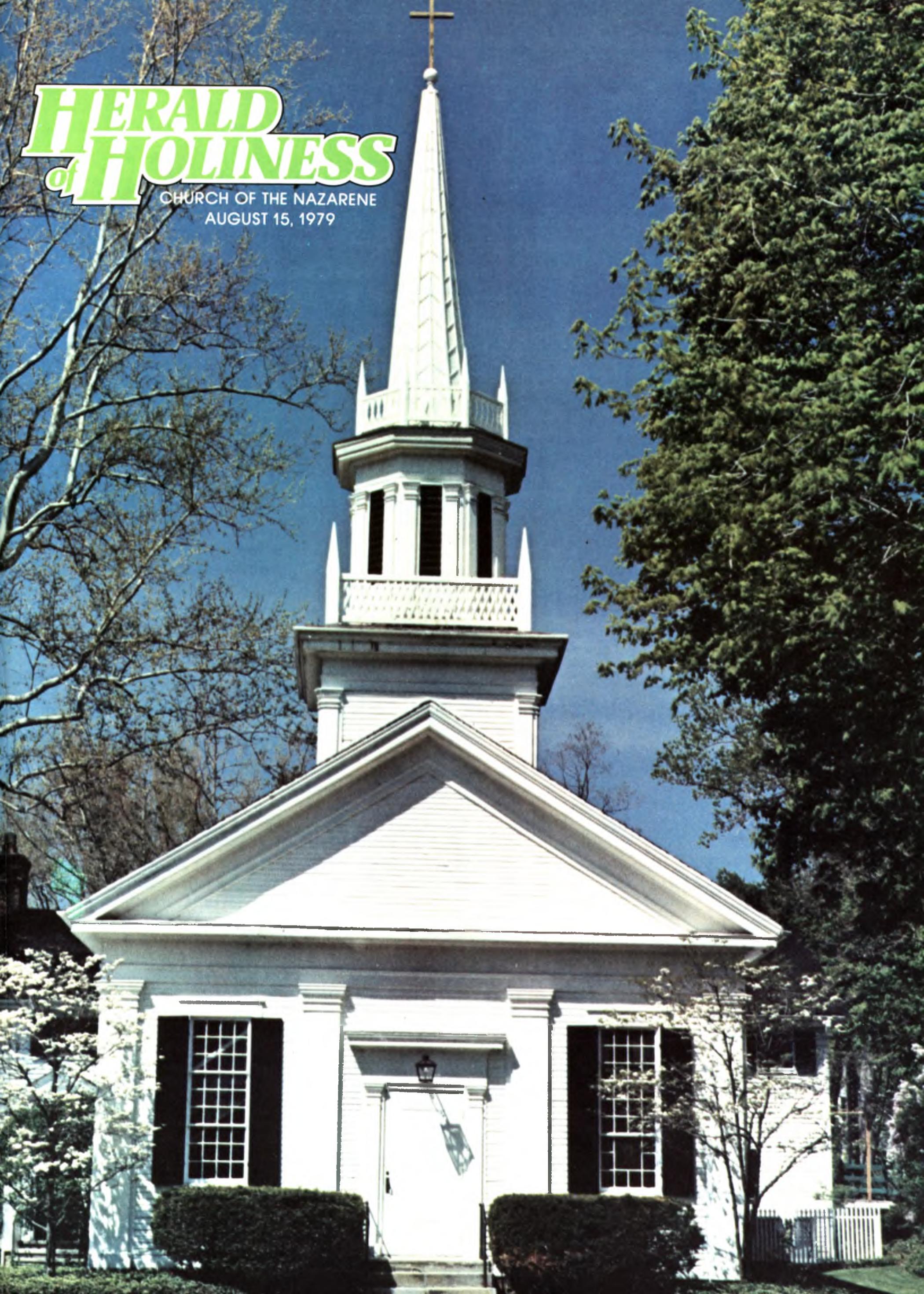


HERALD of HOLINESS

CHURCH OF THE NAZARENE
AUGUST 15, 1979



I BELIEVE IN THE CHURCH!

One of the heartening signs of the times is the rebirth of our Protestant understanding of the Church as Christ's body. But we have a long way to go before we recover the full New Testament theology of the Church.

The Protestant Reformation recovered the meaning of personal salvation: To be saved was no longer merely a question of baptism and church membership but of justifying faith in Christ. Under the increasing weight of individualistic Enlightenment thought, however, the pendulum swung to the opposite extreme: To be saved is a matter entirely of individual faith, the church being merely incidental to the Christian life. In this theology, baptism and church membership become optional matters for a believer. The New Testament knows nothing of either extreme: To be a Christian is to be in Christ,

and this is at the same time to be a member of His body the Church (Ephesians 1:22-23).

For the New Testament community there simply was no salvation outside the Church. To be converted to Christ meant to be baptized immediately into His body. Faith and baptism were two sides of one coin. What the Spirit did by His power, the Church signed and sealed by water baptism. St. Paul can write: "For even as the body is one and yet has many members . . . so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit" (1 Corinthians 12:12-13, NASB).

We must recover the "social" thought of the New Testament. Modern individualistic thinking is of the world, not of Christ.

"We, who are many, are one body in Christ, and individually members one of another" (Romans 12:5, NASB). Life in Christ is life in His body, the community of regenerated, baptized believers.

No one saw this more clearly than John Wesley. Said he: "'Holy solitaires' is a phrase no more consistent with the Gospel than holy adulterers! The Gospel of Christ knows no religion, but social; no holiness, but social." This is why he organized his Methodists into small groups and insisted that they faithfully receive Holy Communion and attend all the means of grace. We do not become God's holy people as isolated individuals but as members of "the community of saints." Perfect love is the Spirit's gift only within Christ's body.

To be a New Testament Christian is to confess, in the words of the Apostles' Creed, "I believe in the Holy Spirit, the Holy Church of Jesus Christ, the communion of saints." I believe in the Church! □



by General Superintendent William M. Greathouse

by C. DALE GERMAN
Fremont, California

CALL IT TEST, trial, temptation, or trouble. Call it anything you want. All I know is that the shout is gone, and the battle is on.

It has been 17 years since I piled myself on the camp-meeting altar and prayed my way from hell to heaven. These 17 years have been up and down, and good and bad. I settled the question of salvation and heart purity once and for all, and have never recanted. I have, and do, experience freedom from sin's dominant influence upon my inner life, but keeping that freedom has been a perpetual fight.

THE GOOD WARFARE



Sometimes I think God's spiritual gift to me is the desire to fight. When Satan does his vilest worst and hits me where I'm weakest, I'd rather fight than switch.

When I was in college (a Nazarene college), I fought the temptation to ride the spiritual tide of the college church and campus revivals. It was a spiritual effort to depend on my own personal devotional life for fellowship with Christ and intimacy with God.

When I was overseas in Vietnam, I fought the temptation to give in to spiritual despair and uncontrollable loneliness.

When I was a minister of youth, I fought the temptation to be so busy that I had no time to pray and fast.

When I was in seminary, I fought the temptation to so intellectualize my religion as to lose sight of the practical application of all I was learning.

And now as a pastor, I am fighting other and different spiritual battles. For one thing, because I rarely hear anyone preach but myself, I am fighting weariness in order to let God minister to me through His spoken words that come from my own pulpit week after week.

It just seems like staying a Christian is a constant effort all the way along. It is joyous, victorious, blessed, and wonderful. There are long times on mountaintops when I'm out of Satan's greedy reach. But there are wildernesses of temptation. I'm not tempted to make bread out of stone, or to jump from a high cliff so that angels can lift me up.

My temptations change on me. The things that tempted me years ago are not problems today. But new temptations take their place.

These past 17 years have been the best, richest, and fullest years of my life. In spite of Satan's insane lust for my poor soul, God's grace continues more than sufficient to meet head-on the conflict of the ages.

Christ brought peace to man. But He also brought a sword. The only way I have found to keep that peace is to use that double-edged sword.

Paul told Timothy to "war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Timothy 1:18-19).

When it comes to spiritual warfare, I'd rather fight than switch. Christ has set me free and free I'll stay! Selah. □



HERALD of HOLINESS

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THE AMERICAN PUBLIC

is more social-service conscious than ever before. Our cities have numerous organizations dedicated to some aspect of man's social problems. Almost any social need, from crisis-call to alcoholism, from child care to care for the elderly, can be dealt with by some organization. The unfortunate thing is that most of them do not offer Christ to their clients or patients. Cayton and Nishi* observed in 1955 that the pioneers of church social work never came to a place of dominance in either religion or social work. They seem to be saying that the successors of the pioneers of church social work failed to pick up the original vision of a Christ-centered social ministry.

In church social work, this Christ-centeredness is constantly threatened. Unless the threat is recognized and overcome, the social work becomes secularized. The vision of Christ-centeredness stays or the work changes direction.

Nazarenes have held firmly to the basic concepts of Christianity, particularly in relation to holiness and evangelism. This should only intensify as we are now faced with a new challenge, that of Christian social work. The challenge is new, at least to most of us. But we do not face a wilderness of unexplored territory. The trails have been blazed by Christian pioneers and we have a Christian precedent. Many of the tracks are obscured by the attempts of the world to take up where the Church virtually left off, but only the Church can answer that persistent modern Macedonian call.

For holiness people, John Wesley is the legitimate pioneer in preaching and ministering the social gospel. Wesley's ministry was a total ministry. It was not lopsided for it was centered upon Christ. Wesley felt the social needs of his day very deeply and did his best to alleviate them. Although he began at 5 a.m. every day preaching to large crowds, and preached between 3 and 5 times every day for over 50 years, he made time to visit prisoners, the sick and dying, the drunkard; to clothe, comfort, and feed French prisoners of war; to practice medicine; to build schools and churches; meanwhile giving away a literal fortune of personal income to help meet the needs of suffering people. With his focus always on Christ, his ministry of diverse elements was unified by the reality of holiness in action—perfect love.

A question to be asked by thoughtful, caring people who are interested in ministry to the whole person.

IS IT TIME FOR A NAZARENE SOCIAL GOSPEL?

by JOHN E. HENDERSON

Nashville, Tennessee

In line with this thought, it is interesting that Jesus' description of the Judgment in Matthew 25 does not contain one reference to those things we usually think of as Christian service. It deals with one main theme, ministry to mankind's physical and social needs. It might be assumed that those in question had done all of the normal "spiritual" activities but had been negligent in this one area which nullified all else.

In my opinion, Nazarenes are one of the better chances society has of being genuinely evangelized in a truly scriptural perspective. We have the people and resources for such work as helping rehabilitate alcoholics, using all of the modern methods consistent with the claims of the gospel and the truth of holiness. We need only to remember that the gospel is never to be compromised, that our doctrines do not accommodate to the world's standards, that we are never hesitant to keep Christ central in all of our endeavors, and that our help comes from the Lord who made heaven and earth.

Is it time for a Nazarene social gospel? Only Nazarenes can answer.

We have begun to answer the question through Christian Counseling Services in Nashville. Nazarenes of the Tennessee District lend good support auspiciously and the CCS staff is overworked from the public's response to its ministry. But this is only a meager beginning. The need is still great in a hundred different directions. The opportunities are there for the taking. This is literally a mission field opening up to us. Should we stand by, pampering ourselves in our established comforts, or shall we work while it is still day? □

*Cayton, H. R.; and Nishi, S. M. *Churches and Social Welfare* (Vol. 2, *The Changing Scene*). National Council of Churches of Christ in the U.S.A., 1955. p. 137.



THERE ARE obvious reasons why some do not retain the experience of entire sanctification; a score of evident errors and evils that account for a turning from the commandment to be holy. There are also sincere, bewildered souls, who are sorely perplexed by their inability to work out consistently the full salvation they trusted God to work within heart and life. A wonderful honeymoon of altar-sanctification has become an unhappy wedlock of doctrine, profession, and experience.

While safeguarding the experience of holiness, we seek to assist the sincerely puzzled and sincerely mistaken. In some cases, ideas of cleansing are carried to an extent unwarranted by scripture or grace. We wholeheartedly embrace the truth of 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all sin*." But this cleansing must be clearly defined to avoid the mistaken thought or impression that "I can never be unsanctified again." Analogies of a surgical operation, plucked-up root, and decayed-tooth-extraction type, if used without wise qualification, can suggest this dangerous fallacy.

Paul, of course, did use vivid imagery from his own background to make the truths of justification and sanctification intelligible to readers who were limited by what he called "the infirmity of your minds," and by a lack of educational privileges. But the philosophy and process of cleansing in his letter to the Romans is always greater than the illustrations of kings, slaves, orchards, wages, instruments, sacraments, capital punishment, divorce, and death. There can be no absolute, infallible, pictorial presentation of the metaphysical by the material figure, or of the abstract by the concrete image.

Yet clearly, it is "sin that dwelleth in me" that is crucified; sin in the *singular*, as a multitude of commentators emphasize. This alien invader in God-created human nature, this "infection of nature that doth remain in them that are regenerate," this work of the devil, is destroyed. Identification by reckoning faith with the death and resurrection of Jesus breaks the power of cancelled sin, and brings cleansing from the sin that dwelleth *in me*. But the "*me*" remains; nevertheless I *live!*—a "*me*" so completely human that a divinely human Christ who loved "*me*" and gave himself for "*me*" can live in *me*.

The deathblow to sin is as complete as Christ's substitutionary, atoning, redeeming death. He died

LODGER

unto sin once. Likewise, we are to reckon ourselves dead indeed unto sin. But cleansing does not change, rearrange or de-arrange, diminish, deplete, or dishonour any essential element of true self. The human self—I, me, ego, created by God and important to Him, loved and redeemed by Christ on the Cross—is never destroyed or despised.

It is a torturing imbalance of truth to teach the death of self. Denial of self, dedication and discipline of self, and death to self-will, to selfishness, yes, a thousand times, yes! The death of self—never! Not one God-given instinct of true self—human nature created in the image of God and after His own likeness—is eradicated or exorcised in the experience of true holiness. Rather, the true self is emancipated and enhanced, redeemed and refined, with the glorious goal of full conformity to Christ's perfect humanity clearly in view.

Every instinct, ability, capacity, appetite, and longing possessed by Adam and enjoyed in his pure creation, and possessed in completeness by Jesus when He became flesh, is the human birthright and sanctified blessedness of the cleansed, Christ-indwelt believer. Destruction of sin does not dehumanize the sanctified one whit. Holiness can never be less in experience or expression than the incarnation of Jesus; for "he was made in *all things* like unto his brethren." The full humanity that Whittier gratefully sensed when he wrote, ". . . as we are Thy children true / We are *more truly* men." Holiness should never be narrower than Christ's acceptance of, and participation in, human life, for "as he is in this world, so are we."



& LORD!

Hence *the* question and alternative: is it sin, the lodger, or Christ, the Lord, in *me*, controlling, using, manifesting? If the "lodger," then the selfish, scheming, lofty "I" of Lucifer, the Pharisee in the Temple, the rich fool, and Diotrephes will be seen; the lustful "me" of the prodigal son or Potiphar's wife will be evident; the grovelling, calculating "I" of Uriah Heep concealed or exhibited. A sin-dominated self is chameleonlike in its selfish adaptation to relationships and life situations. A sinful No. 1 is the driving force of life.

"It is no more I, but sin that dwelleth in me," lamented Paul; it frustrated his best intent, made mockery of ideals, defiled his imagination, and impelled to the thing despised. Sin-indwelt self has a thousand faces and voices. Life is poisoned at its source.

If sin the lodger is crucified and Christ the Lord lives in me, every attitude ("all points," Hebrews 4:15) of the cleansed nature is Christ-controlled, and every avenue of the sanctified life is Christ-centered. He resides and reigns. Love is purified and perfected toward God and others; human, warm, tender and tough. This love is marked by a godly jealousy; a humble coveting of Christlikeness and the best gifts; holy anger without spite or sin; mirth that has no bitter springs; speech that is with grace; possessiveness without bondage or blight upon another; ambition to be pleasing unto Him; and sexuality and sex without license or smut.

Christ lives in *me*: a full, normal, warm-blooded, entirely surrendered and sanctified *me*; the "me" John Bunyan so marvelously pictures as the City of Mansoul, where every "inhabitant" or capacity is

controlled either by Prince Emmanuel or by Diabolus, the devil. When "I give up myself and whatever I know," then "My freedom is Thy grand control."

Glorious as cleansing, consecration, release, and fulfillment are in entire sanctification, this does not mean that everything unlike God is banished in a crisis moment of experience. Sin does die out in faith's entry into scriptural holiness of heart and life; and resurrection of the old nature is not in God's mind or the believer's thought as he continues to reckon himself alive unto God in freedom from sin. But as Wesley infers in his wider definition of "sin, sins, and scars," the indirect effects of Adam's sin and the aftermath of sin's indwelling in me are not banished in an altar-crisis, however marvelous that crisis was in mood or transformation. There is a carry-over of "scars and memories" into the now cleansed and Christ-indwelt life. An imperfect humanity—with limitations, shortcomings, infirmities, mistakes, and misjudgments—in an imperfect church in an imperfect world, must be progressively rectified and refined by growth in grace and maturing holiness.

*"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit divine, all my nature refine
Till the beauty of Jesus be seen in me,"*

was General Osbourne's prayer-song, and is our life-long privilege.

Process can be as glorious as crisis, even more so, just as regained health through convalescence is a greater boon than the relief of crisis surgery—though the crisis is usually more memorable "feeling wise" than the sustained progress. Both are intended in the surgeon's ministry. The Christ who ascends the throne of a yielded life in the crisis of cleansing, indwells the total self and the whole life of the subject *me*, seeking to completely conform the liberated one, however maimed, to His own image, a predestined privilege occurring by progressive stages (Romans 8).

Wesley wisely observed and warned: "When the work is done, 'tis but begun." Freedom from sin is not fanatical flawlessness, or an inhuman, subhuman, superhuman "holiness," spiritually arrogant and repellent. *It is me, minus indwelling sin, plus an indwelling Christ, living as a real person in a real world.*

"Christ is all, and in all"; in me, even *me*! What condescension! What confidence! that He should dwell in me and invest in me! □

by ALBERT J. LOWN

Keighley, Yorkshire, England



CONTINUE to work out your salvation with fear and trembling” (Philippians 2:12, NIV). I wished during those early months with my newborn that I could have said to the apostle Paul, “Not meaning to be disrespectful, Sir, but just when am I supposed to work on my salvation when diaper changing, baby feeding, and clothes washing take up all my time?”

I knew I had to get a schedule going which would allow me to be alone with God, but it just didn't seem possible. My entire life was changed; my free time was gone. I tried to use the baby's nap times to get alone with God. But either I was so behind in work that had to be done before he got up, or I was so exhausted I fell into bed the minute he went to sleep. What was I to do? I felt desperate; I was living on the edge of my Christianity. I needed now more than ever to be a strong Christian, for I had my spiritual well-being and the baby's to think of.

I reread that scripture and realized it didn't end after “trembling.” It continued, “for it is God who works in you to will and do what pleases him.” I turned to God and prayed, “I know it is Your will that I follow You and do what pleases You, but help me find a way to communicate with You during this very demanding time.” And that He did.

The messes didn't decrease; the baby didn't stop spitting up; nor did the laundry suddenly disappear from the hamper and reappear clean and pressed in the dresser drawers. But God began to show me ways to communicate with Him which kept me going during those early months when I felt like a maintenance man.

In the quiet evening hours, I found rocking the baby presented a time to pray. I felt very close to God anyway, for here in my arms was His creation. What better time to talk to Him; why hadn't I thought of it before? God used those quiet hours of

Don Platt

WORKING OUT SALVATION

by DONNATHA CECIL NEELY

Danville, Indiana

prayer to prepare me for cancer and subsequent surgeries I was to undergo when the baby was but seven weeks old.

When the baby began to crawl and explore, he found the stairs in our home very inviting. So, as I found myself spending a lot of time sitting on the stairs watching him climb up and down, God spoke to me again. “Get some devotional books and read during these idle minutes,” He said. I put inspirational material near the bottom and top of the stairway and found those few minutes to be spiritually valuable.

The kitchen had become my headquarters, for I was always preparing formula, doing laundry, and fixing meals. I found it to be a depressing place sometimes as I learned more and more that

housework ran in a vicious cycle. I would wash, clean, and cook, only to find it was time to wash, clean, and cook again. But God said, “Take some of those scriptures you like and put them up where you can read them when you need a lift.” So I put them in cabinets, on the refrigerator, and inside cookbooks. Then I began to place passages in other areas of the house where I found myself engaged in “vicious-cycle work,” such as linen cabinets, bathrooms, and clothes closets.

As God continued to show me how to work out my salvation, He touched next upon my prayer life. He said, “You've got a lot of cabinets in this kitchen. Why don't you put the names of people on the inside of the doors and then when you open them you can bring that person before Me in prayer?” I did it and the needs of people began to take on new meaning. I would open drawers and doors and there were my family and friends, their needs always before me. My pastor, for example, was named on the door where I kept the dishwashing detergent. At first I thought that if he ever found out he might be offended. But then God reminded me how often I did

the dishes and how our pastor had a big job guiding the church and needed a lot of prayer.

Recently, we began to remodel the kitchen and my husband removed all the cabinet doors to strip and restrain them. Fear and trembling came over me. What would I do to remind me of the people on those doors? God, however, reminded me of my house full of nameless plants. Give them the names of those people in the cabinets and as you water the plants, pray for the people.

A little unconventional one might say! Perhaps, but it kept me going spiritually when my chances to get alone with God were minimal. The baby is now two and I am finding more time to study, pray, and read God's Word. However, I have indeed learned that as for me and my *entire* house we *can* serve the Lord. □

Editor's Note: Donna Neely died before her article could be published. We sought her husband's advice and wishes concerning its publication. We want to share with our readers this beautiful letter from Dr. Neely.

A POSTSCRIPT BY DONNATHA'S HUSBAND . . .

Donna passed away December 5, 1978, after a two-and-one-half year battle with breast cancer. She died with such dignity, hope and courage that I felt compelled to write you about the experience.

It all began only six weeks after Donna delivered our son, Christopher, when she entered the hospital for a breast biopsy. Cancer was on our minds but not spoken. When the awful truth was known, it seemed that the world crashed in upon us. The next few weeks passed in a blur—a mastectomy, oophorectomy, radiation, and chemotherapy followed each other rapidly. God sustained us through these times as we tried to rebuild our lives.

The next two years passed happily—full of work, home and church. We moved to a small town outside Indianapolis while I established a medical practice. Donna busied herself with a new home, many church responsibilities, and motherhood. It was a time of real adjustment as Donna struggled to maintain her Christian vitality while trying to juggle her roles as churchwoman, physician's wife, and mother. The article she wrote was simply one way she found to keep her experience keen.

Donna continued to receive monthly chemotherapy and these ordeals reminded us of her vulnerability. On occasion we would talk of her illness; her greatest concern was the possibility that she might not see Chris grow up.

I was unable to feel reassured about her apparent good health

during this time, aware of the capriciousness of breast cancer. My worst fears were confirmed in August, 1978, when she had to be admitted to the hospital for jaundice. An involved diagnostic work-up revealed that cancer had spread to the liver. The doctors advised us that Donna might live only a few days if she didn't improve, since the tumor was choking off the bile outflow from the liver. However, God intervened and used a new chemotherapeutic drug to halt her decline and she left the hospital.

After a few weeks at home, it became apparent that Donna had not been "healed"—the jaundice deepened, her abdomen filled with fluid and her face gradually assumed the aspect of a typical cancer patient. Although she knew she was dying, she seldom dwelt on it. We talked of hope, but both of us knew she wouldn't see another spring. We tried not to talk of tomorrow—only of today and its joys. As her sickness worsened, she became unable to care for Chris without help. She seemed resigned to her fate but kept trying—eating, sitting up, and following all of the doctor's instructions.

Her faith during that time was a marvel to all. Although she had her days of depression, she was not sullen or morose. She suffered but really seldom complained. She often spoke of her frustration at being dependent on others. Finally a stomach hemorrhage put her on death's door and back in the hos-

pital. Her unwavering testimony inspired all who visited her. As her suffering increased, it became necessary for the doctors to repeatedly draw fluid from her grotesquely swollen abdomen. I prayed for a quiet, rapid passing. The day before her death, she rallied somewhat and we spent a beautiful day together.

I was awakened early the next morning to her irregular breathing and when I finally came to my senses, I realized she was dying. I initially panicked and my reaction was to intervene but then I realized God was taking her as I had prayed He would—quietly, rapidly, and without pain. When Donna's last breath came, I felt a strange mixture of hopelessness, relief, and hope. As Pastor R. B. Acheson said later while watching the sun rise on a beautiful day, "What a wonderful day for Donna's homecoming in heaven!"

The events since Donna's death have been the most faith-reassuring in my life. God has worked many miracles as I have adjusted to Donna's passing.

I am especially thankful to you for publishing Donna's article. She was working on her master's degree in journalism in the last few months of her life and had dreamed of writing for a national publication. The article gives me a tangible remembrance of Donna and her dreams.

Michael Neely, M.D.

Danville, Indiana



Series from

"THE STRONG-WILLED child"

by Dr. James Dobson



Heinz Fussle

The Strong-Willed Adolescent

Adolescence: that dynamic time of life which comes in with a pimple and goes out with a beard—those flirtatious years when girls begin to powder and boys begin to puff. It's an exciting phase of childhood, I suppose, but to be honest, I wouldn't want to stumble through it again. I doubt that the reader would either. We adults remember all too clearly the fears and jeers and tears that represented our own tumultuous youth. Perhaps that is why parents begin to quake and tremble when their children approach the adolescent years. (By the way, have you heard of the new wristwatch created exclusively for the anxious parents of teenagers? After 11 p.m. it wrings its hands every 15 minutes.)

It would be a great mistake to imply that I have immediate answers to every problem faced by the perplexed parents of adolescents. I recognize my own limitations and willingly admit that it is often easier to write about teenage turmoil than it is to cope with it in real life. Furthermore, space limitations in this article will permit me to consider only one suggestion which may be helpful in coping with the strong-willed adolescent:

A Teenager Is Often Desperately in Need of Respect and Dignity. Give Him These Gifts!

The period of early adolescence is typically a painful time of life, marked by rapid physical and emotional changes. This characteristic difficulty was expressed by a seventh-grade boy who had been asked to recite Patrick Henry's historic speech at a Bicentennial program in 1976. But when the young man stood nervously before an audience of parents, he became confused and blurted out, "Give me puberty or give me death!" His statement is not as ridiculous as it sounds. Many teens sincerely believe they must choose between these dubious alternatives.

This article is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *The Strong-Willed Child* (Tyndale, 1978). The theme of this series is the discipline and training of more assertive boys and girls who are inclined to test the limits of adult leadership.

Dr. James Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine. He also serves on the attending staff for Children's Hospital of Los Angeles. He is the author of three prior books, *Dare to Discipline*, *Hide or Seek*, and *What Wives Wish Their Husbands Knew About Women*.

The 13th and 14th years commonly are the most difficult 24 months in life. It is during this time that self-doubt and feelings of inferiority reach an all-time high, amidst the greatest social pressures yet experienced. An adolescent's worth as a human being hangs precariously on peer-group acceptance, which is notoriously fickle. Thus, relatively minor evidences of rejection or ridicule are of major significance to those who already see themselves as fools and failures. It is difficult to overestimate the impact of having no one to sit with on the school-sponsored bus trip, or of not being invited to an important event, or of being laughed at by the "in" group, or of waking up in the morning to find seven shiny new pimples on your bumpy forehead, or of being slapped by the girl you thought had liked you as much as you liked her. Some boys and girls consistently face this kind of social catastrophe throughout their teen years. They will never forget the experience.

The self-esteem of an early adolescent is also assaulted in the Western culture by his youthful status. All of the highly advertised adult privileges and vices are forbidden to him because he is "too young." He can't drive or marry or enlist or drink or smoke or work or leave home. And his sexual desires are denied gratification at a time when they scream for release. The only thing he is permitted to do, it seems, is stay in school and read his dreary textbooks. This is an overstatement, of course, but it is expressed from the viewpoint of the young man or woman who feels disenfranchised and insulted by society. Much of the anger of today's youth is generated by their perception of this "injustice."

Dr. Urie Bronfenbrenner, eminent authority on child development at Cornell University, has also identified the period of early adolescence as the most

destructive years of life. He expressed these concerns in a taped interview with Susan Byrne, subsequently published in *Psychology Today*, May, 1977.

In that article, Bronfenbrenner recalled being asked during a U.S. Senate hearing to indicate the most critical years in a child's development. He knew that the Senators expected him to emphasize the importance of preschool experience, reflecting the popular notion that all significant learning takes place during the first six years of life. However, Bronfenbrenner said he had never been able to validate that assumption. He agreed that the preschool years are vital, but so is every other phase of childhood. In fact, he told the Senate committee that the junior high years are probably the most critical to the development of a child's mental health. It is during this period of self-doubt that the personality is often assaulted and damaged beyond repair. Consequently, said Bronfenbrenner, it is not unusual for healthy, happy children to enter junior high school, but then emerge two years later as broken, discouraged teenagers.

I couldn't agree more emphatically with Bronfenbrenner's opinion at this point. Junior high school students are typically brutal to one another, attacking and slashing a weak victim in much the same way a pack of northern wolves kill and devour a deformed caribou. Few events stir my righteous indignation more than seeing a vulnerable child—fresh from the hand of the Creator in the morning of his life—being taught to hate himself and despise his physical body and wish he had never been born. I am determined to give my assistance to those boys and girls who desperately need a friend during this period of intensive self-doubt.

Not only do I remember the emotional conflicts of my own early adolescence, but I have had ample opportunity since then to observe this troubled time of life in others. I was privileged to teach in public schools from 1960 to 1963, and two of those profitable years were spent at the junior high level. I taught science and math to 225 rambunctious troops each day, although I learned much more from them than they did from me. There on the firing line is where my concepts of discipline began to solidify. The workable solutions were validated and took their place in a system I know to be practical. But the lofty theories dreamed up by grandmotherly educators exploded like so much TNT when tested on the battlefield each day.

One of the most important lessons of those years related to the matter of low self-esteem, which we have been discussing. It became clear to me very early that I could impose all manner of discipline and strict behavioral requirements on my students, provided I treated each young person with genuine dignity and respect. I earned their friendship before and after school, during lunch, and through classroom encounters. I was tough, especially when challenged, but never discourteous, mean, or insulting. I defended the underdog and tenaciously tried to build each child's confidence and self-respect. However, I never compromised my standards of deport-

ment. Students entered my classroom without talking each day. They did not chew gum, or behave disrespectfully, or curse, or stab one another with ball-point pens. I was clearly the captain of the ship and I directed it with military zeal.

The result of this combination of kindness and firm discipline stands as one of the most pleasant memories of my professional life. I loved my students and had every reason to believe that I was loved in return. I actually missed them on weekends (a fact my wife never quite understood). At the end of the final year when I was packing my books and saying good-bye, there were 25 or 30 teary-eyed kids who hung around my gloomy room for several hours and finally stood sobbing in the parking lot as I drove away. And yes, I shed a few tears of my own that day. (Please forgive this self-congratulatory paragraph. I haven't bothered to tell you about my failures, which are far less interesting.)

One young lady to whom I said "good-bye" in the school parking lot in 1963, called me on the telephone during 1975. I hadn't seen Julie for more than a decade, and she had become a grown woman in the ensuing years. I remembered her as a seventh-grader whose crisis of confidence was revealed in her sad brown eyes. She seemed embarrassed by her Latin heritage and the fact that she was slightly overweight. She had only one friend, who moved away the following year.

Julie and I talked amiably on the phone about old times at Cedarland Junior High School, and then she asked me a pointed question: "Where do you go to church?"

I told her where we attended, and she replied, "I wonder if you'd mind my visiting there some Sunday morning?"

I said, "Julie, I'd be delighted."

The next week, my wife and I met Julie in the vestibule of the sanctuary, and she sat with us during the service. Through a process of growth and guidance in subsequent months, this young woman became a vibrant Christian. She now participates in the choir, and many members of the congregation have commented on the radiant glow she seems to transmit when singing.

I stopped her as we were leaving the church a few months later and said, "Julie, I want to ask you a question. Will you tell me why you went to so much trouble to obtain my unlisted phone number and call me last fall? Why did you want to talk to me after all those years and why did you ask what church I attended?"

Julie thought for a moment and then paid me the highest compliment anyone has ever sent my way. She said, "Because when I was a seventh-grade student in junior high school, you were the only person in my life who acted like you respected me and believed in me . . . and I wanted to know your God."

If you can communicate that kind of dignity to your oppressed and harrassed teenagers, then many of the characteristic discipline problems of adolescence can be circumvented. That is, after all, the best way to deal with people of any age. □

Three Bits of Wisdom



De Wys



by C. D. HANSEN
South Bend, Indiana

Sometime ago I heard a fable about a hunter who wounded a bird, causing it to fall to the ground. As he lifted it up, the bird said, “Hunter, if you put me in a cage I’m going to tell people all your secrets. It will make you miserable to have your friends know all those things you would like to keep hidden. But if you will turn me loose, I will tell you three truths that will make you both wise and successful.”

Impressed, the hunter agreed to let the bird go in exchange for the wisdom.

“First,” said the bird, “do not believe everything you hear. Check it out first. Second, do not try to do something that is beyond your capabilities. Not only will you fail, but people will ridicule you. Third, when you make a mistake, forget it instead of tormenting yourself about it. Tomorrow is a new day.”

The hunter then turned the bird loose. As it flew onto a tree branch, it spoke again. “You are foolish. You made a mistake to let me go. I carry inside of me a valuable diamond. It is so priceless it could make you very rich.”

Angry with himself, the hunter ran to the tree and tried to climb to where the bird was, but as the hunter climbed higher, the bird flew higher. Finally in a desperate attempt to reach the bird, the hunter fell to the ground, breaking his leg.

“You are indeed a foolish person,” said the bird. “I gave you three very wise truths, yet in just a few minutes after receiving them, you completely failed to follow them.”

“I told you not to believe everything you heard. I made a statement that there was a valuable diamond inside of me. There is absolutely no reason why you should have believed that. Second, I told you not to try to do something beyond your limitations, yet you tried to climb a tree to catch me, which was impossible. Third, I warned you not to worry about something you could not change. Yet after turning me loose, you tried to change everything and take me again as your prisoner.”

There are three profound spiritual truths couched in this fable. Let’s look at them briefly.

First, don’t believe everything you hear.

There are many religious winds blowing these days, all asking to be heard. But truth can only be tested in light of God’s Word and not in catchphrase theology.

For example, the phrase “born again” is catchy and has been popular for some time now, yet to be born again implies crossbearing—following the Master at any cost.

Recently Wanda Knox spoke at our church. She emphasized that much of what we believe to be crossbearing is not what Christ was talking about. Much of the suffering, pain, anguish, disappointment, and the like, would be our lot whether we are Christians or not. But to be a crossbearer implies suffering for His sake and bearing the brands of discipleship.

Paul spoke to the church at Ephesus concerning the “cheap grace” philosophy that abounded in his day, and it is still sound advice for 20th-century Christians who are faced with the rabbit-warren proliferation of the born-again doctrine. He said that when our faith was built upon the Word of God, we would no longer be “children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes” (Ephesians 4:14, NEB).

Second, be yourself.

Most of us are limited in what we can do. It is not shameful to be a one-talent person as long as we use that talent to the glory of God. And it is exciting to learn that God usually uses men as they are, where they are, and with what they have. He is looking for men willing to be turned loose for His cause.

Jesus multiplied five loaves and two fishes from a small boy to feed a multitude. And He chose 12 men of low estate—ordinary men—to set the world on fire spiritually.

Further, God often uses the common tools of life to bring glory to himself. For example, God spoke to Moses from a small burning bush, not a mighty cedar. He chose a skin-covered tabernacle as His dwelling place, not an ornate temple.

Therefore, we should not try to be something we are not, nor be displeased with our gift of service however lowly it may be. The secret of spiritual suc-

PERSPECTIVE

ness is clothed in our willingness to be used by Christ, without reservation or apology.

Third, do not worry about something you cannot change.

It is interesting to note that many medical problems stem from worrying over something we can do nothing about. George Lyons tersely stated, "Worry is the interest paid by those who borrow trouble."

There was a period in my own ministry when I worried needlessly about being called to pastor another church—not a specific church, just another church. The reason? Many of my friends were getting

calls to other churches and I wasn't getting any. I wondered what was wrong with me. Where had I failed? What I had failed to remember was that God was not through with me where I was and that He would move me when His time was right. And He did!

There are many things in life we cannot change. We have to accept some things as they are and allow God to work things out as He sees best.

Unlike the hunter who would not listen to sound advice, I want to listen and be obedient to the voice of God. Experience teaches that to do otherwise is to face consequences that are frustrating. □

DEVELOPING OUR Faith

by LYLE P. FLINNER

Bethany, Oklahoma



On every hand we are bombarded with the virtues of physical exercise. Joggers line the roads and tracks, and the market for exercise equipment is tremendous. The purpose of the whole "experiment" is to develop and strengthen our physical bodies so that they will come somewhere near their potential—promoting health and longevity.

In the spiritual realm, we also need some exercise to develop our faculties.

If there is anything a Christian needs to develop on the way to becoming a whole person, it is surely his faith.

You would find it very rewarding, as well as interesting and challenging, to go through the New Testament and mark every passage that has to do with faith. Then you will begin to realize the supreme importance both Christ and Paul attached to faith.

Someone has defined Christian faith as "the operation of the thought forces directed to God in the form of an earnest desire, coupled with expectation as to its fulfillment." To change the figure of speech, just as you water your garden for growth, so you water your faith with firm expectation. As you thus water your faith with fervent anticipation, the process changes the unseen into the visible and the spiritual into the material.

The great promises made in regard to faith are not vague sentimentalities of wishful thinking, but these promises are all scientific facts and rest upon immutable laws.

Faith develops through experience. How many times Moses and the later prophets admonished the

children of Israel to look back and remember those graphic experiences where God had intervened for their deliverance. To remember God's rich blessings in the past is to develop our faith for the present and future. You need to remember, to reflect, and to meditate on the many positive experiences of faith God has brought into your life in days gone by. The God who delivered you then will surely deliver you now.

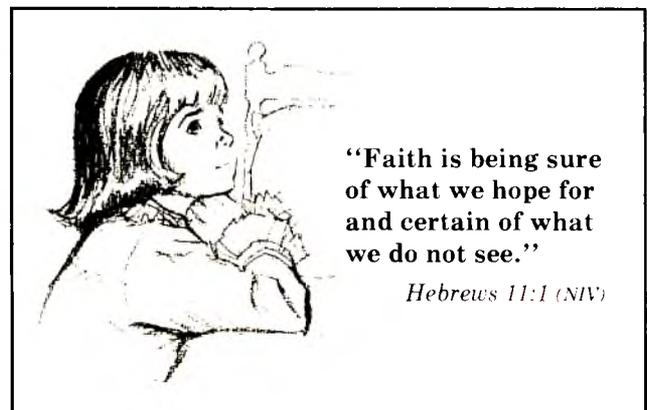
Faith develops through relationships. Our faith is usually placed in the trustworthiness of persons. And our faith is strongest in those persons whom we know the most intimately. A marginal person who is not totally committed to the Christian way can hardly be expected to have a deep-settled faith and to be excited over the possibilities of God's action. But when you know God intimately and personally the

Becoming a Whole Person

positive expectations of what He will do well up with each anticipation. Your faith becomes strong.

You develop confidence and trust in a God you know and love and who you firmly believe knows and loves you.

POINT TO PONDER: Am I developing and strengthening my faith to meet every test? □



IT SEEMS ONLY YESTERDAY

*I closed the door to your room today.
The silence shouts at me
when I walk by.
The stereo is silent;
records are neatly stacked in place.
The neatly made bed
looks unfamiliar without wrinkles.
It seems strange
not seeing clothes draped over your chair.
The refrigerator is disgustingly clean;
has not been daily raided
and looks lonely.
But in my mind
I see a room in a college dorm
with a bed unmade;
The stereo playing full force;
Clothes hanging over your chair.
It must be a beautiful sight.
I wish I could see it.
You know, I really miss it!*

SITTING in your room reminiscing, I question, "College? So soon? How could it be?" We always talked about college, but it was in the distance. Always tomorrow. But our tomorrows soon

become today, and today swiftly turns into yesterday.

It seems only yesterday I took your tiny hand in mine. You and I were to walk together for a while. My assignment was to lead you to the Father.

Only yesterday it seems, we brought you, wrapped in a soft white blanket, to God's House, to be dedi-



by **BETTY MARTIN**

Fort Walton Beach, Florida

cated to the Heavenly Father. We vowed, before God and His Church, that we would surround you with Christian influence, guide your steps to His House, and your mind to God's Word.

Other memories come flooding back, all of them months and years past by the calendar, but only yesterday in my mind. I remember:

You climbed under the fence, losing your diaper on the barbed wire. There you stood "Eden-like" in the neighbor's garden, happily picking tomatoes. When someone inquired, "Is that your child?" I replied, "I never saw him before in my life, but his father will be right over."

You picked dandelions and wild flowers and placed them in a vase to grace our dining table, with a note that read, "I'm sorry I hit my brother."

PEN POINTS



**PASS
THE SALT,
PLEASE**

The Bible mentions salt more than 30 times. Jesus sat on a hillside one day and told His disciples, "You are the salt of the earth."

Salt is seasoning. It's a preservative. It's very useful in products like glass, soap, and paper. Salt softens water and conditions it. Salt holds firm the material used in building roads. Mixed with snow or ice, salt forms a substance with a lower freezing point than that of water. Salt has anti-septic properties.

If you are a Christian today, you are seasoning the world around you. You are making it a more pleasant place to live. You are helping to preserve society

as you foster high morals, integrity, and honesty. You are useful in your home, your church, and your community.

As a Christian, you soften the hardness of the world around you. You hold together society. When those around you are cold and unforgiving, you can remain warm and kind. Your influence, in a measure, is antiseptic. It is cleansing and purifying.

O Lord, make us salty. Our containers are not all alike. Some are plain and some colorful. But, Lord, shake us hard, if need be, to sprinkle us out over waiting humanity. □

—FRANCES SIMPSON
Wichita, Kansas

We walked with you to the bus stop. Your father ran ahead with the movie camera, proudly capturing you on film as you boarded the school bus. We wondered, at the time, why people kept stopping their cars to ask, "Is this his first day of school?"

You pulled a baby tooth that was not scheduled to come out for at least two months, requesting, "Mom, when you put the money under my pillow tonight, I need more than you—I mean the Tooth Fairy—usually leaves."

You brought home a sick kitten from the animal shelter. You said you chose it because probably no one else would take an animal that was ill, and it would need extra love. In a few weeks the kitten died and we all mourned.

You and your brother decided to play "Barber." There should be some type of shock injection for mothers during these times.

It seems only yesterday I stood over your hospital bed while they bathed you all night, trying to bring down the fever and keep you from going into convulsions. How you could use so many tanks of oxygen was beyond my comprehension. I remember praying, "O God! I've lost two, I can't bear another loss. But he belongs to You. Give me the strength for Your will." Two days later you were turning the light switch on and off with your big toe.

Was it "only yesterday" I heard the announcement every mother dreads? "Mom, I have my driver's license." Just the memory of those first rides with you raises the blood pressure and the need for sedation.

We read the Bible, prayed together as a family, emphasizing the importance of personal and family devotions. I tried, by example, to instill in you the awareness of vital issues for holy living.

It seems only yesterday I watched you kneel at the church altar, repent, confess your sins, and accept Jesus Christ as your Savior.

I've watched you stumble over some rough places during your Christian walk, and prayed, while with God's help, you picked yourself up and continued walking with Him.

Now you're at college. Your room is silent, but is permeated with memories.

Throughout the years I tried to guide and discipline you so you would be equipped when you "left the nest." I endeavored to prepare you to be a mature, independent, secure, adult.

We walked together such a little while, it seems. My mission is almost accomplished.

I once read where true parenthood is self-destructive. The wise parent is one who effectively does himself out of a job. The silver cord must be broken. There comes a time when a child must cease to be a child. A wise parent realizes this, and delivers his child over to society.

Because I love you, I will do this. And now the world will be better because of a Christian man like you. □

PATTERNS

Book Briefs



Reviewed by

WILLIS E. SNOWBARGER

Kankakee, Illinois

MAN OF THE MORNING

Ralph Waldo Emerson said: "There is properly no History; only Biography." It would be impossible to disassociate the names of John Wesley, Martin Luther, John Knox, and Alexander Campbell from the Methodist, Lutheran, Presbyterian, and Christian (Disciples of Christ) churches. Dr. Phineas F. Bresee, more than any other individual, has been properly designated as the founder of the Church of the Nazarene.

While Dr. Bresee was the acknowledged leader of the nucleus which developed into the Church of the Nazarene, the church was not built around him and his personality. He was, however, the guiding spirit of the fledgling denomination in its early years.

There is a saying to the effect that God buries His workmen but raises up others to carry on their work. This was never more true than in the case of Dr. Bresee. Before his death, others were already at work carrying on what he had so nobly begun.

The pastoral ministry of Dr. Bresee and his part in founding and administering the Church of the Nazarene in its first decade are probably better known than his writing and editing. His intense interest in higher education on the Board of Directors of the University of Southern California and his part in the founding of Nazarene University (Pasadena College) rate a very interesting chapter.

One of the oft-quoted sayings of Dr. Bresee was, "The Church of the Nazarene is in the morning of its existence, and the sun never sets in the morning." How prophetic of the day now arrived, when the sun never sets on the work so effectively initiated by the subject of this fascinating life story.

This 297-page book is a detailed account of the life and work of Dr. Bresee by a man of high intellectual attainments, deep spiritual insights, and broad training in scholarly research. What started as a doctoral dissertation has been revised into an extremely readable and inspiring story.

If you are interested in the early history of the church, you must read this book. □



by **Donald P. Brickley**
Beacon Hill Press of Kansas City

To order, see page 23.

the editor's STANDPOINT

CHRIST DIED FOR OUR SINS

Jesus Christ died for our sins.

He did not die as a martyr, He died as an atoning sacrifice.

His death is more than an inspiring example; it is the ground of our forgiveness of sins and our acceptance with God.

Apart from the death of Jesus there is no deliverance from sin and there is no possibility of eternal life.

This is the clear teaching of the Bible.

This is the historic faith of the Church.

The death of Jesus as a sacrifice for sin, as the means of deliverance from sin, is an “irreducible minimum” in the Christian creed. To deny this is to deny a foundation stone of genuine Christianity.

The death of Jesus for sins was the basic element in the preaching of the apostles.

“What I received,” said Paul, “I passed on to you as of *first importance*: that Christ died for our sins according to the Scriptures” (1 Corinthians 15:3, NIV). In this same letter Paul declared, “The message of

the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1:18). For this reason his message was “Jesus Christ and him crucified” (2:2).

Our redemption from sin is grounded upon the death of Jesus in apostolic preaching: “In him we have redemption through his blood, the forgiveness of sins” (Ephesians 1:7, NIV).

The whole sanctifying work of Christ is grounded upon His atoning death: “Jesus also suffered outside the city gate to make the people holy through his own blood” (Hebrews 13:12, NIV).

When our fathers sang, “The way of the Cross leads home,” they were right. Heaven’s gates are hinged upon the cross of Jesus Christ. We cannot be rightly related to God, we cannot have eternal life, apart from the death of Jesus as a sacrifice for sins.

To make the Cross anything less than an atoning sacrifice is to rob the Cross of its unique redeeming value and power.

Christ died for our sins! □

A PERFECT MAN

God himself called Job “a perfect man.” And God defined that perfection: Job avoided evil and revered God.

Satan denied Job’s perfection. He took his argument from the outer realm to the inner realm, from conduct to motive. Job may appear blameless in what he does, Satan contended, but he serves God from ulterior motives. He honors God and shuns evil because God hedges his life with blessings. Remove the hedge and Job will renounce God.

Satan’s reply slandered God as well as Job. It implied that God was ignorant of Job’s motives. It implied that God would buy affection. What a cheeky old reprobate the devil is!

Ensuing events clearly showed that Job was not absolutely perfect. He was certainly not physically perfect, covered as he was with open sores that racked his frame with constant pain. Nor was he mentally perfect; he confessed that his turn of events, from

riches to rags, from health to illness, was beyond his understanding. He wasn’t spiritually perfect, not in the sense of being full grown. He became a wiser and better man for having passed through his trials than he was before they began. No, he was perfect only in the sense that God declared him perfect—a man who clung to God and refused evil.

God certainly knows what He is talking about. On the other hand, Satan is a liar and has been from the beginning. With his limitations, Satan doesn’t get as much experience doing evil as God gets doing good, but he’s in there trying!

So here’s the picture. God affirms perfection, a perfection possible to a person in this life, even under tragic circumstances. And Satan denies perfection, insisting that love for God and hatred for evil is flawed by self-serving motives. Which side of the issue are you on? In your own experience? In your own creed? In your own preaching and teaching? What receives your “amen”—God’s affirmation or Satan’s denial? □

When our fathers sang, "The way of the Cross leads home," they were right. Heaven's gates are hinged upon the cross of Jesus Christ.

THE BIRD WHO CRIES "EASTER"

At my mother-in-law's home, you awaken each morning to birdsong. A variety of feathered dawn-greeters produce an amazing variety of music. My mother-in-law claims that one bird calls out, "Easter," "Easter," "Easter!"

I listened carefully to that bird for several days. What its call really sounds like is, "Dietrich," "Dietrich," "Dietrich!" What my mother-in-law hears, I am convinced, is conditioned by her incurable pietism or her malfunctioning Beltone.

In some ways, she hears better than I do. To hear a bird celebrate the Resurrection in joyful song is certainly more exciting than to hear one yell its little throat out for Dietrich, who never seems to reply.

Anyhow, it brought to my mind the phenomenon of "selective listening." Psychologists tell us that we often hear what we want to hear and not what is actually being said. The difference between what a speaker thinks he is saying and what the audience thinks it is hearing can be enormous. Our perceptions and interpretations are colored by our prejudices and

needs. As a consequence, communication is never perfect.

This creates a special peril where the Word of the Lord is concerned. When we read the Bible, we may hear what we want to hear, and not what the Lord is really saying to us.

Years ago a woman in my home church was beaten severely by her husband. He knocked her about savagely, demanding that she confess her sins—sins that existed only in his jealous, accusing mind. He was jailed, and I visited him at his cell. He opened his Bible and read these words: "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart" (Psalm 101:2). He felt that God had given him the verse as vindication of his behavior.

The extreme case makes a valid point. We must allow the Bible to speak its own message and not force upon it what we want to hear. If God is shouting "Easter," it's tragic when some ignoramus hears "Dietrich." □

OUR RESCUER AND GUIDE

I grew up and learned to drive in southern Florida. Florida sand soaks up rain like the IRS absorbs money. Wet sand is easy to drive on in Florida.

When I took a pastorate in Georgia, I soon discovered how different red clay was to drive on. When it gets wet, it gets slick. Sliding into a ditch requires no finesse at all. Any blundering pastor can do it without practice. I did it so often at first that my problem became a church joke. One of the young men, Bruce Dillard, had a truck called "the mustard wagon" because of its color. He spent a lot of time pulling me out of ditches with that truck. Whenever I phoned him, before I could get past hello, he would laugh and ask, "Where are you now?"

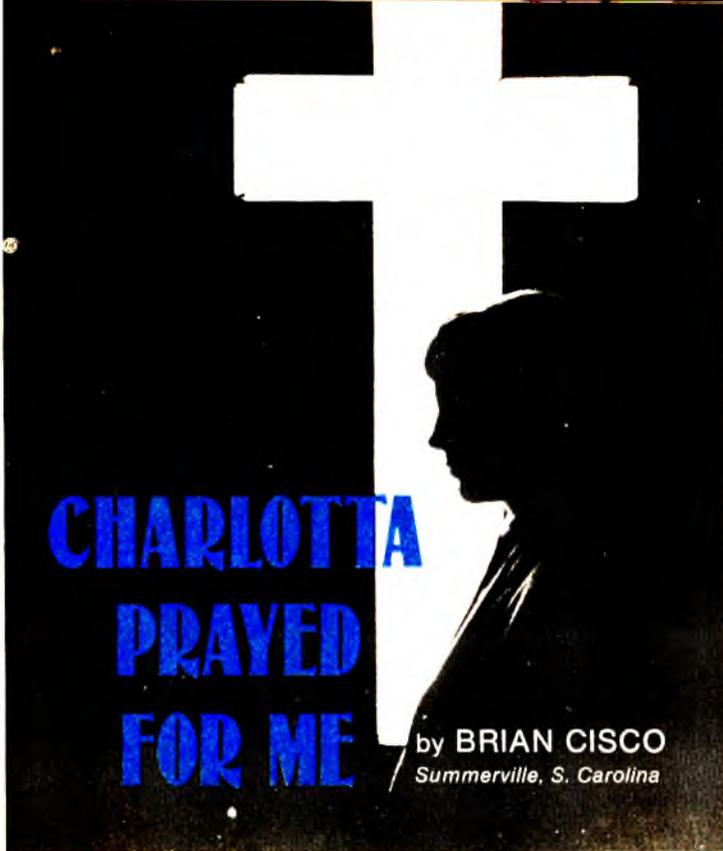
The point of all this is simple. He could be my rescuer because he knew the roads. He had been over them often. He was experienced and skillful in traversing Georgia clay, while I was the proverbial accident looking for a place to happen.

I've found the roads of life as treacherous as Georgia clay. Circumstances arise and problems abound for

which my wisdom and strength are not adequate. I need help from someone wiser and stronger than myself. And I can testify with the ancient Psalmist, "My help cometh from the Lord."

Jesus was God's experience of humanity. He has been over the roads that we must travel. He has experienced the temptations through which we pass. He knows all about hunger, thirst, weariness, loneliness, misunderstanding, betrayal, pain, and death. Further, He endured every testing situation without failure and without sin. He missed the ditch! He is perfectly qualified to be our Rescuer and Guide. He knows the roads.

Jesus is called "the author and finisher of our faith" (Hebrews 12:2). The angel who announced the resurrection of Jesus said, "he goeth before you into Galilee" (Mark 16:7). And He goes before us, breaking the trail and marking the way to our goal. But He also goes *with* us as we travel the way, to keep us out of the ditches and to bring us safely home. We can count on Him to answer every call for help. □



FROM personal experience I know that the scripture is true which says “. . . though we have never yet seen God, when we love each other God lives in us . . .” (1 John 4:12, TLB).

As a teenager I first made a decision for the Lord, but when I went away to school, I was just a nominal Christian. While studying at the University of South Carolina in Columbia, each week I accompanied my grandmother to her church. One particular Sunday in February, 1967, Grace Church of the Nazarene was in youth revival. Following services I was invited to spend the afternoon at the parsonage, where I became acquainted with the evangelist and his family. I had several college textbooks with me, intending to catch up on a little work. That possibility rapidly disappeared when the evangelist’s 10-year-old daughter discovered that I was studying Spanish. She was fascinated, and insisted that I teach her everything I knew (which was not a great deal!). But that afternoon we got to be good friends. Her name was Charlotta Courtney.

We became “pen pals” after that, exchanging letters in English, Spanish and outlandish combinations of both. Charlotta was an unusually intelligent child; fun-loving, yet with a very sensitive personality. The Courtneys lived many miles away, so only occasionally would we see each other. But our friendship went on through our correspondence. Graduating two years later, I enlisted in the Army. My young friend and I continued to write, and her letters were especially welcome during the year I spent in Vietnam.

Not long after returning from overseas I drifted from the Lord. I never had given Him my life in total consecration, and as a result I didn’t have the spiritual strength to stand when doubts came. An inde-

pendent attitude and intellectual pride were still in the way. Finally I dropped out of the church and then abandoned Christianity altogether. Not having the courage to let Charlotta know all this, I thoughtlessly took the coward’s way out and simply quit answering her letters. She soon lost track of me.

I moved and settled down into a new job. The years passed. My life became for the most part a routine pursuit after materialism. I completely rejected God, and would even become bitter at the mention of religion. Searching for some kind of purpose, I became involved for a time in radical politics. But it seemed that I could find no satisfaction or real meaning in life.

Gradually, self-sufficiency started to wear a little thin as the world closed in on me and I faced problems I couldn’t handle. Though still an agnostic, I found myself browsing around the local Christian bookstore, looking for answers. I realize now that the Holy Spirit was dealing with my heart. Many months of agonized soul-searching brought me to the place where I was ready to take at least a small step on faith. When I made that move toward Jesus, He came running to me. With salvation came a peace that the world never could give. After half a decade of wandering I had come home.

During my first few weeks as a new Christian, I attended services with neighbors. But somehow I felt led to try Summerville’s Nazarene church. On Sunday morning, July 4, 1976 I arrived late. I had no more than sat down when Rev. Dennis Johnson announced to the congregation that an automobile accident the day before in Nashville had taken the life of Charlotta Courtney.

For five years I had scarcely given her a thought. But now my heart was grieving as I remembered my young “pen pal” and her friendship. I was a stranger to Brother Johnson, and he was surprised when I told him that I had known Charlotta. Later I was to learn that the little girl I once knew had matured to become quite an accomplished young lady. A student at Trevecca, she was well known for her exceptional musical gifts. Many told me how they were blessed by her testimony and the witness of her life.

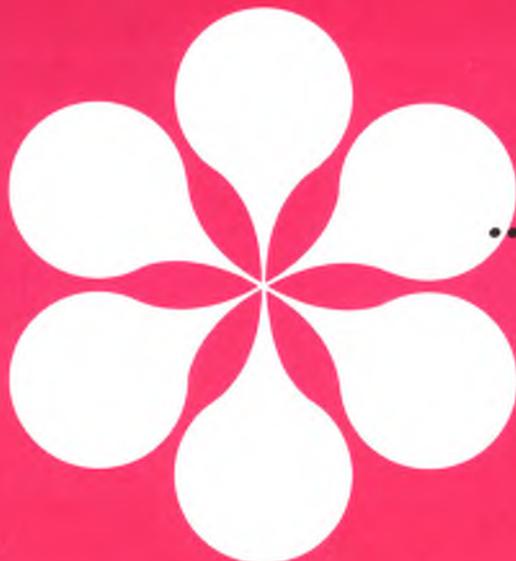
With mixed emotions I obtained her family’s address and wrote a note of sympathy. Her mother’s reply was the most beautiful letter I have ever received. In spite of everything, down through the years Charlotta had never forgotten about me. And she had never given up on me. On the morning she died they found her prayer list in her purse. I couldn’t hold back the tears as I read that my name was still on that list.

Eternal life is mine today because God in His mercy chose to hear and answer the many petitions that were offered in my behalf. I am particularly thankful for the faithful prayers of my friend Charlotta Courtney. In her Christlike devotion I truly glimpsed a reflection of her Master’s love. □

Deliverance

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(Psalm 50:15)

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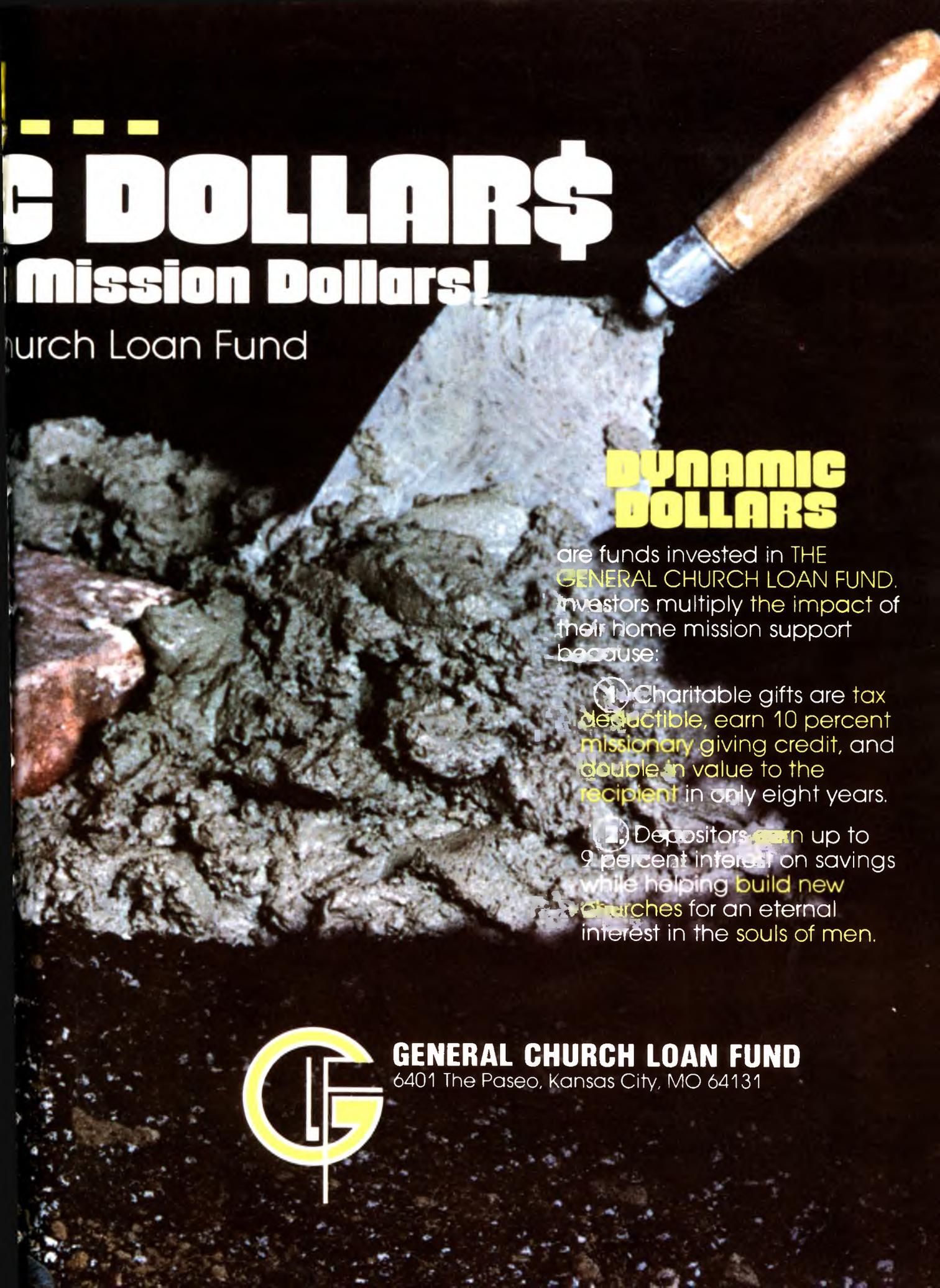
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*Three-year notes withdrawn before maturity will be adjusted to the one-year rate

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(Minimum deposit is \$100)
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 Hold interest to accumulate

Term of Note:
 One year
 Three years*

*Three-year notes withdrawn before maturity will be adjusted to the one-year rate.

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JOY

EVERY DAY

by G. WEATHERLEY

Norwich, England

HOW WE all long to be filled with joy, the joy of heaven!

With deep satisfaction, we learn that Jesus is keen for us to overflow with it. Just before Calvary He prayed to His Father for His disciples: "These things I speak in the world, that they might have my joy fulfilled in themselves" (John 17:13).

My object in speaking to you, He told His disciples, was "that my joy might remain in you, and that your joy might be full" (John 15:11). Jesus calls it, "my joy." Jesus was a perfect man. His joy was at its maximum; it filled His whole life. True, He was the "man of sorrows," yet He knew more of the purest joy of living than any other man who has ever lived. It was a joy that lit up the darkest hours of His life.

Our Lord longs to see this joy in our lives today. What a contrast it is with the happiness of the world! It does not depend on what happens to us. Nor, as is often suggested, do we look for pleasure to supply it or need to indulge in sin in order to get it. As it is the joy of the Lord, it is both pure and holy. It comes from a God who is holy. This joy will never turn to ashes as so much worldly happiness can. As Solomon said: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Proverbs 10:22).

The joy of the Lord is both real and satisfying. It needs no addition of wealth, popularity, fame, or gadgets to keep it inflated. The proof of this is that a man can sincerely rejoice in the Lord even though he

has none of these. Indeed he can be poor and still know the fullest joy. The Macedonian Christians knew "a great trial of affliction," yet "the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Corinthians 8:2), Paul reported.

Being the joy of the Lord, adverse circumstances will not swallow it. Suffering is our common experience because we are human beings. To know undisturbed joy in that suffering is our Christian privilege. When our Lord spoke to His disciples of their joy being full, they were about to meet their most painful experiences. But the joy that the Lord gives is not drowned by even the worst of sorrows.

Anyone can be happy when he enjoys good health, is fulfilling all his ambitions, and so lives in perpetual sunshine. But Christians know something far better than that. The servants of Christ have joy even in ill health, in disappointment, and when dark clouds fill their sky.

Being such a deep reality, nothing that happens today or can happen tomorrow can shatter this joy. "The Christian life is a life of joy," says C. E. B. Cranfield, "a deep and full and abiding joy, that does not vanish at the approach of trouble." We can say with Peter: "Ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (1 Peter 1:6).

How can we have our full share of this divine joy? By realizing that the Lord of joy is always with us. Principal Rainy once used a fine metaphor for a Christian's joy. "Joy," he said, "is the flag which is flown from the castle of the heart when the King is in residence there." A joy of this nature is so compelling that it will show itself in our voices and in our actions.

This joy is stimulated as we live according to an inner spirit that is constantly refreshed by the Holy Spirit. We are then independent of outward circumstances.

Our joy will be further enforced as we realize how rich are the Lord's blessings which flood our lives. When God gave Jesus Christ to die for our sin, He added to this gift every other blessing we should need. Is not this what we should expect of God? Paul asks: "How shall he not with him also freely give us all things?" (Romans 8:32). Included in these "all things" is our opportunity of going to the throne of grace at any time. There we shall get all the mercy we need for the past as well as all essential help for the present.

When he was writing a little later, Paul explained God's purpose in giving us so much. God, he said, "giveth us richly all things to enjoy" (1 Timothy 6:17). God is always most generous to us. It is for our enjoyment that He has given us all these blessings.

Such a joy is to be our permanent possession. Jesus assures us: "Your joy no man taketh from you" (John 16:22). How much less should circumstances affect it!

When we have close fellowship with the Lord, walking with Him every moment of the day, nothing will disturb that joy. As we are obedient to Him and trust Him for everything, we shall know how rich this joy can be every day. □

IN THE NEWS

PEOPLE AND PLACES

Gil Bellamy, member of Salem, Ore., First Church, was named one of Oregon's "Five Outstanding Young Men" for 1978. January, 1979, he was reappointed traffic safety administrator by the governor.



He attended Pasadena College, Northwest Nazarene College, and graduated from the University of Southern California with a degree in business and public administration, and Willamette University with a doctoral in law. He and his wife, Glenice, have two sons, Mark and Dick. □

John Michael Crabtree, director for the Office of Public/Sports Information Services of Bethany Nazarene College, has been named as one of the Outstanding Young Men of America for 1979, according to the OYMA, Inc., board of directors. The OYMA recognition is cosponsored each year by the Outstanding Young Men in America, Inc., and the United States Jaycees.



Crabtree, who joined the BNC staff in 1971, has been director of BNC's public information services since August, 1975. In addition to the public information responsibilities, Crabtree serves on various college committees, and will teach an advertising course this fall at BNC.

Crabtree completed an A.A. from Mount Vernon Nazarene College, receiving his B. Music Education and M.A. in education from Bethany Nazarene College, and he is currently taking postgraduate work in higher education from Oklahoma State University.

He is married to the former Cheryl Wallace of Temple, Tex., and resides in Yukon, Okla. □

John C. Luik, assistant professor of political science and philosophy at Canadian Nazarene College, Winni-

peg, Manitoba, completed his work at Oxford University in Oxford, England, for his Ph.D. degree this spring. His thesis title was "Kant's Moral and Political Theology." Mr. Luik's work was of such a level that the oral defense of his thesis was waived and he received the degree *summa cum laude*. This thesis in philosophy and theology is the culmination of seven years of work at Oxford University.

Mr. Luik taught full-time for two years at Oxford following completion of the B.A. and M.A. degrees there. He received a Rhodes Scholarship in 1971 following graduation from Northwest Nazarene College. He has taught full-time at CNC for the past two years and is spending the summer at Oxford as dean of the Summer Programme. □

SACRAMENTO DISTRICT BOARD OF CHRISTIAN LIFE "LEARNING CONFERENCE"

The chairmen of the Boards of Christian Life and the directors of Adult Ministries from the local

churches on the Sacramento District met at Lake Tahoe for "Enrichment in Relationships."

Dr. and Mrs. Kenneth Rice led two sessions on "How to Relate to Your Closest Friend" (marriage enrichment); Dr. Ron Schmidt led two sessions on "How to Relate to Your Community" (growth); and Dr. Rice led two sessions on "How to Relate to Your Volunteer Staff."

Bob Trevan was retreat chairman with district officers—Mr. L. F. "Bud" Downing, director of Adult Ministries; Dr. Byron Ford, chairman of the Board of Christian Life; and Rev. Walter Hubbard, superintendent—and their wives, all in attendance. □



A certificate of award was presented by Governor Carlin (l.) to Dr. Dean Baldwin (r.), financial development officer at Mid-America Nazarene College. This award was presented for MANC's outstanding accomplishments as a private college in the state of Kansas.



April 12-15, Minneapolis First Church gave its ninth annual presentation of John Peterson's cantata and dramatization *No Greater Love*. This year's production, which involved a cast of 75, broke all records in attendance and offerings. Mrs. Lois Rolland was the choir director, and Mrs. Sharon Strawn was the drama director. Tradition has captivated the community as a spiritual pilgrimage during the Easter season. Some of the cast found a new relationship with Christ through singing in this performance, and others were transformed in their lives. Pictured (l. to r.) are the four main male roles: Mr. Richard Merrell as Gaius, Mr. Ernie Blanchard as Adiah, Mr. Tom Barr as Eli, and Mr. Joe Michel as Marcus.



June 3, at the Lawson, Mo., Canaan Hill Church, 15 people became new members. At the noon hour, a banquet dinner was held in their honor. Rev. Allen Odiam is the pastor.

THREE NNC FACULTY MEMBERS RETIRE

Three faculty members with a combined total of 90 years of teaching at Northwest Nazarene College retired this spring.

Dr. Donald Tillotson has been at NNC for 36 years. After receiving his B.A. in mathematics from Eastern Nazarene College in 1926, he went on to earn his M.A. from Boston University and his Ph.D. from the University of Kansas. Dr. Tillotson taught at Eastern Nazarene Academy and Spring Arbor Junior College before coming to NNC in 1943.



He has served as chairman of the lower division from 1946 to 1959, chairman of the science division from 1970 to 1972, and chairman of the mathematics department for a number of years until the present.

Dr. Tillotson has taught Latin, English, physics, and psychology at various times in his career, as well as his specialty, mathematics. His main hobby is the study of railroad history and building model railroads. Dr. Tillotson and his wife, Beulah, have two daughters, LaDonna Readmond, Newhall, Calif., and Carol Manley, Nampa, Ida., secretary to the Director of Admissions.

Miss Helen Wilson, a 1945 graduate of NNC with an A.B. degree in history, moved directly from the student body to the faculty ranks as a high school critic teacher. She later earned her M.S. at the University of Oregon and did advanced study at the University of Hawaii and Sophia University, Tokyo.



Miss Wilson's 34 years at NNC have included serving as dean of women for 18 years and head of the News Service for 22 years, in addition to her teaching responsibilities as professor of English and Japanese Literature.

In 1971 Miss Wilson was chosen "Outstanding Woman in Idaho." Other honors include the the Idaho Statesman's "Distinguished Citizen" award and being named to "Who's Who in American Women" and the "Dictionary of International Biography."

A popular speaker at conventions, clubs, and high school groups, Miss Wilson is active in community affairs and humane works, being cofounder and president of the Canyon County Pet Haven.

Dr. Marian Marsh concluded a unique teaching career with her retirement this spring. Having attended college full-time for only two years, Dr. Marsh has earned four degrees primarily through night work and summer sessions. She was an experienced public school teacher when she finished her A.B. degree at NNC in 1956. During the next five years, in addition to being a full-time teacher, she earned three degrees at the University of Northern Colorado: her M.A., Ed.S., and Ed.D.



Dr. Marsh taught in public schools in North Dakota and Idaho for a total of 24 years, 13 of which were spent in the Nampa school district. In 1959, she began her career at NNC as a "teacher's teacher," specializing in elementary teaching methods and reading improvement. Her work has earned her mention in "Who's Who in American Women," "Who's Who in the West," and the "Dictionary of International Biography."

Dr. Marsh plans to continue tutoring students and doing some writing

and research. She collects anecdotes of faith as illustrated in the life of children. □

NIROGA EXPECTATIONS RUN HIGH

Two new features at the Canadian Rockies NIROGA (October 8-12, Banff Springs Hotel) include a workshop for preretirees, and marriage enrichment sessions for senior adult couples.

The marriage enrichment sessions, led by Ken and Betty Rice, will be limited to 10 or 12 couples, and meets a current cultural need for strengthening relationships between older couples.

Dr. Edward Lawlor, retired general superintendent and former district superintendent of Canada West, will also appear on the program. Other Canadian leaders, in addition to Bob Lindley, will contribute to the expanding Canadian influence in this and future retreats.

Of special significance at Glorieta (September 17-22) is the great number of new people attending, plus the earliest and greatest preenrollment ever (850 at this writing). The limit of 1,000 will be reached very early.

Ridgecrest (September 24-28) also has a number of new groups in prospect, some by charter buses. Program refinements, new workshops and personalities, create great expectations for another super event in Carolina.

Folders for Glorieta, Ridgecrest, Banff, Florida (80), and California (80) may be had by writing to NIROGA, 6401 The Paseo, Kansas City, MO 64131. □



The Nazarene Publishing House welcome mat was out for teens and sponsors from Salina, Kans., First Church. The teen singing group was accompanied by assistant pastor Ken Maulsby, Larry Billings, and John Fox. Your publishing house looks forward to meeting touring and vacationing Nazarenes year-round.



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EVANGELISTS' WIVES HONORED AT WILCON

More than 700 wives of ministers (pastors, evangelists, etc.) attended the four-day Wives' Leadership Conference on the campus of Olivet Nazarene College, June 26-29.

The Department of Evangelism has been giving special attention to the wives of evangelists in each of the five conferences that have been held to date. Mrs. Evelyn Gibson, wife of Dr. Donald Gibson, executive director of the Department of Evangelism, and Mrs. Evonne (Dwight) Neuenschwander, of the staff, met at meal times with the 25 evangelists' wives enrolled, where issues of particular concern could be discussed.

Dr. Eugene L. Stowe, general superintendent, gave the keynote address.

Fifteen seminars were presented, Wednesday through Friday. Topics of the Wednesday sessions included "High Points of My Spiritual Journey," by Mrs. Stowe; and "God's Living Truth for You," by Mildred Bangs Wynkoop of Kansas City.

Audrey Williamson of Colorado Springs, spoke on "God's Magnificent Gift of Communication."

Dr. Neel Price of Washington, D.C., discussed "Woman—God's Ultimate Creation."

Other topics were "How to Achieve Emotional Wholeness," by Dr. and Mrs. Jarrell Garsee of Boise, Ida.; and "God's Dream for the Woman in the Parsonage."

The subject of seminars on Friday included "Making the Most of Your Marriage," and "The Final Touch—Sharing the Joy."

The WILCONs conclude in the third week of August at Point Loma College. □

—NCN

MANC RECEIVES NURSING GRANT

The Mid-America Nazarene College of Olathe, Kans., has received a \$27,000 grant for its nursing program from the John W. and Effie E. Speas Memorial Trust. First National Bank of Kansas City administered the grant.

Speas Foundation grants administered by First National of Kansas City have provided financial aid totaling hundreds of thousands of dollars to various health care needs in the Kansas City area. The late Victor E. Speas, a prominent Kansas City businessman, was owner of the Speas Company, a major producer of vinegar. Mr. Speas created the John W. and Effie E. Speas Foundation in 1943 in memory of his parents.

The financial aid will be used to develop a laboratory and purchase audiovisual equipment for the college's nursing program. The laboratory, presently under construction, will include three patient-care areas, storage and counter work areas, and a conference area.

Full state accreditation was granted to the nursing program in May of this year. The program is headed by Jane Krumlauf, R.N., M.S. For the 1978-79 school year, the college hired three full-time and two part-time additional nursing faculty to assist Mrs. Krumlauf in program development.

Seventy students are currently enrolled as nursing majors; 30 students have been granted admission to the upper-division nursing major for fall of 1979. The first class of nursing students will graduate in May, 1981. □



Robert J. Wharton (r.), executive vice-president in charge of the Trust Division, First National Bank of Kansas City, presents a check for \$27,000 from the John W. and Effie E. Speas Memorial Trust to Jane Krumlauf, chairperson of Nursing and Health Service at Mid-America Nazarene College. Also pictured are Dr. Dean Baldwin (second from l.), financial development officer, and Dr. R. Curtis Smith, president, both from MANC.



Book Briefs

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From barroom music to gospel guitar, George Truman, of the Branson, Mo., First Church has changed his message and his music. He recently completed his first gospel album, "George Truman's Gospel Dedication Album." George (*center*) is joined on the album by other church members, Patrick Henry (*l.*); Verle Stiverson (*r.*); also his daughters, Georgia, Jessika, and Katherine; and Nancy Caudill. Prior to his conversion four years ago in Lake Placid, N.Y., Mr. Truman was a struggling alcoholic for 16 years. He moved his growing family across the country from the northern states to Florida in search of reality. In 1976, he was led to the Lord and gave his life to Him. Since his conversion he has had one all-encompassing goal—to record a country-gospel album. His goal reached fruition in May in Springfield, Mo.



David and Fonda Fahringer

SPECIAL MEDICAL APPOINTEES

Mr. and Mrs. David Fahringer have been given a specialized assignment to Swaziland, Africa, to serve in the Raleigh Fitkin Memorial Hospital at Manzini. David is a radiology technologist and Mrs. Fahringer is a pharmacy technician. Mrs. Fahringer is also qualified as a teacher.

David's parents are Rev. and Mrs. Lester Fahringer of Morehead, Ky. Mrs. Fahringer is the daughter of Mr. and Mrs. Pascal Warmouth of Richmond, Ky. The Fahringers were both reared in Christian homes, converted while of junior age, and called to be missionaries during their high school years.

David earned his bachelor's degree in religion and biology at Bethany Nazarene College, his radiology technologist rating at Research Medical Center in Kansas City, and studied in the M.R.E. program at Nazarene Theological Seminary in 1977.

The Fahringers have been active in local church work during their years of preparation.

They expect to leave for Swaziland in September to serve for at least two years.

Meanwhile, Dr. A. F. Crumley of Indianapolis, president of the Nazarene Medical Action Fellowship, which sponsors this kind of special assignment, said that plans were complete for the Nazarene Medical Action Fellowship's annual meeting August 31—September 1 at Breech Academy in Kansas City, Kans. A large number of medical people, doctors, technicians, etc., are expected to attend. □



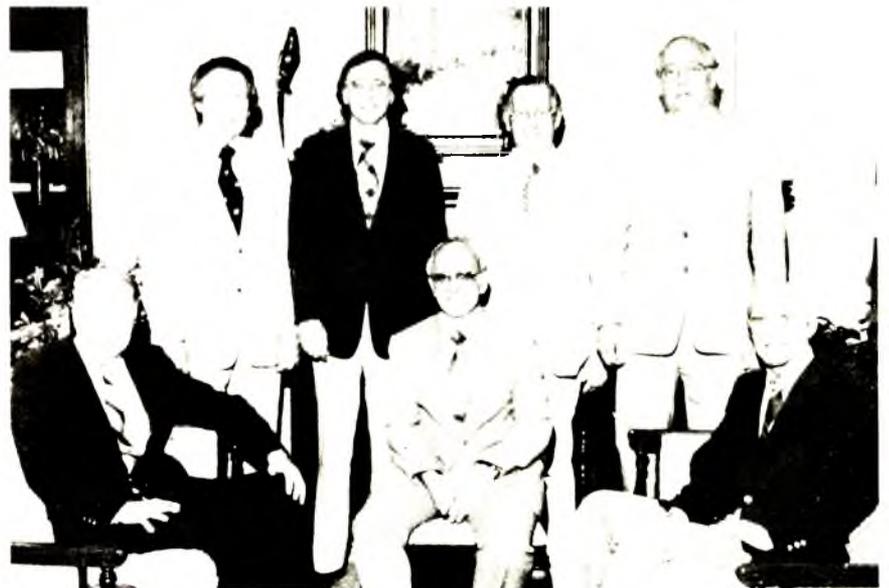
—NCN

NAZARENE COLLEGE CONFERENCE

The campus of Olivet Nazarene College in Kankakee, Ill., was recently the setting of a conference that brought together college presidents, deans, and directors of development and church relations. Discussions of mutual concerns—including student recruitment, college financing, service to Nazarene churches, and government programs—were on the agenda.

Representatives from the nine liberal arts colleges attended. Host president Leslie Parrott summarized the effectiveness of the conclave in his evaluation that the ideas worked through during the sessions would better serve the church and her students.

Several of the men also participated in a two-day meeting of 800 church-related colleges held at Notre Dame University, South Bend, Ind. □



Pictured (*l. to r.*) are the college deans: back row, standing, Keith Pagan, Point Loma; Don Beaver, Bethany; Franklyn Wise, Canadian; and Willis E. Snowbarger, Olivet; seated: Gilbert Ford, Northwest; William Strickland, Trevecca; and Robert Lawrence, Mount Vernon.



Eight college presidents are pictured (l. to r.): seated, Donald Irwin, Eastern; Leslie Parrott, Olivet; Mark R. Moore, executive director of the Department of Education and the Ministry; Neil Hightower, Canadian; Bill Draper, Point Loma; standing: Kenneth Pearsall, Northwest; Curtis Smith; Mid-America; John A. Knight, Bethany; and Homer Adams, Trevecca.



Directors of development, public relations, and business are shown (l. to r.): standing, Edward F. Mann, Mount Vernon; Roy F. Quanstrom, Olivet; Merv Goins, Bethany; Leon Wyss, Point Loma; Howard Olson, Northwest; seated: Galen Olsen, Northwest; Jerry Ketner, Mid-America; Harry Macrory, Bethany; Bill Young, Point Loma; and Paul Clem, Mid-America.

COMMENCEMENT AT EUROPEAN NAZARENE BIBLE COLLEGE

Appropriately, the prelude music and numbers by the college handbell choir were chosen from German composers, Bach and Mendelssohn.

Rev. Walter Crow, superintendent of the new work in France, gave the invocation, and Dr. Richard Zanner of the Central European District brought greetings from the Board of Trustees.

From a student body of 34, Professor Irving Kranich has a choir of 26 mem-

bers that would do credit to a college of 500. Their songs, "Blessed Assurance" and "Praise God, Ye Sons of Earth," brought a chorus of "amens" from the congregation in the well-filled state church in Büsingen.

In a German-speaking community, the commencement service was bilingual. Official greetings and scripture were given in both English and German. Dr. Zanner interpreted in a moving German appeal as Dr. Bennett Dudney, president of the college, challenged the graduates and students with the theme, "Chosen of God." He

spoke from the text, "Ye have not chosen me, but I have chosen you . . . go and bring forth fruit" (John 15:16).

Academic Dean Dr. Le Bron Fairbanks presented the graduating seniors: Giovanni Cerada, Italy; Jan-Willem van Otterloo, Holland; Thomas Vollenweider, Switzerland; Ulf Weisensee, Germany; and Lagba Zednow, Germany.

Thomas Vollenweider, new Nazarene, and president of the student body, presented the *Anchor Bible Commentary* as a class gift to the college library.

The closing hymn lifted spirits joining in Charles Wesley's testimony;

My chains fell off; my heart was free.

I rose, went forth, and followed Thee.

Amazing love! How can it be That Thou, my God, shouldst die for me?

The closing prayer was by Rev. Salvatore Scognamiglio, superintendent of the church in Italy.

I wish you could have been with me. You would have been proud of the Church of the Nazarene in Europe. □

—A. F. Harper, visiting professor

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Longtime Nazarene and resident of Meade County, Kans., Ethel M. Lundeen, has remembered the church with a bequest of more than \$67,000. This portion of the estate was given specifically to the Church of the Nazarene's Department of Education and the Ministry. Mark R. Moore, executive director of that department, has announced that the funds will become a part of the General Superintendents' Scholarship Fund, a student-aid project established in 1977 through personal contributions from the Board of General Superintendents. Pictured (l. to r.), General Superintendent Eugene L. Stowe, Dr. Mark R. Moore, and Robert W. Crew, executive consultant of Life Income Gifts and Bequests, view the Lundeen bequest. Moore stated that if others interested in assisting ministerial students would join the general superintendents in contributing to the scholarship fund, it could soon achieve a goal of \$100,000. The office of Life Income Gifts and Bequests, through its executive consultant, Robert W. Crew, reminds the church that its services are available without charge to church members and friends.



Monthly birthday observances at Nazarene Publishing House are appreciated not only by the gift-receiving honorees, but by the 275 plant and office employees. On "B-day" everyone receives a present: doughnuts in the lunchroom and a noontime concert by the music department's Cathy Trimble on the Conn organ. Before coming to NPH Cathy was employed by a local music company as organ demonstrator and salesperson. She is a graduate of the University of Missouri (Kansas City) with three years at Mid-America Nazarene College.



May 6, a record deputation offering was received by Anderson, Ind., First Church for Associate Pastor Lindell and Kay Browning who have been appointed to Arabic language study by the Department of World Mission. Pastor Roland E. Dunlop (l.) presented the Brownings with a check for \$16,190 and pledges for a total offering of over \$20,000 at the close of the morning service. Rev. Browning has served as associate pastor at Anderson, Ind., First Church for the past four years with special ministries in youth and music. He has also served as NYI president of the Northeastern Indiana District. The Brownings, with their two daughters, Brittany and Lindsey, leave for Amman, Jordan, in late August.

MARRIAGE ENRICHMENT— TRAINED LEADER COUPLES

The Department of Adult Ministries and its *Marriage Enrichment Selection Committee* recently announced that it now has 22 couples who are certified to lead marriage enrichment retreats or seminars.

Two training retreats were conducted last spring, one in Palm Springs, Calif., and another in Nashville. Two more training events are scheduled for September and October of this year.

The most recent list of couples provisionally certified are as follows: **John and Virginia Abney**, Maryville, Tenn.; **Lloyd and LaRue Bailey**, St. Peters, Mo.; **Ken and Beverly Christofferson**, Collingdale, Pa.; **John and Sharron Conard**, Clarksville, Tenn.; **Clarence and Judy Crites**, Santa Monica, Calif.; **Jerry and Judi Ferguson**, Glendale, Ariz.; **Wayne and Wilma Gallup**, Nashville; **Norman and Ruth Henry**, Nashville; **Bob and DeAnn Hislar**, Lancaster, Calif.; **Wayne and Joan Larson**, Papua New Guinea; **Mike and Jeannie Malloy**, Nashville; **John and Charlotte Maxwell**, Hendersonville, Tenn.; **Paul and Pat Robbins**, Huntington, Ind.; **Galen and Gwen Wilcox**, San Jose, Calif.; **Lee and Alice Woolery**, Nashville.

These couples will be evaluated independently by the participants of

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By *Alice J. Kinder*
Warmhearted glimpses of life in the Kentucky hills through one who shared his faith by both word and deed. 120 pages. Paper. **\$2.50**

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By *Pauline E. Spray*
Advice, inspiration, challenge, and optimism on how to approach, adjust to, and enjoy retirement to the fullest. 136 pages. Paper. **\$2.95**

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at least two retreats they lead. This must occur within a one-year period. Full certification is granted after the one year of provisional status, if favorable evaluations are received by the Selection Committee.

The Selection Committee has also appointed the following trained couples to serve as contact couple on their respective church zones: **Bill and Edna Dickson**, Southwest Zone (805) 484-9458; **Paul and Pat Robbins**, Central Zone (219) 356-5969; **Lee and Alice Woolery**, Southeast Zone (615) 254-8341; **Ken and Beverly Christof-**

erson, Eastern Zone (215) 532-2134; **Dick and Kay Young**, North Central Zone (913) 631-5462.

Contact couples are available to answer questions. They can help pastors and church leaders better understand the benefits of an ongoing marriage enrichment ministry in the local church.

For a complete list of trained couples contact: **J. Paul and Marilyn Turner, Marriage and Family Ministries**, 6401 The Paseo, Kansas City, MO 64131, (816) 333-7000, Extension 364-365. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

MISSOURI—Aug. 30-31. First Church of the Nazarene, 2601 Independence St., Cape Girardeau, MO 63701. Host Pastor: Douglas Clem. General Superintendent: Dr. Eugene L. Stowe.

NORTH CAROLINA—Aug. 30-31. Church of the Nazarene, Pineville-Matthews Highway 51, Pineville, NC 28134 (southern part of Charlotte). Host Pastor: Max Murphy. General Superintendent: Dr. George Coulter.

SOUTHEAST OKLAHOMA—Aug. 30-31. First Church, 8th and Trudgeon, Henryetta, OK 74437. Host Pastor: James W. Daniel. General Superintendent: Dr. William M. Greathouse.

LOUISIANA—Sept. 5-6. First Church, 1320 Country Club Rd., Lake Charles, LA 70601. Host Pastor: D. M. Duke. General Superintendent: Dr. Eugene L. Stowe.

SOUTHWEST OKLAHOMA—Sept. 6-7. Western Oaks Church, 7901 N.W. 16th, Oklahoma City, OK 73127. Host Pastor: Rev. Richard Reed. General Superintendent: Dr. Orville W. Jenkins.

DISTRICT ASSEMBLY REPORTS

ALABAMA

The 71st annual assembly of the Alabama District met in Huntsville, Ala., with District Superintendent W. Charles Oliver, completing the first year of an extended term, reporting.

Presiding General Superintendent William M. Greathouse ordained James Leon Patrick and Keven Wentworth.

Elders elected to the Advisory Board were J. W. Lancaster, Hayes Oliver, and T. A. Shirley. Laymen elected were Bill Davis, Ralph Marlowe, and Howard Stocks.

Mrs. Charles Oliver was reelected president of the NWMS; Rev. George W. Beasley was reelected NYI president; and Bob Lothenore was elected chairman of the Board of Christian Life.

NEW MEXICO

The 66th annual assembly of the New Mexico District convened at El Paso, Tex., First Church, District Superintendent Harold W. Morris, completing the first year of an extended term, reported the organization of a new church in Pecos, Tex.

Dr. George Coulter, general superintendent, ordained J. Mack Rogers and David W. Waltner.

Elders Dudley B. Anderson and Gerald W. Woods and laymen Virgil Haley and David Petty were elected to the Advisory Board.

Mrs. C. L. Schultz, NWMS president; Daniel LaPaglia, NYI president; and David A. Slamp, chairman of the Board of Christian Life, were reelected to their respective positions.

CANADA WEST

The 31st annual assembly of the Canada West District convened at Red Deer, Alberta, Canada. District Superintendent Alexander Ardrey, reelected for a four-year term, reported the organization of two new churches—Calgary Midnapore with 46 charter members and Grande Prairie with 27.

General Superintendent Orville W. Jenkins ordained Harvey Shrout and Dale Hansen.

Charles Westhafer and Ronald Fry, elders, and Don Goings and Earl Schwartz, laymen, were elected to the Advisory Board.

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

NORTH CENTRAL OHIO

The 5th annual assembly of the North Central Ohio District met at the Mount Vernon, Ohio, First Church, District Superintendent D. E. Clay, completing the third year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Dennis Lynn Fellerger, David Craig Pinson, Gerald Grant Stroud, Michael Ralph Williams, and Thomas Lynn Zuercher.

Elders Jack Archer, Ernest R. Rhodes, and Raymond E. Thorpe were elected to the Advisory Board. Laymen elected were Marvin Downs, Dale Foster, and L. Thomas Skidmore.

Reelected in all three places were Mrs. D. E. Clay, NWMS president; David J. Wine, NYI president; and R. Dale Fruehling, chairman of the Board of Christian Life.

KENTUCKY

The 71st annual assembly of the Kentucky District met on the Western Kentucky University Campus, Bowling Green, Ky., District Superintendent Aleck G. Ulmet, completing the first year of an extended term, reported.

Dr. George Coulter, presiding general superintendent, ordained Robert R. Brown, Harold B. Raser, and Samuel A. Wilson.

Elected to the Advisory Board were elders Marvin Appleby, Coolidge Grant, and L. H. Roebuck, and laymen Mark Greathouse, Dr. Robert Allen, and James Miller.

Mrs. Aleck Ulmet was reelected president of the NWMS; Dr. Owen Weston was elected NYI president; and Rev. Ray L. Gibson was reelected chairman of the Board of Christian Life.

NEW ENGLAND

The 72nd annual assembly of the New England District convened at Lowell, Mass., First Church, District Superintendent William A. Taylor, completing the third year of an extended term, reported.

Dr. William M. Greathouse, general superintendent, ordained Richard A. Devendorf, Gerald C. Fuller, Donald R. Pendleton, Janis H. T. Shook, and Stephen E. Shook.

Elected to the Advisory Board were elders Manuel Chavier and Neale O. McLain; and laymen Alexander P. Cubie and Jack Lauder milk.

Mrs. Wm. (Doris) Restrick was reelected NWMS president; Rev. Richard Pritchard was reelected NYI president; and Rev. Ronald K. Grabke was elected chairman of the Board of Christian Life.

CANADA ATLANTIC

The 36th annual assembly of the Canada Atlantic District met in Fredericton, New Brunswick, District Superintendent William F. Bahan, completing the first year of an extended term, reported.

Dr. Charles H. Strickland was the presiding general superintendent.

Elders Donald Keith and Harold MacDonald and laymen Burt Rogers and Kenneth Hardy were elected to the Advisory Board.

Mrs. Mae Bahan was reelected NWMS president; Rev. Blain was reelected NYI president; and Rev. Bert Collins was elected chairman of the Board of Christian Life.

MOVING MINISTERS

AARON ABNEY from London, Ky., to New Matamoras, Ohio

ROBERT BARNARD from student, Nazarene Bible College, Colorado Springs, to Sylvia (Kans.) Pleasant Hill

DALE BOEHS from student, Nazarene Bible College, Colorado Springs, to Angels Camp, Calif.

RICHARD BOND from Chaplain, Wesley Hospital, Wichita, Kans., to Overland Park (Kans.) Antioch

KEN BROWN from Maryville, Mo., to Coalgate, Okla.

PAUL J. BRUENING from Kodiak, Alaska, to Ketchikan, Alaska

LESTER CLARK from Killbuck, Ohio, to Medina, Ohio

G. ELMER DANNER from Chesterton, Ind., to evangelism, Oklahoma City

WILLIAM J. DAVIS from associate, Santa Monica, Calif., to Sonora, Calif.

DAVID DOWNS from Hominy, Okla., to Lee's Summit, Mo.

ROBERT FERRELL from student, Mid-America Nazarene College, Olathe, Kans., to Lawrence (Kans.) Holliday Hills

DAVID GRAESER from student, Trevecca Nazarene College, Nashville, to associate, Sikeston, Mo.

LESLIE GRIMSLEY from Francisco, Ind., to Gilman, Ill.

CHARLES HALLIN from Seaside, Ore., to Portland (Ore.) North

REX HOUSTON from Fostoria, Ohio, to Myrtle Beach, S.C.

RON HUTCHISON from McCune, Kans., to Marshall (Tex.) First

DAVID JOHNSTON from student, Nazarene Theological Seminary, Kansas City, to Gardner, Kans.

FRANK JOHNSON from Benton City, Wash., to Elk Grove, Calif.

RANDY JONDAL from Staples, Minn., to Deep River, Ia.

DARRELL KEITH from evangelism to Okemah, Okla.

CLYDE LAPPIN from Gagetown, Mich., to Montrose, Mich.

TROY MARTIN from student, Nazarene Theological Seminary, Kansas City, to Atchison, Kans.



Pictured (l. to r.) is the ordination class of the Kentucky District: Dr. George Coulter, general superintendent; ordinands Rev. and Mrs. Robert Brown; Rev. and Mrs. Harold Raser; Rev. and Mrs. Samuel Wilson; District Secretary Rev. Coolidge Grant; and District Superintendent Aleck Ulmet.

ALVIN MAULE from Kingfisher, Okla., to Oklahoma City Britton
 DWIGHT MILLIKAN from Decatur (Ill.) First to Marion (Ohio) First
 KENNETH OATHOUT from Centralia, Ill., to Carmi, Ill.
 RICHARD O'NEAL from student, Nazarene Bible College, Colorado Springs, to Benton, Ky.
 HAROLD J. POTTER from Reading, Mich., to Durand, Mich.
 TIM ROBINSON from associate, Warner Robins, Ga., to associate, Nacogdoches, Tex.
 HERMAN ROUSE from Ada (Okla.) First to Dallas (Tex.) North
 ROBERT RUSSELL from student, Nazarene Theological Seminary, Kansas City, to Susanville, Calif.
 WAYNE E. SAWYER from Ketchikan, Alaska, to student, Nazarene Theological Seminary, Kansas City
 HARLEY SCHULL from student, Nazarene Theological Seminary, Kansas City, to Muscatine, Ia.
 PAUL W. SEYMORE from Mansfield, Ill., to evangelism, Horseshoe Bend, Ark.
 WILLIS STEMEN from student, Nazarene Theological Seminary, Kansas City, to Warrensburg, Mo
 BUCK W. TAYLOR from associate, Monticello, Ind., to Norwalk, Ohio
 JAMES TUCKER from associate, Muncie (Ind.) First to Fort Wayne (Ind.) South Side
 MELVIN L. WEEKLEY from student, Nazarene Bible College, Colorado Springs, to Crescent, Okla.
 STEPHEN WARD from associate, Decatur (Ill.) First to associate, Marion (Ohio) First
 PAUL WILLETTE from student, Nazarene Theological Seminary, Kansas City, to Ebsenburg, Pa.

MOVING MISSIONARIES:

CLIVE BURROWS, Papua New Guinea, New Furlough Address: 39 Sulby Dr., Lancaster, England
 LARRY FAUL, Leeward Islands, Field Address: P.O. Box 728, St. John's, Antigua, West Indies
 CHARLES GAILEY, Swaziland, Field Address: Box 121, Siteki, Swaziland, Africa
 KYLE GREENE, Nicaragua, Furlough Address: c/o Leonard McRoberts, Rte. 1, Box 260, Evansville, IN 47712
 ROSE HANDLOSER, African Publications Board, Field Address: Box 5086, Horison 1730, TVL, Republic of South Africa
 BEN MOORE, Papua New Guinea, Furlough Address: 423 Holly, Nampa, ID 83651
 JOHN SLUYTER, Ecuador, Field Address: Casilla 4934, Quito, Ecuador, South America

ANNOUNCEMENTS

Mason City, Ia., First Church will observe its 50th anniversary, September 1-2. For further information, write to the Church of the Nazarene, 507 South Carolina, Mason City, IA 50401.

The Circleville, Ohio, church plans a 50th anniversary celebration, September 7-9. Dr. William M. Greathouse, general superintendent, will be the guest speaker for the event. In addition, many of the former pastors, including the founding pastor, Rev. A. E. Pusey, will be present. For further information, contact Barbara Hart, 1715 Chippewa Dr., Circleville, OH 43113.

The Taft, Calif., church will celebrate its 50th anniversary on October 27. Special speakers will be General Superintendent George Coulter and District Superintendent Wil M. Spaite. The "Gospelairens" will provide music. Services are at 11:00 a.m., 2:30 and 6:00 p.m. All friends, former members, and former pastors will be given special recognition. Contact the pastor, Rev. Jerry L. Higdon, 306 Sunset Lane, Taft, CA 93268, for further information.

Cincinnati, Ohio, Fairfax Church will celebrate its 50th anniversary, August 24-26. Preaching will be done by former pastors. Call

Pastor Howard N. Becker, 513-271-5063, for further information.

Chicago First Church will celebrate its 75th anniversary the week of August 22-26.

On Wednesday evening, there will be a pot-luck family supper followed by an Ole' Time Prayer Meeting. Thursday, the Speer Family Singers will present a concert. Friday evening will be a former pastors' night. Saturday, Family Activity Day will begin with a Ladies' Brunch at the Orland Chateau. The men will have a golf outing at the Glen Eagles Golf Course.

In the Sunday morning worship service, Dr. Richard Gross, president of Gordon College, will deliver the message. Following the services there will be a dinner on the church grounds. Sunday afternoon, General Superintendent Dr. Eugene L. Stowe will dedicate the church's new addition.

Dr. Howard Hamlin will speak at the evening worship service.

Everyone is invited to the 75th Diamond Jubilee festivities. Advance reservations will be required for the Golf Outing, Ladies' Brunch, and Sunday Dinner. For more information please call the church at (312) 349-0454. Rev. R. J. Cerrato is the pastor.

RECOMMENDATIONS

REV. WAYNE LAWSON, of the Washington Pacific District, now living at Rte. 2, Box 2255, Grandview, WA 98930, has entered the evangelistic field. He is holding successful meetings. He may also be contacted through the Department of Evangelism WATS line, 800-821-2154. —*Kenneth Vogt, Washington Pacific district superintendent.*

This is to certify that REV. MRS. PAULINE O MILLER is an ordained elder and a registered evangelist on the Central Ohio District. She is now available for revival services in our local churches. She is a woman of good character and will do her best to minister effectively in any church in which she has the opportunity to preach. She may be contacted at 307 S. Delaware St., Mount Gilead, OH 43338 —*Terrell C. Sanders, Jr., Central Ohio district superintendent.*

For seven years, REV. NORMAN MOORE has pastored on the Southern California District. His work has been characterized by an unusual fervency of spirit, love of people, effectiveness of preaching, and overall application to task. He now feels strongly the leadership of God to enter the evangelistic field and offer himself to God and our churches as an evangelist. I believe he will serve well in this new capacity and I commend him to pastors and churches. Contact him through Nazarene Publishing House, Box 527, Kansas City, Mo 64141, or 714-849-2573. —*Robert H. Scott, Southern California district superintendent.*

VITAL STATISTICS

MRS. MOLLIE BROWNING DIES

MRS. RAYMOND (MOLLIE) BROWNING, 85, widow of Dr. Raymond Browning, evangelist, pastor, and district superintendent, died July 10 at Western Oaks Nursing Home, Bethany, Okla.

The funeral service was at 10 a.m. Saturday, July 14, in Bethany, Okla. First Church. Dr. Ponder Gilliland, pastor, officiated, assisted by Dr. Fred Floyd. Dr. Lester Dunn sang three songs



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composed by Raymond Browning: "Such Is the Grace," "The Homecoming Week," and "Deeper than the Stain Has Gone."

Interment was in Chapel Hill Cemetery.

Mrs. Browning is survived by one son, David, of the Philippine Islands; five daughters: Mrs. Jack (Nina) Moore, North Carolina; Mrs. Millard (Jean) Shirley, Johannesburg, Republic of South Africa; Mrs. William (Ruth) Breenen, South Carolina; Mrs. Bill (Molly Joann) Carroll, Arizona; Mrs. Francis (Elizabeth Timmie) Oakes, of Oklahoma; 18 grandchildren and 13 great grandchildren.

—NCN

DEATHS

RAYMOND HEMA, 42, died May 13 in Wainuiomata, New Zealand. Funeral services were conducted by Rev. Byron E. F. Schortinghouse. Survivors include his wife, Rosalia (Dale); seven children, Grant, Vanessa Harmer, Zane, Melody, Déone, Jarrell, and Jason; four grandchildren; and his father.

REV. GLEN IDE, JR., 68, died March 9 in Kalamazoo, Mich. Funeral services were conducted by District Superintendent J. V. Morsch, Central Florida District, and District Superintendent H. T. Stanley, Michigan District. Rev. Ide was an evangelist and pastored in Michigan, Indiana, and Florida. He is survived by his wife, Vivian M.; one son, George E.; two daughters, Mrs. Norman (Sally) Westover and Mrs. John L. (Diane) Shoup; six grandchildren; two brothers; and two sisters.

MRS. A. C. (MARY) TUNNELL, 85, died July 7 in Dodge City, Kans. Pastor Charles Pickens conducted the funeral services. She is survived by a son, Gerald; and one daughter, Mrs. Mary Harris.

REV. PAUL WATSON, 85, died June 2 in Springdale, Ark. Funeral services were conducted by District Superintendent Thomas M. Cox, Rev. Terry Rohlmeier, and Rev. W. H. Johnson. Rev. Watson served as teacher, pastor, and evangelist. He is survived by 2 sons, Rev. Loy and Otis; 5 grandchildren; 10 great-grandchildren; and 1 brother.

CHARLES WILLIAM WYSS, 79, died June 28 in Sedalia, Mo. Funeral services were conducted by Rev. Bill Lakey and Rev. Leon Wyss. Mr. Wyss was merchandise supervisor for the Nazarene Publishing House until his retirement. He is survived by his wife, Mrs. Frieda Wyss; three sons, Paul, Kenneth, and Leon; six grandchildren; and four great-grandchildren.

BIRTHS

to JOHN AND HOPE (PEARSON) FINNEY, Clovis, N.M., a boy, Micheal David, June 13

to MONTE AND ELAINE (HUNTER) GEERDES, Abilene, Tex., a boy, Zachary Tyler, Feb. 23

to REV. HOWARD AND LOIS (WOOD) HAYS, Alamogordo, N.M., a girl, Melanie Joy, March 3

"Showers of Blessing"

PROGRAM SCHEDULE

August 26

"The Healing of Bartimaeus"

by W. E. McCumber

September 2

"The Lord Has Need of It"

by W. E. McCumber

NEWS OF RELIGION

ABS PREPARING ENTIRE BIBLE IN TODAY'S CHINESE VERSION.

Typesetting is now under way on the entire Bible in Today's Chinese Version (TCV), a new "common-language" translation designed to appeal to millions of Chinese all over the world, the American Bible Society has announced.

The TCV New Testament was published in December, 1975. The entire Bible in TCV is scheduled for publication in late 1979 or early 1980.

When finished, the TCV Bible will enable not only the 40 million Chinese living outside mainland China, but nearly 1 billion living on the mainland, to have the Word of God in a form both easy to read and easy to understand. □

UNION OF MESSIANIC JEWISH CONGREGATIONS FORMED. In accordance with contemporary concepts of missiology, an indigenous group of Messianic Jews has formed a union. It will serve the same function as is served by a religious denomination.

On June 27, a meeting of 33 congregational leaders from across the United States and Canada met in Mechanicsburg, Pa. Their purpose was to form the Union of Messianic Jewish Congregations. There are 19 congregations as charter members.

Dan Juster, spiritual leader of Beth Messiah Congregation in the greater Washington, D.C., area, was elected the Union's first president. Says Juster, "This Union is exciting to us. The UMJC will provide a means to speak to the grass roots level of Messianic Judaism." □

WEST GERMANS EVANGELIZE IN GERMAN DEMOCRATIC REPUBLIC—A "MIRACLE OF GOD." The evangelistic outreach which the two West German evangelists, Dr. Gerhard Bergmann, Halver, and Wilfried Reuter, Seeheim, director of the Bible School Bergstrasse, held in Goerlitz, East Germany, from June 18 to 24 was called a "miracle of God" by Dr. Hanns-Joachim Wollstadt, future Bishop of the Protestant Church of the East German Church District.

The evangelistic meetings in St. Peter's Church under the theme "Come to God" were attended each evening by up to 2,800 participants, about half of them young people. The over 300 full-time workers and voluntary helpers visited about 20,000 households. □

VOODOOISM, SAYS VISITING CHURCHMAN, NOW BRAZIL'S MOST POPULAR RELIGION. Voodooism has become the most widespread religion in Brazil, according to a Brazil churchman who is spending three and a half months telling Minnesotans what life is like in his country.

The reason for its growth, says Rev. Paulo Hasse, may be the excitement it provides. "People want something new," he explained. "The poorer people are especially desperate with their situation. The first one who comes and offers something, they accept it."

He said that voodooism, or spiritism as he preferred to call it, is the strongest in Brazil's northeast region where poverty is quite prevalent and where there are many people of African ancestry. Pastor Hasse said the voodooism ranges from "highly exclusive and secret rites which no outsider has ever succeeded in attending to exhibitionist farces which travel agencies show tourists looking for excitement and color."

The missionary said many Brazilians are open to Christianity when they see it is something that can give them hope. □

to C. WALLACE AND SHARON (ABBOTT) HINKLE, Phoenix, Ariz., a girl, Shannon Elaine, Apr. 23

to RICHARD AND ALICE LESTER, Malvern, Ark., a boy, Timothy William Edward, June 23
to RODNEY AND JANE (BROWN) LINGER, Cortland, Ohio, a boy, Nicholas Todd, June 21
to TIM AND KAREN (FORTHUN) MYERS, Vancouver, Wash., a boy, Brock Jason, June 1
to STEVE AND CINDY (BOWMAN) PETERSON, Nampa, Ida., a girl, Andrea Denise, June 12

to VERNON AND JUDY (KINDER) PRIOR, Bourbonnais, Ill., a girl, Alyssa Joy, June 28
to SAMMY, JR., AND CINDY (GUIDRY) REGGIE, Crowley, La., a boy, Samuel Joseph III, June 8

to REV. BENNY AND LUCILLE (SCHATZLINE) RODRIGUEZ, Colorado Springs, Colo., a boy, Benjamin Jose Tomas, Apr. 1

to GARY AND BARBARA (FILES) ROHMANN, Mount Vernon, Ohio, a boy, James Richard, June 15

to RUSS AND ALICE (AUSTIN) STANLEY, San Jose, Calif., a boy, Jason Douglas, May 3

to FRANK AND BRENDA (MORGAN) THOMAS, Johnstown, Pa., a girl, Heather Rene, June 26

to LARRY AND BONNIE (KINDER) URICH, Hoopston, Ill., a girl, Holly Marie, March 20
to DARL AND NEDRA (HURD) WYCUFF, Nelsonville, Ohio, a girl, Jeana Marie, June 20

ADOPTIONS

by LINDEN AND DARLEEN (KENNEDY) GRAY, Temple City, Calif., a girl, Loresa JoAnn, born Feb. 20, 1979, adopted March 29

by DR. LAWRENCE AND DONNA (BLANKENSHIP) JABLECKI, Angleton, Tex., a boy, Nathaniel Thomas, born July 3, 1978, adopted July 19
by JAMES AND JANICE (STENGER) McCASLIN, Wichita, Kans., a boy, Aaron James, born March 9, 1979, adopted Apr. 27

MARRIAGES

RUTH ANN WEATHERS and DONALD R. CAMPBELL at Denver, Colo., April 21

DONNA TOLLY and MARCUS WHITWORTH at Kansas City, Kans., June 2

CAROL PATRICIA WIGHT and MARK WILLIAM GRITTON at Orange Park, Fla., June 8

ANNIVERSARIES

ROSCOE AND MARY ABEE celebrated their 50th wedding anniversary at their home in

Yucaipa, Calif. June 10. They are members of the Redlands church. The celebration was hosted by their daughter, Velma Lee. They have one son, Ralph Marvin, and seven grandchildren.

MR. AND MRS. HAWKINS MEADCWS of Dover, Tenn., celebrated their 50th wedding anniversary May 27 at their home, where their 10 children and their families gave a reception for them. They attend the Long Creek, Tenn., Church.

REV. AND MRS. JOSHUA C WAGNER observed their 50th wedding anniversary June 9 at the fellowship hall of the Livermore Falls, Me., church. Their three children and families arranged the gathering. They were married at Eastern Nazarene College by President Floyd W. Nease in 1929. The Wagners retired in 1971 after serving 11 years as superintendent of the Maine District. They make their home in Jay, Me.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS

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

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I recently visited another denomination and the pastor made two startling statements I had never heard: (1) The King James Version Bible is the only one translated from the original Greek. (2) The KJV was an inspired version. This church will not accept or read any other. Please comment on these statements.

The first statement is untrue. To cite a single example, the preface to the *New International Version* begins with this sentence: "The *New International Version* is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts."

I am quite willing to accept the KJV as "inspired"—I don't know how that church defines the term—but I would certainly not restrict "inspired" to the KJV. □

I have a friend in deep depression because she thinks she has committed the unpardonable sin which Jesus warns against in Mark 3:28-29. She insists that she wants to be saved but cannot. Can you help me to help her?

I hope so.

Jesus' words do recognize an "eternal sin" which will "never be forgiven." But bear the context in mind. (1) His words are addressed to scribes, not to common people. Scribes were Bible experts, whose own traditions and knowledge should have made them sensitive to the truth that Jesus' works were empowered by God. (2) His definition of "blasphemy against the Holy Spirit" is supplied in the context (vv. 22-30). It is the defiant and deliberate attribution of Jesus' works to demons by those who had every reason to know better. They spoke out of hatred and malice for

Jesus, not out of ignorance. (3) To blaspheme the Spirit is to consciously deny that God is acting in Jesus to save from Satan's enslavement. Since your friend wants to be saved, and (I assume) regards Jesus as the One who saves, she has not committed this awful sin. Those who commit this sin are not troubled about it. As one Bible scholar has put it, "Only the man who sets himself against forgiveness is excluded from it." □

It was a thrilling experience to attend the recent graduation at the Nazarene Theological Seminary. However, I could not help noticing that there were only three ladies in the graduating class, and this brought some questions to my mind that I would appreciate your answering in the "Herald": (1) Is God still calling young women to the pastoral ministry? (2) If my daughter is called of God to enter the full-time pastoral ministry, what is the likelihood of her getting a pastorate in the Church of the Nazarene? (3) In your opinion, do you think the Church of the Nazarene is lagging in encouraging young women to answer the call of God to the full-time pastoral ministry?

(1) Only as individuals respond to God's call can I—or anybody else—know who He is calling. So I cannot really answer your first question.

(2) I believe that if God calls your daughter to pastor, He will also guide some church to call her as its pastor—or guide her to pioneer a home mission work.

(3) I am not aware of any young people, men or women, who sense a call to preach and pastor who are not being encouraged to answer that call. We believe in obedience to God's will. There may be cases where a pastor or people are convinced that a young man or woman is mistaken in thinking God has called them to the ministry. I know, because my first pastor was sure God hadn't called me, and gave me no encouragement whatever—and that's an understatement. □

NEWS OF EVANGELISM



Des Moines: Eastside Church had a revival with *Evangelist Leroy Glendinning* and *Song Evangelists Bob Bishop* and *Greg Evensen*. God wonderfully used the special music to prepare hearts for the truth, and people sought the Lord in each service. People were saved, sanctified, called to the ministry, healed, and greatly encouraged. □

—Gene C. Phillips, *pastor*

Alma, Mich.: The church had a revival with *Evangelists Jerry and June Brooks* and *Song Evangelist Nancy Gross*. People responded in every service to the invitation for salvation and sanctification. □

—David Besko, *pastor*

Richland Center, Wis.: The church had a revival with *Evangelists Dr. and Mrs. Lyle Eckley* and *Song Evangelist Larry Leckrone*. Each service witnessed seekers at the altar with over 35 seeking definite spiritual help. Many adults were reclaimed and more

than 10 testified to receiving sanctification during the revival effort. A men's prayer group, started in preparation for the meeting, continues and already is proving a real source of spiritual growth and fellowship. □

—Laurel L. Matson, *pastor*

Liberty, Ind.: The church had a revival with *Evangelists Lloyd and Gertrude Ward*. The people were impressed with Brother Ward's artistic abilities, and Sister Ward inspired us with her dynamic messages. We will long remember this revival meeting. God's presence crowned each service. □

—John J. Porter, *pastor*

Stockton, Ill.: The church had a revival with *The Sprague Family Evangelists*. People were revived, saved, reclaimed, and sanctified. The music and messages from the Word were used by God to touch hearts and lives. Sunday morning was one of the best services we have ever had. The altar was lined with those who had responded to God's invitation to pray. □

—Richard Blodgett, *pastor*

Atwood, Kans.: The church had a revival with *Evangelist David Fraser*.

His "down to earth" holiness messages and special music were used to bless and help all who attended. We averaged 28 in attendance in each service—the best attended meeting in our three and a half years here as pastor. □

—Arlen Ankle, *pastor*

Orient, Ohio: The Southwest Community Church recently had a great revival with *Evangelists Dwight and Evonne Neuenschwander*. Their ministry of holiness preaching, singing and music was outstanding. The revival was preceded by two weeks of prayer. There were approximately 20 seekers at the altar having specific needs met by God's grace. □

—Robert F. Worthington, *pastor*

Lewisburg, Tenn.: First Church had a revival with *Evangelists John and Patsy Porter*. The Holy Spirit guided our evangelists in every message and song. Approximately 30 received help in various ways. □

—Samuel D. Phipps, *pastor*

Wenatchee, Wash.: First Church had a revival with *Evangelist Ben Lemaster* and *Song Evangelist Phil Whitbeck*. God's Spirit moved in our midst in a mighty way with people being saved, sanctified, and finding healing. □

—Norman D. Stueckle, *pastor*

Trenton, Ohio: The church had a revival with *Evangelists Lenny and Joy Wisheart*. Rev. Wisheart's messages were exceptionally clear and Spirit-anointed. Lenny's messages on "Praise," "Power," and "Commitment" spoke to the heart of our church family. □

—Larry D. Dennis, *pastor*

Grand Forks, N.D.: The church had a revival with *Evangelists Paul and Trish Jackson*. The Holy Spirit was very real in every service. The average attendance was 50. Two people received salvation and nine others dedicated their lives to Christ. □

—Terry Chittenden, *pastor*

Albion, Penn.: The church had a revival with *Evangelist Ron Thornton*. New souls were added to the kingdom and a good spirit continued in the church after the meetings were over. We received 12 new members. □

—Donald H. Hennen, *pastor*

Ellwood City, Pa.: The church had a revival with *Evangelists John and Rosalie Sipes*. Many first-generation Nazarenes gained a deeper understanding of and experience of entire

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sanctification. Healing came in spiritual and physical form. This home mission church is moving on. □

—Richard Brest, pastor

Georgetown, Ohio: First Church had a revival with *Evangelist Stewart McWhirter* and *Song Evangelists Chuck and Mary Jackson*. God's presence in the services was manifested with many souls accepting Christ as their Savior, most for the first time. □

—Roy E. Rogers, pastor

Temple, Tex.: First Church had a revival with *Evangelist Jimmy Dell*. We had one of the best attended revival meetings that our church has ever had. Several new families were won to the church. □

—Ron Jordan, pastor

THE CHURCH SCENE



The **Easton, Md., church** had a mortgage-burning service on Sunday morning, June 3. Dr. Roy Carnahan, district superintendent, was the speaker.

The mortgage was taken in February, 1967, through the General Church loan fund for \$25,000, and paid off in April of 1979. The Easton church is valued at \$200,000. Membership has grown from 60 members 12 years ago, to a present membership of 153. Rev. Ken Huffman is the pastor. □



On February 25, 1979, dedication of the new properties to house the Paso Robles Church of the Nazarene/Christian School were held. Rev. Paul Benefiel, superintendent of the Los Angeles District, was the speaker. Local and State dignitaries, including other local pastors, were in attendance. Organized in 1960, this home mission church accepted the challenge to expand Sunday school to weekday school also. A former hospital (22,000 sq. ft.) with a four-bedroom house on 20 acres of property overlooking the community, was purchased for \$450,000. The former church and parsonage are being sold to apply on purchase, with a subdivision planned for further debt reduction. The school opened in September with 94 pupils enrolled. Currently 140 are enrolled in preschool through 12th grade. Rev. James N. Lee is the pastor.



North Haverhill, N.H., Trinity Church was recently dedicated. Rev. Dwight Neuenschwander, coordinator of special programs for the Department of Evangelism, was the special speaker. New England District Superintendent William Taylor led the congregation in the act of dedication and the dedicatory prayer. The 6,000 sq. ft. building has a sanctuary seating capacity of 250 and educational facilities adequate for a similar number. Rev. Richard A. Devendorf, pastor since August of 1977, reports the building cost \$90,000. Two acres of land were donated, and much labor was volunteered. Indebtedness is only \$40,000. The building is valued at \$200,000.



The new sanctuary of **Allentown, Pa., First Church**, seating 500, with educational facilities of 4,500 sq. ft., was dedicated in May by General Superintendent Dr. V. H. Lewis. The old sanctuary has been converted to a fellowship hall and gymnasium with a complete new stainless steel kitchen. The education facilities have a day-care center with an enrollment of 135.



The **Troy, Mich., church** recently celebrated the dedication of new facilities. Dr. Eugene L. Stowe, general superintendent, was guest speaker for the occasion. Rev. John Andree served as pulpiteer for a week of spiritual enrichment leading up to the dedication celebration Sunday. A major portion of the \$250,000 construction program was accomplished by the congregation under the leadership of Building Committee Chairman Paul Anglin. In addition to a new foyer and sanctuary are classrooms and space to provide worship, educational, and fellowship facilities for 300 persons. Pictured is the Celebration Choir under the direction of Randall Robbins, sharing the praise musical *Alleluia* as a part of the dedication. Dr. Jack C. Stepp (far right) pastors the 10-year-old congregation.



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PRAYER AMONG BOXES

by LEONE A. BROWNING
Pasco, Washington

tioned how she was reading her Bible and enjoying fellowship with the Lord. She requested special prayer for her husband who was now attending church with her.

We asked her to teach in Bible school and to consider taking a junior girls' class afterward. She accepted the responsibility with a great deal of apprehension, but with enthusiasm and complete trust in God for guidance.

After we moved, I received a letter from her. It read in part: "I know that God led us to the little church on the corner. You both made such an impression on my life. I will never forget your visiting and reminding me of the services. You really made me feel wanted and needed. Thank you. Your faithfulness has helped me make things right with the Lord. I have yielded and committed everything to Him.

"I'm enjoying teaching the junior class and I really get blessed preparing and giving the lesson.

"My husband is going to church occasionally, and he seems glad that I have a Sunday school class.

"Thank you for praying for me and being such good friends."

As I folded her letter, a tear of joy dropped on the page. I felt unworthy of her kind words, but I'm sure God knew I needed that letter. It came when I was feeling a little discouraged, wondering if I really had done anything for the Lord.

Her testimony made me realize that calling on people hasn't gone out of style. It is still a wonderful way of soul winning. There had been times when I was tempted to quit inviting her for I feared she would get annoyed with my constant attention. That must have been the voice of Satan, because he saw that she was going to yield her all to God.

I shudder to think that I almost neglected to take time to go to the door that first day I met her. I probably never would have known this precious friend, nor the joy of prayer among boxes if I had failed to meet my Avon lady that day.

Tonight my phone rang, and I was pleased to hear her happy voice. It has been over a year since she wrote the letter printed above. In fact she hadn't written for many months. We had often prayed for the family and wondered about their spiritual progress.

It didn't take long for me to find out after I answered the phone. Her first words were, "Oh, I have something wonderful to tell you."

Her enthusiastic words spilled out as she told how she and her husband had discussed the plan of salvation the night before. He had accepted the Lord as his personal Savior. She wanted to share the good news with us.

Once more she said we had played an important part in starting them on the path that led them to God. I felt we had really done little. It made me realize anew that there are many people just waiting for someone to reach out to them and open a door of friendship. "Lord, help me not to get too busy to open that door," I pray. □

WHEN the doorbell rang, I wanted to run and hide. We were busy unpacking boxes that were stacked to the ceiling from our move to my husband's new pastorate.

I urged him to answer it while I fixed my hair. I realized that neither of us nor our home looked ready for company.

"It is the Avon lady. Do you need anything?" he called.

I almost answered, "No I don't. Tell her I'm too busy unpacking today." But instead I trudged wearily to the door thinking that I should at least be friendly enough to meet her. I was feeling all the time that I certainly didn't need Avon products when I already had a thousand things to unpack and find places for.

I managed a smile as I saw the lovely young blonde standing there with a friendly and yet almost pleading look in her eyes.

I invited her in and we sat among the clutter looking at the Avon catalog. Soon she was telling me that her mother was dying of cancer. I assured her we would pray for all of them and would visit her mother in the hospital.

"I've known what it is to be saved," she continued. "I'm not close to the Lord now. I just don't see how I can face my mother's death unless I have God's help."

"Would you like for me to pray with you?" I offered.

"Oh, please do," she answered hopefully. We bowed our heads right there and prayed. The packing boxes were no longer an embarrassment. Nothing mattered as much as helping this dear stranger find strength from the Lord for the trying days ahead.

She brushed a tear away as she expressed gratitude.

After she left I said, "Thank You, God, for sending the Avon lady today. I have a new friend and You have seen a child of Yours draw closer to you."

A few weeks later, my husband had her mother's funeral. We kept in close touch with the family. Next, she began to ask questions about our doctrine. She had never had any contact with our church before.

I was pleased when she phoned to say, "I've read in your bulletin that you need Sunday school teachers. Please pray that I will grow spiritually and be worthy of teaching."

Before we left that pastorate she came to the parsonage where we prayed together again. She men-

**"By ALL MEANS...
Save Some"**

THANKSGIVING OFFERING GOAL SET

The Board of General Superintendents has set the goal for the Thanksgiving Offering, 1979, at \$6,250,000.

Last year, 1978, the Church gave \$6,320,117.23, which was a record offering.

The denomination has already passed the quadrennial goal of \$65,000,000 for General Budget and specials. □

—NCN

NEUENSCHWANDER TO HANDLE DEPARTMENT'S ACTIVITIES

Due to the resignation of Dr. Donald Gibson, executive director of the Department of Evangelism, the Board of General Superintendents has asked Rev. Dwight Neuenschwander, coordinator of Special Programs in the department, to handle the responsibilities of the Department of Evangelism until the annual meeting of the General Board in February, 1980. □



—NCN

TELEVISION MINISTRY SUCCEEDS

The projected format of television ministry for the church received support from a pastor in California where it was tested this spring. "FAMILY: HANDLE WITH CARE," featuring Dr. James Dobson, was aired on KXTV (CBS) Channel 10, in Sacramento, April 25, at 8:30 p.m.

A total of 2,089 phone calls were received during and shortly after the broadcast. Rev. Rich Gammill of Stockton First Church reports:

"We are very grateful for the experience of sharing in the telecast and want to be able to do it again with the same program. It is an extremely valuable and economical outreach tool.

"We did receive several specific contacts which we are following up. One family we called on . . . had moved to our city about six months ago and basically knew no one. They were interested in getting into a church even though they have had very limited church background. They watched the telecast and phoned for a copy of the book. It was subsequently delivered by one of the men in our church who became acquainted with them and extended an invitation to them.

"The next Sunday they attended the concert by Jim Bohi. It was a very

inspiring service and they were deeply moved and came forward when the altar call was given.

"My wife and I called in their home the next evening and they were thrilled with what they had found in our church. They have now been attending faithfully for a month. I interviewed them last Sunday in the evening service and they testified to their new joy in Christ and their happiness in finding our church.

"They have a four-year-old daughter and a son who was born just after the telecast, so the emphasis upon the family was particularly meaningful to them.

"We have other prospects, but if these are the only ones we win out of this effort, it will have been a very successful one for us. . . ."

The plan is to air the program in many major markets this fall. The plan requires the support of local churches in each market area to help pay the air time, promotion, and follow up costs, and to care for the distribution of books with follow-up similar to that of the California report. Production costs are underwritten by the financial campaign of 20/20 VISION. □

—NCN

GIBSON NEW DISTRICT SUPERINTENDENT OF EASTERN MICHIGAN

The Eastern Michigan district assembly, meeting in the Flint, Mich., Central Church, elected Dr. Donald Gibson of Kansas City as district superintendent July 18, on the fifth ballot. Dr. Gibson has resigned as executive director of the Department of Evangelism of the General Board in order to accept the election.

A graduate of Olivet Nazarene College, and also holding an honorary Doctor of Divinity degree from that institution, Dr. Gibson pastored churches in Illinois and Wisconsin for 13 years. He served as district superintendent of Wisconsin for five years. He then became vice-president of Olivet Nazarene College, in charge of field services and financial development. In 1967 he was elected district superintendent of the Missouri District, and in 1972, district superintendent of the Central Ohio District, where he served until his election as executive director of the Department of Evangelism in 1975.

His election to the district superintendency of Eastern Michigan fol-



lowed the final report of Dr. E. W. Martin, who chose not to continue in the position which he had held for 18 years. □

—NCN

MARTIN COMPLETES 18 YEARS AS DISTRICT SUPERINTENDENT

Dr. E. W. Martin, superintendent of the Eastern Michigan District, concluded his 18th year in that capacity at the district assembly July 18-19, in the Flint, Mich., Central Church. This was his final report.



General Superintendent Dr. Charles H. Strickland presided at the assembly and paid tribute to the long and successful term of service Dr. Martin had given to the district and the denomination.

A graduate of Eastern Nazarene College, Rev. E. W. Martin pastored at Mason and Flint Central churches in Michigan; Akron First and East Liverpool First in Ohio; and had been pastor of Detroit First Church for 13 years when he was elected district superintendent in 1961.

Dr. Martin received his honorary degree from Olivet Nazarene College. He is presently chairman of the Board of that institution. He has served on the General Board of the denomination and numerous general church commissions. □

—NCN

FIFTEEN TOP CHURCHES IN EASTER OFFERING GIVING

Leon Doane, executive Director of the Department of Stewardship, praised the faithfulness of Nazarenes who reached a new high in the 1979 Easter offering. The goal was six million dollars. The offering totalled \$6,337,080.

The following are the 15 highest churches in the offerings sent to the General Treasurer:

1. Olathe, Kans., College	\$31,100
2. Long Beach, Calif., First	\$25,404
3. Salem, Ore., First	\$23,600
4. Santa Ana, Calif., First	\$20,000
5. Arlington, Va., Calvary	\$18,222
6. Kansas City First	\$15,259
7. Nashville First	\$15,016
8. Marion, Ohio, First	\$14,306
9. Kankakee, Ill., College	\$14,181
10. Roseburg, Ore., First	\$14,052
11. Eugene, Ore., First	\$14,000
12. Decatur, Ill., First	\$12,000
13. Ashland, Ky., First	\$11,485
14. Garden City, Kans.	\$10,395
15. Sterling, Ill., First	\$ 9,330

—NCN

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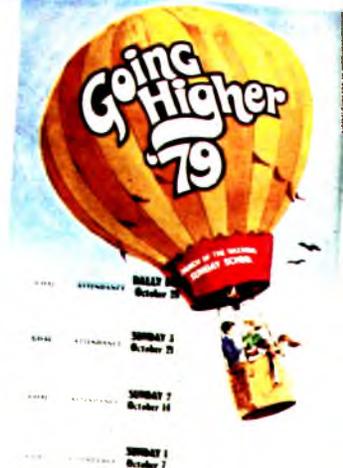
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