! Not the bouncy, clever kind that tells you to take your sins to a psychiatrist's couch in the same breezy manner you are told to take your sinuses to Arizona!

But upon the authority of God's Word, I tell you to take your sins to the Cross, and find there a forgiving, healing love that goes as deep as your defeats and your despair. And as His hand lifts you to a new level, you realize that your horizons are so changed that you see yourself, not as a rebel, but as a son; and you see God, not as a foe, but as a Father.

But wait. As glorious as that is, that is not the limit of the horizons in God's will and provision. For His Word says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

As you become aware of the restrictions and inner contradictions and pollutions of the carnal mind, you begin to surrender and consecrate your all to God; and when that surrender is complete, your faith can then embrace the promise and you experience the reality of the Holy Spirit's work in purging power. What an expansion of horizon that is! For it enables you to love Christ more and to serve Him better.

Life in Christ is a life of ever-expanding horizons, of new insights, new perspectives, new adventures, new intensities. It was Horace Bushnell who spoke of it as a "life beyond the narrows." Beyond the narrows of crisis experience, beyond the narrows of tragedies, beyond the narrows of even death itself—and, oh, what an expanding horizon that is!—to contemplate the joys and fulfillments He is preparing for those who love Him! For He said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also."

Sharing horizons? Yes. That is not only *my* job; that is *every* Christian's job—and joy! □

Shall we pray. *O God, forgive us for living such small, squeezed-out, limited lives—while all the time, through Christ, You were offering us a life of ever-expanding horizons. From this hour, may our lives find their true dimensions in Thy love and in the increasing challenges and fulfillments of Thy will—and may we SHARE more effectively the joys and certainties of this life more abundant. This we ask in Jesus' name. Amen.*

RADIO SERMON OF THE MONTH
By C. William Fisher

For Better or Good

By John S. Lown
San Diego, Calif.

For Gideon it was a comparatively simple matter to discover the will of God. First the fleece was damp and the surrounding earth dry. Next the damp ground surrounded a dry fleece. God's sign was provided quickly and unequivocally. Later Gideon again received sure, unmistakable signs of God's guidance in the choice of 300 warriors.

Throughout much of her history Israel was able to discern the will of God by means of the priest's display of Urim and Thummim (Exodus 28:30)—a simple test in which two flat objects, one side named Urim, the other Thummim, yielded God's clear choice between alternatives.

Much later, in Acts 1, the disciples are seen casting lots to determine who should make up the number of the Twelve. Of the 2 men finally selected, both faithful followers of the Lord, the lot fell on Matthias. From that time he was numbered with the 11 apostles, and the will of God was fulfilled.

God's will, however, is not always known by a blinding flash of light, a bolt from the blue, a casting of lots, or any other patently obvious sign. At times the resolution of God's will for our lives is felt more to be on the horns of a dilemma.

This problem becomes particularly frustrating when the decision faced is between two apparently beneficial options—the better and the good, or the seemingly good and the tantalizingly better. There may even

follow a situation in which a sincere Christian is haunted by the fear that the choice made, while clearly good, is actually only God's "second best."

Leslie Weatherhead, in a classic booklet on the will of God, characterized the operation of God's will on three levels: the intentional, the circumstantial, and the ultimate.

The first describes the *ideal* plan God intended for the world and the individual. The *circumstantial* will of God is effected within the limits of the human situation: God chooses the weak things of the world, working out His purposes as year succeeds year, despite the deficiencies of the flesh, the perversity of sinners, and the consequences of the Fall.

The *ultimate* will of God issues in the triumphant notes of Romans 8: If God be for us (and He is!), who or what can finally be against us or God's will?

It is in the second sphere, the circumstantial outworking of God's will, that even the happy choice between good and better may confuse us. Yet too often we mistake being *in* the will of God with *knowing* the will of God as He alone ultimately knows it.

Now, circumstantially, we are obliged to view through "a glass, darkly; but then face to face"; now we know the partial truth of God's will, but then we shall know it as God even now already knows it in its ultimate, triumphant conclusion.

The brute fact is that there may be occasions when even as com-

mitted, dedicated, and spiritually controlled and motivated Christians, we are travelling the Way in hope—times when resolute faith must bolster our lack of clear and absolute certainty.

At such times, self-recrimination over whether we have chosen the good or the better is merely to second-guess God. Rather, God's will is revealed to us at the very place where and when we need help.

We need no crystal-ball gazing years into our future where God's will is concerned. The working of God's will, like the Exodus event of the Old Testament, is glimpsed more often in the glow of retrospect (Exodus 3:12).

What matters is not that we choose the good or the better, but that instead we seek the inner peace and tranquility that comes of knowing our next step is totally in harmony with all that God has revealed to us up to that point of decision.

What attitudes should characterize such a step? First, there must invariably be the application of good, old-fashioned common sense to the predicament or problem, admitting paradoxically that God's will in our lives may fly in the face of all that reason urges upon us.

Elements of conscience, integrity, consistency, advice from friends may all play a part in the decision-making process that resolves the dilemma. A willingness to accept a closed door may not limit us to a "second best" but direct us to the only eventually right choice.

(Continued on page 20)



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

HISTORY AND HYMNS

Last Sunday, after a moving sermon about God's plan for our families, the congregation stood and sang a rousing chorus of Bill Gaither's—"I'm so glad I'm a part of the family of God." It was the perfect way to end the service.

Many churches call themselves "The Singing Church," and music plays an important part in their ministry to people and their needs.

It's hard to imagine that until a little more than 400 years ago common people did not sing in church at all. The music was produced by priests or by specially selected choirs. Even then the entire service, music and all, was not understood by most of the people because it was in Latin.

Martin Luther and the Protestant Reformation changed all that.

Luther was exceedingly talented in music. He had a beautiful voice and played both the flute and the lute.

As a student at a Franciscan monastery school, Luther would sing at the windows of wealthy people to get alms for the poor. He said that music was a "gift and a grace of God; it could drive out the devil and make men forget all wrath."

It is not surprising then that, as he led the Reformation, Luther encouraged and fostered congregational singing and conducted ser-

vices in the common language of the people.

The first Protestant hymnal was published in Wittenberg, Germany, in 1524 and contained eight hymns, four composed by Luther himself. The hymnal was so widely received that Luther composed many more hymns, becoming known as "the Nightingale of Wittenberg."

Within 20 years after the first hymnal was issued, at least 117 collections of hymns by Luther and his associates were in print. Thus the great Reformer Luther became known as the father of congregational singing. There are those who say that Luther did as much for the Reformation by his hymns as he did by his translating and preaching of the Bible.

The forty-sixth psalm inspired Luther to write the words and music to his famous hymn "A Mighty Fortress Is Our God." It was written about 1529, and everyone in Protestant Germany sang it—children at play, women at work, and soldiers on the battlefield. It has been called the national hymn of Germany, the "Marseillaise of the Reformation." The first line, "A mighty fortress is our God," is inscribed in German on Luther's monument in the famous old town of Wittenberg.

Luther loved children and his cradle song "Away in a Manger" has delighted children generation after generation. It is believed to have been written for his small son Hans (John) for a Christmas Eve festival in 1530.

I love the prayer in the last verse, "Be with me, Lord Jesus; I ask Thee to stay close by me forever, and love me, I pray."

"I wish," said Martin Luther "to compose sacred hymns, so that the Word of God may dwell among the people also by means of songs."

We know that beautiful hymns, like great passages from the Bible, when memorized become a vital spiritual force in our lives.

* * * * *

Let me share with you a portion of a letter I received responding to the article I wrote about adoption.

"We had a son and a daughter when God gave us Gary at a tiny two days old.

"God literally performed miracle after miracle to make him our son and we'll always be awed and overwhelmed.

"I resent sometimes having to refer to our other children as our 'natural' children, because nothing could be more natural than Gary. He is a part of my husband and me, even though some other man and woman were used to produce him.

"... Adopting a baby only helps a parent to understand more how the Lord adopts us and makes us a brother or sister to His Son." □

editorially SPEAKING

By W. T. PURKISER

Day by Day

A worthy sentiment from a doubtful source prays “day by day” to see Christ more clearly, love Him more dearly, and follow Him more nearly.

This is, in fact, the normal desire of every true Christian. To be content with past or present attainments in the spiritual life is to be well on the way to spiritual death.

Yet smugness is one of the major enemies true spirituality must face. The self-consciously orthodox may be smug in their orthodoxy, quite unaware that they may not have present possession of all the truth.

The person who has had striking spiritual experiences may be complacent in the conviction that he has it made and can coast from here on in the glories of a great past.

The one whose work has been well recognized may become content to “rust on his laurels,” quite unaware of the huge tasks yet unfinished.

For each there is the need, day by day, to see Christ more clearly, love Him more dearly, and follow Him more nearly. This is the “God-spell”—or as we say it now, “gospel”—for the Christian.

How can we see Christ more clearly? Certainly the major way is in His Word.

In the writings we call Gospels we find the fact of Christ. In the Acts, Epistles, and the Revelation we learn the meaning of that fact for our times.

Peter’s very last word to the Church was, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen” (2 Peter 3:18). This is just what we would expect from the apostle who looked back on his experiences at Pentecost, not as the end or a point of arrival, but as the beginning (Acts 11:15).

To love Christ more dearly, always follows seeing Him more clearly. Those who do not love Him do not know Him.

Paul prayed for his friends at Philippi that

their “love may abound yet more and more in knowledge and in all judgment” (Philippians 1:9), or as *The New International Version* aptly translates it, “more and more in knowledge and depth of insight.”

But vision and love must have practical results. If we see Christ more clearly and love Him more dearly, then we can follow Him more nearly.

One of the disturbing aspects of much modern evangelical Christianity is the tendency to settle for partial and unscriptural ideas of “grace” and “faith.” The truth that it is “by grace . . . through faith” we are saved is easily corrupted into the idea that a believer’s conduct makes no difference in his standing with God when he has once been converted.

But such a corruption of New Testament truth is based on the notion that grace is merely an attitude in the mind of God, and faith is merely mental assent to the formal truth of the gospel.

In fact, grace is both an attitude in the mind of God and His immediately available help in the time of temptation and need (2 Corinthians 12:9; Titus 2:11-14; Hebrews 4:16). To make the grace of God a cloak for human sin, Paul declared, is totally unthinkable (Romans 6:1-2, 15-18). Such is not grace at all, but disgrace.

Faith, also, in the New Testament always includes obedience (Romans 1:5). It makes no difference whether one speaks of “believing the gospel” or “obeying the gospel” (Romans 10:12; 2 Thessalonians 1:8; 1 Peter 4:17). The New Testament has one word (*apeitheia*) for both disbelief and disobedience.

When “works” in James is understood as loving obedience, as it should be, then Paul and James are in perfect agreement: “Faith, if it hath not works, is dead, being alone. . . . Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?” (James 2:17, 19-20).

Grace is both an attitude in the mind of God and His immediately available help in the time of temptation and need (2 Corinthians 12:9; Titus 2:11-14; Hebrews 4:16). To make the grace of God a cloak for human sin, Paul declared, is totally unthinkable (Romans 6:1-2, 15-18). Such is not grace at all, but disgrace.

This is what is wrong with the battle cry that has been so often turned into license and lawlessness, "*Sole fide*," "Faith alone." Faith is never alone. Unless it be joined with obedience, it isn't New Testament faith at all.

So to follow more nearly becomes the goal of every genuine disciple of Christ. Many follow "afar off." But the true Christian instinct is to follow as closely as possible Him who is described as One "who did no sin, neither was guile found in his mouth" (1 Peter 2:22; cf. verses 21-24).

Then, and then alone, can we claim with confidence the promise: "My sheep hear my voice, and I know them, and *they follow me*: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). Not straying sheep but following sheep are secure.

It is "day by day" the Christian life is lived. This does not ignore the importance of the once-for-all commitments, the great experiences of regenerating and sanctifying grace.

But no crisis experiences, however wonderful, can take the place of learning to pray effectively, to nourish spiritual life with the Word of God, to walk by faith, and to take one's part in the ongoing work of the Kingdom.

*Day by day, O dear Lord,
Three things I pray:
To see Thee more clearly,
To love Thee more dearly,
To follow Thee more nearly,
Day by day!*

Honking or Helping

A pastor told of driving at the maximum allowable speed as a car flashed by. On the rear bumper was a sticker: "If you love Jesus, HONK."

He had no time to honk, he said. The car was long gone before he could reach the horn.

But he got to thinking about the advice on the bumper sticker. He remembered what Jesus had said: "If you love Me, keep My commandments.

... If you love Me, feed My lambs ... feed My sheep."

The contrast was striking. Jesus wants us to keep His commandments, to feed His lambs, His sheep. All we want to do is honk!

Honking has its place in life as well as in traffic. It may sound a warning. It may offer a salute.

But honking is cheap, and it is a poor substitute for helping.

There is a kind of Christianity that expends itself in honking. It is free with words but limited in deeds. Its professions are large; its performances are lacking.

It was this James had in mind when he contrasted "faith" that expresses its whole energy in words with faith that finds expression in works.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone" (James 2:14-17).

Even the difficult translation of verse 18 cannot hide the truth: The only way you can show your faith is by your works. It isn't good enough just to honk.

How much confusion might have been saved if we had always remembered this! It is not until the Word becomes flesh that it is redemptive. This is both the meaning of the Incarnation and the pattern for Christian conduct.

Had God been satisfied with telling us how much He loves us, we would still be lost. It was when He *showed us* how much He loves us by giving His only Son to be our Redeemer that mercy's door was opened to all who would come.

We can do no less. Faith we must have, and words to tell about it. But more important are the deeds to which it leads.

Honk, if you must. But don't forget to help. □

Above all, praying, walking in the light, and a constant alertness to the providential nudges of God, by the still small voice as well as the roaring whirlwind, are necessary. Patiently waiting God's right time, His opportunity, casting aside all prejudices, predilections, and preferences, is as much a faithful stewardship before Him as any positive action.

Conflicts may not be resolved to our immediate satisfaction, but the storms of ambivalence without will make no inroads into the inner calm of the heart and mind whose strength is in quietness and confidence.

The circumstantial will of God as it bears fruit in our individual lives and service will be lifted into the arena of the ultimate will of God.

No longer is it a question of good or better, of feelings of guilt or doubt, but a confident assurance that God does work in all things for ultimate good to those who love Him, that each one "may stand perfect and fully assured in all the will of God" (Colossians 4:12, NASB).

It is then that the peace of God, being wholly in tune with the will of God, though often beyond our understanding or reasoning, will keep our hearts and minds, for better or good, in Christ Jesus (Philippians 4:7). □

Going to **NIROGA II** September 23-28 Glorieta, N.M.

Note: Bethany First Church is chartering buses from Bethany to Glorieta and return.

Round-Trip Fare: only \$24.00. For further information write:

Rev. Sam Stearman
First Church of the Nazarene
6749 N.W. 39th Expressway
Bethany, Okla. 73008

DISTRICT ASSEMBLY REPORTS NORTHWEST

BRITISH ISLES SOUTH

The twenty-first annual assembly of the British Isles South District convened at Bolton, England, May 25-27. District Superintendent T. W. Schofield, completing the second year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Stuart Hickerman and Reginald Hogan.

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

Mrs. E. Grace was elected president of the NWMS and Mr. Warren Tranter was elected president of the NYPS. □

SOUTHERN FLORIDA

The first assembly of the Southern Florida District was held at Bibletown Conference Center, Boca Raton, Fla. Robert H. Spear, Jr., was elected to a four-year term as dis-

trict superintendent.

General Superintendent Eugene L. Stowe ordained John Denby and Byron E. F. Schortinghouse.

Elected to the advisory board were (elders) Joe Benson and Pal Wright; (laymen) Allan Underwood and Russell Kleppinger.

Reelected to their offices were Rev. Jerry D. Lambert, NYPS president and district secretary; and Mrs. Lois Blue, NWMS president. □

OREGON-PACIFIC

The thirty-first annual assembly of the Oregon-Pacific District was held at Salem (Ore.) First Church June 6-8. District Superintendent Carl B. Clendenen, Jr., completing the third year of an extended term, reported.

General Superintendent Charles H. Strickland ordained David K. F. Otto, Paul Eldean Howell, and Don Moore.

(Elders) Marlyn W. Anderson, Robert H. Sutton, and Walter E. Lanman; and (laymen) Willard Friesen, Gordon T. Olsen, and L. A. Suiter were elected to the advisory board.

Mrs. Robert O. Jackson was reelected NWMS president. Rev. James B. Stewart was elected NYPS president. Rev. Edwin E. Crawford, Jr., was elected chairman of the church schools board. □

(CENTRAL) FLORIDA

The first assembly of the (Central) Florida District was held at the Hilton Inn Gateway near Disney World, Orlando, Fla. Rev. J. V. Morsch (pastor at Nashville First) was elected district superintendent on the seventh ballot. He will fill the post vacated by Dr. A. Milton Smith, who resigned after six years of district leadership for retirement.

General Superintendent George Coulter ordained Arlin C. Chesney.

The following were elected to the advisory board: (elders) Wilbur Brannon and C. B. Nixon; (laymen) Preston Gaston and A. Frank Scott.

Reelected to their leadership positions were Mrs. Aubrey Martin, NWMS president; Rev. Bill Dodd, NYPS president; and Rev. Merton H. Wilson, chairman of the church schools board. □

MAINE

The fourteenth annual assembly of the Maine District was held June 13-14 at the Skowhegan, Me., church. District Superintendent J. E. Shankel, completing the second year of an extended term, reported.

General Superintendent George Coulter ordained Wilfred C. Haley, Daniel B. Joyce, and Steven R. Langford. He recognized the credentials of Marvin T. Milbury.

Elders elected to the advisory board were John C. Evans and Paul D. Basham; laymen, Sherman G. Irving and Raymond A. Hunter, Jr.

Mrs. Dorothea Brown was unanimously reelected NWMS president. Rev. Donn S. Littlefield was unanimously reelected president of the NYPS. Rev. Paul D. Basham was reelected chairman of the church schools board. □

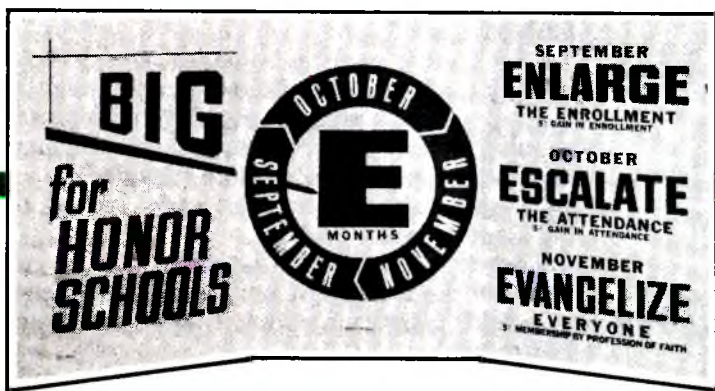
CANADA CENTRAL

The thirty-ninth annual assembly of the Canada Central District was held June 6-7 at the Pefferlaw, Ontario, Canada, church. District Superintendent Neil E. Hightower, completing the second year of a four-year term, reported.

General Superintendent George Coulter ordained George Lang, Douglas Stuart, and David Dicks.

Elected to the advisory board were (elders) Weldon Bull and Ronald Fry; (laymen) Roy Austin and Ken Olsen.

Mrs. Neil E. Hightower was reelected president of the NWMS and Rev. Wesley Campbell was reelected president of the NYPS. Rev. Robert Coghill was reelected chairman of the church schools board. □



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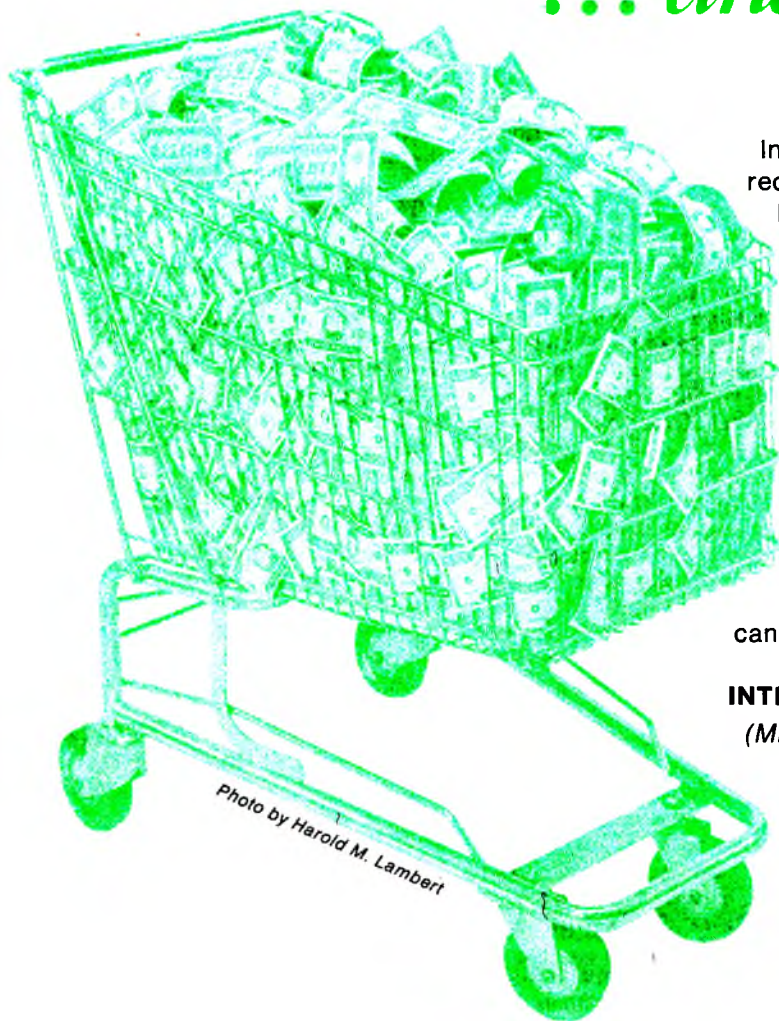


Photo by Harold M. Lambert

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For many years the standard method of helping retired ministers, Benevolence Assistance continues to aid a large number of retired ministers and widows who are not on the "Basic" Pension Plan. This program is administered primarily on the basis of need, rather than being based exclusively on service. In the event a minister or widow is eligible for either this program or the "Basic" Pension Plan, that one is automatically placed in the program that will give him or her the greater benefits.

**STUDENTS SERVE IN
SUMMER MINISTRIES**

Mix two weeks of intensive training with 71 college students and a skilled training staff and what do you have? Student Mission Corps (SMC) orientation!

Energetic Nazarene college students donated and dedicated a summer of life and finances to world missions in 17 countries.

This year, for the first time in SMC's eight-year history, a student from European Nazarene Bible College joined the North American students in this truly international mission. The orientation sessions were held in Laredo, Tex.

The orientation staff, selected by the Department of World Missions, conducted formal training sessions in missions, evangelism, music, communication forms, puppetry, and, for those to serve in Spanish-speaking fields, an additional week of intensive language training. Daily formal classroom training was augmented with practice sessions and practical application.

The group put their newfound skills to use—singing, testifying, preaching, and even interpreting—at the Iglesia del Nazareno in Laredo on the final Sunday.

Faith, hard work, financial sacrifice, and dedication invite the blessing of the Holy Spirit. SMC 1974 is proof!

The students are putting their training to work in a variety of assignments. Following a two-week campaign with evangelist C. William Fisher, the team in Belize is joining Belizian youth in presenting *Jesus, the Hope*. They will also work at Punta Gorda with missionary Tom Pounds.

The Virgin Islands team is working in vacation Bible schools and day camps and then traveling to Antigua to assist in the new work there.

The Argentine team is in several parts of the country conducting evangelistic services, providing training for VBS, assisting in a district pastors' meeting, working in

the Bible Training School, and conducting a retreat.

The team of two college men in Bolivia is working in the Bible school, engaging in evangelistic activities and youth meetings, and doing some farm and construction work.

The team in Barbados is working directly with the national district superintendent, assisting in vacation Bible schools and evangelistic campaigns.

The large team in Puerto Rico is conducting vacation Bible schools, participating in youth camps and the district assembly, and helping with some work projects.

The musical team in Guatemala is traveling with missionary Charles Childress to visit most of the churches on the Northeast District, which has just become the first Nazarene mission area to achieve the status of regular district.

The Philippines team has joined with a trio of Philippine youth to tour the islands in music and evangelism work.

Upon their return from their field assignments, the SMC members will meet in Miami, Fla., for debriefing sessions on August 22. There they will share their experiences with one another and with two staff members from the Department of World Missions. They will prepare for the best means of telling their story to campus and church groups in their areas. They will also prepare for their involvement in the Festivals of Youth in Mission which will be held on each Nazarene campus during October and November.

These students return from their summer experience with an enlarged concept of Nazarene missions. Some will go on to prepare for service as a career missionary. Others will take their places on Nazarene campuses and in local churches to serve their Christ with increased effectiveness. □

—Reported by Richard Gammill
and Lehman Moseley



Argentina:

Onna Carr, Arden Carr, Lavon Wolstenholm, Randy Maddox, Deborah Gardner, Mike Brooks.

Barbados:
Steve Richey, Inge Stoeppler, Kristeen Kelley, John Cunningham.



Belize:
Scott Williams, Ruthanne Wilson, Kathy Beam, Karl Payton.



Bolivia:
Gordon Graves, Keith Reynolds



Brazil:
Russell Dorsey, Sharon Birdwell, Denise Kendall, Paul Buchanan.



Ecuador:
Bettie Loeber, Larry Landis, Deborah Nelson.



Costa Rica:
Jim Todd, Crystal Todd, Susan Hedman, Christina Meyers.



El Salvador:
Larry Tarter, Karen Brammer, Shelley Jensen, James Kruse.



Guatemala:
Ernest Hager, Cynthia Hager, Jacque Gipe, Adele Martinez, James Radcliffe, Deborah Hack.



Guyana:
Bill Dalesio, Joe McCoy



Haiti:
Nanci Mason, Linda Bolerjack



Jamaica:
Bill Wilson, Cheryl Moseman, Susan Ruschel, Randy Butts.



Nicaragua:
Rebecca Snider, Bruce Moore, Melissa Reilly.

Panama:
Clark Armstrong, Kathy McGraw,
Cheri Houghtling, Steve Mounts.



Peru:
Marvin Belzer, Judy Miller, Corinne
Larson, Doug Smee.



Philippines:
Karen Garn, Andrew Bennett, Kris-
teen Harp, Avis Wilson.



Puerto Rico:
Ken Williams, Connie Stevens, Dave
Parkin, Pam Conner, Aileen Chad-
wick, Carolyn Vickery, Bill Parsons,
and Linda Parsons.



Virgin Islands:
Bill Koch, Marsha Wiederhold, Char-
lotte James, Jim Johnson.



Staff:
Richard Gammill, Lehman Moseley,
Ron Galloway, Judy Galloway, Dr.
Jerald Johnson, Mrs. Alice Johnson,
Harold Raser, Joy Raser, Franklin
Cook.



EXPANSION PROGRAM AT LONG BEACH FIRST

"I Will Build My Church" was the theme chosen by Long Beach (Calif.) First Church as they launched the first phase of a million-dollar expansion program. The Sunday morning service was held at Long Beach Concert Hall, where hundreds of Nazarenes gathered from all over the greater Long Beach area. The "Shoremen" quartet led the spontaneous singing of "There's a Sweet, Sweet Spirit in This Place." Instantly the auditorium became a meeting place with God.

General Superintendent Eugene L. Stowe offered a prayer of thanksgiving and asked for guidance and

commitment for a ministry yet to be fulfilled. Candid pictures showing growth and progress over the past 25 years preceded greetings from former pastors: Rev. and Mrs. Carl Ponsford; Rev. and Mrs. Mark Smith; and Dr. and Mrs. Ponder Gilliland. Rev. and Mrs. Bill Burch were warmly greeted. Rev. Burch gave a challenging message.

A special choir under the direction of Jordan Conger presented an arrangement of "Rise Up, O

Church of God" and "Witnesses." Pledges were received in excess of \$112,000.

Sunday night a Victory Concert featured Mr. George Beverly Shea, singer; and Mr. John Innes, pianist/organist with the Moody Memorial Church. Both are associated with the Billy Graham team. Old-time favorites climaxed a "victorious day" long to be remembered by members and friends of Long Beach First. □

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Pictured (l. to r.) are Rev. and Mrs. Mark Smith, former pastor and present visitation minister; Pastor and Mrs. Bill Burch; Dr. and Mrs. Ponder Gilliland, former pastor; and Rev. and Mrs. Carl Ponsford, former pastor.

GROUND BREAKING SIGNALS START OF NEW EUROPEAN BIBLE COLLEGE BUILDING

Students, faculty, and guests from six nations mingled their accents and their prayers on March 25, as ground was broken for the construction of the first new building for European Nazarene Bible College in Busingen, Switzerland.

The new building will provide married students' housing. Up to now the principal building of the college has been a 100-year-old inn which was remodeled for college

use under the leadership of the first rector, Rev. John Nielson.

Rev. Bill Prince is rector of the college, which has as its motto, "Where Cultures Blend in Christ."

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, was on hand for the ground-breaking ceremony and spoke to the group concerning the international mission of the Church of the Nazarene.

Special music for the ceremony was provided by the Thayngen, Switzerland, Free Evangelical church youth band. □



Dr. Hurn at ENBC ground breaking



CHURCH SCHOOLS

Norman Brown reporter

FAREWELL TO HARPER

Laughter and tears mingled, July 8, at a luncheon farewell for executive editor Albert F. Harper. One hundred thirty years of service to the Department of Church Schools was seated at the head table in the persons of Mary L. Latham, Joy Latham, Kenneth Rice, Roy Swim, Erwin Benson, Robert Troutman, Albert Harper; and as Dr. Harper noted, it would be 160 years if you counted Mrs. Harper. After 29 years as executive editor, Dr. Harper has accepted a position of professor of religious education at the Nazarene Theological Seminary.

Dr. Harper's period of service is marked by growth. When he became editor in chief in 1945, the Department of Church Schools was printing 17 periodicals. Circulation

was 600,000. By the end of 1973 there were 34 periodicals with a total quarterly circulation of 1,632,000, or a yearly circulation of 6,520,000. During this same period, Sunday school enrollment in the denomination had increased from 370,000 to 1,131,000. Average weekly attendance in Sunday school rose from 231,000 to 593,000.

In addition, two other departments in the general church had their origins in his farsighted leadership. CST, Christian Service Training, grew out of the teacher-training program of the Department of Church Schools. He likewise encouraged the establishment of NAVCO, Nazarene Audiovisual Committee. □



"They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3, margin.) (See salute to Albert F. Harper—"Teacher: Tender of Truth," in the Fall, 1974, issue of the *Edge* magazine).



The master of ceremonies, Dr. Kenneth Rice, executive secretary of the Department of Church Schools.



Dr. Harper looks at one of his farewell gifts, a pocket alarm watch. Other gifts included vitamin pills for spizzierinctum, and aspirins for the headaches many professors encounter!

VISIT TO MANHATTAN CHURCH

Last Sunday, I worshipped in the First Church of the Nazarene in Manhattan. I had been to New York City many times before on Sunday evening, but I always arrived late—as I would attend the evening service in my own local church. This time, however, I left early in the day to worship in one of the newest churches in our nation's greatest city.

When I arrived in the service, I found—

- Enthusiastic singing by the congregation and the Manhattan Singers.
- Vibrant testimonies as to how God was answering prayer . . . a brother found Jesus this week . . . a sister was miraculously healed.

- An intense spirit of prayer and devotion.
- A dynamic message by the pastor, Rev. Paul Moore.

- A forward-looking group of believers from diverse backgrounds, blending tradition with innovation as they attempt to take New York City for Christ.

As I left the service that evening with the warm spirit of fellowship surrounding me, I can remember thinking—It's happening, it's *really* happening, in the city where they said it couldn't possibly happen. "To God Be the Glory." □

—Merritt Mann
Washington, D.C.

NAZARENE CAMP MEETINGS

August 12-18—WEST TEXAS. Camp Arrowhead, 10 miles northeast of Glen Rose, Tex. Charles Ide and Richard S. Taylor, evangelists. John Smee, missionary speaker. James T. Bohi, singer. Lyle Eckley, district superintendent.

August 19-25—MINNESOTA. Lake Koronis Assembly Campgrounds, Paynesville, Minn. 56362. H. E. Hegstrom, evangelist. James Hudson, missionary speaker. Keith Showalter, singer. Norman W. Bloom, district superintendent.

August 19-25—WISCONSIN. Camp Byron (about seven miles south of Fond du Lac), Rte. 1, Brownsville, Wis. 53006. Mel-Thomas Rothwell, evangelist. Roger and Maxine Brown, singers. R. J. Clack, district superintendent.

August 23—September 1—NEW YORK. District Campgrounds, Rte. 1, Red Hook, N.Y. (N.W. corner of Taconic Parkway and Rte. 199). Roger Bowman, evangelist. Dennis Schmelzenbach, missionary speaker. Helen Matthews, Violet Badoud, Bea Simonson, and Helen Hedden, children's workers. Paul Miller and David Trauffer, youth workers. James and Rosemary Green, singers.

August 28—September 1—OREGON PACIFIC. Douglas County Fairgrounds (4-H Building), one mile south of Roseburg, Ore., on I-5. Kenneth H. Pearsall, evangelist. W. T. Purkiser, Bible teacher. Meredith Mortimer, singer. Carl B. Clendenen, district superintendent.

August 30—September 2—MAINE. Fall Camp—Richmond Campground, Richmond, Me. Stuart McWhirter, evangelist. Paul Mullen, singer. J. E. Shankel, district superintendent.

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August 30—September 2—**NORTHWEST**. Pinelov Park Camp, Rte. 1, Box 69, Loon Lake, Wash. 99148. Charles Higgins, evangelist. Raymond C. Kratzer, district superintendent.

September 4-8—**SOUTHEAST OKLAHOMA**. First Church of the Nazarene, 8th and Trudgeon, Henryetta, Okla. 74437. Dean Baldwin, evangelist. Jim and Rosemary Green, singers. Wendell O. Paris, district superintendent.

JENKINS RETURNS FROM ABROAD

Dr. Orville W. Jenkins left Kansas City on Monday, July 29, to preside in district assemblies in Guyana, Trinidad, and Barbados. He returned to Kansas City on Tuesday, August 6.



Miriam Mellinger, pictured in the office of the Department of World Missions, was making final arrangements in July for her departure to Papua New Guinea, her first missionary love.

Miriam served one year on a short-term, volunteer basis as a nurse in our Papua New Guinea hospital in 1969. Then, after four years in the States, she terminated her job as head surgical nurse for General Hospital in Kansas City to serve as a full-time missionary.

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—August 21-22. First Church of the Nazarene, 6401 Rockhill Rd., Kansas City, Mo. 64131. Host Pastor: James Ingalls. General Superintendent: Dr. George Coulter.

SOUTH CAROLINA—August 21-22. Wade Hampton Hotel, 1201 Main St., Columbia, S.C. 29202. Host Pastor: Paul Thornhill. General Superintendent: Dr. V. H. Lewis.

MISSOURI—August 21-23. Church of the Nazarene, 1309 N. Elizabeth, Ferguson, Mo. 63135. Host Pastor: Udell Moss. General Superintendent: Dr. Edward Lawlor.

DALLAS—August 22-23. Church of the Nazarene, 418 E. Main, Richardson, Tex. 75080. Host Pastor: J. Eudell Stroud. General Superintendent: Dr. Orville W. Jenkins.

MINNESOTA—August 22-23. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. General Superintendent: Dr. Eugene L. Stowe.

WISCONSIN—August 22-23. Camp Byron, Rte. 1, Brownsville, Wis. 53006. General Superintendent: Dr. Charles H. Strickland.

LOUISIANA—August 28-29. First Church of the Nazarene, 1111 Maryland, Alexandria, La. 71301. Host Pastor: Robert E. Hollis, Sr. General Superintendent: Dr. Edward Lawlor.

NORTH CAROLINA—August 28-29. First Church of the Nazarene, 1410 Elder Way, Burlington, N.C. 27215. Host Pastor: Loren Schaffer. General Superintendent: Dr. V. H. Lewis.

SOUTH ARKANSAS—August 28-29. First Church of the Nazarene, 21st and Maple, North Little Rock, Ark. 72205. Host Pastor: Wayne Cash. General Superintendent: Dr. Orville W. Jenkins.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

August 18—"Sharing Horizons"
August 25—"Unfinished Business on the Church's Agenda"

ANNOUNCEMENT

The Barberton (Ohio) First Church of the Nazarene will commemorate its fiftieth anniversary with a week of meetings August 18-25. Five former pastors will return to speak. Retired evangelist J. A. Rodgers, who held the tent meeting which resulted in organizing the church, will speak also. All former pastors, members, and friends are invited to attend. Please contact the pastor, Russell J. Long, Sr., 1177 Norton Ave., Barberton, Ohio 44203.

RECOMMENDATION

Rev. Paul J. Stewart is reentering the field of evangelism effective October 15, after a successful pastorate in Jacksonville, Fla. Brother Stewart has written many evangelistic sermons and has a unique ability to make his messages live. I wholeheartedly recommend him. Until October 15, he can be reached at 3169 Altamont Ave., Jacksonville, Fla. 32208—Jonathan T. Gassett, North Florida district superintendent.

MOVING MISSIONARIES

MR. LARRY BUSS, returned to the field: P.O. Box 2328, Beirut, Lebanon
REV. J. EDWARD DRINKWATER, returned to the field: P.O. Box 5566, Limbe, Malawi, Africa
REV. C. LEE EBY, returned to the field: P.O. Box 456, Mount Hagen, Western Highlands, Papua New Guinea
REV. HARRY FLINNER, returned to the field: Casilla 1132, Santiago, Chile, South America
REV. ROBERT GRAY, on furlough: c/o M. E. Hankins, 2204 S. Palm Ct., Pasadena, Tex. 77502
REV. ROBERT HEBETS, Private Bag, Endingeni Nazarene Mission, Pigg's Peak, Swaziland, Africa
REV. ROY HENCK, on furlough: Nazarene Center, R.D. #1, Louisville, Ohio 44641
MISS ESTHER HOWARD, returned to the field: Reynolds Memorial Hospital, Wash-

im, Akola District, Maharashtra 444505, India

REV. MERLIN HUNTER, on furlough: 8218 Mariposa Ave., Citrus Heights, Calif. 95610

MISS KATHRYN JOHNSON, on furlough: Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780

MR. WAYNE LARSON, returned to the field: P.O. Box 14, Manzini, Swaziland, Africa
MISS RUTH MATCHETT, returned to the field: P.O. Box 21, Letaba 0870, Northern Transvaal, Republic of South Africa

MISS MARJORIE MERRITTS, on furlough as of August 30, 1974: 1939 Senior Dr., Fort Wayne, Ind. 46805

MR. WILLIAM MOON, returned to the field: P.O. Box 14, Manzini, Swaziland, Africa

MISS MARJORIE PEEL, P.O. Box 82649, Southdale, Johannesburg 2135, Republic of South Africa

REV. FLOYD PERKINS, on furlough: Rte. 1, Box 305N, Beaverton, Ore. 97005

REV. O. K. PERKINSON, Concordia 731, Buenos Aires, Argentina, South America

REV. KENNETH ROGERS, returned to the field: P.O. Box 15, Acornhoek, Eastern Transvaal, Republic of South Africa

REV. TOM SPALDING, Casilla 5958, La Paz, Bolivia, South America. Phone: 2-2819

REV. DUANE SRADER, Apartado 134, Mindelo S. Vincente, Cape Verde Islands

REV. HAROLD STANFIELD, on furlough: Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780

REV. SAMUEL TAYLOR, on furlough: Apartment C-7, 405 Grand, Bourbonnais, Ill. 60901

REV. LARRY WEBB, returned to the field: Casilla 1757, Cochabamba, Bolivia, South America

REV. JERRY WILSON, returned to the field: Apartado 193, Chiclayo, Peru, South America

MOVING MINISTERS

A. C. CAMPBELL from Harrisburg, Ill., to Beardstown, Ill.
EDGAR S. CAMPBELL from Hewitt, Minn., to Carrington, N.D.
DICK CLIFTON from Springs Valley, Ind., to evangelism
TED CONWAY from Marengo, Ia., to Clarinda, Ia.
ROBERT L. HOYT II from associate to Los Angeles Grace
SAMUEL N. MYERS from Avon Lake, Ohio, to North Ridgeville (Ohio) Calvary Ridge
TROY NEFF from Childress, Tex., to Temple (Tex.) Grace
OSCAR L. PULLUM from evangelism to Owensville, Ind.
M. BRYAN RUSSELL from Sarasota (Fla.) Swift Road to Myrtle Beach, S.C.
JAMES SHRIDER from Napoleon, Ohio, to Mt. Blanchard, Ohio
LINARD O. WELLS from Grenada, Miss., to Hattiesburg (Miss.) First
HAROLD J. WESTLUND from Ft. Collins (Colo.) First to Joliet (Ill.) First
PHILLIP WILLIFORD from Nazarene Theological Seminary, Kansas City, to Fort Worth Glen Park
GEORGE L. WOLF from Binghamton (N.Y.) First to Erlanger, Ky.
CHARLES D. YOUNG from Paris (Ill.) First to Odon, Ind.
DAVID L. YOUNG from Corsicana, Tex., to evangelism

TRAGEDY STRIKES DAKOTA DISTRICT

Two children of the new pastor coming to Aberdeen, S.D., were killed in an auto accident June 12. Also killed was the four-year-old grandson of Mr. and Mrs. C. C. Reisdorph of Redfield, S.D.

Rev. and Mrs. Nick Kiriluk had left the Nazarene Bible College in Colorado Springs on Tuesday. Just 45 miles from Aberdeen,

their 17-year-old daughter, Karen, who was driving a pickup truck with a camper, evidently fell asleep. The truck went out of control into a ditch and caught fire, killing Karen, her 10-year-old brother, Tim, and four-year-old Kelly Burleson, Jr., who was coming to Aberdeen with them.

Mrs. Burleson and Mrs. Kiriluk were following the camper in another vehicle. They tried without success to free the children from the flaming wreckage. Their hands and arms were cut and burned.

Rev. Kiriluk was ahead of them in a large truck. The Kiriluks' other daughter was riding in the camper when the accident occurred. The camper was thrown clear of the truck and she was not seriously injured. Because of recent surgery, she is in a body cast.

Funeral services for the Kiriluk children were conducted in Kansas City, Kans., with Dakota District Superintendent Phillip M. Riley officiating. The Kiriluks had lived in Kansas City a few years ago and have relatives and friends there. □

VITAL STATISTICS

DEATHS

RUBY ALICE BAKER, 70, died June 6 in San Bernardino, Calif. Funeral services were conducted by Rev. Paul W. Urschel and Rev. O. T. King. She is survived by her husband, Frank Baker; three daughters; six grandchildren; and one sister.

MRS. OSCAR (MARTHA) BARTLOW, 83, died June 25 in Pomeroy, Wash. Funeral services were conducted by Rev. Melvin B. Rayborn. She is survived by her husband, Oscar; one son, Ellsworth; one daughter, Mrs. Elmer (Lucille) Meissner; eight grandchildren; one great-grandchild; and one sister.

REV. ERNEST JAMES, 75, died June 21 in Shreveport, La. Funeral services were conducted by Rev. Donald Yeal in Longview, Tex. He is survived by two sons, Billy D. and Glyn S.; and five grandsons. He was a Nazarene minister for 27 years.

MARY A. EVERLY, 72, died July 24 in Morgantown, W.Va. She is survived by 3 daughters, 1 son, 17 grandchildren, and 15 great-grandchildren.

WILLIAM H. HAMILTON, 74, died March 11 in Napa, Calif. He is survived by his wife, Leona; 3 sons; 3 daughters; 14 grandchildren; and 7 great-grandchildren.

REV. MRS. BERTHA HOLMES, 80, died Feb. 13 in Napa, Calif. She was an ordained Nazarene elder. She is survived by one son, William.

CHARLES A. JOHNSON, 79, died June 19 in Bonham, Tex. Funeral services were conducted by Rev. Leon Martin. He is survived by his wife, Osa; two daughters, Mrs. Lucille Reddrick and Mrs. Jimmie Loessberg; and six grandchildren.

DORA E. LELAND, 91, died June 9 in Ponca City, Okla. Funeral services were conducted by Rev. M. J. Flowers at Newkirk, Okla. She is survived by 2 daughters, Mrs. Homer (Delphine) Wright and Martha Kirkendall; 3 sons, Charles, Donald, and William; 16 grandchildren; 26 great-grandchildren; 6 great-great-grandchildren; and 1 brother.

MRS. EDNA POPKAY, 89, died Apr. 20 in Crawford, Neb. Funeral services were conducted by Rev. Rudy Sauter. She is survived by 7 daughters: Edith Lashley, Christina Moyer, Ida Preist, Blanche Dow, Grace Brooks, Frances Trowbridge, and Esther Winters; 1 son, Harry; 30 grandchildren; 83 great-grandchildren; and 9 great-great-grandchildren.

EDWIN RAY SANDBERG, 17, died June 10 in Henrietta, Tex., from injuries sustained while erecting an oil rig. Funeral services were conducted by Rev. Joe Hirst in Bowie, Tex. He is survived by his parents, Rev. and

NEWS OF RELIGION

Mrs. Willard L. Sandberg; two brothers, Kendrick and Philip; and two sisters, Lorelei and Mrs. James (Kathleen) Faris.

FRANCES SHAW, 87, died June 12 in Valparaiso, Ind. Funeral services were conducted by Rev. R. Leffel. She is survived by 1 son, Rev. James; 2 daughters, Mrs. George (Sara) Hoback and Mrs. David (Betty) Woods; 12 grandchildren; and 16 great-grandchildren.

MRS. SOPHIA WEISZ, 82, died June 23 in Pasadena, Calif. Funeral services were conducted by Dr. Earl G. Lee. She is survived by two daughters, Anna and Mrs. Louis J. (Ruth) Harris; and two grandchildren.

MRS. NANNIE E. YORK, 87, died June 10 in Woodstock, Ill. Funeral services were conducted by Rev. William Kelly and Rev. Ray Marrige. She is survived by 2 sons, Charles and Wendall; 3 daughters, Bessie Craig, Lorena Milligan, and Dorothy Watkins; 9 grandchildren; 11 great-grandchildren; and 1 brother.

BIRTHS

to MR. AND MRS. FRED ARMSTRONG, West Memphis, Ark., a boy, Gregory Lynn, July 1.

to WILLIAM AND SUSAN (CHILDRESS) BROWN, Brownstown, Ind., a girl, Stephanie Ann, May 22.

to HERBERT H. AND LINDA MARIE (EVERLY) HOUENSTEIN, Janesville, Wis., a girl, Sharon Marie, June 16.

to MR. AND MRS. GAYLORD MATTON, Mooers, N.Y., twin boys, James Howard and Joel Harvey, June 4.

to PHILIP AND SUSAN (FRYE) ROUNDTREE, Arlington, Va., a boy, Benjamin Philip, May 31.

to MIKE AND SANDRA (MORGAN) SATTERLEE, Wichita, Kans., a girl, Dana Michelle, May 4.

to STEVE AND VICKI (WEBB) SHIPLEY, Griffith, Ind., a boy, Trent Eugene, Apr. 27.

to DANIEL AND CONNIE (WILLIAMS) SOLES, Seminole, Fla., a boy, Tate McKenzie, May 2.

to RALPH AND JANICE (MAGLINGER) STARKEY, Evansville, Ind., a girl, Dana Michelle, July 9.

to DANIEL AND CAROLYN (RANSOM) STUKAS, Las Vegas, Nev., a girl, Jennifer Elizabeth, June 5.

to MICHAEL AND PATRICIA (JUDKINS) WEAVER, Overland Park, Kans., a boy, Jonathan Michael, June 20.

to REV. DONALD W. AND PAULETTE WILLIAMS, LYNCHBURG, Va., a boy, Donald Wesley, June 25.

to REV. DAVID AND SHIRLEY (SPRDLING) WILLIAMSON, Camden, Tenn., a girl, Ginger Laura, June 17.

MARRIAGES

PATRICIA ELAINE SMITH and RICHARD OLIN GARVEN at Carmichael, Calif., June 8.

JANICE RICE and PAUL LONG at Lawrence, Kans., June 1.

DEBBIE LYNN CRABTREE and DANNY BURCH WOOD at Monticello, Ky., June 7.

MARY LOU WALTERMIRE and JAMES PAUL EMIGH at Clymer, Pa., June 29.

CATHY RENAE RAYBORN and JAMES RAY LYNCH at Pomeroy, Wash., June 21.

DIRECTORIES

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JEWES ANNOUNCE PLANS TO REBUILD WORSHIP CENTER.

Construction is scheduled to begin this summer on the first large, central Jewish house of worship in the Holy City since the destruction of the Jerusalem Temple 1,904 years ago.

Restoring the Jewish Temple here is a longed-for dream, a Messianic sign for the Jews, and a prophetic milestone for Christians.

"No one is suggesting that this means the restoration of the Temple," Rabbi Dr. Maurice A. Jaffee told AP religion writer George Cornell. "But," the president of the Union of Israel Synagogues added, "there are parallels."

Called the "Jerusalem Great Synagogue," the sanctuary will be a central, representative sanctuary to which Jewish pilgrims from all over the world may come to pray—just as they did to the Temple of old.

Also, every Jew in the world is encouraged to contribute something to the expense of building the structure, just as were the Jews of old to build the original Temple. □

TONY FONTAINE DIES AT 47.

Cancer has taken the life of singer Tony Fontaine. He was 47.

Best known on the charts for his recordings of "Cold, Cold Heart" and "Syncopated Clock," he turned exclusively to gospel music following a near-fatal traffic accident in 1957.

The Tony Fontaine Story, an autobiographic film seen in 19 languages throughout the world, chronicled the life of the entertainer who gave up his secular career to speak and sing of his love for Jesus Christ.

Tony Fontaine is survived by his widow, Carrie, who collaborated with him in recording religious songs. □

REVIVAL REPORTED IN KOREA.

In a land of revival the Church of the Nazarene looms as one of the fastest-growing evangelical churches, nearly four times faster than the Christian community as a whole.

One year ago Rev. Billy Graham held a campaign in Korea. It lasted three weeks, reaching the leading cities of South Korea. The climax was a rally held in the huge Yaw-Ee-Do Island Plaza in Seoul, where 1 million people attended. Sherwood Wirt, reporter, writing in the *Decision* magazine, August, 1973, says, "A new super power of the spiritual world has emerged, it is Korea. . . . It is well known that what was termed the 'evangelical undertow' of the fifties has become the tidal wave of the seventies." Billy Graham himself, as he was concluding the campaign, said, "This has been the greatest experience of my life."

Prof. Samuel Moffat, of the famed missionary family, says, "Korea is a symbol of wise missionary policy. When the first missionaries arrived ninety years ago, they began with the Bible. They taught self-support, self-propagation, self-government . . . and as a result, the Christian community is presently doubling every four years, and is growing four times as fast as the population."

Reports this year from the Church of the Nazarene in this nation evidence that the revival is resulting in remarkable gains. Dr. Jerald Johnson, executive secretary of the Department of World Missions, reports that the Church of the Nazarene will double its membership this year. He says church leaders feel it is the forward-looking stance that has given impetus to the growth of the denomination there, matching the four-year record of the Christian community in one year. □

—T. E. Martin for NIS



the answer corner

Conducted by W. T. Purkiser, Editor

■ I would be very pleased if you could explain the meaning of Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This is what many Old Testament scholars call the *protevangelium*, that is, "the first evangel" or "the first gospel."

The words are addressed to Satan, "that old serpent" (Revelation 20:2). The "seed of the woman" is Christ (Galatians 3:16).

Christ will bruise or literally "crush" the serpent's head—a mortal wound—at cost of great physical pain to himself (His heel bruised—Isaiah 53:5).

The final fulfillment of this prophecy is Romans 16:20, "And the God of peace shall bruise [literally, 'trample' or 'crush'] Sa-

tan under your feet shortly."

E. F. Kevan makes another point: "Note the transition from the serpent's 'seed' to the 'serpent' himself, and also the fact that the 'seed' of the woman is in the singular. Only in Christ, 'the seed of the woman,' could this victory be accomplished (see 1 Jn. iii.8), and from this it was to become true for mankind in Him (Rom. xvi.20; 1 Cor. xv.57).

"It is noteworthy how precisely true was the promise in relation to its fulfillment. The word is spoken specifically of the woman, and when the Redeemer came He was

'made of a woman' (Gal. iv.4) in a miraculously exclusive manner.

"It is not right to infer the virgin birth from the Protevangelion, but it is certainly quite legitimate to look back from the point of view of the virgin birth and see how marvellously close were the words of promise to the mode of the performance.

"The fact should not go by unnoticed that the Protevangelion, as these words are called, was not spoken to the sinners but to the tempter. The work of Christ is at basis the vindication and victory of God over the evil one." □

■ What are the sensitive areas in the doctrines of salvation where Arminianism and Calvinism differ most sharply?

This is a bit hard to pin down, since Calvinism comes in more than one version.

The older Calvinism (sometimes now called "hard-shell") held that God has from all eternity selected those individuals whom He will save, and has limited the atonement to just those individuals and no more.

Probably 90 percent of those who now call themselves Calvinistic would reject that form as vehemently as any Arminian.

Most present-day Calvinists (sometimes called "neo-Calvinists") differ from Arminians in their doctrines of salvation chiefly at three points:

1. In the definition of sin. Most Arminians define sin as willful and conscious violation of the known law of God. Most Calvinists broaden the definition to include imperfections and failures that are largely unavoidable in this present existence.

2. In the scope of salvation. Most Calvinists deny the possibility of freedom from sin in this life. Many,

but not all, Arminians affirm that the effective grace of God delivers from the penalty, power, and inner presence of sin both as deed and condition within the scope of this life.

Freedom from sin, in theological terms, is "sanctification." Calvinists believe that sanctification in this life is partial and progressive. Many (but not all) Arminians believe that sanctification may be "whole" or "entire" in this life.

3. As relating to "eternal security." Calvinists believe that an individual once born again can never be lost. Arminians believe that such persons need never be lost, but may be if they persistently disregard the clear commands of God in the Scriptures.

Calvinistic eternal security seems to take varying forms. Some seem to teach that those once saved will continue to live the Christian life. If they do not, it is *prima facie* evidence that they were not saved in the first place.

Others seem to say that Christians may backslide, losing their

"state" but not their "standing"; however, they will be brought back to repentance and confession and restored in "state" before they die.

Others say quite baldly that people once saved may go back and live in such open and defiant evil that "God will have to take them to heaven to get them out of the way" (as one of these protagonists puts it), without in any measure losing the hope of eternal life.

If you'll pardon an outsider's evaluation, I would rate Variety No. 1 as harmless; No. 2 as dangerous; and No. 3 as a device of the devil to damn the unwary.

At risk of misunderstanding, may I say that in my observation moderate Calvinists and moderate Arminians come very close together on most points. There may still be points of wide theoretical divergence. In practical Christian living, there is a gratifying community of commitment and purpose.

Let's continue to discuss our differences; but let's love each other as Christians. □

BABY DAY AND THE BRIDGMANS

It was Baby Day, May, 1972, when Michael and Marchita Bridgman first visited our church. Both the Dan Kings and the Oliver Whipps, their Nazarene neighbors, had invited them several times.

Baby Day, they decided, would be a good time to bring Stevie, their brown-eyed, 18-month-old son. There would be other children, and he would love that. Besides, they had decided they should look for a church.

Not only did Stevie feel at home, but Michael said, "I was impressed first of all with the singing. It was loud and joyful. The people sang with enthusiasm. Wow! I looked around and they were all singing. Then after the service they were so warm and friendly. All of them made us feel welcome. They were genuine!"

The Bridgmans are genuine, too; and as they continued to attend we prayed they would accept Christ. God answers prayer but not always in the way we expect Him to do it.

Michael had a part-time job moonlighting evenings. He was selling a home-study course on a mail-in lead from advertising. The appointment had been made and he went to the old, but well-kept, house to make his presentation.

The lady of the house was dressed in her housecoat and the atmosphere was homey and friendly. Michael was about one-third of the way through his presentation when she interrupted him. She smiled, looked squarely into his eyes, and said, "God loves you!"

"I was flabbergasted," Mike said. "It was not what she said, but the way she said it. Next she asked me, 'Do you attend church?'"

"'Yes,' I answered, 'we've gone three times to the Nazarene church in Gai-

thersburg.' Then she inquired about my religious background.

"When I told her that I believed in God but didn't really believe in Jesus, she said, 'The only way to come to God is through Jesus.' For the next hour the presentation was forgotten as she and her husband pointed me to Christ with the Scriptures and told me how to be saved.

"I listened with awe as they testified to their own experience of receiving Christ into their hearts, but I explained again that I didn't believe you needed to go through Jesus to get to God.

"It was getting late. This was to be my last call, so I knew that I'd have to leave or be terribly late getting home, and Marchita might worry. As we stood at the door together she took my hand, bowed her head, and silently prayed for me. It touched me. This kind, lovely stranger and her husband were interested in ME.

"I walked out of that house on air; my feet seemed to be from two to four feet off the ground. It was as though the Holy Spirit lifted me up and carried me over to the car. I sat there for a few moments trying to analyze what had transpired . . . then drove away!

"A strong force inside me said, 'How can you believe in all this that has been said?' while at the same time another force said, 'It's the right thing; all she says is true.' I could feel these two forces tearing against me somewhere inside me as I drove toward home.

"Finally, when I turned onto the George Washington Parkway, I felt in my mind that this was the right thing she was saying. If I was to do anything with my life I should do as she had instructed me to—I must pray. So I pulled off onto an overlook on the parkway and stopped the car. There were others parked there that night, too.

"Then, for the first time in my life, I prayed to Jesus. I asked Him to forgive my sins, and to give me a new life. Some of the sins I had committed were outstanding in my mind, so I confessed them in particular. . . .

"I sat still for some moments, breathing heavily. In a few moments all the powers that had been struggling so within me left, and there came over me a great sensation of satisfaction and inner peace!

"Minutes later, back on the highway driving home, the nearer I got, the more excited I became. I had done something good. The power in my mind was definitely real! When I reached home, I went flying in the door and told my wife what had happened. Tears came to both our eyes . . . then we wept. I hugged her. I felt sure our lives would be changed. I was confident."

Michael eagerly shared the joy of his new experience with the Whipps and Kings, who rejoiced with him. Attendance at church took on new meaning since he had received Christ into his heart. Marchita stayed by his side as they began to enter into fellowship with other Christians.

Since we were preparing to receive members into the church, I had taken the *Manual* with me as I went calling one afternoon. It was late when I stopped to visit with Marchita and little Stevie.

Seeing the *Manual* she said, "I'd like to know what the Church of the Nazarene believes too."

So I began with the Articles of Faith, explaining as simply as I could as we went along.

We hadn't read far when Michael unexpectedly came home. Marchita was surprised and couldn't understand why. "I just felt something say to me: Go home instead of making another call. So, here I am!"

When he found we were reading the *Manual*, he said, "Please, I want to know what your church believes, too."

Back I went to the first. As I read about Jesus, sin, the atonement, and especially repentance, Michael related his own experience of confession and forgiveness. He was still bubbling over

with the joy of his newfound faith.

I could see the hunger and questioning in Marchita's dark brown eyes, so I asked her, "Marchita, have you ever asked Jesus Christ to come into your heart, to forgive you?"

With childlike honesty she answered, "No, I never have. Just how do I do that?"

"You can do it right now," I told her. "We can bow on our knees and pray and you can ask Him to come into your heart . . . and He will do it."

"I'd like to," she said.

Those next moments were precious as the three of us knelt together and prayed. The Christ who revealed himself to Michael that night on the parkway as he prayed made his wife a new person as humbly we prayed and wept together. What beautiful simplicity of faith that claims the victory and accepts the witness of the Spirit that the work is done! Then we praised God together. . . . He doeth all things well!

Today finds Marchita and Michael walking the new, adventurous way with their Lord. He has been leading them into the way of holiness, tithing, and service. On a beautiful morning in March, 1973, they joined the church.

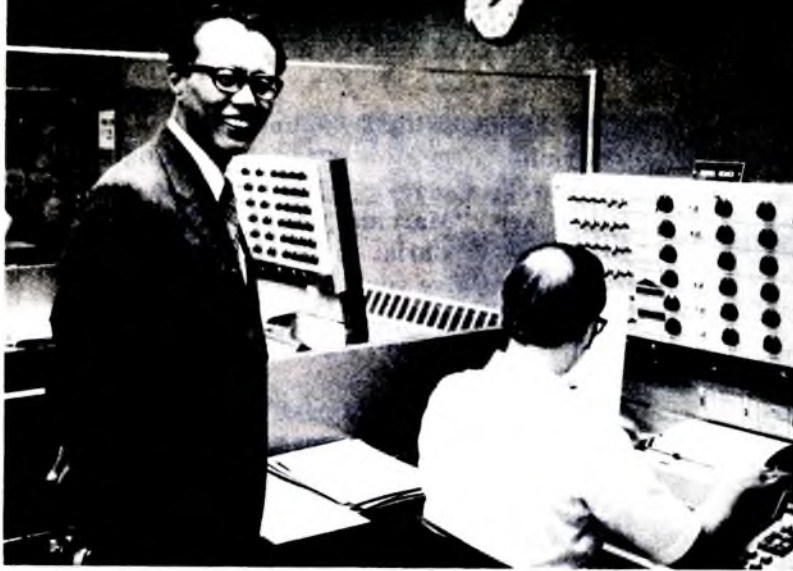
Marchita shares responsibility in the nursery while Michael has taught in the Junior Department.

"It's amazing how the Lord gives you words to use when you're making a point with kids," he told me one day.

But his greatest contribution seems to be his dedicated service as a bus driver on Saturdays for our Saturday Bible school (outreach into the black community) and picking up kids for Sunday school. God's love shines out of both their faces when they are doing anything for Him.

Baby Day has rolled around again. Handsome Stevie graduated to the kindergarten class. But Christine Michele, his little sister, born December 13, 1973, and dedicated on December 30 by Pastor Jones, was there with her parents to listen as we sang loud and with joyful enthusiasm. Wow! □

By Doris M. McDowell
Gaithersburg, Md.



Rev. Paul M. L. Huang, principal of Taiwan Nazarene Theological College in Taipei, was in Kansas City for appointments with the Department of World Missions. We took time out to visit the publishing house in order to acquaint himself more thoroughly with the operation of the total church.

OF PEOPLE AND PLACES

Charles (Chuck) L. Coble received the "Sunday school worker of the year" award from Marion (Ohio) First Church for outstanding services in the bus ministry of the church. He works as bus captain with a staff of five. A bus manual has been prepared.

Coble has completed a number of Christian Service Training courses including the certified Sunday school administrative course. Pastor Glenn W. Flannery describes Mr. Coble as a man who has spread enthusiasm and renewed interest and dedication throughout the Sunday school. □

Rev. N. F. Dalton, 88, has read the Bible through a total of 84 times. He and his wife helped to establish the Mansfield, Ark., church and were its pastors when the present church was built. The *Citizen*, newspaper in Mansfield, printed a story earlier this year in appreciation for the influence of the Daltons on their community. □

Rev. Joseph D. Biscoe, Jr., pastor at Ferndale, Mich., has been appointed to serve on the school board. He also serves as the secretary of the Eastern Michigan District. □

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GEORGE:
Born in Los Angeles, Calif.
Parents: Mr. & Mrs. Cecil Rench
Education: Pasadena College, A.B.
Nazarene Theological Seminary, B.D.,
1959
Ordained: 1954, Northern California District
Missionary work: Preacher—Teacher
January 20

DONNA:
Born in Lansing, Mich.
Parents: Mr. & Mrs. Allen Storey
Education: Pasadena College, A.B.
Missionary work: General
June 30
Appointed missionaries to Taiwan and arrived in
1959. Transferred to Singapore, 1971. Moved to
Indonesia, 1973. Opening new work.

George Rench

Donna Rench

Married December 10, 1948

Home Church: Highland Park Church,
Los Angeles, Calif.
District: Los Angeles

Children:
Craig Wesley, October 5
Larry Bradford, November 20, 1954
Robert George, June 15, 1962



ALABASTER 25TH ANNIVERSARY

In September of this year we celebrate the twenty-fifth anniversary of Alabaster giving. We thank God that in 1948 there was one of His choice servants in the place where her heart was ready to receive and act upon the leadings of the Spirit.

As Mrs. Elizabeth Venum, General NWMS Council member, rode back to her home on the train, God inspired her heart. She thought of ways to challenge Nazarenes to give in a greater measure to meet the many pressing needs of the missionary outreach of the church.

Mrs. Venum's thoughts turned to the story of Mary and her sacrificial gift of love, perpetuated forever in God's Holy Word. Surely, here was the perfect example of the unique offering envisaged! Mary didn't carefully measure out how much of her perfume she was going to use to anoint her Lord. She **POURED** it out!! Soon her Lord was going to pour out His life for the redemption of the world.

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Thus Alabaster giving in the NWMS was brought to birth . . . unique—unlike any other giving—love gifts for Christ! After months of planning and preparation, the first church-wide Alabaster offering was taken in September, 1949.

Because the beginnings of this offering were motivated by the Holy Spirit, it has been generously supported and mightily used in the 25 years since its inception. The Lord's name has been glorified through needs met all over the world.

As an act of faith and to commemorate all that the Lord has done through this channel over the last 25 years, the NWMS General Council has set a goal of \$1.25 million for Alabaster giving in 1974.

GIVE TO HIM WHO GAVE HIS ALL FOR YOU.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). □

—Elizabeth Grace
General NWMS
Council
Member
Intercontinental
Zone



NEW ENGLAND PASTOR ACCEPTS CANADA ASSIGNMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the District Advisory Board, I hereby appoint Alexander Ardrey (now pastor of the Lowell, Mass., Church of the Nazarene) superintendent of the Canada West District, effective August 15, 1974.

—GEORGE COULTER
General Superintendent

Rev. Ardrey previously held pastorates at Trenton, Ontario, Canada; and Peabody and New Bedford, Mass. He and Mrs. Ardrey have four children. Their son Don is a student at Eastern Nazarene College, Quincy, Mass. Their daughter Ruth was a teen delegate to the International Youth Conference in Fiesch, Switzerland. Two other family members are married. □

HOLLANDER ACCEPTS AMERICA IN-TRAINING ASSIGNMENT

Rev. Cor Holleman of Haarlem, Holland, has accepted the invitation of the Victory Hills Church of the Nazarene on the Kansas City District to serve in an associate capacity to Pastor Douglas Clemm.

Rev. Holleman had previously resigned his position as pastor of the Haarlem Church of the Nazarene in order to spend a year in graduate studies at the Nazarene Theological Seminary in Kansas City.

The Haarlem church has extended a call to Rev. Steve Gunter, who has served as pastor of the Independence (Mo.) Fairmont Church while a student at the seminary. □

Rev. Holleman has been pastor of the Haarlem church for seven years. It began in his home.

He had been employed by the firm of Van Stolk and Reese in Rotterdam in a responsible sales position involving sale of paper to printing establishments.

During this time he came into the experience of sanctification without being aware of the doctrine.

As he tells it, "I came into the Church of the Nazarene from the angle of experience. I found the second blessing before I knew anything about the church, the doctrine of entire sanctification, or the Wesleyan-Arminian tradition."

He then began seeking for a church in which he could serve the Lord in the light of his newfound experience.

He was introduced to the Church of the Nazarene through Jeanine VanBeek, who was visiting in Rotterdam and who was a teacher at European Nazarene Bible College at Buesingen.

He was accepted by the Church of the Nazarene as a lay preacher and since 1967 has been in the full-time service of the church. He was ordained in 1969.

Upon completion of his seminary studies, he plans to return to Holland to start a new Church of the Nazarene in his native Rotterdam.

Coming to Kansas City with Rev. Holleman will be his wife, Maria (Miep), and three children: Antonie, Nellemarie, and Joost.

The Department of Home Missions is sponsoring the three quarters of intensive theological study for Rev. Holleman in recognition of his work in opening our first church in Holland and in anticipation of his opening the new work in Rotterdam. □

—DEPARTMENT OF HOME MISSIONS



Rev. and Mrs. Cor Holleman

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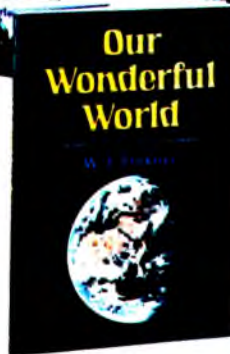
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