A silhouette of a church steeple with a cross on top, set against a vibrant sunset sky with orange and red hues. The church building is dark and mostly in shadow, with the steeple being the most prominent feature. The sky is filled with soft, glowing clouds.

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 1, 1978

*“From the rising of the sun
unto the going down of the same
the Lord’s name is to be praised.”*

(Psalm 113:3)



by General Superintendent V. H. Lewis

It Is Harvesttime

OUR WORLD has been in harvest season in many places recently. Harvest always gives satisfaction to the one who gathers. It is reward for toil, the toil of planting and cultivating. Such toil is always with hope and promise. That gives the toil an added dimension. A person feels and realizes he is doing a good, constructive act, sowing and caring for the growing crop.

The survey of the full bins is the satisfaction moment for the worker.

The harvest is also the knowledge that there is sustenance, food and security for the winter. It has future reward for the owner of the fruit of the field. He knows that what he has to share with his fellowman is essential for all. This also is good.

Has your church had a harvest this year? Has the sowing and cultivation been done? Have you been about the basic fundamental business of continuing life—the spiritual life so necessary? There is something personally beneficial about working in the process of the sowing and caring for the coming harvest. Likewise there is a blight upon the drone—

just sitting in church periodically gets very ordinary.

To just listen only with no response dulls the ears until one only half listens. But to work in the “field” brings vital issues and needs into focus and brings new life and interest to the Christian.

But to return to the harvest—*has there* been or is there a harvest in progress where you worship God? You see—as we look at the harvest, all the essential things that produce it come into perspective—either in their fruit or their absence.

It is at harvesttime we can assess our activity of the past and hasten to the field even now to get ready for a future ingathering. If there is no harvest, the future is bleak and life withers, and the chill of the winter penetrates to the heart.

Yes it is harvesttime, for the world, for your church, for mine, for me. Its bounty depends upon our previous joyful labor together in that greatest of all work—planting, nurturing, harvesting institutions—the Church. □

"Man's Extremity

Is God's Opportunity"

Harold M. Lambert

DR. LIVINGSTONE once tried to describe ice to an African chief, only to be greeted with an outburst of derisive laughter. The African, never having seen ice, refused to believe a word that Livingstone was saying.

A psychologist, in discussing some of the widely published "miracles" of World War II, stated it this way: "God may be likened to an electric dynamo. We can receive the power of the dynamo by attaching ourselves to it by prayer; or we can prove it has no influence in our lives by refusing to attach ourselves to it by prayer. The choice is ours."

A famous physicist was asked how he would explain the phenomenon if he saw a bar of steel floating in the air. "Why," said the physicist, "if I happened to witness such a thing I would know that it proved the temporary suspension of one of nature's laws."

But when Thomas Huxley, the great biologist, was asked the same question, he replied, "If I saw steel floating in the air I would know that it proved the existence of a law of nature about which I happened to be ignorant."

So it is with prayer. Praying reveals a Power that many people are ignorant of.

Today, indisputable proofs of the power of prayer have poured in from every quarter of the globe. It is not surprising that men should turn to a Power outside themselves in their hour of need. There is hardly a being on earth who does not possess some kind of spiritual yearning, some unformulated inner sense that there is a Power to which he instinctively turns.

When Major Allen Lindberg was pilot of a Flying Fortress forced down at sea while on his way to Australia, he and his crew of nine men were given up for lost.

"We just had time to shove off on two rubber rafts, without a crumb of food or a drop of water," Major Lindberg reported. "The boys were pretty worried—all except Sergeant Albert Hernandez of Dallas, our tail gunner. Right away that lad started praying, and pretty soon he startled us by announcing that he knew God had heard him and would help us out."

Drifting beneath a broiling sun with lips too cracked and tongues too swollen to join Hernandez in singing hymns, the men continued praying just the same. Three days later, just before nightfall, they saw the outline of a small island and soon after that the unbelievable spectacle of three canoes filled with naked men coming toward them. Their rescuers turned out to be Australian aborigines—black-skinned, kinky-headed fishermen from the mainland several hundred miles away. They told Lindberg that the day before they had been homeward bound with their catch, when a strange urge impelled them to change their course, and steer for this uninhabited and worthless bit of coral. And from the atoll they had spied Lindberg and his companions.

"Man's extremity is God's opportunity." Thus John Flavel summed up the matter in the 17th century. That spiritual fact has been proved by many throughout our world. In the hour of need they have found the hand of God stretched out to them. Whatever perils may face an individual, faith in a Power above and beyond oneself can dispel fear and drive doubt from the mind. Prayer is our greatest source of power. When men pray, they find the hand of God stretched out to them in deliverance. □

by WILLIAM A. TOLBERT

Holt, Mich.



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Cover Photo: by Richard Parker

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Volume 67, Number 15 August 1, 1978 Whole Number 3259

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published semi-monthly by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$4.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. Change of address: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Printed in U.S.A.

ISSN 0018-0513

David Hebert



by LOY JONES
Heber Springs, Ark.

THESE WORDS of fatherly counsel remain with me after a lifetime, as I remember my father appearing at the pump shed where we as children would be pumping away, making what he considered a waste of water. Running buckets over, overflowing the stock watering trough, or, more exciting, having a water fight. This was not due to a shortage, for I never knew the farm pump supply to run low. In drought when ponds and branches were beds of hardened soil, our pump was dependable. Muscle power brought up clean, cold water in adequate supply.

Seasonal changes made no difference. With the river back of our farm in overflow stage, creeks, slashes, and branches running full, pumping water unnecessarily was to my father a waste. He was not cranky. It was his philosophy of life. It included everything on the farm. Carelessness prompted a word of caution. "Take care now, boys," he would say, whether planting a row crop by hand dropping the seeds, hoeing crab grass from around tender young cotton, or thinning corn to proper growing space.

My father would lend full agreement to our modern need to conserve energy. And were his philosophy a universal way of life, no shortages would exist. When crops were laid by, farm equipment was properly stored "out of the weather." Cold winter evenings when the fire burned brightly, the lamp could be

CHILDREN!

Don't Waste the WATER

turned out to save coal oil. (At that time the earth was still full of oil.) Lighter sticks saved matches. Oil and matches cost money, and money was scarce.

Kindly but firm were my father's cautions. Was there any time for fun? Plenty! And of the sort that helps save character as well as build the body. Farming, hunting, fishing, swimming—if it belonged to life on the farm, we knew about it. But good times that involved waste were out.

In today's world, need and supply can hardly be equalized. Were the world's reservoirs and storehouses emptied in a universal program of sharing equally, the shortages would be a disaster. But my father's manner in conserving would go far in meeting today's energy problems. "Children, don't waste the water," and he could have added, you will live to see the day when clean, pure water will be more precious than gold. When things which have for so long been taken for granted will be cheap at any price. That day is at hand.

As a young man, God called me to preach. The impact of some quickening spiritual quality suddenly entered the top of my head and moved through my entire body to the soles of my feet. This challenge to a life of spiritual order caught me off guard. But more than 45 years ago I replied, I will. This has meant a full life. I would give the same reply again.

For 44 years as a pastor I have worked in connection with vital statistics. I've seen the blessings of conserving life's vital forces. I have also seen the misery and agony of those whose way was to waste. "He wasted his substance in riotous living" (Luke 15:13). Some wasted their own life's blood through carelessness and spiritual rebellion.

As I evaluate the years spent in obedience to the ministerial calling, I find them to be good. Ordinary mistakes and blunders considered, I would make few changes. In all major decisions I have sought divine guidance. There is no better way. I have claimed that God is bigger than the devil, and that He will be at hand when the devil is nowhere to be found. This I

believe. When some have said the church was dead, I have found that "the Bride of Christ" still has a warm heart. When some have refused to support the church, I have found in its program a solid structure worthy of faithful devotion. I have no reason to doubt the wisdom and soundness of the budget system, and have stood by it wholeheartedly through the work of a pastor. To me it is a sound investment. It makes my arms longer. I would do it again.

I stand thankful for sacrifices made in time of special need. In earlier years of revival time, when money was scarce, I willingly encouraged that all offerings be taken for our workers. (There was seldom enough for both pastor and evangelist.)

In the same circumstances I would do it again. The pastor is at home. The evangelist is not. I know now that this paid off. If God can bless where wisdom is lacking, He can bless more when it is present. When the missionary came, I urged the people to give liberally. I've never let one down. This also paid well in increased giving to missions. I would do it another time around.

I have no record of calls answered to people in need, in distress. But I would answer these calls again, with no reservations. They are people who still bear an Image.

Our tithes and offerings have been returned to the church which made them possible. In these later years we tithe from our Social Security benefits, even though a tithe was paid on money earned when paying into the Social Security system.

In the sunset years our thoughts turn to the past. This is good if the years have been good. We hear again, through the mind's listening system, words long since spoken. Words that help shape our lives, that help hold us on course. A father's word of caution to his children: "Don't waste the water!" To some this may sound insignificant, even trifling. But it was a system sound to the core. And after living through an age of waste and squander—everything from bottle caps to battleships, it appears that man is ready to see and accept his little world for what it is, something far too important to trifle with.

Wisdom does not die with those who express it. It yields an increase in the lives affected by it. For of the heart's abundance man lives here, and with the same filled heart enters into being on the other side. After "crossing the bar," fathers and sons will be finding fullness where they left off here. When the years invested on earth have been held in trust, this garnering in the fields of time transforms a simple duty into a reward beyond comparison. I may even see a twinkle of remembering in my father's eye as I render him his just and due honor: Well, Dad, I did not waste all the water. □



John Wesley's Lament

by RALPH A. GALLAGHER

Fort Wayne, Ind.

Paul M. Schrock

IHAVE BEEN lately thinking a good deal on one point wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever a person is justified, to remind them of going on unto perfection! Whereas this is the very time preferable to all others. They have then the simplicity of children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point" (John Wesley).

Others in the holiness movement have observed this failure. Rev. M. L. Haney felt that, "Possibly no greater mistake has been made in Christian theology, than the tenet so persistently adhered to, that a lengthened period must elapse between the two acts of God's grace by which we are regenerated and sanctified."

Dr. Harry E. Jessop, in his book *Foundations of Doctrine*, states that this notion has no support in the Scriptures. In support of his position, he quotes from holiness leaders of the past such as J. A. Wood, J. A. Inskip, and Jesse T. Peck. All of these men felt that the holiness movement was failing at this point.

My own observations and reading suggest that the situation remains much as indicated by these men. It is a tragic mistake to permit the new convert to get lost in the crowd on the wilderness road. Surely there is a better way. I have given this problem considerable thought, and have come to some conclusions that may be helpful.

In the first place, any corrective measures will need to follow the pattern established in the New Testament. In particular, we must insist upon following the pattern of religious experience seen in the Lord's baptism and His reception of the Holy Spirit. Peter followed this pattern in his sermon on the day of Pentecost when he instructed his audience to "Repent . . . and ye shall receive the gift of the Holy

Ghost" (Acts 2:38). In neither of these instances is there a suggestion of any lengthy lapse of time between conversion and the reception of the gift of the Holy Ghost. Throughout the New Testament, the expectation of both the Lord's messengers and the new converts was that the Holy Ghost would be given immediately after their conversion.

Secondly, we must keep in mind that two different groups of people are involved. First, there is the group which I call the wilderness road Christians. These are by far the most numerous of the two groups. They have not, for one reason or another, pressed on into the experience of Pentecost. As a result, they have become entangled in the web of carnality on the wilderness road. Most of our theology and preaching has been tailored to reach these people. It is difficult to persuade them that there is a better way. One way to reduce the size and influence of this group is to keep the new converts from joining it.

In the second group, I would include the sinners who come under the influence of the church, and the new converts. These are being treated as one group because whatever corrective steps are taken begin with the sinners. I think it is a truism that religious experience is implanted in the minds of the sinners. In other words, we must seek to condition the sinner so that when he turns to the Lord, he will follow the desired pattern because he understands this to be the normal and expected way to seek the Lord. This may seem too idealistic and theoretical, but we should remember that practical experience will pursue the ideal. Conditioning requires emphasis and repetition to establish it. Our preaching and teaching must be directed to this end. Let us now turn our attention to a few things that may help to achieve our goal.

1) It must be made quite clear that the objective of redemption is to restore men to fellowship with

God. I fear that we are leaving the impression that the goal is to save sinners from hell. This will certainly be one of the secondary results of salvation, but it surely is not the most important one. No doubt many sinners are motivated to seek forgiveness because of the fear of being lost. But if this fear remains the dominant factor, they will soon run into spiritual difficulties. The call to salvation is a call to seek fellowship with God.

2) Restoration to full fellowship with God is realized in the abiding presence of the Holy Spirit. After reconciliation with God, the way is open for the new convert to seek the gift of the Holy Spirit. He does not come in to abide at the time of conversion as some teach. The new convert must ask for Him. Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). If conditions are met, the Holy Spirit will come in and fulfill the ancient promise of God, "I will dwell in them, and walk in them: and I will be their God and they shall be my people" (2 Corinthians 6:16). This is full restoration to communion and fellowship with God. Nothing more wonderful can be experienced in this life.

3) The New Testament pattern as presented by Peter does not anticipate a lengthy time span between conversion and Pentecost. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). I am convinced that those who were baptized did receive the Holy Ghost that very day. Their steadfastness and faithfulness indicates a Spirit-filled life (Acts 2:42).

4) Jesus did not anticipate a long delay before the new convert would receive the Holy Spirit. Jesus himself cannot come and walk beside the new convert, but He does send the Holy Spirit to take His place. Surely no greater encouragement can be given to the repenting sinner or the new babe in Christ. Some may hesitate about becoming a Christian for fear of being unable to live the Christian life alone and in their own strength. We can assure them that they need not be afraid because the Son has prayed for, and the Father has promised to send, the Holy Spirit to be their Helper, Comforter, and Counselor. The Father and the Son desire to send the Spirit at the earliest possible moment. His coming in to abide awaits the consecration of the total self to God to become His love slave forever. This choice represents one of the strongest arguments for the necessity of two works of grace. Consecration must be based upon a will set free from the bondage of sin and it must represent the deepest desire of the heart.

Many other strong reasons can be presented to encourage and prepare the new convert, immediately upon conversion, to seek the gift of the Spirit. The area of need opens up many possibilities. When the Spirit comes in, He empowers and cleanses; He teaches and glorifies Christ; He guides and imparts the fruit of Spirit to the soul. It is through the Spirit that we become partakers of the divine nature.

My plea is that serious thought be given to how we can present the gospel to the sinner so that he

will be inclined to follow the pattern outlined by Peter on the Day of Pentecost. He needs to hear many times the gracious words, "Repent . . . and ye shall receive the gift of the Holy Ghost." Let us build some fences so the new babe in Christ will not find it easy to join the crowd traveling the wilderness road. May God grant us the determination and the wisdom, as holiness people, to remove from our midst this cause of John Wesley's lamentation. □

Reviewed by

DEAN WESSELS
Kansas City, Mo.



BOOK BRIEFS FOR YOU

DEVOTIONAL CRUMBS FROM DANIEL

Here is a relevant devotional guide to lay beside your Bible as you study the book of Daniel!

In the preface, author T. W. Willingham acknowledges that "when the Book of Daniel is mentioned to those who are acquainted with the Word of God, the first thought would probably be of prophecy."

However, the author of *Devotional Crumbs from Daniel* is not dealing primarily with prophecy. Rather he focuses on "other gems of truth that sparkle like diamonds and bear relevance to our times."

It is the practicality of these "gems of truth" that make these 16 brief messages so instructive and helpful. Dr. Willingham draws from Scripture, valuable lessons for contemporary life. The emphasis is not so much on the revelation of things to come as it is on what to do in the light of these revelations.

You will be blessed by this book! These are "crumbs" you will delight to read and to share with others! □

by T. W. Willingham

Beacon Hill Press
of Kansas City

To order,
see page 23.



IN 1841 Ludwig Feuerbach (Foy-er-bach), a philosopher/theologian, published a book entitled *The Essence of Christianity*. In it he maintained that traditional Christianity erred in teaching the reality of a God who exists apart from man and the world He supposedly created: a God to whom people should give worship, and from whom all value and life is derived.

Feuerbach thought that Christian concepts and language about God actually result from projecting our own marvelous—but finite—capacities for love, beauty, and morality onto some type of cosmic screen and calling the image “God.” The traditional God, he argued, is nothing more than the sum total of our limited ideas about power, knowledge, love, and perfection elevated to infinity. Man, he thought, has belittled himself and unfairly squandered his birthright on an imagined “God.” Feuerbach urged people to turn their attention away from “God’s word” and give more attention to “man’s word”—to what man can say and do.

There is little danger that you and I will knowingly deny God’s existence and accept Feuerbach’s philosophy. But the danger we face is much more subtle and treacherous. We have the tendency to speak proper words and champion correct doctrines about God and then privately, perhaps unknowingly, to identify our own impulses, prejudices, insecurities, and desires as God’s voice. When this happens, the true word of the sovereign creator God is silenced and neutralized.

Those of us who are interested in preserving God’s nearness must be equally concerned about safeguarding an appreciation for His sovereignty and holy dis-

helps to holy living

tance. The “God” who can be neatly subdued by the human mind, or reduced to its petty dimensions, is certainly not the Holy God of the Old and New Testaments. Regardless of His nearness to us, God is not to be profaned: His ways and person cannot be exhausted by human understanding.

But genuine life in the Spirit need not lead to a depreciation of God’s sovereignty. Quite the contrary is true. Those who are filled with His Spirit, while knowing Him more intensely, should become increasingly aware of His sovereignty. They should expand their ability to distinguish the word of God from the uneven and unpredictable words of the human heart.

We need a renewed awareness of and appreciation for the sovereignty of God that will establish His will and word as the center from which we move, live, and have our being. And we need an eclipse of the current preoccupation with our own emotional and religious inventions. Many Christians are so busy marketing their own ideas and displaying their own religious wares that they have almost lost their sensitivity to the correcting, judging, and saving word of the Lord. I do not call for the return of an austere, frightful sovereignty that threatens human existence, but for the sovereignty of the creator God who is Holy Love and in whom all human life is fulfilled.

by AL TRUESDALE

Kankakee, Ill.

LIFE in the SPIRIT:

Reaffirming the Sovereignty of God



Life in the Spirit means reaffirming God's sovereignty. Let me suggest a few areas in which such a reaffirmation should be seen.

First, to reaffirm the sovereignty of God will affect the way we approach the Bible. Rather than treating the Bible as though it is potter's clay that can be shaped in the image of our own desires and ideas, we will learn to let God's Word shape us into His image.

Second, to reaffirm the sovereignty of God will affect the way we view the world. The Gentiles, Jesus told His disciples, were riddled with anxiety because they thought life was made secure and worthwhile by the things they could possess. They were idolaters. A panting chase after the goods of this world is incompatible with mature Christian trust. He who seeks first the kingdom of God does so because he firmly believes that all life is made secure therein.

Third, to reaffirm the sovereignty of God will affect the way we sing. Much of what we sing is dominated by the word "I." Evangelical Christianity is currently plagued by a musical preoccupation with the unstable desires, insecurities, and "hang-ups" of the individual. In light of all that we can know about the Father through the Son, does it not seem strange that we appear to be more disposed to sing about ourselves than about the eternal God? Reaffirming the sovereignty of God means reaffirming the one who orchestrates the symphonies of the universe. It means learning to sing of Him, rejoice in Him, to magnify His holy name (Psalm 66:1). Let us learn to sing the great biblical themes of God's creation, governance, and redemption, and then we shall learn how to live.

Fourth, to reaffirm the sovereignty of God will affect one's relations with other people. Self-centeredness is an obstinate form of idolatry and a closely-protected citadel of the human spirit. It is the disposition which says "The whole world exists for me and all people are at my disposal." Where one person wishes to become God, there is room for no one else in the world. The well-being of others threatens his questionable claim to being the lord of all life. Such a person finds it necessary to deceive and manipulate others until all such threats cease.

But for him to whom the Creator God has become sovereign Lord of Life, enough space is found in this world for all of God's creation. He is set free to be a full person in community with others; to seek the genuine well-being of his neighbor.

Fifth, to reaffirm the sovereignty of God is to recognize the power of His grace. The grace of God can undo what sin has done! Contrary to popular opinion, Satan is not alive and well on the planet earth. He is a defeated foe and Jesus Christ is the exalted Lord. Indeed, before Him every kingdom of the enemy must fall. From this reality the glorious proclamation of Christian holiness arises. In your life, your home, the unknown recesses of your personality, let the sovereign God of love and truth work to perfect the image of the risen Lord.

Let us be sure that we pursue and possess the rich treasures that are the substance of fellowship with

God. But let us also be sure that the fellowship to which we bear witness is in fact communion with the eternal God and not a fruitless discussion with ourselves. □

CAMP MEETING MEMORIES

*The old camp meetings of my youth
I often recollect,
When as a boy I oft did feel
Within me heaven's effect.
The great circle and rows of tents,
The wooden dining hall,
The big brown tents with rustic seats,
How I did love it all!*

*The singing of those saints of old,
Their testimonies true,
The prayers I heard still stir my heart,
Reecho in me, too.
But most of all I still am moved
By those who preached God's Word;
How mightily those warriors used
The Spirit's sharpened Sword!*

*From Sinai—Calv'ry—Pentecost,
They preached of law and grace;
They pictured heaven and hell until
We almost saw each place.
And can I e'er forget the scenes
At that old mourner's bench,
Where souls found God, were purified
By fire from heaven sent?*

*Those times of blessing in the grove
Of those camp meeting days,
Are still a vital part of me
In, oh, so many ways.
For I found God there as a lad,
Kneeling down in the straw;
There I settled to go with God,
Gave Him my life, my all.*

*Long live the old camp meeting days
Till Jesus comes, and then
He'll take us to a camp meeting
That nevermore shall end.
There the singing of the saints
Will make all heaven ring,
As they give praises to our God,
And glory to our King.*

—BYRON H. MAYBURY
Tampa, Fla.

by WIL M. SPAITE
Porterville, Calif.



influence

WHAT I LEARNED AS A "DORM POP"

Did you ever stop to realize that we learn more at certain times than at others?

When we learn depends on two things—the *people* whom we allow to influence us and *our willingness to be teachable*.

Looking back on my life, it seems that many of the principles that I now live by were formed during my college days as a student and a "Dorm Pop."

Colleges now give this title more prestige, such as "Men's Residence Hall Supervisor" or "Head Resident." Students have a way of simplifying academic titles to a life language—such as "Dorm Pop."

Living lessons were learned from both students and professors.

My assignment was 80 freshman men, housed in the old East Dorm at Pasadena College.

The previous "Dorm Pop" had lasted only two months. He did not resign. Actually, he escaped to save his sanity. He had made the mistake of trying to run the dorm by Navy discipline.

In January, I was discharged from the Air Force. That same week as my wife and I moved into East Dorm, the freshmen predicted that we would last only two weeks.

My "boss" (a former Dorm Pop), Dean of Students Joseph Mayfield, knew the necessity of keeping a sense of humor. He advised, "You'll find some of their pranks rather ingenious. Learn to laugh *with* them."

The first several days I took time to get to know each freshman by name. I discovered them to be real persons with needs and dreams and boundless energy. East Dorm had been accurately named the "house of perpetual horseplay."

I learned that when you get to know someone well enough to have a good *laugh* with him, one day he may open the door to have *prayer* with him.

One night I was worn out, but went ahead making the rounds. I started down the halls rather routinely asking, "How are you doing, George?"

"Fine," he replied.

At the next room, I inquired, "How are things going, Sam?"

His was the usual answer, "O.K."

Before going further, I thought to myself, "What's the use of going through the motions when my heart isn't in it?"

I went downstairs to our apartment, dropped to

my knees and prayed, "Lord, I'm carrying a full load of studies, trying to be a husband and a father. Maybe this Dorm Pop business isn't for me. After all, I'm preparing for my calling in the ministry."

The Lord seemed to say, "*Where you are NOW is your ministry!*"

He reminded me that *He* was the One who had called me, and *He* would provide the resources. Refreshed, I started making the same rounds again.

"How are you doing, George?"

The same reply, "Fine."

But I sensed something wrong in the tone of his voice that prompted me to sit down and ask, "Something wrong?"

He proceeded to pour out a heavy financial burden that might result in his quitting school. We prayed together. The Lord lifted his anxiety. I suggested he check the next day at the job placement office.

I paused in the doorway of the second room and again questioned, "How's it going, Sam?"

"O.K."

He saw I was really interested . . . then admitted that he was having difficulty with his studies. He went on to confess the real issue—there was unforgiven sin that had been weighing him down. We prayed—forgiveness came.

As I completed the rounds that night, I marveled at the difference between what *I* had tried to do on



(Left) Dr. Joseph H. Mayfield, dean of students . . . is now on the faculty of Northwest Nazarene College. (Center) Eddie Potter as a freshman . . . was used of God to win his classmates. He is presently an active Nazarene layman and school administrator. (Right) Dr. Paul Culbertson, former college dean and professor of psychology. In his retirement he continues to be an effective speaker and author.

my own, and what the *Spirit* does when we are sensitive to Him.

I learned that what really counts is not some great future ministry that we someday plan to accomplish, but simply to *be a channel of God's love where we are . . . NOW.*

In our Nazarene colleges the policy is to open each class with prayer.

Dr. Paul Culbertson, professor of psychology, usually prepared a brief devotional. Often he would get inspired in communicating a new discovery he had made in God's Word, or from the writings of J. B. Chapman. Dr. Culbertson spoke with deep conviction and caring love.

At the end of the devotional (sometimes 15 minutes later), he would apologize and say, "Well, now let's get into psychology."

It wasn't that he didn't enjoy psychology—he made it one of the most interesting courses in college. Rather, he taught us that whatever our vocation might be: businessman, housewife, minister, psychologist—our most important topic of conversation should be JESUS. For where our *heart is*, there our *speech* will follow.

Colleges go through periods of turmoil. Probably nothing is more difficult to deal with than when Christians are at odds.

As it happened, some of the people who had the right doctrine, expressed wrong attitudes.

I went to my friend, Dr. Mayfield, and poured out my disappointment. "How can they profess to be Christians and have attitudes like that?" I asked.

I'll never forget his reply, "Not many of us are at our best under pressure . . . I really wouldn't want people to judge me from just one reaction, would you?"

I had to admit that "no, I wouldn't either."

He went on to say, "I've tried to evaluate persons by the *pattern* of their lives . . . more by their *willingness to be forgiving.*"

When the college opened again in September, it was evident that this new class would be a "whole new ball game."

There was a very apparent division within the dorm—about half of them professing Christians, the other half rebellious or indifferent.

My wife and I went to prayer together about the situation. We gathered some of the fellows who were Christians . . . Eddie Potter, Dave Kennedy, and others. We began to plan to reach the unsaved for Christ. We divided up the dorm into small prayer groups, assigning Christians and non-Christians to each group. They would meet in various rooms on Tuesday nights.

For several months only the Christians attended the small groups.

The unsaved often made things difficult. One night they "kidnapped" Eddie Potter and left him some miles distant with little more to wear than a blanket. Eddie was able to hitch a ride and arrive back at the dorm before his captors returned. He greeted them on the dorm steps with good-natured laughter. He would not allow bitterness to mar his witness.

I thought to myself, "Thank You, Lord, for helping



Living in a dormitory is one of the unforgettable experiences of college life . . . as it was in 1957 at Pasadena College.

Eddie be a modern-day Joseph. His 'brothers meant it for evil, but God has used it for good.'"

But not many turned to Christ as the months passed swiftly by.

On a Thursday evening, three weeks before school was out, I knew we had come to a crisis. I walked alone on the campus under the stars trying to prepare my heart for that night's meeting. My heart yearned to see these men saved.

The Lord reached down—He gave me a plan.

The men began to file into the lounge in their usual ridiculous-looking pajamas. Since God had given me an inner assurance, I was not surprised to see a number of the non-Christians enter, even though it was the first time many of them had been to a prayer meeting all year.

As they seated themselves on the carpet, I simply requested that we go around the room so everyone who desired to could share a testimony or a need.

We started around the circle. The first four or five fellows shared a testimony.

I then learned a truth about revival. *Revival usually begins when Christians become honest and open.*

It was Dave Kennedy's turn. He looked over at the leader of the non-Christian group and said, "The other day when you took my clothes from the shower door, I threw that bar of soap whizzing past your head. I was trying to knock you flat. I had a real anger in my heart. Will you forgive me?"

Everything got quiet. "I forgive you, Dave," he replied. "You guys may think because I have so many friends that I'm happy inside. I'm not. I'm really hurting. I have watched your lives and I've seen Christ. I need Him."

Others openly confessed their needs. Eddie and Dave and the other fellows gathered around, praying sinners through. Dave Kennedy was sanctified that night and called to preach. The men left the lounge to seek out other unsaved up in their rooms. Christians saw their prayers answered. God's Spirit made a *clean sweep* through old East Dorm—*fulfilling the primary purpose of a Christian college.*

PRAYER: *Father, You are really amazing . . . how You reach people . . . and who You use to teach us. We lift in prayer those who are "Christ's life" to college students: the chaplains, professors, and dorm moms and pops. And help each of us to keep on being teachable in every circumstance of life. Do You have something to say to me . . . today? May we never graduate from Your school, Father, but be learners as long as we live. Amen.* □

Whatever Happened to CHURCH MUSIC?

MUSIC IS the art of the prophets, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us."

So wrote Martin Luther more than four centuries ago, and so it was that church music had about as much to do with the Reformation as the books, the debates, and the sermons.

And so it is that we should concern ourselves today with what is happening to church music. There is no denying its impact upon the Reformation, and upon the Wesleyan movement, and upon the 19th-century revival that swept across America, and upon the growth of the church everywhere.

In the past few years, church music has undergone some changes. Some for the better, no doubt. Upgrading and updating can bring fresh life and meaning, and new ways of communicating can be better than some of the old ways.

But new is not necessarily better. A searching examination of the changes in church music may help to show us where the "old" is better, when the "new" gets off the theological track.

For starters, consider the *excessive amplification* the new generation of church musicians seems to consider so necessary. The display of sophisticated electronics equipment spread across the church platform would remind one of the wires and buttons and lights of a space capsule in orbit. We would not be surprised to hear the call, "Houston control, we have a problem!" But instead, one of the singers in the group turns knobs and pushes buttons (without missing a note) until, after some frightening squeals, everything is "go." Well, almost everything. One microphone never did develop volume. But then, five out of six is not a bad "average"!

Seriously, there is nothing wrong with using whatever new devices are available. An excellent sound system, properly operated, can enhance the blend of voices and the harmony of sound. But church music can do without extremely high decibel levels emanating from some of these electronic marvels. Those who are unfortunate enough to be seated too near one of the speakers will testify to this.

And then consider the *contrived choreography* associated with some of today's modern church

I NEEDED HIM!

*I needed Him one day,
There seemed no hope.*

*I needed Him
And peace,
And rest,
And faith!*

*I found Him when I called;
He did not fail.
He took away
Distress,
And strain,
And doubt!*

—LORRAINE O. SCHULTZ
Temple City, Calif.

HE CARES FOR ME!

*I watched the golden sunset
Silhouetting the handiwork of His creation
With its fiery glow;
Mindful of the One
Who planned it so.*

*To contemplate
The intricate workings of His universe,
Majestic mountain heights and mighty sea;
The wonder of it all—to think
He cares for me!*

—GERALDINE NICHOLAS
Scarborough, Ontario, Canada

by the late
JAMES P. MCGRAW

music. The singers and musicians seem to be automated to smile here, step forward here, clap hands now, and move around in a pattern that is obviously programmed.

This is not at all the same spirit so apparent in the holiness movement when sometimes a hand was raised toward heaven, sometimes a tear rolled down a cheek, or at other times the music was interrupted by spontaneous expressions of holy joy.

Those who have been around long enough to have experienced both types of expression would see no similarity between the spontaneous and the programmed. The latter is not even a poor substitute. It is no substitute at all.

Most seriously, consider the *lack of substance* in some of today's church music. Church music traditionally has taught worshippers theology as they sang, and has taught it well.

One cannot remain theologically illiterate while singing "A Mighty Fortress Is Our God," or "Arise, My Soul, Arise," or "The Comforter Has Come," or "Love Divine, All Loves Excelling," to name a few songs with substance.

This is lacking in some of the modern musical productions. Songs that speak about "these wonderful people," "good to be loved," "feeling better than I used to feel," and "why don't you come go with us?"

have very little theology in them by any stretch of the imagination.

Words and music alike, in some cases, seem to have been composed as they went along, on the spur of the moment—an aimless stroll along a musical lane. If our sermons gave the same impression, we would hear from our pulpit committees and official boards!

Which reminds us there is hope. Preaching also went through its changes. There was a time when preachers wanted to major on "topical" sermons on various themes with precious little theology. But this has changed. We are, I believe, seeing more and more strong biblical preaching. So may it be.

Now there comes a time for leadership. Pray for our young people. They need our prayers, our understanding, and our love. They find fascination in some of the tunes and ditties that have become available to them. They like to sing them. And this is good. Let's keep them singing.

But the right kind of leadership can show them how exciting and fresh the grand old hymns can also be when sung in the Spirit and in understanding. We owe this to them. They will thank us in the years to come if we do not fail them now.

As you read this, you may be thinking, He sounds to me like a fuddy-duddy.

As I read it again, I think I must agree.

A fuddy-duddy with sore eardrums. □

Reprinted by permission, the *Preacher's Magazine*, August, 1977.

PEN POINTS

WORSHIP IN SONG

A book that too often we take for granted is our hymnal. This book is a wonderful compilation of Christian poetry and music from the earliest centuries of Christendom to modern times: the best work of men from many ages, nations, and branches of the Church are represented in it. Although most of us use it for the singing of our hymns in the services, we often neglect it as an additional source for meditation, inspiration, and personal devotion.

Alexander Pope said, "Truth shines the brighter, clad in verse." Charles Wesley was able to minister to the souls of men through his wonderful ability to clothe the gospel in the gleaming garments of song. Fanny Crosby spoke to millions through the simple words that poured forth in beauty from her dark world.

Number 64 are the words of "Guide Me, O Thou Great Jehovah." This hymn was originally written in the Welsh language by William Williams, "the Sweet Singer of Wales," whose life span was 1717-91. This hymn likens life's progress to Israel's journey toward the Promised Land. It was first translated into English by Peter Williams.

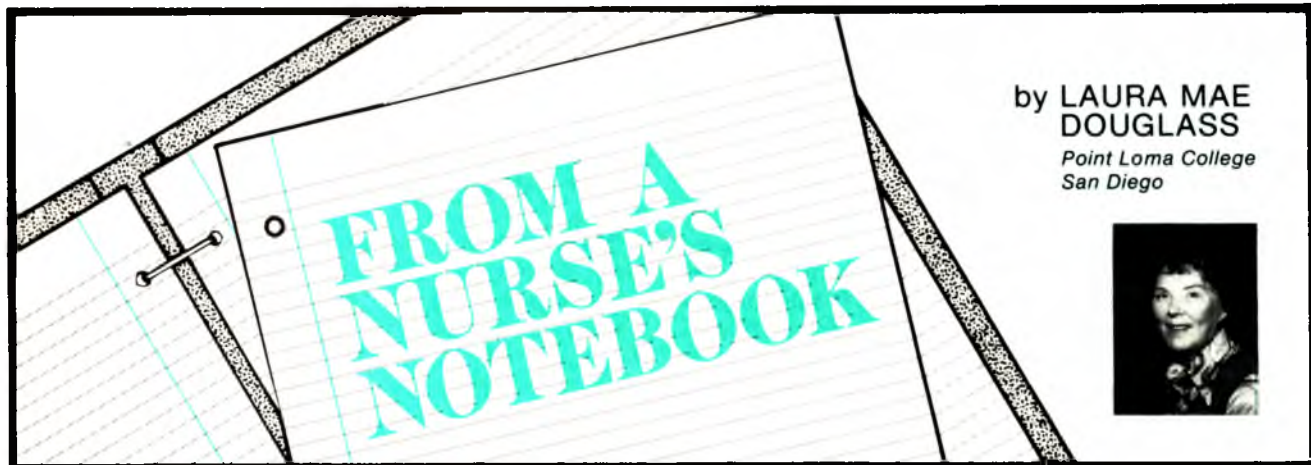
When missionary Richard Knill lay dying, he frequently sang this hymn and its words of assurance gave light in

the dark valley of death. Toward the end he called his daughter and said, "I cannot sing. Sing for me my favorite hymn." She sang it for him and when she came to the last verse he tried to join her, but was unable to do so, and while he was making the effort he landed "safe on Canaan's shore."

Number 284 is the hymn of Frances R. Havergal entitled "I Gave My Life for Thee." Miss Havergal wrote this hymn when she was 21 years of age. She first read the lines to an old lady whom she was visiting in an almshouse. The elderly woman, who had been testifying to Miss Havergal about how dear the Savior was to her, listened to the verses and made a glowing response to them. This was taken as an evidence of God's approval and they were submitted for publication.

These are examples of the wonderful devotional classics which, in our quiet hours, can affect us as hymns moved Augustine to say, "The voices flowed into my ears, the truth distilled into my heart. I overflowed with devout affections, and was happy." □

—ROSS W. HAYSLIP
Tucson, Ariz.



COME YE APART . . . AND REST AWHILE

Vacation season is upon us. It is time to get away from it all. A time to leave the dull and tedious routine of life for the excitement of unexplored territory. What joy there is in planning where to go, what to see and do.

For some, however, vacations from the everydayness of life never come. If a change is sought, infirmities must be packed up with provisions and taken along. There is no way to get away from some problems.

I am thinking of Bob, who is tied to a dialysis machine. His vacation must be confined to a specific parameter. Unless Bob checks in two times a week for blood cleansing, he cannot survive.

Karen's diabetes requires insulin and strict adherence to a special diet. Wherever she goes, she must carry needles, arrange for refrigeration of medicine, and cope with eating away from home.

Then there is Sally, who suffers from rheumatoid arthritis. At times her pain is almost unbearable. Each morning I observe her trying to get her joints loosened up enough to move about. The sameness of working through the agony of each day is almost more than she can bear.

"Sometimes," she shared with me, "I feel I *must* get away from my problem. If I could somehow put my arthritis on layaway for the summer, I feel I would be better able to pick it up again." But of course she cannot. Vacations for her must include special accommodations and treatment.

Mr. Peters longs for a vacation from the malignancy which is eating away at his body and mind. The impending dread of what might happen sometimes drives him to despair. He longs for even a brief respite from his plight.

Other kinds of chronic problems influence vacations. Heart conditions, emphysema, epilepsy, paraplegia are but a few of the common disabilities that require special adaptation.

Even problems which appear minor to some can influence the outcome of a vacation. I have shared with you my nemesis . . . that of migraine headaches. For me, the most happy occasion can be reduced to a shambles when this affliction strikes. Lying immobilized with intense throbbing pain is

not my concept of a vacation. Thank God, these incidences for me are becoming fewer and fewer.

Last summer, while on tour with a group, I sat beside a couple from Japan who were reveling in the glories of our mountains. Shortly their exclamations of joy ceased. Glancing their way, I noted the husband's color had turned green from car sickness. The bus driver relentlessly pressed on. By the end of the day, the man was acutely ill. They had to stay behind and change their plans because of this heretofore unknown physical weakness.

I have yet to meet a person who would choose an affliction. Most of us chafe under even minor irritations. Who wants to face suffering or to endure difficult infirmities? No one. It takes a lot of might and power to be patient and longsuffering when we are hedged in with restrictions.

Paul entreated the Lord three times to remove his thorn in the flesh (2 Corinthians 12:8). He did not want to suffer. He wanted to move about with freedom. But God chose otherwise. "My grace is sufficient for thee," He replied, "for my strength is made perfect in weakness . . ." (2 Corinthians 12:9-10).

God does not promise us a clean bill of health. We can expect testing and trying in our lives, which can serve to bring us to a healthy maturity in Him.

You say your case is too difficult? You are part of the Lord's plan. Perhaps He has assigned a particular malady to you because there is something special He wants to do with you. He can help you to experience happiness and joy at home or while on vacation. Whatever your lot may be, use it to prove the sustaining power of the Lord in your life. We are reminded, "Behold, I am the Lord . . . is there any thing too hard for me?" (Jeremiah 32:27).

We know that Jesus believed in vacations, for when He saw His disciples were weary and worn, ". . . he said unto them, Come ye apart . . . and rest awhile."

It is impossible for some of us to take a vacation from our afflictions, but all are under the care of the Great Physician. He will be with us as we go. Let us allow Him to lift us up into His presence and He will be with us in a wonderful way as we vacation with Him. □

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

THE PASSAGE FOR STUDY: 1 Peter 3:13-22 (NASB)

"Who is there to harm you if you prove zealous for what is good?" (v. 13). "What is good" is the life described in vv. 1-12. Some hesitate to zealously pursue this good life, sensing the risk of a life like that in a world like this. "Who is there to harm you" doesn't mean that no one will. It means that the joy of living in Christ exceeds by far the pain of suffering for Christ.

Earthly rulers may harm. Ancient opponents of Christianity have had continuous counterparts throughout history.

But if earthly rulers may harm, a heavenly ruler will sustain! Christ is presented as *sovereign*—"angels and authorities and powers" have been "subjected to Him" (v. 22). Upheld by Him we can be dauntless in the face of any circumstance (v. 14).

In this passage, two vitally related matters are in view, the death of Christ and the life of Christians.

I. THE DEATH OF CHRIST

"Christ also died" (v. 18). He went that far in His sufferings for us, and that far we must be willing to go in suffering for Him.

(1) Christ's death is *substitutionary*. He died "for sins"—not His but ours, for He was sinless. He died "the just for the unjust" (v. 18). The judgment against sin, which we deserved, fell upon Him who was totally undeserving of it. In His death, Christ took our place.

(2) Christ's death is *sufficient*. He died "once for all." His death does not need to be repeated, nor can it be shared. It was a sacrifice for sins, a

sacrifice so perfect and so powerful that it avails for all sin, for all time, and for all people. The sufferings of Christians are not added to His as though His were deficient in merit and power to save.

(3) Christ's death is *saving*. He died "in order that He might bring us to God." The death of Jesus redeems from sin and reconciles to God. The Greek phrase translated "bring us" is used of introductions. Jesus presents us to God on the basis of His death for us. No one and nothing else can save. In v. 21 Peter says, "baptism now saves you . . . through the resurrection of Jesus Christ." The baptism of Jesus was His commitment to His death on the cross (Matthew 3:13-17; Luke 12:50; Mark 10:38). The baptism of believers is their commitment to trust in His death as their only hope of salvation. What is here termed "a good conscience" (vv. 16, 21) is created and sustained only through the saving death of Jesus (cf. Hebrews 9:14). Our baptism in water is a believing participation in His baptism of death.

The Christ who died is the Christ who saves because He was raised from the dead. The symbol of Christianity is the empty cross, not the crucifix. In the resurrection of Jesus, God says "yes" to the merit of His substitutionary and sufficient death, and says "yes" to all who come to God claiming that death as their only merit.

II. THE LIFE OF CHRISTIANS

Jesus died to redeem and lives to rule. After baptism, therefore, the whole life of Christians is summarized in the words, "sanctify Christ as Lord

in your hearts" (v. 15). Someone or something will be given the throne of our hearts. We are called upon to "set apart" Christ as the one who rules the inner life, and thereby controls the whole life.

Jesus as Lord will mean four things according to this passage of scripture.

(1) We will be *zealous for good*. The Christian life depicted in this Epistle (and elsewhere in the New Testament) will be diligently and ardently put into practice.

(2) We will be *joyous in suffering*. A holy life in an unholy world will occasion suffering. But those who "suffer for the sake of righteousness," who "suffer for doing what is right," and whose "good behavior in Christ" is "slandered," can rejoice (vv. 14-17). They are following the example of Jesus, whose triumph undergirds their hope.

(3) We will be *constant in hope*. Verse 15 speaks of "the hope that is in you." What the Christian hopes for is acceptance with God at the final judgment, and admission into heaven as his final destiny (cf. 1:3-5). Such hope in the heart robs trouble of its power to intimidate and discourage.

(4) We will be *instant in witness*. A puzzled world will wonder why a Christian clings to his hope at the cost of suffering. How can Christ mean that much to someone? The believer is to gently and reverently bear witness "to everyone who asks" (v. 15).

The death of Jesus, as atonement and example, is the basis and power of the lives of Christians. What He did for us inspires what we do for Him. What He did for us saves us; what we do for Him cannot save us. Rather, it is the joyful response of those who are saved, whose faith and hope are entirely in Him and not at all in themselves.

A final note must be added concerning vv. 19 and 20, which have proven so difficult and troubling. This writer understands them to mean that Christ, in the Spirit, preached through Noah to his contemporaries. Disobedient to that preaching, they became imprisoned spirits awaiting final judgment at the time Peter wrote.

Should any reader disapprove of this interpretation I can only say, "You may be right!" There are almost as many interpretations as there are commentaries on 1 Peter. Those interested in a history and discussion of the many interpretations can consult *The Disobedient Spirits and Christian Baptism*, by Bo Reicke. □

The Editor's STANDPOINT

A SENDING CHURCH

Bob McCroskey, our eminent missionary to the Philippines, was telling us about the church there. With justifiable pride he informed us that four Filipino Nazarenes had gone as missionary doctors to Africa. His next words stuck in my mind: "Ours is a sending church."

A sending church! Surely that is what all our churches ought to be. My thoughts were drawn to some New Testament models which ought to inspire our commitment to be sending churches.

The church at Antioch was "a sending church." They exported *personnel*. It was from this church that the great missionary careers of Paul and Barnabas were launched. Of this great church we read, "When they had fasted and prayed and laid their hands on them, they sent them away" (Acts 13:3, NASB).

These men were effective members of the pastoral staff at Antioch. The church could have argued, strongly and logically, that they were needed right there, that they were much too valuable to be spared. But God was calling them to labor elsewhere, and the church agreed to send whom God elected to call. When they "laid hands on them," they took hands off! They committed them to the work ordained by God.

Great churches are marked, not only by the people they take in, but by the people they give up. Of course it hurts, but God knows what He is doing. Our churches should honor Him in sending people to serve the Kingdom in other places, not whining about the sacrifice but rejoicing in the opportunity.

The church at Philippi was "a sending church." They exported *money*. Paul's letter to them is, in part, a thank-you note for their support of his ministry. He wrote, "You sent a gift more than once for my needs" (Philippians 4:16, NASB).

Not all churches were like that, as Paul well knew. He also wrote, "No other church shared with me in the matter of giving and receiving but you alone" (Philippians 4:15, NASB). All churches should be like that! The work of God can go forward only as churches generously underwrite the cost of sending

the Christian message to other places. Only through a giving church will the world come to know a forgiving Christ.

We are constantly reminded that "you can't take it with you." You can pile up money until you die, but you will die richer in every way that really matters if you are generous in your support of God's work. There are three kinds of people in the world—takers, keepers, and givers. Givers make up a sending church, as eager to help the work elsewhere as in their own community.

The church at Thessalonica was "a sending church." They exported *the gospel*. In his first letter to them Paul commended them as a model church, "an example to all the believers." Why? Because he could say, "the word of the Lord has sounded forth from you . . . in every place" (1:8, NASB). They had "received the word," but they were not willing to let it stop there. They passed it on, that others might share its life-transforming power.

The gospel must not flow into your church like the Jordan River flows into the Dead Sea, to be trapped and held there. A church with no outlets will die just as a sea with no outlets. Missions is a matter of life or death.

By contrast, the church at Laodicea was *not* "a sending church." They boasted of their affluence, but they were as spiritually poor as they were materially rich. The fires of love went untended and died out. The church cooled off until its tepidity nauseated the Lord and threatened a separation from Him (Revelation 3:16-17).

God is a sending God. The Father sent the Son into the world to be its Savior (1 John 4:14). The Son sent His disciples into the world to be His witness (John 20:21). And the missionary team of Paul and Barnabas were "sent out by the Holy Spirit" (Acts 13:4). God's giving love soundly rebukes any selfishness found in us. Only a sending church can truly represent a sending God.

Pastor, people, is yours "a sending church"? Are you willing to share your people, money, and gospel with others? □

There are three kinds of people in the world—takers, keepers, and givers. Givers make up a sending church, as eager to help the work elsewhere as in their own community.

THE MISSING NINETY-FIFTH

Last June I was privileged to be one of the preachers for the Illinois district camp meeting. We had four services daily, counting the 7 a.m. prayer meeting. Jim Hunton, the superintendent, was urging a hundred people to come and pray together. God was graciously meeting us and answering prayer.

A boy came up to Brother Hunton one day and asked, “How many were at the prayer meeting this morning?”

“Ninety-four,” he replied.

“Well,” said the lad, “if I hadn’t overslept there’d have been 95.”

The remark speaks volumes. For the individual the burning issue is not how many were present, but were *you* there? And the question is not how much the church did without you, but how much more it could

get done if *you* helped. Of course, God didn’t fail to bless the 94. He didn’t penalize the faithful by refusing to meet with and hear them. But the prayers and faith of a 95th could have added, God only knows how much, to the total impact and result of the meeting.

How much victory has been forfeited over the years because of those who did not “watch and pray,” but overslept instead? We don’t know, and it’s good that we don’t, for the answer might be depressing.

Sleeping through opportunities is not the weakness of an occasional tired boy only. Some have been sleeping spiritually for long periods. How many were there without you? Not enough! You are needed. Everyone counts. Everyone helps. □

THE DEVIL’S EXIT

“Then the devil left him” (Matthew 4:11, NASB). My attention was riveted to these words recently, when my devotional reading of Scripture included the account of Jesus’ temptation.

Jesus was “tempted in all things as we are, yet without sin” (Hebrews 4:15, NASB). Furthermore, when the devil said, “If you are the Son of God . . .,” Jesus responded, “It is written, Man . . .” He did not meet and defeat Satan using powers unique to Him as the only begotten Son of God. Rather, He met and overcame the tempter as a man, using weapons of spiritual warfare available to us in our humanity.

For this reason we can learn valuable lessons about the tempter by studying our Lord’s experience. I would share with you briefly some of my reflections on the matter of Satan’s exit: “Then the devil left him.”

For one thing, the devil comes without invitation but leaves only when commanded! Jesus fasted 40 days and was hungry. Then we read, “The tempter came . . .” He wasn’t asked to come. There was no welcome mat out for him. He tried to prey on the weakness of Jesus, hoping to create doubt and cause Jesus to act independently of the Father’s will. He came without invitation and hung around until Jesus said, “Begone, Satan!”

Another thing: The devil left to grieve, not to gloat, for he had been defeated. The temptation account is

surely a piece of sacred autobiography. When you think about it, only the Lord and the devil were there. We must owe the story to Jesus, for the devil would not have told it! One doesn’t go about advertising his defeats.

How was he defeated? By the word of God which Jesus believed and obeyed! Every attack of Satan was beaten back by the words, “It is written . . .” This “sword of the Spirit” is made to fit our hands, too. We can know and adopt God’s written word as our rule of faith and practice, and thus overcome temptation.

But when the devil leaves, he doesn’t go very far or stay away very long! As Luke puts it, “He departed from Him until an opportune time” (4:13, NASB). He went away to lick his wounds, nurse his pride, and wait his chance to strike again. Jesus would encounter him again and again. So will we. No single victory, however dramatic, will exempt us from further conflict. The devil is harder to discourage than a door-to-door salesman. Getting rid of him is like throwing a boomerang. But if temptation is renewed, so victory can be renewed. The Word of God will prove effective in every time of testing.

“. . . the tempter came . . . the devil left . . .” We can’t prevent his coming, but we can send him packing as a defeated foe. □



Partial view of those in attendance at Lisbon, Portugal, church on a week-night during "Northwesterners" visit.

THE "NORTHWESTERNERS" IN PORTUGAL

Publicity-wise, the "Northwesterners," a 16-voice choral group from Northwest Nazarene College under the direction of Dr. Double E. Hill, recently (May 16-19) did for us in four days what we were not able to do in four years. They appeared on Portuguese television, in the newspapers, before two university groups, and other gatherings.

Besides giving them an eleven o'clock TV news release, the national television network videotaped the "Northwesterners" for five hours in the gardens of Jeronimos monastery—a famous Lisbon historical landmark. Portugal's foremost newspaper gave them a three-column-wide cut on the top center of the front page. Another newspaper gave them a three-column spread on the back page, while two others gave them space on interior pages.

At one of two university auditoriums, a capacity crowd gave the Nazarene singers a standing ovation. Two

thousand heard them in the University of Lisbon student canteen. They sang on the steps of the National Assembly (Portugal's Congress) and were invited to the office of the chief of staff to the president of the assembly. On behalf of the president, the chief gave greetings and offered copies of the Portuguese Constitution to the group. In response, several numbers were sung, an LP record was left for the president, and prayer was offered. Subsequently, in a two-page letter, the president of the assembly through his chief of staff (from whom he had received a good report) lamented his absence, expressed gratitude for the LP and referred to the "Northwesterners" as "certainly representative of the cream of American youth."



Earl Mosteller (l.), presents Dr. Double E. Hill (r.) to Professor Dantos, chief of staff to the president of Portugal's National Assembly.

Representatives from the choral group presented an LP to staff members of the president of Portugal, General Ramalho Eanes (to be given to him) and also a letter to General

Eanes from Dr. Pearsall with an invitation to visit the campus of Northwest Nazarene College.

University students remarked, "Never heard a better choral group." A Portuguese man affirmed, "Never has Portugal had their equal." A Nazarene missionary overheard two strangers on the streetcar conversing about the singers, and their use of superlatives was most heartening—"outstanding," "variety," "perfection," etc.

French, English, Italian, German and Portuguese were among the languages used in the songs, but the number that made the biggest hit of all was one in the Maori dialect which the group had brought from a previous visit to our New Zealand District.

Groups of one to four thousand people listened to open-air concerts by the "Northwesterners," who during the four days rendered perhaps 30 concerts, mini-concerts, and homages in song—10 of these on the first day and 9 on the second.

Best of all, after two different concerts, souls sought God at an altar of prayer. The "Northwesterners" really gave of themselves and surely must have been exhausted when they boarded that 5 a.m. train to continue their journey (next stop Italy), but they had served well and God had honored their efforts with souls. □

—Earl Mosteller, reporter



The Church of the Nazarene in historic Fort Fraser, British Columbia, was organized by District Superintendent D. Derksen April 9, 1978, with 12 charter members, including 6 by profession of faith. Fort Fraser becomes the 18th church on the Canada Pacific District. Pastor C. Geiger of Prince George, 80 miles away, started the work in Fort Fraser. He had heard that a small band of Christians in Fort Fraser were looking for a pastor. In this group was a Nazarene family from Puyallup, Wash. After regular calls by Pastor Geiger and a visit by Rev. Derksen, the group decided to become part of the Church of the Nazarene. Rev. Arnold Johnson was appointed as the first full-time pastor and moved to the area in October, 1977. The members are pictured with Pastor Johnson (back row, second from l.) and District Superintendent Derksen (back row, second from r.).



Rev. Jose Delgado, pastor of the Lisbon church, and Rev. Earl Mosteller, conversing with representatives of Portugal's national radio/television.

SERVICEMEN'S RETREAT AND THE MONEY CRUNCH

A few years ago the generosity of the American G.I. was legendary. Whenever American soldiers, sailors, marines, or airmen went throughout the world, thrilling stories of their generosity to needs of indigenous personnel, orphanages, schools, and humanitarian projects were given space in the press at home. They opened their hearts and their pocket-books to help those who were victims of war.

The situation has changed in this last quarter of the 20th century. The countries that once received the generous assistance of G.I.s are now returning those favors. We have read much in the press recently concerning the economic distress that many of our young military families are experiencing in Germany. If it were not for assistance from compassionate German families, many of these young families would not only live far below the poverty level, but would go to bed hungry and without the proper shelter and facilities to keep warm. The military establishment has requested Congress to alter this situation.

What can the church do? The General Church of the Nazarene has shown consistent interest in its service personnel from the very beginning. The Nazarene Servicemen's Retreat for Europe is held in Berchtesgaden, Germany, annually. General superintendents and general church leaders have been speakers at this retreat. They have underscored again and again the commitment of the church to its military families and to the chaplains who represent her. The retreat becomes a catalyst that draws families from the entire military establishment, scattered throughout Europe and the Mediterranean area, together for a time of spiritual emphasis and spiritual renewal. October 2-6 are the dates for this year's retreat. Dr. V. H. Lewis, general superintendent, will be the retreat leader and principal speaker.

The money crunch has made it impossible for many of our young families to attend this retreat. The imbalance of value between the dollar and the deutsche mark has had the effect of a cut in pay for all military personnel serving in Germany. The local church can help in this situation. Why not sponsor one of the military families from your church, who are serving overseas, to attend the retreat in Berchtesgaden? To attend the retreat and pay their transportation would cost a husband and wife about \$250. Many cannot afford babysitters, so they must bring their chil-

dren with them. This creates an even heavier financial burden. To make it possible for your military families, who are serving as part of the vanguard of freedom in overseas situations, to attend a spiritual retreat would be a great investment for eternity and in immortal souls.

The retreat brings the ministry and the emphasis of the Church of the Nazarene home to each of these young people who again are reinforced in their spiritual commitment and spiri-

tual conviction. What a thrill to see the spiritual growth that occurs in these lives, and to hear those who have attended past retreats tell what it has meant to them. We appeal to our local churches to help relieve the money crunch for your families who represent you in our military service!

—Leonard W. Dodson
Captain, GHC, USN
Fleet Chaplain



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CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke



Elkhart, Ind., First Church recently awarded their first Bresee awards since the inception of the Caravan program in their church three years ago. Awards were made to Reagan Kling (l.), son of Mr. and Mrs. Ron Kling; and Jim Evans, (r.), son of Mr. and Mrs. James C. Evans. Dale VonSeggen (c.), Caravan director and Trailblazer guide, is also the district Caravan director.



Thirty-one Nazarenes, including winners of the "Walk with Wesley" Sunday school contest, stand in front of Wesley Chapel, London, England. Also included is Rev. Tom Schofield of the British Isles who worked many hours, along with Dr. E. G. Benson, planning the tour and travel and accommodation arrangements. Miriam Hall, director of Children's Ministries (center, back row), represented the Division of Christian Life, Kansas City. The contest honored those who achieved highest numerical increase in total attendance and highest percentage increase (including outreach) on the local and district levels.

UPDATE ON TRAINED LEADERS IN MARRIAGE ENRICHMENT

Past issues of the *Herald* have announced the training of several couples to facilitate **Marriage Enrichment** and **Couple Communication** events. An announcement will be made this fall, in this column, concerning the selection, training, and certification of more Nazarene couples to facilitate such events.

One recent seminar in **Couple Communication** was facilitated by trained leaders Phyllis and Randy Michael (*Herald*, January 1, 1978). It was held at the Overland Park Church on the Kansas City District. Six couples participated in the 12-hour enrichment experience. The couples learned specific skills for dealing with issues of concern to them in the area of communication. In addition to the four 3-hour sessions in which skills were taught and practiced, the couples read *Alive and Aware: How to Improve Your Relationships Through Better Communication*. An accompanying workbook was used to facilitate communication exercises.

One participant reported: "Through **Couple Communication**, I'm finding myself more relaxed and less defensive when dealing with issues in my marriage. It's fun learning the skills with my partner. And it helps us grow."

Couple Communication has been developed by Drs. Sherod Miller, Elam Nunnally, and Daniel Wackman at the University of Minnesota Family Study Center. It fosters goodwill in



relationships, and emphasizes the partners' understanding of each other. Phyllis and Randy are trained facilitators in **Marriage Enrichment** and **Family Life** as well as **Couple Communication**.

Herald readers who are interested in more information concerning **Couple Communication** and **Marriage Enrichment** should write:

J. Paul Turner
Christian Family Life
 6401 The Paseo
 Kansas City, MO 64131. □



Stephanie Walden, daughter of Steve & Chelsee Walden of Oak Harbor, Wash., achieved the Esther Carson Winans award in the Caravan program. She was

honored in the Sunday morning service at the Oak Harbor church. Stephanie is the first to receive this award since the program was started in Oak Harbor.



Fifteen were present at the first SAM meeting of the Paris, Ill., church. The SAM group plans to meet every Wednesday at noon for dinner, devotions, and fellowship.



Winners of the Colorado District Nazarene Junior Bible Quiz proudly show their ribbons. Pictured are: (back row, l. to r.) Mrs. Bertha E. Beltz, director; Michael Morrell, sub-quizzier; Mrs. Beverly Miller and Mrs. Linnea Oke, assistants; (front row, l. to r.) Captain Tracy Stites, Kerri Wolstenholm, Mike Carney, Mike Jorgensen.



Lori Luginbill, of the Wichita, Kans., Linwood Church, recently received the Esther Carson Winans award. She is flanked by her parents, Mr. and Mrs. Glynn Luginbill, and Pastor Eugene Simpson.



February 12, Bakersfield, Calif., First Church presented Distinguished Service Awards to Mrs. Christine Banister and Mr. Irwin Koenig. Mrs. Banister has served in every department of the church and recently completed 33 years of attending Sunday school without missing. Mr. Koenig built or remodeled 25 churches and has been a member of the Church of the Nazarene for 58 years. Pictured (l. to r.) are Mrs. Irving Sullivan, Mrs. Christine Banister, Mr. Irwin Koenig, and Pastor Sullivan.



Pictured is NWMS President Lavada Hammer (l.) and Pastor Alan Smith (r.) presenting the Distinguished Service Award to Mrs. Lillian Mickel at her home in Alum Bank, Pa., on behalf of the Ryot Church. It was presented in appreciation of her outstanding service as a commissioned song evangelist and pastor's wife for 37 years. Though now confined to her home and to a wheelchair, Mrs. Mickel continues to render valuable assistance in the church through VBS and the music program. She is the wife of Rev. Ralph A. Mickel.



Mrs. Alma Montoney, of the Valparaiso, Ind., church is presented a Distinguished Service Award by Pastor Richard H. Leffel in recognition of 35 years of service as nursery Sunday school teacher. The church honored her in a "This Is Your Life" celebration February 26. She is a charter member of the church.



Pastor Clark Langford and Mrs. Clara Fox, NWMS president, presented Mrs. Dorothy Matthews a Distinguished Service Award on February 12, for 48 years of service to the Victoria, Va., church. Mrs. Matthews, a charter member of the Victoria church since its beginning November 18, 1930, has served in many capacities: Sunday school superintendent, choir and music director, trustee, steward, Sunday school teacher, pianist, organist, and secretary of the NWMS. Mrs. Matthews is now making her home at Lee's Summit, Mo.



A Distinguished Service Award was presented to Rev. A. G. Pool, a retired minister living in Wilmington, Calif. Application for the award was made on his behalf by the Wilmington NWMS for his years as minister of visitation for the church. Rev. Pool received his first preacher's license in 1913 and retired from the ministry in 1965 after 52 years. Pictured (l. to r.) are Pastor Mark Hendrickson, Mrs. A. G. Pool, Rev. Pool, and Nelda Walborn, NWMS president.



Recently the Bath, Me., First Church presented the Distinguished Service Award to Mrs. Iva Bell Kenney for her years of service to the children of the local church and the Maine District, as craft director and teacher. Pictured (l. to r.) are: Rev. Ted Hughes, missionary to Uruguay, who was the guest speaker; Mrs. Iva Bell Kenney; and Pastor John D. Scott, Sr.



Chrystal Hunt (r.) of Whitefish, Mont., was recently awarded the Distinguished Service Award at the Rocky Mountain District Missionary Convention. District NWMS president Lois Thorpe is shown presenting the award. Mrs. Hunt has served many years as local NWMS president, as well as a missionary in Africa.



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EVANGELISTS' SLATES

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RENEWING the SPIRIT of REVIVAL

- BELL, JAMES & JEAN:** Amarillo, TX (South Georgia), Aug. 27
BENDER EVANGELISTIC PARTY: Aransas Pass, TX, Aug. 4-13
BOHI, JAMES: Akron Dist. (Camp), Aug. 5-13; Pittsfield, IL, Aug. 15-20; Odessa, TX (First), Aug. 22-27; San Luis Obispo, CA (Indoor Camp), Aug. 30—Sept. 3
BOHI, ROY: Nebo, IL (Hillcrest Holiness Camp), Aug. 7-13; Mount Lookout, OH (Holiness Camp), Aug. 17-27; Hot Springs, AR (Richard St.), Aug. 30—Sept. 3
BOND, GARY & BETH: Richmond, VA (Southside), Aug. 6; Springboro, PA, Aug. 8-13; Potomac, IL, Aug. 15-20; Danville, IL (Cedar Grove), Aug. 22-27; Richland Center, WI, Aug. 29—Sept. 3
BROOKS, GERALD & JUNE: Port Arthur, TX (Grace), Aug. 15-20
BURKHAMMER FAMILY, THE GOSPEL SINGING: Reserved, Aug. 1-6; Painesville, OH (Child. Crus.), Aug. 7-13; Waterford, PA (Child. Crus.), Aug. 14-20; Greenville, PA (Child. Crus.), Aug. 21-27; Elkins, WV (VBS), Aug. 28—Sept. 3
CAMPBELL, BILL: Little Rock, AR (University), Aug. 1-6; Mansfield, AR, Aug. 8-13; Ashdown, AR, Aug. 15-20; Atlanta, TX (First), Aug. 29—Sept. 3
CAUDILL, STEVE & SUE: Virginia Dist. (Camp), Aug. 7-13; Dubuque, IA (First), Aug. 15-20; Northwestern Ohio Dist. (Home Mission), Aug. 23-27
CAYTON, JOHN: Ripley, WV, Aug. 22-27; Quick, WV, Aug. 29—Sept. 3
CLARK, GENE: Cloverdale, IN, Aug. 7-13; Mount Vernon, IN (Point Township), Aug. 14-20; Lowell, IN (First), Aug. 21-27
CLINE, JERRY: Helmer, IN (Helmer Trail), Aug. 1-6; Bowling Green, KY (Franklin), Aug. 8-13; Berry, AL (Salem), Aug. 15-20; Cottondale, AL (Berry), Aug. 22-27; Beauty, KY, Aug. 29—Sept. 3
COX, CURTIS B.: Hinton, WV (Interdenominational Camp), Aug. 26—Sept. 4
CRANE, BILLY: Springfield, OH (Enon), Aug. 29—Sept. 3
CROFFORD, DON: Rochester, NY (CMA), Aug. 6; Bergen, NY (First Presby.), Aug. 13 (a.m.); Rochester, NY (Greece Bapt.), Aug. 13 (p.m.); Marion, NY (Second Reformed), Aug. 20
DARNELL, H. E.: Petersburg, MI (Lower Lights Camp), Aug. 7-13; Berry, AL, Aug. 21-27; Knoxville, TN, Aug. 28—Sept. 3
DELL, JIMMY: Lamar, CO, Aug. 17-20; Rocky Ford, CO (First), Aug. 24-27
DENNIS, DARRELL: Knox, IN, Aug. 29—Sept. 3
DENNISON, MARVIN E.: Roxana, IL, Aug. 1-6; Springfield, MO (Scenic Dr.), Aug. 8-13; Davenport, IA (First), Aug. 15-20; Reserved, Aug. 22-27
DIXON, GEORGE & CHARLOTTE: Moscow, MD, Aug. 15-20; Evans-Dixon Concert Tour, Aug. 23-27
DUNMIRE, RALPH & JOANN: Paducah, KY (Hurricane Camp), Aug. 10-20; Dewitt, AR, Aug. 29—Sept. 3
EDWARDS, TERRY W.: Reserved, Aug. 1-13; Pittsburgh, PA (First), Aug. 16-20; Bedford, PA (First), Aug. 29—Sept. 3
FELTER, JASON H.: Vancouver, WA (Clark City Camp), Aug. 10-20
FILES, GLORIA & ADAMS, DOROTHY: Nelsonville, OH, Aug. 1-6; Seaford, DE (U/M, Child. Crus.), Aug. 14-18
FLORENCE, ERNEST E.: Lewistown, IL (Waterford Union), Aug. 21-27
FRODGE, HAROLD: Walnut, IL, Aug. 6-13; Lathrop, MI, Aug. 14-20; Mount Erie, IL, Aug. 21-27; Moravia, IA, Aug. 29—Sept. 3
FULWOOD, JOANNE & BOOTH, DIAN: Smyrna, GA, Aug. 7-13
GAGNON, DAVE & KAREN: Nashville, TN (First), Aug. 2; Hartselle, AL (Camp), Aug. 3-13; New Bedford, MA (Smith Mills Camp), Aug. 18-27
GATES, KENNETH W.: Holy Land, Aug. 14-25
GAWTHORP, WAYLAND: Cookeville, TN, Aug. 29—Sept. 3
GLAZE, HAROLD & MARILYN: North Arkansas, Aug. 1-6; Grange, AR (U/M), Aug. 9-13; Poughkeepsie, AR (U/M), Aug. 30—Sept. 3
GOSPEL SINGING POLICEMEN: Concerts in Kansas, Illinois, Indiana, Colorado, Oklahoma, and Canada, Month of Aug.
GREEN, JAMES & ROSEMARY: Northwest Indiana Dist. (Camp), Aug. 15-20; New York Dist. (Camp), Aug. 21-27; Alexandria, IN, Aug. 29—Sept. 3
GRIMES, BILLY: Dallas Dist. (Home Missions), Month of Aug.
GRINDLEY, GERALD & JANICE: Delta, OH (Calvary Holiness Camp), Aug. 3-13
HAINES, GARY: Owosso, MI (First), Aug. 9; Detroit, MI (Bethel), Aug. 12; Flint, MI (West), Aug. 15-20
HALL, CARL N.: Shelbyville, TN (Himesville), Aug. 8-15
HANCOCK, BOYD: Tabor, IA (Camp), Aug. 21-29
HEASLEY, JIMMY & FERN: Vilonia, AR (Camp), Aug. 6-13
HOLLEY, C. D.: Metcalf, IL, Aug. 22-27; Glasgow, KY (Trinity), Aug. 29—Sept. 3
HOOTS, BOB: West Virginia Dist. (Camp), Aug. 6-13
JACKSON, CHUCK & MARY: Stayner, Ontario, Canada (Miss. Ch. of Canada Camp), Aug. 7-13; Corydon, KY, Aug. 15-20; Reserved, Aug. 21—Sept. 3
JOHNSON, RON: Alberta & Saskatchewan, Canada (Concerts), Aug. 6-20; Nyssa, OR, Aug. 27 (a.m.); McCall, ID, Aug. 27 (p.m.)
KESLER, JAMES: Frankfort, KY (First), Aug. 1-6; Sheridan, IN (Big Spring Comm.), Aug. 7-13; Bradley, IL, Aug. 14-20 (a.m.); Milford, IL, Aug. 14-20 (p.m.); Orland Park, IL, Aug. 21-27
KRATZ, ELDON & KAY: Springfield, MO (Grace), Aug. 5-6; Tulsa, OK (Central), Aug. 12-13; Reserved, Aug. 19-20; Kansas City, MO (Central Wes.), Aug. 21-27
LANIER, JOHN H.: Pomeroy, OH (Comm.), Aug. 16-27
LASSELL, RAY & JAN: Terre Haute, IN (South Side), Aug. 15-20; Rochester, IN, Aug. 22-27; Columbus, IN (Newbern), Aug. 29—Sept. 3
LAWHORN, MILES: Decherd, TN (First), Aug. 20; Handley, WV, Aug. 27
LAXSON, WALLY & GINGER: Circleville, OH (Christian Union Dist. Camp), Aug. 11-20
LECKRONE, LARRY: Reserved, Aug. 7-13; Miami, FL (Central), Aug. 15-20; Columbus, GA (First), Aug. 23-27; Boyne City, MI (Horton Bay Un. Meth.), Aug. 29—Sept. 3
LEMASTER, BEN: Hume, CA (Christian Camps), Month of Aug.
LOMAN, LANE & JANET: West Columbia, SC (First), Aug. 8-13; Reserved, Aug. 14-16; Portage, OH (Holiness Camp), Aug. 17-27; Reserved, Aug. 28-31
LONG, WILMER A.: Ebensburg, PA, Aug. 6
LUSH, RON: Honolulu Dist., Aug. 14-27
MacALLEN, LAWRENCE J.: Orrville, OH, Aug. 14-20
MANLEY, STEPHEN: Cleveland, OH (Westside), Aug. 8-13; Dubuque, IA (First), Aug. 15-20; Grosse Pointe, MI (Bethel), Aug. 22-27; Hicksville, OH, Aug. 29—Sept. 3
MANN, L. THURL & MARY KATHRYN: Vilonia, AR (Holiness Camp), Aug. 6-13; Portland, IN (First), Aug. 20 (a.m.); Lynn, IN, Aug. 20 (p.m.)
MAYO, CLIFFORD: Milltown, IN, Aug. 29—Sept. 3
McKINNEY, ROY T.: Hamburg, IL (Hillcrest Hol. Camp), Aug. 7-13
McWHIRTER, STUART: Pittsfield, IL, Aug. 15-20; Logan, WV, Aug. 28—Sept. 3
MEREDITH, DWIGHT L.: Imperial, NE (Imperial Valley Hol. Camp), Aug. 10-20
MICKEY, BOB: Brush, CO, Aug. 1-6; Port Townsend, WA, Aug. 12-20; Costa Mesa, CA, Aug. 23-27; Brighton, CO, Aug. 29—Sept. 3
MILLER, RUTH: Philadelphia Dist. (Camp), Aug. 12-20
MILLHUFF, CHUCK: Kansas Dist. (Camp), Aug. 2-6; Family Vacation, Aug. 7-20; Mount Vernon, IL (Bonnie Camp), Aug. 21-27
MONTGOMERY, CLYDE: West Terre Haute, IN (Illiana Camp), Aug. 12-20
MOYER, BRANCE E.: Beeville, TX (First—Child. Crus.), Aug. 14-20
MULLEN, DEVERNE H.: Canada West Dist. (Camp), Aug. 6-13
MYERS, HAROLD: Ludington Tent Crus., Aug. 26—Sept. 3
NEFF, LARRY & PAT: Eastern Michigan Dist. (Camp), Aug. 6-13; Brown City, MI (Miss. Ch. Camp), Aug. 17-27
OVERTON, WILLIAM D.: Carthage, NY, Aug. 1-6; Harrisonville, PA (Camp), Aug. 15-20; Mount Serling, IL, Aug. 22-27; Hull, IL, Aug. 29—Sept. 3
OYLER, CALVIN: Calera, AL, Aug. 8-13; Newton, KS, Aug. 14-20; Woodland Park, CO, Aug. 22-27
PASSMORE EVANGELISTIC PARTY: Dayton, OH (North Ridge), Aug. 22-27; Knightstown, IN (Wes.), Aug. 29—Sept. 3
PERDUE, NELSON S.: North Woodbury, OH (Wes.), Aug. 1-6; New Hampshire, OH (Mount Lookout Hol. Camp), Aug. 17-27; Orland, IN, Aug. 29—Sept. 3
PFEIFER, DON: Norwood, OH (Tent Crus.), Aug. 6-14
PITTS, PAUL: Calif. Concert Tour, Aug. 6-13; Portland, OR, Concerts, Aug. 20; Oregon Dist. (Camp), Aug. 22-27
PORTER, JOHN & PATSY: Columbiana, AL (First), Aug. 1-6; Bessemer, AL (First), Aug. 8-13; Brent, AL (Ridgeville), Aug. 15-20; Jacksonville, TX (First), Aug. 22-27; Jasper, TX (Wesley Chapel), Aug. 29—Sept. 3
QUALLS, PAUL M.: Eldorado, IL (Camp), Aug. 3-13; Portage, OH (Camp—Un. Breth.), Aug. 17-27
REDD, GARY M.: Crockett, TX, Aug. 22-27
ROBINSON, TED L.: Carmi, IL, Aug. 29—Sept. 3
SCHULTZ, ERNEST & ELVA: Wisconsin Dist. (Assembly), Aug. 23-26
SHARP, CHARLES R.: Ruston, LA (Hudson Interdenominational Holiness Camp), Aug. 14-20; Newcomerstown, OH, Aug. 29—Sept. 3
SHOMO, PHIL: Anderson, IN (N Free Meth.), Aug. 8; Fort Lauderdale, FL (Manor), Aug. 15-20
SIPES EVANGELISTIC TEAM: Winfield, KS (Free Meth.), Aug. 13-27
SLACK, DOUGLAS: Lewistown, IL, Aug. 21-27; Morrisville, IN, Aug. 29—Sept. 3
SMITH, HAROLD L.: Gagetown, MI, Aug. 7-11; Kalamazoo, MI (Southside), Aug. 16-20; Sandusky, MI, Aug. 21-27
SMITH, OTTIS & MARGUERITE: Aura, NJ (Camp), Aug. 4-13; Erma, NJ (Camp), Aug. 25—Sept. 3
SPRAGUE EVANGELISTIC FAMILY: Gaston, IN, Aug. 29—Sept. 3
STAFFORD, DANIEL: Kingwood, WV (Pleasant Dist. Camp), Aug. 3-13; Reserved, Aug. 14-27
STARK, EDDIE & MARGARET: Houston Dist. (Child. Camp), Aug. 7-11; St. Louis, MO (Webster Grove, Kids Crusade), Aug. 14-20; Sandwich, IL (Kids Crusade), Aug. 22-27
STEVENSON, GEORGE E.: East Harpswell, ME, Aug. 22-27; Highland Springs, VA, Aug. 29—Sept. 3
STONE FAMILY, THE GOSPEL SINGING: Spooner, WI, Aug. 4-6; St. Croix Falls, WI, Aug. 14; Estherville, IA, Aug. 16-21; Fountain, CO (Buffalo Grass), Aug. 23-28
STRICKLAND, RICHARD: Virginia Dist. (Camp), Aug. 7-13; London, OH (Fort of Praise Camp, C.C.C.U.), Aug. 14-20; Minnesota Dist. (Camp), Aug. 22-27
SWANSON, ROBERT L.: Cleveland, OK (Child & Family Life Crus.), Aug. 8-13; Bartlesville, OK, Aug. 15-20; Vinita, OK, Aug. 22-27
SWEENEY, ROGER & EULETA: Elkton, KY (Pleasant Hill U/M), Aug. 21-27
TAYLOR, CLIFF: Longview, WA, Aug. 14-20; Oak Harbor, WA, Aug. 21-27
TAYLOR, EMMETT E.: Stuart, OK, Aug. 16-20; Southeast Oklahoma Dist. (Assembly), Aug. 29—Sept. 3
TRIPP, HOWARD: New Castle, IN (South Side), Aug. 29—Sept. 3
TUCKER, RALPH: Oakland, IN (Camp), Aug. 17-27
TURNOCK, JAMES: Indianola, IA, Aug. 16-20; Marshalltown, IA, Aug. 22-27; Backus, MN, Aug. 30—Sept. 3

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published bimonthly in the *Preacher's Magazine*.

VARIAN, BILL: Akron Dist. (Camp), Aug. 6-13; Norman, OK (First), Aug. 29—Sept. 3
WADE, KENNETH W.: Fort Morgan, CO (First), Aug. 16-20
WELCH, DARLENE: Glasgow, KY (Area Ch. Women's Clubs), Aug. 7-9; Bethany, OK (BNC Opening Convention), Aug. 29-31
WELCH, W. B.: Valdosta, GA (First), Aug. 29—Sept. 3
WELLS, LINARD: Long Beach, MS (First), Aug. 14-20; Brookhaven, MS (First), Aug. 22-27

WILLIAMS, LAWRENCE: Hicksville, OH (VBS), Aug. 14-20; Lawton, OK (First), Aug. 22-27
WINGARD, TOM: Charlotte, NC, Aug. 23-25; North Carolina District Assembly, Aug. 30-31
WISEHART, LENNY & JOY: Montana Dist. (Youth Camp), July 31—Aug. 4; Michigan Dist. (Youth Camp), Aug. 7-11; Rock Island, IL, Aug. 27-30
WOODWARD, S. OREN: Mayfield, KY (First), Aug. 2-6; Carbondale, IL (First), Aug. 8-13; Springfield, OH (Maple-

wood), Aug. 15-20; Springfield, OH (High St.), Aug. 25-30
WRIGHT, E. GUY: Gordonsville, TN, Aug. 2-13; Brighton, TN (Tipton County), Aug. 15-20; Fairview, TN, Aug. 22-27; Midland, PA (Ohioville), Aug. 29—Sept. 3
WYLIE, CHARLES: Kansas Dist. Aug. 1-6; Dewey, OK (First), Aug. 15-20; Fort Smith, AR (Northside), Aug. 22-27; Floydada, TX (First), Aug. 29—Sept. 3
WYRICK, DENNIS E.: Eaton, OH, Aug. 22-27

NEWS OF CHURCHES

May 28 marked the burning of the mortgage at the **Unrichsville, Ohio church**. Participating in the ceremony were Pastor S. Wayne Smith and trustees: Owen Hicks, Walter Nign, William Williams, Robert Hawkins, Ronald Berry, Orie Long.

Dr. Floyd O. Flemming, district superintendent, brought the morning message. Also featured was a phone conversation with former pastor and builder, George W. Carrier of Kingsburg, Calif. During the evening service, Rev. C. J. Haas, former pastor, provided the special music and also led the congregational singing. □

The **Riviera Beach, Fla., Faith Church** celebrated their 20th anniversary, April 2. The church was organized by Norman K. Ford in 1958 with 6 charter members. God has blessed the obedience of His people, and the present membership in 128.

Rev. Dewey Wise, a former pastor, was guest speaker in the morning worship service. District Superintendent Robert Spear was also present and conducted a bond burning service. Rev. Dale Viars is beginning his second year as pastor. □

A series entitled "Dynamics of Spiritual Growth" was conducted in June at the **Lakeview, Ohio, Indian Lake Northside Church**. Robert and Barbara Meyer of Saint Marys, Ohio, presented this special feature. Pastor Howard S. Sylvia reports, "Their presentation revealed a depth of understanding of the Christian life and thoroughness of preparation." □



Three generations of the Truesdell family joined the **Cedar Rapids, Ia., First Church** on Father's Day by profession of faith. Pictured (l. to r.) are: Mark and Jan (Truesdell) Onstott, Janette and Dick Truesdell, and Albert and Wilma Truesdell.

NEWS OF REVIVAL

Kankakee, Ill.: First Church had an outstanding meeting with *Evangelist and Mrs. Paul L. Liddell*. New couples attended and new members are to be received. Mrs. June Liddell was the speaker for a ladies' luncheon with about 60 in attendance. "The church is maintaining a good spirit of revival." □

—John J. Hancock, pastor

Cedar Rapids, Ia.: Trinity Church conducted an excellent revival with *Evangelist Ralph Tucker* and *The Roger Sweeneys*, song evangelists. Ninety-five were saved and/or reclaimed and 50 were sanctified. The attendance was the best ever. The meeting was outstanding. □

—James L. Hayes, pastor

Dolton, Ill.: We had an excellent revival with *Evangelist James Crabtree*. Many were saved and sanctified. The evangelist carried a burden for the revival, and had a wonderful spirit. Most of all, his messages were scripturally based. □

—C. E. Eash, pastor

Spencer, W.Va.: This church experienced one of the best revivals in its history with *C. B. Cox* and *Larry and Pat Neff*. Many new persons were saved and believers sanctified. New members were united with the church. "As a result of the revival, we are averaging 64 in attendance above last year's average." □

—Paul William Hicks, pastor

Savannah, Ga.: Central Church and Eastside Church joined in a cooperative revival. Both churches were revived. There were three altar services in one evening service. Eight members were received into the membership of the church. *Rev. Calvin Privett* was the evangelist. □

—Myron Kerston, pastor, Savannah Central
 —George H. McRae, pastor, Savannah Eastside

Bountstown, Fla.: This congregation had an excellent revival. A teen who attended church all of his life and had never been saved gave his heart to Christ. Four persons were reclaimed, having been very difficult cases. *Rev. Ben Marlin* was the evangelist. □

—Donald L. Henderson, pastor




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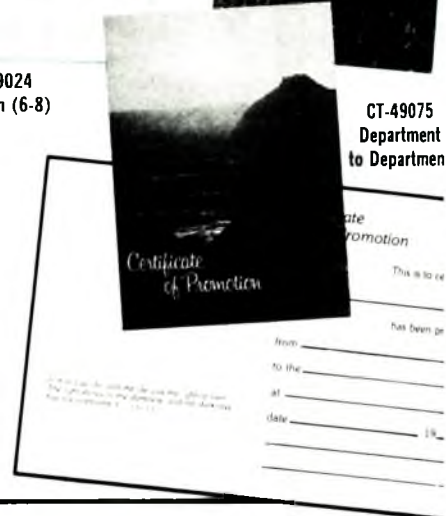
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Chaplain Meredith (r.) is shown receiving a Superior Performance Award from Miss Margaret C. Michelson (l.), director, V.A. Center, Leavenworth, Kans.

V.A. CHAPLAIN HONORED

Chaplain Archel R. Meredith, Chief, Chaplain Service, Veterans Administration Center, Leavenworth, Kans., was unanimously reelected chairman of the Chaplain Council of V.A. Medical District No. 22. As council chairman he is also the District Chaplain Representative to V.A. Central Office Chaplain Service.

Medical District No. 22 is a four-hospital district which includes Leavenworth V.A. Center; Kansas City V.A. Hospital; Topeka, Kans., V.A. Hospital; and Wichita, Kans., V.A. Hospital. The Chaplain Council is adviser to the District Director Council on Chaplain Service program and ministry.

Chaplain Meredith has served 31 years as a V.A. chaplain, following 4½ years as an Army chaplain during World War II. After release from active Army service on December 10, 1945, he served in the Reserve and National Guard for 30 years, retiring March 26, 1975 in the grade of Lieutenant Colonel. He was an Infantry Division chaplain and director of a USAR Chaplain School.

In addition to his duties as "Chief," Chaplain Meredith is chaplain-pastor in the Leavenworth V.A. Domiciliary medical committees, serves as group leader and therapist in patient treat-

ment programs and as group facilitator in human relationship training, and is active in community functions. By participating in specialized human relations training, he is certified as an authorized instructor in parent effectiveness training, teacher effectiveness training, and leadership effectiveness training. He is a graduate of Bethany Nazarene College (A.B., Th.B.), and Nazarene Theological Seminary (B.D.).

Chaplain and Mrs. Meredith (Margaret, nee Willis) live at the V.A. Center, and are members of the Leavenworth church. □

—Chaplain Calvin G. Causey



Mayme E. Pillinger, member of Arlington, Va., First Church was recently presented the Distinguished Service Award. She has been a member of the Nazarene Church since 1922. She was Cradle Roll superintendent for 43 years, had received 38 bars for Sunday school attendance, and has filled all positions in the church except pastor. Shown with her are Mary Jean Scott (l.), NWMS president, and Ruth Godsey (r.), church secretary.



Miss Mary Cooper, retired missionary, was given a surprise reception by the Muncie, Ind., Southside Church to help celebrate her 80th birthday. The centerpiece was made by the pastor's wife, Mrs. L. E. Humrich. A reception was held after the evening service, February 5.



Mrs. Florence Glass has been awarded the Distinguished Service Award by the Warren Avenue Church in Columbus, Ohio. She has been a charter member of the church for more than 50 years, serving in many capacities: NWMS president, 13 years; music director, 10 years; teacher in the Kindergarten and Junior Departments; and a member of various church and Sunday school boards. At the age of 83, she continues to faithfully serve her God and her church. Mrs. Glass is shown with Pastor George McCorkle, Jr.



Pictured (l. to r.) are: Pastor Charles Lambert, Mrs. Phillips, Rev. Phillips, and Pat Threadgill, NWMS president. Rev. Lee Phillips was presented the Distinguished Service Award for his outstanding work as a "Sign Painter for the Lord" in the South Manor Church in Waco, Tex. He has painted signs for the NWMS, VBS, revivals, children's church, and has been a dedicated servant of the Lord for many years.



The NWMS of Indianapolis First Church gave Distinguished Service Award certificates recently to three of its members. Rev. William Griffin, pastor, (l.) was honored for helping to raise over \$50,000 this year through the missionary society. He has been instrumental in the organizing and building of three churches in the Dominican Republic. Dr. Evelyn Ramsey (center) was recognized for service in compiling a dictionary/encyclopedia in the English-Middle Waghi language of New Guinea. Rev. Lester Richardson (r.) received distinction for 31 years of service as a treasurer; 16 years church treasurer and 16 years NWMS treasurer. NWMS president Leona Jones made the presentations.



Pastors and their wives, and local Christian Life directors and their wives who won in the Easter to Pentecost drive in the Indianapolis District were recognized for their efforts with a trip to Kansas City. Rev. John Friend of Martinsville, Ind., served as coordinator for the trip, along with Mr. Ralph Lee, district Christian Life director. The group is pictured in the Heritage Building of the Nazarene Publishing House—one of the interesting browsing areas on the NPH tour. District Superintendent John Hay was unable to make the trip because of his wife's illness.

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NEWS OF CHURCHES

New Albany, Miss., First Church held a parsonage mortgage-burning ceremony June 4 in the morning worship service. Participating were Pastor Phil E. Ledford; Paul Hawkins, church treasurer; and Gordon Brewer, Christian Life director. □

Warren, Ohio, Champion Church has just completed a new fellowship hall under the leadership of Pastor George A. Hazlett and Trustee Chairman Larry Fellenger. The men and women of the congregation donated much of the labor. The building consists of seating capacity for about 160 people, two rest rooms, and a kitchen with all new appliances. The congregation raised the necessary finances to pay cash for the project. Rev. Floyd O. Flemming dedicated the building on July 2. □

Sunday, May 21, the senior citizens of Lake City, Fla., were honored with a special service of singing, readings, and a message by Rev. A. L. Dennis, retired elder in **Lake City First Church**. There were representatives of 12 denominations; 2 persons past 85; 6 were over 80; 29 were 70 plus; 51 were 60 plus. After the service a covered dish dinner was served to 102 persons.

Mrs. Jewel Murray, director of the Columbia County Council on Aging, reports: "Pastor Runyon and his people did a wonderful job for the senior citizens, and plans are in the making for another such service again next year." □

DISTRICT ASSEMBLY INFORMATION

JOPLIN—Aug. 17-18. First Church of the Nazarene, Fairview and Grand Ave., Carthage, MO 64836. Host Pastor: B. J. Garber. General Superintendent: Dr. Orville W. Jenkins.

GEORGIA—Aug. 17-18. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Jim Diehl. General Superintendent: Dr. William M. Greathouse.

NORTHWEST INDIANA—Aug. 17-18. First Church, 815 Michigan St., Hammond, IN 46320. Host Pastor: Melvin Thompson. General Superintendent: Dr. George Coulter.

DALLAS—Aug. 18-19. First Church of the Nazarene, 418 E. Main, Richardson, TX 75081. Host Pastor: District Superintendent W. M. Lynch. General Superintendent: Dr. V. H. Lewis.

KANSAS CITY—Aug. 23-24. Olathe College Church, 2020 E. Sheridan, Olathe, KS 66061. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. Eugene L. Stowe.

SOUTH ARKANSAS—Aug. 23-24. First Church of the Nazarene, Mississippi at Evergreen, Little Rock, AR 72207. Host Pastor: Doyle Frazier. General Superintendent: Dr. V. H. Lewis.

SOUTH CAROLINA—Aug. 24-25. Carolina Inn, 937 Assembly St., Columbia, SC 29201. Host Pastor: Ron Doolittle. General Superintendent: Dr. William M. Greathouse.

WISCONSIN—Aug. 25. First Church of the Nazarene, 5011 Commercial Ave., Madison,

WI 53714. Host Pastor: Robert Beaty. General Superintendent: Dr. George Coulter.

MINNESOTA—Aug. 25-26. Lake Koronis Assembly Grounds, Paynesville, MN 56362. Host Pastor: District Superintendent Norman W. Bloom. General Superintendent: Dr. Charles H. Strickland.

DISTRICT ASSEMBLY REPORTS

ALASKA

The 28th annual assembly of the Alaska District was held at Anchorage First Church. District Superintendent Robert Sheppard, reelected for a four-year term, reported the organization of two new churches.

Dr. George Coulter was the presiding general superintendent.

Elected to the Advisory Board were elders Robert W. Denham and Eugene S. Morrell; laymen Harry Reimer and Joe Roper. Reelected to their posts were Mrs. Harry Reimer, NWMS president; Brett Eshelman, NYI president; and Glen Van Dyne, chairman of the Board of Christian Life.

NORTH CENTRAL OHIO

The fourth annual assembly of the North Central Ohio District met at Mount Vernon, Ohio, First Church. District Superintendent D. E. Clay, completing the first year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Ben D. Walls and Melvin Douglas Justice.

Elected to the Advisory Board were elders Jack Archer, Glenn W. Flannery, and Ernest R. Rhodes; laymen elected were Marvin Downs, Dale Foster, and L. Thomas Skidmore.

Mrs. D. E. Clay was reelected NWMS president; David J. Wine was reelected NYI president; and R. Dale Fruehling was reelected chairman of the Board of Christian Life.

(CENTRAL) FLORIDA

The fifth annual assembly of the (Central) Florida District met at the Lakeland, Fla., South Florida Heights Church. District Superintendent J. V. Morsch, completing the third year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Robert Dodd.

Elders John M. Gardner, L. E. Leeper, and C. B. Nixon, and laymen Preston Gaston, Paul Kendall, and Joel Love were elected to the Advisory Board.

Sue Price was elected NWMS president; Robert L. Cook was reelected NYI president; and J. L. Buchanan was reelected chairman of the Board of Christian Life.

NORTHEAST OKLAHOMA

The 27th annual assembly of the Northeast Oklahoma District met at the Tulsa Central Church. W. T. Dougharty was reelected district superintendent for a term of four years.

Dr. William M. Greathouse was the presiding general superintendent.

Elders elected to the Advisory Board were Bill Livingston and Tom Bailey; laymen elected were Bob Kannady and Bob Donaldson.

Reelected as NWMS president, Neil Dougharty; reelected NYI president, Larry Leonard. Elected as chairman of the Board of Christian Life, Francis Bolerjack.

OREGON PACIFIC

The 35th annual assembly of the Oregon Pacific District convened at North Bend, Ore., Bay Area Church. District Superintendent Carl B. Clendenen, completing the third year of an extended term, reported.

General Superintendent George Coulter ordained Frederick E. Card, Charles E. Hallin, Richard L. Parrott, Douglas J. Perkins, and Clinton M. Stetson.

Elected to the Advisory Board were elders

Marlyn W. Anderson, Everett I. Baker, Roy A. Green, and Alan L. Rodda; laymen elected were Willard Friesen, Gordon A. Olsen, James A. Scarth, Jr., and L. A. Suiter.

Reelected to their respective positions were Lela Jackson, NWMS president, and Dennis Osborne, NYI president. Gordon A. Olsen was elected chairman of the Board of Christian Life.



The ordination class of the 18th annual Maine District Assembly is pictured—(l. to r.) back row: Rev. J. E. Shankel, district superintendent; Thomas H. Scheuermann, Jr.; E. Wallace Henderson; Robert E. Herring; Donald H. Hendren; and Dr. Eugene L. Stowe, general superintendent. Front row (l. to r.) are: Mrs. Thomas Scheuermann, Mrs. E. Wallace Henderson, Mrs. Robert Herring, and Mrs. Donald Hendren.

MAINE

The 18th annual assembly of the Maine District met in South Portland, Me. District Superintendent J. E. Shankel, completing the second of a four-year term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Thomas H. Scheuermann, Jr., Robert Herring, and Donald H. Hendren. The elder's orders of E. Wallace Henderson were recognized.

Elders elected to the Advisory Board were John C. Evans and Rev. Harry E. Trask; laymen elected were Sherman G. Irving and Raymond A. Hunter, Jr.

Mrs. Dorothea Brown was reelected NWMS president; Rev. Timothy D. Fox was elected NYI president; and Rev. Larry R. Fairbanks was elected chairman of the Board of Christian Life.

KENTUCKY

The 70th annual assembly of the Kentucky District met at Somerset, Ky. District Superintendent Aleck Ulmet was reelected for a four-year term.

General Superintendent William M. Greathouse ordained Rick Skelton and John Tharp.

Elders Marvin Appleby, Coolidge Grant, and A. A. Farris, and laymen Robert Allen, E. J. Milby, and Mark Greathouse were elected to the Advisory Board.

Mrs. Aleck Ulmet was elected NWMS president; Rev. Bobby Grant was elected NYI president; and Rev. Ray L. Gibson was elected chairman of the Board of Christian Life.

CANADA CENTRAL

The 43rd annual assembly of the Canada Central District convened at the Pepperlaw, Ontario, Cedardale Church. District Superintendent Neil E. Hightower, completing the second year of an extended term, reported the opening of the Altona Road Church in Pickering (suburban Toronto), sponsored by Toronto Kennedy Road Church; and an Indian Sunday school meeting in the London Church building, under Rev. Ralph Doxtator, Oneida Indian.

Dr. Eugene L. Stowe was the presiding general superintendent.

Elected to the Advisory Board were elders Glenn H. Boyce and Charles J. Muxworthy, and

laymen Roy D. Austin and Curt Harrison.

Mrs. Neil E. Hightower was reelected NWMS president; Rev. Glenn L. Outhouse was reelected NYI president; and Rev. William E. Stewart was reelected as chairman of the Board of Christian Life.

CANADA WEST

The 30th annual assembly of the Canada West District convened at Canadian Nazarene College. District Superintendent Alexander Ardrey, completing the third year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Bernard F. McArdle.

Elected to the Advisory Board were elders Ronald Fry and Daniel Gales; and laymen Perry Abraham and Earl Schwartz.

Rev. George Straiton was elected NWMS president; Rev. Dale Hansen was reelected NYI president; and Rev. Glenn Follis was elected chairman of the Board of Christian Life.

CANADA PACIFIC

The 23rd annual assembly of the Canada Pacific District was held at Victoria, B.C., First Church. District Superintendent Dan Derksen was reelected for a four-year term.

Glenn Arthur Milley was ordained by presiding General Superintendent George Coulter.

Elected to the Advisory Board were elders Wes Campbell and Mel Tucker; and laymen Dr. Bob Collier and Ed Harrison.

Mrs. Derksen was reelected NWMS president; Miss Lorna Bartram was elected NYI president; and Rev. Mel Tucker was elected chairman of the Board of Christian Life.



At the 23rd annual assembly of the Canada Pacific District, General Superintendent George Coulter ordained Glen Milley, pastor of Vancouver, B.C., Como Lake Church. Pictured with Rev. and Mrs. Milley are Dr. Coulter (r.) and District Superintendent Dan Derksen (l.).

NAZARENE CAMP MEETINGS

Sept. 4—(CENTRAL) FLORIDA. Nazarene District Center, Lakeland, Fla. J. V. Morsch, district superintendent.

MOVING MINISTERS

JAMES AVEY from Orkney-Lynden, Ont., to Peterborough, Ont., Canada

C. A. BOST from Kings Mountain, N.C., to Beaufort, S.C.

GERALD & JUNE BROOKS from Mabelville, Ark., to evangelism

E. M. CARLESS from Melbourne, Australia, to Perth, Australia

G. R. (SCOTT) CUNDIFF from Weslaco, Tex., to San Antonio, Tex.

ROBERT DAILY from Woodbridge, Va., to Lynchburg, (First) Va.

EDWARD W. ENDSLEY from Nazarene Theological Seminary, Kansas City, to Martinsburg, W.Va.

NORMAN FALK from Westlock, Alberta, to Hartman, Alberta, Canada

FOREST E. GODIN from Fairgrove, Mich., to Flat Rock, Mich.

MICHAEL A. HOWARD from Durant, Okla., to Mustang, Okla.

GARY HUTCHESON from Nazarene Theological Seminary, Kansas City, to Houma, La.

DAVID W. INMAN from Houghton Lake, Mich., to Gladwin, Mich.

DAVID JOHNSTON from Sydney, Australia, to Bundaberg, Queensland, Australia

VIRGIL J. KEENA from Oakland, Calif., to Sun Valley, Nev.

W. J. KERR from Brisbane, Australia, to Melbourne, Victoria, Australia

LOREN J. LEE from New Castle, Pa., to Corey, Mich.

DANIEL MOORE from Somerset, Ky., to Greenfield, Ind.

RICHARD OLSEN from Midwest City, Okla., to Chickasha, Okla.

PETER W. O'BRIEN from Nazarene Theological Seminary, Kansas City, to Simcoe, Ont., Canada

DARYLL G. STANTON from Sheldon, Ill., to Flint, Mich.

KEITH TAYLOR from Nazarene Theological Seminary, Kansas City, to Cambridge, Ont., Canada

GLEN D. THOMPSON from Pooraka, South Australia, to Sydney (Northmead), South Australia

BERNARD A. YOUNCE from Tallmadge, Ohio, to Charlotte, N.C.

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REV. & MRS. JACOBUS COETZER, Republic of South Africa North, field address: P.O. Box 196, Warrenton, 8530 Republic of South Africa

REV. & MRS. JOHN ESTEY, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

REV. & MRS. T. HAROLD JONES, Republic of South Africa North, furlough address: c/o Dr. Roger D. Lane, P.O. Box 492, Somerset, KY 42501

REV. & MRS. JIM PALMER, Colombia, field address: Apartado 7784, Cali, Colombia

MISS FRANCIS VINE, Philippines, field address: Box 14, Baguio City 0201, Republic of the Philippines

REV. & MRS. JERRY WILSON, Panama, furlough address: 616 Fern St., Apt. No. 4, Nampa, ID 83651

ANNOUNCEMENT

Charleston, W.Va., Southeast Church will celebrate its 50th anniversary October 7-8. There will be special services featuring speakers and music. An invitation is extended to all friends, former pastors, and members. For further information, contact Mr. Joe Hodges, 5426 Lancaster Ave., Charleston, WV 25304, (304) 925-1819.

VITAL STATISTICS

DEATHS

NEAL B. ANDREWS, 83, died June 4 in Columbus, Wis. Funeral services were conducted by Rev. Richard A. Moore and Rev. Elmer Pannier. He is survived by his wife, Emma; 3 daughters, Major Caryl Andrews (S.A.), Dr. Jeanne (Mrs. Raymond) Griffith, and Janice (Mrs. Willard) Braker; 10 grandchildren; and 1 brother.

THELMA BAILEY, evangelist, died Dec. 26. Rev. Chester Pasko held funeral services in Portland, Ind. Survivors are: her husband, Clarence, evangelist; one daughter, Mary Lou Bye; and a son, Irwin Paul.

ALICE C. BENJAMIN, 84, died May 16 in Tampa, Fla. Rev. James V. Cook officiated at the services at Petersburg, Ind. She is survived by

NEWS

OF RELIGION

one daughter, Mrs. Hildred Lantzer; two grandchildren; and four great-grandchildren.

RUTH ANN (BELISLE) ELDRIDGE, 21, died May 26 in Bend, Ore., in a car accident. Funeral services were in Nampa, Ida., with Rev. Robert Carpenter officiating. She is survived by her husband, Marc; her parents, Mr. and Mrs. Don Belisle; four brothers and one sister.

ANNA PETRONELLA GODFREY, 99, died June 3 in Seattle, Wash. Funeral services were conducted by Rev. A. E. Gerdes and Rev. E. E. Baker. She is survived by two daughters, Mrs. Millie Hawk and Mrs. Beulah Nulton; one son, Luster; seven grandchildren; eight great-grandchildren; and seven great-great-grandchildren.

HENRY C. HOLTON, 76 died June 4 in Millville, N.J. Funeral services in Millville were conducted by Rev. Richard A. Frank. Interment was in Philadelphia. He is survived by one daughter, Carol Hiles.

REV. PAUL E. HUDDLE, 67, died May 17 in Urbana, Ill. He had pastored in Illinois and Wisconsin. Funeral services were conducted by Dr. James Hunton and Rev. Ray Huff. Survivors include his wife, Olive; three daughters, Evelyn Brown, Patricia Sawyer, and Sharon Gocking; one son, Rev. H. Paul Huddle; nine grandchildren; one sister, and one brother.

EMMA MARGARET LARSON, 93, died June 23 in Omaha. Services were at Central Church in Omaha. Surviving are: 2 sons, David and Paul; 5 daughters, Hannah Wells, Mrs. Ed (Ruth) Hanisch, Mrs. T. E. (Helen) Martin, Mrs. Roy (Esther) Haynes, and Marie Kinzler; 22 grandchildren; and 17 great-grandchildren.

MARY A. (WELCH) MULDER, 67, died June 1 at Hanover, N.H. Rev. James M. Kelley officiated at the funeral services. Survivors include her husband, Henry; one son, James H. Barnes; three grandchildren; three brothers; and four sisters.

CLARA T. SHEPPARD, 84, died Mar. 13 in Seal Beach, Calif. Funeral services were conducted in Long Beach, Calif., by Rev. Bill Burch and Rev. Ray Knighton. Surviving are: 1 son, Kenneth; 3 daughters, Mrs. Betty Kern, Mrs. Roberta Banz, and Mrs. Elnora Ayer; 15 grandchildren; 14 great-grandchildren.

F. HAYDEN TODD, JR. died Feb. 9 in Bradenton, Fla. Funeral services were conducted by Rev. Roger Rounds in Skaneateles, N.Y. He is survived by his wife, Elizabeth; a son, F. Hayden III; 2 daughters, Mrs. Judith Snell and Mrs. Rebecca Batson; his mother; 1 brother; and 10 grandchildren.

BIRTHS

to **BILL AND JANET (BLES) CARR**, Geneva, Fla., a girl, Karissa Willette, May 21

to **DANIEL AND LINDA (ARMSTRONG) GONZALEZ**, San Antonio, Tex., a girl, Christina Susana, Mar. 31

to **REV. WAITMAN AND CINDY HAGER**, Bedford, Ohio, a girl, Stephanie Louise, Jan. 1

"Showers of Blessing"

PROGRAM SCHEDULE



August 6

"What Hast Thou in Thine House?"

by Albert J. Lown

August 13

"Profit and Loss"

by Albert J. Lown

WESLEY'S CHAPEL TO REOPEN IN LONDON. Wesley's famous chapel in the heart of London will be reopened November 1, after three years of repair and renovation, with an ecumenical service.

The reopening date was announced as the Methodist Conference convened in England. It was noted that November 1 is All Saints Day and that it was on this day 200 years ago that John Wesley opened his chapel in City Road with a preaching service. □

MILLION REPORTED STARVING IN ETHIOPIAN PROVINCE. Up to a million people are starving in the Wallo Province of Ethiopia, according to an Ethiopian government radio broadcast monitored in London.

The broadcast said drought in the province's western highlands had been made worse by deforestation and constant climatic changes that have caused soil erosion. It is estimated that between 600,000 to 1 million people are starving in the nation's worst famine since 1973, when 200,000 people reportedly died.

Meanwhile, locust swarms, which invaded the Horn of Africa in late May, have swept farther inland to ravage crops throughout Ethiopia's Gondar region, the radio said. □

U.S. DIVORCE RATE SOARS. For every 1,000 persons who are married and living with their spouses, there are 84 divorced persons, according to the Bureau of the Census, U.S. Department of Commerce.

Since 1970, the Bureau reported, the divorce ratio increased by 79 percent, compared with an increase of 34 percent during the decade from 1960 to 1970.

Most of the increase has been among younger couples. The report also noted that from 1960 to 1977 the ratio for divorces among blacks rose by 160 percent and among whites by 136 percent. □

BIBLE, BEST SELLER. Japan's best-selling book in 1977 was the Bible, even though the population is overwhelmingly Buddhist. 1,480,000 were sold in bookstores, with total distribution (free and paid) through all channels topping 10 million. With a one percent Christian population, Japan was the only country in the world where the number of Bibles sold in a year exceeded the number of Christians. Only the United States, India, Korea, Canada, and South Africa sold more Scriptures. □

NORTH CAROLINA METHODISTS URGE STATE TO END TOBACCO FARMING. North Carolina's United Methodists endorsed a position paper which called on people to stop smoking and urged the state to shun tobacco farming and convert the acreage to "more benign and beneficial crops." North Carolina paces the nation in the production of tobacco and is a leader in the manufacture of cigarettes and other tobacco products. □

RUSSIAN CROWDS JAM GALLERY TO INSPECT "THE PRODIGAL SON." A painting of the "Prodigal Son," by Soviet artist Ilya Glazunov, has become the focus of special interest at an exhibition in Moscow.

Thousands of Muscovites have flocked to the showing in Manege Hall at the foot of the Kremlin Wall, with the biggest crowds clustering in front of the large Glazunov canvas that displays a religious theme. □

ROMAN CATHOLIC POPULATION REACHED 49,836,176 IN 1977. Roman Catholics now comprise 23 percent of the population of the United States, with a total of 49,836,176 reported for the year 1977 by the Official Catholic Directory for 1978, issued in New York by P. J. Kenedy & Sons.

The total represents an increase of 510,424 over the 1976 figure. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I have two questions I am confused about and I would appreciate your answer. 1. Does the Church of the Nazarene believe that we should not use doctors when we are ill? 2. Does the Church believe that parts of the Bible are divinely inspired? Where can I find this in our "Manual"?

Our *Manual* statement on divine healing is found in the "Articles of Faith," page 31, par. 21. It reads: "We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused." Providential means and agencies include doctors, medicines, surgery, hospitals, etc. They should be "deemed necessary," it seems to me, any time prayer for healing is not immediately answered. God can and does heal directly. But most of the time He heals through His servants the doctors. Some of our finest Nazarenes are doctors and nurses, here and abroad, and we rejoice that God works through their

dedicated skills to bring about healing.

Our *Manual* statement on the Bible is found in the "Articles of Faith," page 26, par. 4. It reads: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith." We believe that "all scripture is given by inspiration of God" to instrument our salvation from sin and our service to Christ, as Paul teaches in 2 Timothy 3:16. □

How old are the oldest copies of the Bible?

Our oldest Old Testament materials date back to the second century B.C. Oldest New Testament materials date back to the second century A.D. Given

the number and age of our biblical manuscripts, no other library work of antiquity is so well authenticated. □

Tell me the meaning of "Cast your bread upon the waters."

The quotation is from Ecclesiastes 11:1: "Cast your bread upon the waters, for you will find it after many days" (RSV). This passage is usually quoted to support evangelism; bear witness to Christ and some will be saved. Or it is quoted to support the practice of charity; help needy people and you will be rewarded. Life does have this "boomerang" effect, as Jesus' words in Matthew 7:1-2 and Luke 6:37-38 indicate. However, a number of commentaries understand the "wisdom" writer here to be making a very practical commercial observation—that trading by sea will bring a profit. It commends the export-import business, just as the following verse advises diversification of investments to insure against loss. Still others regard the entire section (vv. 1-6) as an emphasis upon the uncertainty of life, no matter how shrewd

one's business enterprises seem, and despite the regularity of nature. This position is supported by understanding the Hebrew word translated "for" in v. 1 to have the significance of "nevertheless"—recognizing the possibility of the seemingly impossible happening. The man who acts in faith may lose all, but the cautious man unnerved by the possibility of losing all will not even venture (v. 4). He must lose, therefore.

The Hebrew text has difficulties which make the commentaries a welter of diverse opinions. In fact, I asked one Hebrew scholar if he had a good commentary on Ecclesiastes and he answered with a smile, "There is no good commentary on that book!"

The old adage, "Nothing ventured, nothing gained," seems close to the sense of this paragraph of Scripture. □

to REV. H. PAUL AND MELODY (MILBY) HUDDLE, San Luis Obispo, Calif., a girl, Candice Ann, Apr. 11

to ELDON AND JANICE (WILHELM) JAHN, Great Falls, Mont., a girl, Tami Lyn, May 22
to KELLY AND MARY (FORSMAN) MITCHELL, Payette, Id., a boy, Mark Alan, June 4

to NORMAN AND VALERIE (WALDEN) RICE, Great Falls, Mont., a girl, Amy Christine, June 9
to JERRY AND SUSAN (JAMES) SHELTON, Lubbock, Tex., twin girls, Andrea Michelle and Angela Marie, Mar. 1

to REV. GALE AND KATHY (KOPCHO) SMEDLEY, San Juan Capistrano, Calif., a boy, Nathan Grant, May 23

to TOM AND RIITTA (HEISKANEN) TOEPFER, Helsinki, Finland, a boy, Johannes Lauri, May 31
to ROD AND SUE (ELLEMAN) TRIM, Kansas City, Mo., a girl, Erin Rachelle, June 17

MARRIAGES

ESTHER ANN HOFFPAUIR and BRENT ALLEN DUROY at Oklahoma City, Okla., Mar. 17
GLENN K. BEST and ROGER L. VAN ALLEN at Cheney, Wash., Apr. 16

HERMINE SPENCER and SCOTT STEARMAN at Bethany, Okla., May 20
LINDA SEARIGHT and DAVID PEAK at Great Falls, Mont., May 26

BEVERLY R. SMITH and STEPHEN R. HAWKINS at Raytown, Mo., May 27
WILLA JEAN BROWN and JOHN HORACE SUTTON at Millville, N.J., May 27

DEBORAH BAKER and MICHAEL COFFMAN at Kansas City, Mo., June 3
KAREN WILLIAMS and FRANK WILLIAMS at San Benito, Tex., June 10

NANCY ELAINE ROTHMAN and EDWARD GEORGE FOUNTAIN at Buchanan, Mich., June 24

RHONDA JEANINE GRAY and SCOTT GRIFFIN McCLINTOCH at Roxana, Ill., July 22

ANNIVERSARIES

REV. AND MRS. A. J. (JACK) LOUGHTON of Abbotsford, British Columbia, Canada celebrated their 50th wedding anniversary June 14. Due to illness, a small informal reception was held by family and friends, with some of the long-time members of the Abbotsford church representing the church family. The couple, both ordained ministers, had met as commissioned officers in the Salvation Army and married June 14, 1928, in Winnipeg. Five years later, they transferred to the Church of the Nazarene, making Abbotsford the third pastorate they served. Rev. and Mrs. Loughton served in several pastorates across Western Canada, including Edmonton Southside, Red Deer (College Church pastor), Calgary First (minister of visitation) New Westminster, and Abbotsford, B.C. and Regina, Saskatchewan.

The children of RUSSELL AND LEONA METCALFE sponsored a 50th wedding anniversary celebration for them on June 17, in the fellowship hall of Akron, Ohio, First Church of the Nazarene, where they are members. The church family at Akron First, as well as their 2 children, Russell, from Wollaston, Mass., and Ruth Edwards from Iowa Park, Tex., and 6 of their 10 grandchildren, honored them by their presence. Greetings were received from many states.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Orville W. Jenkins, Chairman; Charles H. Strickland, Vice-chairman; Eugene L. Stowe, Secretary; George Coulter; William M. Greathouse; V. H. Lewis.

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DR. MILLER ASSUMES POST IN SWAZILAND

Dr. Howard Miller, vice-president for Financial Affairs at Northwest Nazarene College, has resigned his position to assume administrative responsibilities for the Nazarene Medical Mission in Swaziland, Africa.



Serving as vice-president at NNC since 1964, Miller has been active in both church and community affairs. As a member of the Board of Directors of Mercy Medical Center since 1973, Miller was instrumental in developing the hospital's long-range plan. Miller has also been active in the purchase of the hospital's computer system and the planning and construction of the hospital's new 18-bed intensive care unit.

Sister Teresa, administrator of Mercy Medical Center, praised Miller's skills as a board member: "His contributions to the board, besides his financial expertise, is that he is very astute in analyzing a situation and diplomatically negotiating a solution."

Miller's duties in Africa will include the supervision of a 300-bed hospital, a leper colony, and 25 rural clinics. Miller will also be financial consultant to the Nazarene Nurses' Training College. He will begin his assignment in early September.

Accompanying Miller to Africa will be his wife, Allene, and two of his five children, Brent, 16 and Scott, 14. Ryan, another son, will be a sophomore at Northwest Nazarene College. In addition to the three boys, the Millers have two married daughters, Mrs. Joni Wilmouth of Boise, Ida., and Mrs. Dawnita Watson of Nampa, Ida. □



The Bellflower, Calif., church presented a Chevrolet customized van to Rev. and Mrs. Ken Schubert on June 18. The Schuberts are missionaries on furlough from Korea, and they make their home in Lakewood, Calif. Wayne Overleese (l.), church finance chairman, presents the keys to the Schuberts.

OLSEN FILLS NNC POST

Mr. Galen Olsen replaces Dr. Howard Miller as assistant to the president for finance and development at Northwest Nazarene College.



Olsen comes to NNC from Point Loma Nazarene College where he has served as director of development and assistant business manager since 1973.

Prior to his work at PLC, Olsen served as financial assistant in the Department of World Mission and pastored the Lenexa, Kans., church.

Olsen received his A.B. degree in religion from Northwest Nazarene College in 1964 and his M.Div. from Nazarene Theological Seminary in 1968.

Galen and his wife Marcia, also a graduate of NNC, have one daughter, Lori, age 10. □



Mr. Will Menzies, of Seattle, made a special trip to Kansas City to see the church in action. He and guide Ray Hantla, were especially interested in the newly printed material coming from one of the presses. Will is a member of the Seattle Crown Hill Church. His pastor is David K. F. Otto.



Mrs. Mary Reichlein (l.) of Bandon, Ore., flew to Springfield, Mo., to see a new grandchild. While in the Midwest, she decided to stop in Kansas City and see the church's headquarters. During the tour of the Nazarene Publishing House, she was presented with a monogrammed NPH folder. She and Betty Fuhrman enjoyed a bit of conversation concerning the Northwest, a geographical area of special interest to both of them.

NAZARENE CHURCH RECEIVES RESULTS OF GALLUP SURVEY

John C. Oster, editor for the Department of Home Missions, represented the department executive, Dr. Raymond W. Hurn, in receiving the initial report of the data collected by Dr. George Gallup for the Church of the Nazarene and a coalition of 28 other religious bodies, at a press conference in New York City, June 19.

The study is a landmark because for the first time it probed into attitudes and interests of the unchurched. Dr. Gallup found that 52 percent of the unchurched would be willing, under certain circumstances, to return to the body of believers. In his scientific sampling, 41 percent who had not attended a regular church service in the last six months were classified as unchurched.

In presenting the study, Dr. Gallup offered four tentative conclusions of his own based on the preliminary analysis of the data:

1. One out of five church members say that they belong to a church because someone asked them.
2. The need for strengthening family ties is a widely recognized one in American society today; the church is admirably positioned to fulfill it.
3. There is a need to reevaluate Christian educational programs.
4. The churches appear to have neglected the spiritual part of religion.

The first group to hear a report on the research were Nazarene scholars attending an intensive church growth seminar in Vail, Colo., sponsored by the Department of Home Missions, June 22. □

—NCN



Kansas City First Church hosted a Lay Renewal group this spring with participants coming from all over the United States. It was a spiritually rich and meaningful weekend. The visiting group found time in their busy schedule to tour the Publishing House. Pictured (l. to r.) are: Jim Long, Roseburg, Ore.; Ardith Young, Spokane, Wash.; Anne and David Nolan, Nashua, N.Y.; David Larimore, Kansas City; Loral McDonald, Bethany, Okla.; L. A. Suiter, Roseburg, Ore.; Betty and Jerome Richardson, Loogootee, Ind.; and Howard Smith, Denver.

WILLIAMS TO DIRECT NASHVILLE EAST CAMPUS OF TNC

President Mark R. Moore announced that Dr. Arthur W. Williams has accepted the position of director for the Nashville East Campus of Tre-



President Curtis Smith, of Mid-America Nazarene College, presents Mrs. Myrtle Dobson, wife of the late MANC professor James C. Dobson, and her son, Dr. James C. Dobson, Jr., a plaque indicating the renaming of American Heritage Hall to Dobson Fine Arts Building. Mrs. Dobson resides in Olathe. Dr. Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine. He is a noted lecturer and author of several books. His latest book is *The Strong-Willed Child*.



Jerry and Jewel Oliver coordinated the visit of Christian Life contest winners from the Illinois District to Kansas City world headquarters and the publishing house.



The Olivers, while in Kansas City, presented Bud Lunn (*r.*), manager of NPH, a bound book of appreciation letters in behalf of the Illinois District. The catalyst for the presentation was the special Publishing House Sunday in January. Dr. and Mrs. James Hunton, district superintendent, were unable to make the trip because of the death of one of the pastors on the district.

vecca Nazarene College. Williams has served on the faculty of Trevecca's history department since 1970.

In his new capacity Dr. Williams will supervise this developing program and head the management team for this campus. He and other off-campus administrators are under the general direction of Mr. Franklin Cook, dean of extramural studies.

Williams received the B.A. degree from Trevecca in 1959, the B.D. degree from the Nazarene Theological Seminary in 1962, and the M.A.T. degree from the University of Louisville in 1970. In 1975 he received the Doctor of Arts degree from Middle Tennessee State University, with a major concentration in history and minors in higher education and political science. He is an ordained elder and has served as pastor of the South Miami Heights Church in Florida and the St. Matthews Church in Louisville, Ky. He has also taught at the Princeton Christian School in Florida.

Williams assumed his new duties June 12. □



Nampa, Ida., First Church dedicated its new 2,000-seat sanctuary on Sunday, April 16, with General Superintendent William M. Greathouse (*r.*) and Idaho Governor John V. Evans (*c.*) as the speakers. Pastor Charles E. Higgins is also pictured (*l.*). The background shows a portion of the missionary wall featuring rocks from 32 mission fields. Dr. Raymond C. Kratzer, former pastor, spoke at the dedication banquet on April 13. The church, which was organized in 1913, also observed its 65th anniversary during dedication week, naming the newly-constituted fellowship hall Ferdinand Hall in memory of the founding pastor, Rev. M. E. Ferdinand. Mrs. Ferdinand, charter member, was present at the ceremony, as was also Calvin Emerson, son of the founder of Northwest Nazarene College and cofounder of First Church.



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by ALBERTA GOULD
Skowhegan, Me.

Bible Study and Love

I STARTED my first neighborhood Bible study for a friend who was a new Christian and needed the fellowship, study, and prayer. Things were going along quite smoothly until one of the ladies invited a friend, who turned out to be the most mixed-up lady I had ever met, to join us. Brought up in an evangelical church, she had rejected it because of people who didn't live up to their profession. She was teaching Sunday school in a liberal church and at the same time was studying with a cult.

Her rebellion, skeptical attitude, and difficult questions really frustrated me, probably because for the first time in my life my beliefs were being challenged. Soon I began to realize that I was dreading to see her, and I began to ask God to show me what to do. Some people advised me to ask her not to come anymore, but God seemed to be saying, "Love her." With God's help I began to see her good qualities and found that I could love her!

Suddenly her husband was critically injured in an automobile accident 60 miles from home. She was forced to sell their home, and move to her parents, over 80 miles away, in order to make ends meet during her husband's long convalescence.

The very day she left was our Bible study day, and for the first time I was able to put my arms around her and pray with her. We all assured her of our love and prayers.

Ten months went by, and we occasionally heard from her. We prayed that the Word she had heard would speak to her heart.

Yesterday she called! Tired of groping by herself, without any Christian friend to talk to, trying different churches but not finding Jesus, she asked me to pray that Christ would come into her heart. As God gave me the right words I led her in prayer over the telephone. My heart was praising God that over a year before we had not turned her away! □

***"By All Means . . .
Save Some"***



Mrs. Marjorie Goslaw discusses the WILCON theme song, "It's a Joyful Journey," with Chairperson Mrs. Marion Rich.

WOMEN AND THE MINISTRIES OF CHRIST

WILCON Chairperson Mrs. Marion Rich attended the national women's conference entitled "Women and the Ministries of Christ," sponsored by Fuller Theological Seminary in Pasadena, Calif.

There were 32 denominations represented, with 900 women registered. Women theologians, authors of women's books, and outstanding women in ministry were among the 80 leadership-resource people. A wide variety of workshops were available to registrants, with challenging plenary sessions.

Mrs. Rich stated that the conference gave her a greater appreciation for the Church of the Nazarene with its heritage that has always given place for women to minister.

The WILCON (Wives' Leadership Conferences) are being planned under the direction of Neil Wiseman and Marion Rich. The four-day high-intensity seminar which will be held on all Nazarene college campuses will offer studies, workshops, internationally-known leaders, and meaningful fellowship.

Mrs. Marjorie Goslaw, a member of the WILCON steering committee, has written a song in keeping with the theme of the conferences, "It's a Joyful Journey." The song will be included in every conferee's notebook along with valuable learning materials and three free tapes.

Mrs. Goslaw is the wife of Dr. Robert Goslaw, district superintendent of the Pittsburgh District. □

—NCN

LAYMEN UNDERTAKE SUPPORT FOR TV MINISTRY

The Fourth International Laymen's Conference in San Diego heard Art Linkletter tell of the highs and lows of his career in radio and television and how he came to see the importance of getting the message of God's love and forgiveness to people who are hurting. The 3,600 conferees then saw the premiere of the promotional film *Bringing a Vision to Reality*, produced by the Department of Communications.

Four members of the 20/20 VISION Committee—Bob Steenberg, Thane Minor, John Wordsworth, and E. H. Land—told the audience the time had arrived for laymen to commit themselves to the denomination's television responsibility.

At the close of the service, \$267,380 was pledged toward the 4 million dollars needed to get the program under way. □

—NCN

DAN KETCHUM TO ST. LOUIS

Dan Ketchum, staff member of the Department of Youth Ministries, has resigned, effective August 25, to accept the pastorate of the St. Louis Trinity church.



He served three and one-half years as Editor of *Bread*, the denominational youth magazine.

Since the spring of 1978 he has been editorial director of the Department of Youth Ministries.

During his years in Kansas City, Dan Ketchum served as associate pastor of the Shawnee Mission, Kans., church. □

—NCN

MANHATTAN CHURCH IN THE NEWS

The Manhattan Church of the Nazarene has been recognized widely in the news for its latest project, a rescue ministry to teen-age girls arrested for prostitution in the Times Square area.

Christianity Today, in its news section, June 23, reports that \$80,000 plus was raised by the church recently on its \$250,000 first-year budget for this ministry. The paragraph also reports that Dr. Sam Mayhugh, a clinical psychologist, who is a member of the Pasadena, Calif., First Church, will serve as executive director of the program.

Evangelical Newsletter, published in Philadelphia, in its June 16 issue also reports the new project and lists other ministries such as emergency crisis care, a restaurant, performing arts program, and a resident facility for young singles.

Several newspapers in the Greater New York area ran full accounts of the projects and cited the hopes of Rev. Paul Moore, pastor, for the potential of the rescue ministry.

The *Lamb's Ministries* (published periodically), in its June/July issue, reports that during the I CARE '78 Rally on Sunday, May 14, a phone call from Dr. Earl Lee of Pasadena, Calif., First Church, thrilled the 240 sup-

porters with the news that \$28,698 had been given in cash and pledges for the Lamb's Center for girls. The impetus of this victory seeded the financial miracle of a total of \$84,387.

The new program opened officially June 8 with Bob Di Quattro assuming the position of resident director.

Another I CARE event is being planned for the fall in order to raise the balance of the necessary funds. □

—NCN

EUROPEAN NAZARENE BIBLE COLLEGE HIGHLIGHTS

Commencement ceremonies at European Nazarene Bible College, Schaffhausen, Switzerland, were highlighted by the first granting of baccalaureate degrees. An affiliation with Mid-America Nazarene College, Olathe, Kans., allows ENBC to offer the degree, thus providing a wider appeal for recruitment and education.

Three of 12 students receiving degrees in the ceremony held at the State Church in Büsingen were candidates for the Bachelor of Arts. They were Wilfred Ache and Ludwig Duncher of Germany, and Jamil El-Mousa, Jordan. MANC also conferred an honorary Doctor of Divinity degree upon Rev. Richard Zanner.

Zanner, a native of Nürnberg, West Germany, has served as the pastor of Frankfurt First Church and was a member of the International Youth Council from 1968 to '72. He is presently a member of the General Board and the International Publications Board, serves as editor of *Perpektiven*, the German *Herald of Holiness*, and is district superintendent of the Middle European District.

Dr. R. Curtis Smith, president of MANC, addressed the 1978 graduates in honor of the initial year of this unique affiliation. Dr. Donald Metz, academic dean and executive vice-president at MANC, assisted in the ceremony. Dr. Metz is currently serving his sabbatical at ENBC. Dr. Bennett Dudney is president of European Nazarene Bible College. □



Pictured (l. to r.) are: Dr. Donald Metz, Rev. Richard Zanner, and Dr. R. Curtis Smith as the honorary Doctor of Divinity degree is conferred upon Rev. Zanner.

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