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HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / JULY 15, 1978



by General Superintendent Eugene L. Stowe

The Blessing of Quietness

MY FATHER'S favorite hymn was "Be Still, My Soul." I remember him singing it 40 years ago. The last time I was with my daughter she said, "Daddy, I think my favorite church song is 'Be Still, My Soul.'" This speaks well for the timelessness of this great Christian classic.

No doubt one of the reasons for its perennial popularity is that it is based on scripture. The Bible never gets out of date. The sweet singer of Israel said it in Psalm 46:10, "Be still and know that I am God."

Dr. David H. C. Read states that a more correct modern language translation is, "Shut up! And know that I am God." That's plain talk, but it gets the message across.

Talk is not cheap but terribly expensive when our spoken words drown out the voice of the Living Word. God is still speaking, but when we are constantly "broadcasting," it is small wonder that we hear so little that He is saying. The Twentieth Century New Testament translates 1 Thessalonians 5:19, "Do not stifle the voice of the Spirit," and our speaking can effectively do the stifling.

Then quietness before God can enable us to perceive that we have let words become a substitute for works. In the athletic world it is possible to "talk a good game" without really playing well. And some Christians are guilty of the same error. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father" (Matthew 7:21). Saying and doing may be two very different things.

Finally, in the stillness of meditation we contemplate the goodness of our Heavenly Father which brings quiet strength to the soul. Just knowing that He is God calms our fears and brings inner peace. Stillness and serenity are inseparable. Then it is just a short step to total reliance upon His inexhaustible resources.

Be still my soul; the Lord is on thy side.

Bear patiently the cross of grief or pain;

Leave to thy God to order and provide.

In every change He faithful will remain.

Be still my soul; thy best, thy heavenly Friend

Thro' thorny ways leads to a joyful end. □

GOD Gave Me

by E. ROY ORCUTT
Mount Vernon, Wash.



G. A. Clarke

IT WAS 45 years ago in a log bunkhouse on the banks of the Red Deer River, near the Favorite Coal Mine, where “he brought me out of an horrible pit” (Psalm 40:2).

For 4 years I had been working in the coal mines of Alberta, Canada. At the end of each day my face was covered with coal dust, and for 12 years I knew my heart was also black with sin. But I did not know that God, for Christ’s sake, would forgive me. The only prayer I knew was the one my Mother taught me as a child, “Now I lay me down to sleep . . .”

Several incidents made me realize I was a sinner and needed to be saved. A young man came to our door, and handed me a tract and said, “You must be born again.” I asked my Uncle Walter, “How can you be born again?”

“Search me,” was his only reply.

Two years later I heard something that caused me to do some serious thinking. A man from the United Church said to me, “Mrs. McQuarry didn’t know that she could have the knowledge of sins forgiven.”

Many nights after that I prayed, “O Lord, forgive my terrible sins.” One dark night I went out in the woods under a large cottonwood tree and asked the Lord to save me. I was ashamed to kneel by my bed in the bunkhouse, near the miners, and pray.

Early in the morning I was dreaming a prayer, “O Lord, forgive my terrible sins.” At that very moment the Holy Spirit spoke to me: “Ask and ye shall receive—why doubt it?”

Then a marvelous feeling came over my body. I was wide-awake. My toes were tingling and a peculiar sensation like electricity came creeping up my legs and through the torso of my body to the very crown of my head. What a thrilling experience to have your life transformed—to know you are born again. Praise the Lord for salvation!

The next summer I heard holiness preached for the first time in the Cumberland Church of the Nazarene, located five miles south of the coal mine.

One day there was a thunder and lightning storm in the valley. But underground in the intense blackness of the mine all was quiet except the steady drip of water, as I filled my miner’s lamp with carbide.

That afternoon as I came out of the murky dark-

ness of the mine, I put my hands up to my eyes to shield them from the brightness of the sun. It was a new country with sweet smelling air, washed clean by the refreshing rain; the grass seemed to be greener, and the flowers were more beautiful.

I stood transfixed for several minutes gazing in awe at two of the most beautiful rainbows I have ever seen, spanning the Red Deer River. I could almost touch the end of the lower rainbow. The other rainbow was just as bright but higher in the sky. God’s omnipotence was revealed in that magnificent double display of seven gorgeous colors.

God gave Noah a rainbow, but He gave me two rainbows. And He made a covenant with Noah, that never again would He destroy the world by a flood. To remind mankind of His promise He gave us a rainbow in the sky (Genesis 9:16).

I’ll never live to see more brilliant rainbows, unless it should be the rainbow around God’s throne (Revelation 4:3).

It was there in that log bunkhouse, near the foot of the rainbow, where I found far more than a pot of gold. I found God’s forgiveness for my sin-blackened heart. □

A CHANNEL

*Today, Lord, I will bring sunshine
to someone’s darkened world;
I will point out rainbows
to someone who looks only
at the muddy ground;
I will defeat someone’s frown
with a smile.*

Today Jesus will love through me.

—DEBBIE KENDRICK
Kansas City, Mo.



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IT TOUCHES any sensitive heart to stand by a grave whose marred tombstone is symbolic of that life's unfinished task. We read in Deuteronomy 34 that Moses stood on the heights of Pisgah and heard from the Lord words that denied him the realization of the great goal of his life, just when he was so close to it. Our last glimpse of him is on Mount Nebo from which he looked over the land which represented the fulfillment of his dreams. God let him die at the edge of the Promised Land. The people he had led could cross over, but not he.

Yet Moses had the unique honor of having angels as his pallbearers who buried him in a valley in that Moabite land, and no man to this day knows where that grave is. However, in a spiritual sense, that grave is marked by the scarred monument of the unrealized.

In his book *Fifty Years in the Church of Rome*, Father Charles P. Chiniquy tells of the last visit which he had with President Lincoln. After visiting the sick in the hospitals, they returned to the White House where Lincoln picked up the Bible which was always on his desk. He opened it at Deuteronomy 34 and read the chapter.

Then he said, "I have read these strange and beautiful words several times these last five or six weeks. The more I read them the more it seems to me that God has written them for me as well as for Moses. Now I see the end of this terrible conflict with the same joy as Moses when at the end of his trying 40 years in the wilderness; and I pray to my God to grant me to see the days of peace and untold prosperity which will follow this cruel war. But do you know that I hear in my soul, as the voice of God, giving me the

by RALPH A. MICKEL

Alum Bank, Pa.



The BROKEN MONUMENT of the UNREALIZED

rebuke which was given to Moses? There is a still but solemn voice which tells me that I will see those things only from a distance and that I will be among the dead." Like Moses, he was given the broken monument of the unrealized.

One of the great district superintendents of our church was D. E. Higgs. In the nine years before being elected to this place of leadership, Baltimore, Md., First Church grew from 50 to 190 members under his ministry. In 1930, when he was elected superintendent, the Washington-Philadelphia District had 30 churches with 1,481 members. Fifteen years later when he departed to be with the Lord there were 92 churches with 5,193 members, an increase of 62 churches and 3,712 members. So in those years this district had a 200 percent increase in churches and a 250 percent increase in membership. This is a record seldom equaled and perhaps never surpassed in the history of our entire church. Yet a few months before leaving this world, sensing that he was nearing the end, he spoke of his dream of preaching to multitudes in great revival campaigns and seeing souls flock to the cross for salvation and sanctification. As he viewed his life there was a broken monument to the unrealized. His ideal had eluded his grasp.

A large portion of my childhood was lived as an orphan unloved and pushed around in the homes of strangers. When the Lord saved me in a large tabernacle meeting, I was sure that He wanted me to be an evangelistic preacher. The church with which I had connections in my childhood, after I was given a scholarship by their college and a grant from a preacher's training fund, offered to pay the balance of my expenses. It was understood that I would train

in their college and seminary to be a preacher in their church. But since I considered their doctrinal position wrong, I refused, and accepted less money to train in other schools.

I have pastored 25 years, served 21 years as an evangelist, and had 18 years of radio ministry. This radio ministry was an effort to have evangelistic pastorates. My ideal was a great evangelistic pastorate or a powerful evangelistic ministry. The nearest I came to this was a church that moved into the top 10 of 95 churches, and an evangelistic ministry that took me into all the states except 3, and into all the provinces of Canada except 1. Now after a year in retirement, taking care of an invalid wife confined to a wheel chair by rheumatoid arthritis, I feel I have been granted a broken monument of the unrealized. I can watch from afar as others reach my ideal, but it has eluded me. At the crossing of death's river my Savior will lead me to realms of glory and endless delight.

However, I will experience a sadness because of my unfulfilled dream of seeing souls by the ten thousands, not just thousands, seeking the Lord in great evangelistic meetings. My intense longing for the nearness of His presence will have been met. My deep thirst for knowledge will have been satisfied. But my great vision of a far-reaching evangelistic ministry will not have been realized. However, in looking back to where I started, I believe I have given this goal my best effort. I am glad that the Lord saves me by His free and unmerited grace. □

AM I WORRIED?

Worried about tomorrow?

No—thankful it's in His hands.

A loving Heavenly Father

Has all my tomorrow planned.

Worried about the children?

No—they are in His care.

He, too, as their Father

Will all their sorrows share.

Worried about friends far away?

No—He is watching them too,

And He alone can keep and direct

All that they say and do.

So there's really no need to worry.

God is watching over all.

He knows each thing that concerns me,

And is answering even as I call.

—ELAINE WRIGHT COLVIN

Boise, Ida.



Packing BIBLES Along with a LUNCH

by THOMAS W. KLEWIN
Prince Edward Island, Canada

THEY WERE gathered together on their lunch hour—16 men and women from one of the Bell Telephone Company's offices in downtown Philadelphia.

They weren't discussing Bell business nor were they just socializing in the company cafeteria while they ate lunch. Some were going without lunch, while others quietly ate a sandwich they had brought along. In either case, they didn't want anything to interfere with the business at hand—holding a Bible study session during their lunch hour.

Most had brought along their Bibles—small, well-worn and well-thumbed books, most of them black-covered. The Bibles indicated that the 16 gathered there were serious about their interest in the Scriptures and how it related to their lives.

These Thursday noon Bible studies at the Bell Company office have been held for the past 15 years. The present 16 come from various departments and hold a wide variety of jobs, ranging from a 56-year-old supervisory engineer to a long-distance operator. But they have one thing in common—a faith in Christ as Savior and a desire to enrich their lives, especially as it relates to their working world.

Nearby, at the Philadelphia Electric Company, a group ranging from 5 to 30 meet every Thursday during their lunch hour for the same purpose—to study the Bible and discuss it among themselves.

A group of 10 attorneys, a general insurance agent, a doctor, a dentist, and several business owners of downtown Philadelphia stores meet in an office building each Tuesday morning at 7 a.m. for two reasons:

"The most practical reason for meeting at that early hour," the doctor says, "is simple. We just don't have the same lunch hour. In fact, at times we don't even get a lunch hour if we're busy. So we decided to meet early in the morning before we became involved in our work."

"There's another rationale for meeting at that time," the insurance agent adds. "There's no better

way to begin a day than with Christ and some time spent in Bible study and prayer."

Across and just down the Delaware River, anywhere from 6 to 12 executives and engineers from the Chrysler assembly plant at Newark, Del., can be found at 6 a.m. on Wednesdays, having breakfast while studying the Bible. It's just one of the five Bible study groups at the assembly plant, groups which meet at various times of the day and during the week. One of the executives explains the 6 a.m. hour. "We begin our workday early and may not get a chance to eat until we leave work. Consequently breakfast is important for us. But not any more so than being fed with the Word of God. We just combine the two and feed our souls as well as our bodies."

People in these groups belong to various churches, but all are committed to the Bible as the Word of God and the one source from which to gain insight and help for their life of faith. "We're Christians who've come to faith in Christ and want to grow in faith and understanding," a member of the Philadelphia Electric Company group says. "We found we needed something during the week as well as our Sunday Bible classes and worship services to help carry us through the week."

Most of the groups view their weekday sessions as something more than just Bible study times. The assistant plant manager at the Chrysler assembly plant explains what the "more" is:

"Those of us who meet for early breakfast and Bible study find it's also good to have this kind of Christian fellowship and prayer time. All of us, men and women alike, go through a lot of stress. We need the peace which comes from Christ, but we also need to know there are other people praying for us, and then having some visible evidence of their love for us—we get that at our breakfast Bible study session. That's why we call it our Bible study and Christian fellowship hour."

Jim, a 51-year-old building maintenance employee at Bell Telephone, adds this thought: "You always

gain a little extra insight. Then too, you get so busy in things that are secular you forget the things that are spiritual. The study session during the lunch hour brings us in contact with other Christians of like mind and like faith. It gives us comfort that there are others, even on the job in the same company."

The study sessions are tightly structured, because as Lucille, a Bell Telephone long-distance operator, notes, "The quickest way to kill a study group is to let it wander around from point to point, without any direction. Then people have a tendency to talk about what they think, or stay with only one certain subject or portion of the Scriptures, usually what they are interested in. That way you're not getting the message from the entire Bible, and all of it is the Word of God."

So each week someone from the group is assigned the task of leading the following week's session. The topic, Bible passages, or portion of Scripture to be studied is assigned and everyone is expected to do some homework on it before the next session.

"We usually decide on a month's program," Jim says, "and we assign each week's major study to someone at the beginning of the month. That gives the leader of the topic some time to prepare."

He continues: "If each of us knows a week in advance what the subject is going to be, or the portion of Scripture we're going to study, we can even get help if we feel we need it."

How difficult is it to begin this kind of study group?

Lucille, who has been part of the Bell study group since it began 15 years ago, reflects: "We started with three or four of us who happened to have lunch together in the cafeteria. We talked about our faith, and then wondered why we couldn't do something about a little study group here at work, some place other than the cafeteria which was too noisy and too distracting with people coming in and out constantly."

"So I asked my supervisor if there wasn't some place we could meet and she took it up with the management. That's when Harold, a supervisory engineer, stepped in and got us a room. Word of mouth brought the others."

At the Chrysler assembly plant, notices posted on the employee's bulletin board brought in new members. Frank, an assembly line foreman, recalls that his group broke off from the original one when it became too large to permit everyone to join the discussions.

He says, "We have five groups now, and they all started from the first. Each time we get beyond 12-15 people, we start another one. Co-workers want to know what we are doing that lunch hour, and when we tell them, they want to know if they can join. So that's how the groups keep constant here."

"You know," says Lucille, "there's no reason why other Christians can't form Bible study groups where people can, once a week, pack Bibles as well as edibles for their lunch break. Food for the soul is just as necessary as food for the body." □



THIS PRECIOUS BOOK!

*Something new and beautiful,
Each day, within God's Word,
I find, if I but search until
My listening heart is stirred:
Sweet and precious promises unfold
With fragrance new,
As saints who've tried and trusted them
Come marching into view!
Could I but reach out lovingly,
And in some way impart
A portion of this mine of gold
To every troubled heart!
This Book! This Book! This precious Book
Forever holds the key
To every door I'll need on earth,
And to eternity!*

—ALICE HANSCH MORTENSON
Racine, Wis.

LOVE ABOUNDING

by H. RAY DUNNING
Nashville, Tenn.

THERE ARE FEW places in scripture where the essence of holy living is more completely summarized than in Paul's prayer for the Philippian church which is recorded in his letter to them (1:9-11). "And this I pray," he wrote, "that your love may abound still more and more in real knowledge and all discernment, . . ." (NASB). And this is only the first of four ideals.

The apostle evidently sees the heart of Christian experience to be love, and the nature of Christian growth to be an increase of that same love. We hear him repeating the same concern in a prayer for the Thessalonians in 1 Thessalonians 3:12 as he says, "and may the Lord cause you to increase and abound in love for one another, and for all men, just as we also do for you" (NASB).

We are sometimes tempted to think of love as a distinctive New Testament concept and thus to characterize Old Testament religion in terms of law. But this is to misread the Bible since love is the substance of both Old and New Testament faith. When Moses was re-giving the Covenant laws to Israel prior to their entry into the Promised Land, he reinterpreted them in relation to the new circumstances which they would encounter in the impending situation. In the process he summarized the whole law in a passage which has become the Golden Text of Hebrew religion, "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Deuteronomy 6:4-5, RSV).

It is not surprising, then, that when Jesus was faced with giving the greatest commandment, He merely quoted Moses with the effect of encompassing the whole law in one word. And when He went on to add, "And a second is like it, you shall love your neighbor as yourself," (Matthew 22:39, NASB), he was simply quoting Leviticus 19:18. In these two summations are contained the whole of the two tablets of commandments with all their implications. Love is the essence of biblical religion.

But the question immediately arises, what kind of love are we talking about? As has been pointed out *ad infinitum*, our English language is somewhat poverty stricken by having only one word to cover everything from the lowest forms of lust to the highest expression of pure devotion. In contrast, the Greek language has at least four terms each denoting a different shade of meaning. Only two of these terms have found their way into the New Testament but all were manifested in human experience. There was *eros*, from which our word erotic comes, which conveyed the idea of seeking fulfillment of need. Sexual desire might be best expressed by this word. *Philia* is one of the two terms used in Scripture and might be adequately interpreted by the word *friendship*. The other word, though not used very extensively in the ancient Greek world, was the one which Christian writers took over and employed to express God's own kind of love. This word was *agape*, a word that has come to be commonly used among Christians but it expresses a most uncommon type of love. It may be rather adequately translated as "outgoing concern;" it is calm, discriminating, not particularly emotional, and seeks the well-being of its object; it loves out of the richness of resource, not out of a need to be fulfilled.

A fascinating interplay between these latter two terms is found in the conversation between Jesus and Simon in John 21. Here Jesus asks Peter, "Simon, son of John, lovest (*agape*) thou me more than these?" The fisherman replies, "Lord, I'm your friend (*philia*)." Jesus asks him the second time, "Do you *agape* me" and Peter repeats his first testimony, "I'm your friend." But the third time, Jesus uses Peter's own word and literally says, "Are you really my friend?" So Peter had cause to be grieved because the Master said to him the third time, "Lovest thou me?" for Jesus was really questioning Peter's own claim.

Yes, it is this unique form of love which Paul is concerned with in his prayer. He knows that it was God's *agape* which sent His Son; and it is His *agape* which He wishes to impart to His people. And He wants this love to increase and abound yet more and more. Now, what are the implications of this for holy living?

When we consider that love (*agape*) is the contrary of self-interest, it

helps ^{to} holy living

becomes clear that what Paul is praying for is a growing Divine love that supplants self-love. Since all forms of "sin in believers," or "carnal" traits may be reduced to some form of self-love, his prayer is for growth in holiness, a process which John Wesley would call "love expelling sin," a process culminating in an instantaneous moment of full deliverance from self-centeredness. As Wesley beautifully expresses it, ". . . as long as love takes up the whole heart, what room is there for sin therein?"

In commenting on this passage, Dr. H. Orton Wiley makes the same point from a different perspective in these words: "In regeneration all the graces of the Spirit, which at base are but the varying aspects of divine love, are implanted in the soul. In entire sanctification, the heart is cleansed by the blood of Christ from all those inner antagonisms which would hinder the proper development of perfect love" (*Herald of Holiness*, June 11, 1952).

In his *Plain Account of Christian Perfection*, Mr. Wesley is asked the question, "When does inward sanctification begin?" He replies, "In the moment

a man is justified. From that time a believer gradually dies to sin and grows in grace." This is precisely what Paul is praying for in his Philippian converts.

Self-centeredness is the most "human" of all sin; it seems to be so natural, as indeed it is. But the "spiritual man" is one who has his values restructured so that God and others have the priority over his selfish concerns. This is far more demanding than the appeal for an emotional experience that does not necessarily result in value transformation, it is rigorously ethical in its requirements. And yet, since it is love, it does not feel the sense of duty but rather responds with delight because the requirement is not contrary to its nature but rather an expression of it.

Thus in the light of Paul's prayer for the Philippians that their "love may abound still more and more" we see how scriptural John Wesley was when he insisted on always defining Christian perfection as "the loving God with all the heart, soul, mind, and strength, and one's neighbor as oneself."

*Love divine, all loves excelling,
Joy of heav'n, to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown!
Jesus, Thou art all compassion;
Pure, unbounded love Thou art.
Visit us with Thy salvation;
Enter every trembling heart.*

—Charles Wesley

□

PEN POINTS

POWER FAILURE

They said it couldn't happen again. It had hit their city a few years ago, and it was a living nightmare.

But confident engineers with the aid of advanced technology insisted, "It will never happen again!"

But it did happen—again! A bolt of lightning was the suspected culprit. Wednesday evening, July 13, 1977, 8 million people in New York City were swallowed up in a massive electrical blackout.

There was chaos everywhere. Street lights blinked off. Subway trains stalled in inky darkness. Skyscraper elevators abruptly stopped between floors. Air conditioners hummed to a halt, leaving hot city dwellers sweltering and irritable. Electric pumps that lifted water to the upper floors of business buildings and tenement houses were without current. Television sets went black. Confusion, panic, and hysteria set in. Looting resulted. Crime soared. The city lost millions of dollars in repairs, lost wages, and emergency expenses. It took a full day, and more in some areas, to restore power to a stunned city.

Spiritual power failure, however, involves even more serious personal consequences than an electrical blackout. Loss of spiritual power can come in one swift, powerful stroke; a sudden sin that hits with paralyzing force. But more often it is the result of slow, creeping, often un-

conscious deterioration.

Remember Samson? He fell when he let Delilah have his head shaved by the Philistines. He was powerless to defend himself, but only realized it in that moment of crisis. Samson's power failure was the net result of a slow process of neglect, compromise, and disobedience. He was helpless in the critical test because he had been careless earlier.

The apostle Paul described a state of spiritual power shortage as "having a form of godliness but denying its power" (2 Timothy 3:5, NIV). John referred to it as a "lost love," or being "lukewarm."

Have you been in the midst of a spiritual blackout lately? Are you without spiritual power? Does darkness shroud your soul?

Spiritual power failure can be repaired by sincere prayer and obedience. Call on God today. The lights can come on again. The step from blackout to blessing is yours to take. A prayer of confession will lead to God's forgiveness.

God waits. His power is available. It's up to you!

□

—RICHARD H. LEFFEL
Valparaiso, Ind.



by JERRY D. HULL
Northwest Nazarene College
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“In the WORLD...”

Being Christian on Main Street

GROWING OLD: EVERYONE'S ASSIGNMENT

I just celebrated my 40th birthday. We had the works—a party with games, gifts, cake and home-made ice cream. One of the cards highlighted the emphasis placed on this passage year with the verse: “Forty is that beautiful age, halfway between streaking and creaking.”

The 40th birthday produced many questions. Many well-wishers inquired, “Does it bother you to get old?”

My immediate reaction? “No. In fact, considering the options, it is quite exciting.”

Age is relative. My father, 66, regards me as quite young. My son, 11, knows I'm ancient. This raises an important issue. Which ones of us ought to be included in the “AGED” category? Everyone over 40? All over 50? 65? 70?

The “aged” or the “old” misfocuses our attention. Such a label is too rigid. Assigning us to the “old” category at a fixed point exactly 65 years after our birth causes unnecessary discontinuity. The date we become “old” cannot be stated. However, the date when we began the process can be noted precisely. Check your birth certificate—you'll find it listed there.

Much of the taboo and fear about becoming old results because of our inappropriate labels. We need to talk about “aging” not the “aged.” “Growing older” not the “old,” merits our consideration. “Growing older” refers to the process involving 100 percent of us. “Old” fragments us into two arbitrary categories.

The percent of us who reach advanced years is one of modern science's greatest achievements. The sheer number of persons 65 or older illustrates this miracle. Compare the following statistics for the United States:

Year	Number 65 or over	% of total population
1900	3 million	4.0
1970	20 million	9.9
2000	35 million (projected)	11.2

Perhaps this great success story provides an explanation for all the attention given to aging in recent

years. America's efforts may represent the energy given to aging by all industrialized countries.

In the U.S.A. we make many references to aging: White House Conference on Aging; The National Institute on Aging; The Senate's Special Committee on Aging; The Older Americans Act; The Old Age Administration; Medicare and Social Security. The many bills, agencies, and commissions create the impression that we are handling effectively the aging process.

Are we doing a good job of growing old? Our society worships the figure, dexterity, and muscles of youth. Do we sometimes, as a consequence, ignore the older

LOVE OUTPOURED

*Oh, Lord, make me free—free in Your love
That I might be free to love.
Let my love be an outpouring of all that I am
All that I have.*

*Let it pour forth so abundantly, so unsparing
To the lovely and unlovely alike,
That the pharisaical in spirit
Criticize the extravagance.*

*Let it bring balm for the hurting,
Healing for the wounded spirit,
And light in the darkness of sin.*

*Let it be blind to color, race, and creed,
Poverty and wealth, position or power,
Blind to all but need.*

*Yes, Lord, it's your kind of love I need.
Pour out Your love to me, I pray,
For only then will I be truly free—
Free to love—in Your name.*

—MABEL P. ADAMSON
Kansas City, Mo.

among us? Do we in various symbolic ways say, "Get lost, old man. You remind me of my mortality"? Does the deterioration of psychomotor skills justify the many subtle communications which often imply, "You're no longer important. Please, return to your isolation and slow process of dying."

I wrote the rough draft of this article during a three-hour layover at the Cincinnati International Airport. The older walked its concourses. All the stereotypes were in evidence. I saw those with dim eyesight; hearing aids; bent frames; loose, wrinkled skin; slow shuffle-like gait; and limited energy. I couldn't detect as easily other commonly present characteristics: loneliness, slowed reaction time, illness, and dependency.

How might Christians respond? Can we discover techniques for doing a better job of growing old? Perhaps the following suggestions will generate some productive responses.

1. ACCEPT THE PROCESS OF AGING: The latest national statistic reveals that 100 percent of us are daily becoming older. Accept the inevitable. Reflect on the reality. Verbalize about your aging process. Abandon any effort to pretend that you'll remain forever young.

2. ENJOY THE PROCESS OF AGING: Christians are future people. We look forward to God's good tomorrow—both temporal and eternal. The passing years alone allow time for true saintliness. Get on with the task. God's best blessings are yet in our futures.

3. EQUIP ONE ANOTHER FOR THE PROCESS OF AGING: Make the transition from one level of maturity to another a familiar item of conversation. Share ideas that helped you adapt for a new stage (for example: 40th birthday, children leaving home, retirement, etc). The life expectancy in the U.S.A. is presently 71 years. Let's help one another get ready for these capstone years. Pastors might take special note that 50 percent of the women 65 and older are widows who present a special range of needs.

4. UTILIZE THOSE WHO ARE IN ADVANCED STAGES OF THE PROCESS OF AGING: Human resource, whatever its state, is a commodity too valuable to waste. All of us need to feel our importance. Everyone has some worthwhile contribution to make. We must help one another identify our skills. Life hums a sweeter tune for busy people. Let's be sure we occupy the time of everyone. The support and appreciation for any contribution attempted may make a significant difference for some older person in your circle of acquaintances.

6. ANTICIPATE THE COMPLETION OF THE PROCESS OF AGING: Death is only another passageway in the eternal life we have in Jesus Christ. Paul loved life. He lived it fully. He also joyfully anticipated the crowning event of life, death. Paul stated some of his hopes about death and the new state of existence it would usher in: "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. . . . He who has pre-

pared us for this very thing is God, who has given us the Spirit as a guarantee" (2 Corinthians 5:1, 5, RSV).

How many of us have marveled along with some older friend as he joins Paul to sing the closing chorus of life? ". . . the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day." (2 Timothy 4:6-8, RSV). □

Reviewed by

WANDA KNOX
Kansas City, Mo.



HOW TO KEEP THE YOKE FITTING

This is a tiny, 40-page booklet, small enough to tuck in a pocket, a purse, a briefcase—or perhaps the glove compartment of your car.

The theme is taken from Matthew 11:29-30, where the yoke spoken of is the piece of equipment used to distribute the load between two oxen.

First of all, the thoughts contained in this booklet will clarify your own experience and settle your own beliefs. A careful study of this 10-point program for "keeping the yoke fitting" will refresh the mature Christian, reminding him of the secret of triumphant living.

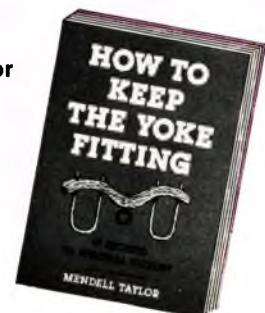
Has your yoke started to irritate? Fitting the yoke is one thing. Keeping it fitted is quite another, and author Mendell Taylor shows you how to keep that yoke adjusted and comfortable.

Lastly, the booklet is ideal as a pass-along piece—the type of reading material you will want to share. It is especially suited to beginners in the sanctified life. □

by Mendell L. Taylor

Beacon Hill Press
of Kansas City

To order,
see page 23.





You Are a VIP

H. Armstrong Roberts

by MARY E. LATHAM
Kansas City, Mo.

OUR PLANE was running late. I checked my watch. If this kept up I would miss my connection. The revival meeting was to begin that night. If I didn't make the second plane I couldn't possibly get to the first service.

When I asked the stewardess about the connection she said she was afraid we wouldn't make it. I told her I just had to make that second plane—and then I explained the reason. She promised to see what she could do.

Other passengers were jittery. The plane was loaded—lots of salesmen. And there seemed to be a group bound for a convention.

Before long the stewardess returned. They were running just a bit too late to arrive in time for the second plane. My heart sank. "But," she added, "we have contacted your second plane. It will hold for ours."

She instructed me on what to do. They would rush me over to my plane. It wouldn't delay their takeoff very much.

People around me overheard. One fellow said, "Well, that makes you a VIP."

"I already knew that," I replied. He laughed. "But having the plane wait didn't make me a VIP."

Then I explained why I knew what I was worth—and why every person in the human family is a very important person. The price God paid to redeem us makes each individual very special—a VIP. But so many do not realize their worth. They sell themselves too cheap. They have not found the way to enjoy all the benefits in life which Christ came to make possible for every person. That was the reason I was making that trip—in fact was spending my whole life—to help other people find out about God's wonderful plan.

I still wish we could get the word out to more people. The news is full of wasted human potential, because of unrealized worth. Recently a television program shared the astounding fact that 4,000 teenagers a year commit suicide. Suicide is said to be the second largest cause of death for teens. Many are very young—14- and 15-year-olds.

In interviews with some who had tried to commit suicide the reporter discovered these reasons:

"Feel so worthless" . . .

"No one has time to listen" . . .

"My family just laughed" . . .

"There's nobody to talk to" . . .

One girl, after two attempts, talked to the reporter. Within a week she tried again. This third time she succeeded in taking her own life!

What a waste of human life! What a tragedy that someone could not help her to realize her worth! If only we could have reached her with the good news that Christ loves her—and we love her. How can we get to more?

Each person is valuable to Him. Christ said even a sparrow is important to God. Yet humans are of more value than many sparrows.

Of course the waste of human personality is not limited to teenagers. There are adults, of all ages, pushed aside by society because they are past a certain age. Often the same thing occurs with the very young.

In the home young children are sometimes made to feel dumb—worthless. Psychologists tell us how important it is to help a child develop a good self-image. Dr. James Dobson's book *Hide or Seek* explains this very well. Recently I put this book into the hands of a mother whose young child was having problems in school. The teachers had told her, "He has a low self-image."

God's love knows no age limits. Each person young or old is important to Him. Each life belongs to Him—first by right of creation, and second by right of purchase.

As Christians, let us be more alert to human need. Many times people are hiding hurts which we could help ease if we try. There are opportunities in our own neighborhoods.

One day I opened my door to find a group of teenagers wanting my support for some project in our neighborhood. Before I signed up, I talked with them and found out about their interests.

One boy loved art; he did sculpturing. I told him I would like to see some of his work. "You would?" he asked in disbelief. I assured him I was serious, learned his name, and told him to call me to set a time to bring his work over.

When he came he was very excited as he showed me his original sculptures. They really were unusually good. He was only 14, but had rare potential for his years. I encouraged him to develop his potential—not only in art but as a person with life's best values.

The visit took only about an hour. It was a golden

opportunity to help him. When he left he said, "I've wanted to show somebody my work so long."

Yes, you *are* a VIP, a Very Important Person. Every person is. And your life can inspire someone else to realize his or her own worth. The more time you can devote to that the more your own value increases.

I like the way the apostle Paul expresses it in 1 Corinthians 6:19-20: "What? know ye not . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." □

HOLINESS
Means both
PURITY
and **POWER**

by ROSS W. HAYSLIP
Tucson, Ariz.

and by some action unknown to human ingenuity, the darkness fled away.

So the power of the blessed Third Person of the Trinity purges the heart of man from the evil nature that remains after regeneration. It is the power of God, so man cannot explain it in natural terms.

It is through the process of willing one thing that faith comes into operation. This faith is a human activity. It begins in a knowledge that God is what the Bible says He is and that He will do what the Bible says He will do. When this fact becomes reality to us, then our faith has a foundation upon which to build toward this glorious experience.

Surrender of ourselves to the will of God is the action of faith. Just as a patient signs the necessary papers and follows fully all the instructions given by the surgeon in surrendering his body for physical surgery, so do we completely give ourselves into the hands of the Holy Spirit. When the surrender is complete and without reservation, then we can feel sure that the glorious work of grace will be accomplished. The confidential faith matures into appropriating faith and the work is done! "I *can*" is the first step of confidential faith; "I *will*" is the second step of determination, but "I *do* believe that I am sanctified" is the full appropriation of that wonderful work of grace.

The life of purity, of course, is motivated by our desire to have our will conform to the will of God. Walking with God consists of a day-by-day concern with seeking to know and to do His blessed will. His will, of course, is primarily revealed through His Word.

The Holy Spirit makes the Word contemporary to our daily needs and helps us to apply its great principles in our patterns of conduct. Word and Spirit never disagree. Much fanaticism could be avoided if we remember that when the Spirit of God leads us, He will always go in pathways of godliness. His Spirit will give us power and poise so that trying circumstances that beset us certainly need not upset us.

The pathway to sainthood is not paved with peculiarities. To be a child of God does not mean that we commit social suicide. God's will is the best for my life. By following it I can, like my Savior in the days of His flesh, increase in wisdom and stature and in favor with God and man. □

KIERKEGAARD said that purity of heart is to will one thing. He had rightly perceived the fact that only out a unified heart could the springs of a pure life flow.

Purity of heart is not only an inner condition, but it is manifested in an outward life. The initial purity is wrought in the heart by the power of the Holy Spirit. Peter, in explaining his ministry to the household of Cornelius, points out the fact that the Holy Spirit purified their hearts by faith.

To try to explain the spiritual process by which the Holy Ghost brings to pass the expulsion of the evil nature and cleanses the heart from depravity baffles our human abilities. It is sufficient to say that it is done by a supernatural power. This is the same supernatural power that brought order out of chaos in the act of creation. The power that breathed into inanimate clay and made Adam a living soul is this same spiritual force. God said, "Let there be light"



“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHALFANT
Norwood, Ohio

PRAYING THROUGH

The concept of praying through, prevalent in the lives of God's people from the beginning, holds important truths for 20th-century Christians.

Praying through? What is it? What does it require? Who needs to do it?

A sincere prayer warrior responds: “Praying through? Why, pastor, that’s when I take whatever need, or burden, or concern I have and lay it at Jesus’ feet. Then I pray until the load lifts, the pressure is removed, the darkness is dispelled, and the uncertainty is replaced with assurance. Then with all doubts and hindrances out of the way, I know I have prayed through.”

The Bible tells us of King Hezekiah who prayed through. The king was very ill. The prophet Isaiah came to see him and tell him the news that he was going to die. But King Hezekiah went to prayer; God heard his prayer and granted him an additional 15 years of life (cf. Isaiah 38:1-8).

The apostle Paul provides another example of God’s man who prayed through. Paul, through the plan of Almighty God, was on his way by ship to Rome when a tempestuous storm arose. But from that storm came these words which have encouraged Christians throughout the ages: “. . . be of good cheer . . . For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, . . . [and] I believe God . . .” (Acts 27:22-25).

What does praying through require? As with any lesson we learn from God’s Word, we find that to pray through requires the meeting of certain conditions. We must have:

1. **A clean heart.** The first requirement for praying through is the knowledge that we are walking according to the truth of God’s Word. We can have no sin in our lives. The Psalmist says, “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18).

2. **A clear conscience.** To pray through we must know that, as much as we can control, there is nothing between us and another person that should be made right. All our interpersonal relationships—at home, church, place of employment, with our

friends—should be in good standing. “And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mark 11:25-26).

3. **A childlike faith.** It is not enough just to bring our burdens, problems, and concerns to God in prayer and expect Him to either solve them or dissolve them. We must have faith that we are bringing our needs to the only One who can meet them—whether it be by changing the situation or giving us grace to cope. We are instructed in the great faith chapter in Hebrews, “For without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). And Jesus taught us, “If thou canst believe, all things are possible to him that believeth” (Mark 9:23).

4. **A knowledge of God’s Word.** One of the surest weapons needed to pray through is a knowledge of God’s Word. At the point of our praying through, Satan will launch his strongest attack. He knows as long as we are floundering in despair, questions, and doubt, we will be ineffective witnesses for God. However, during the Great Temptation, our Lord three times defeated Satan’s thrusts with these words, “It is written” (Matthew 4:4, 7, 10). We must employ the same tactic, keeping in mind that promises of answers to prayer and encouragements to our faith are also found in the Word of God.

5. **A determination to take time.** Praying through may not take hours or days; we can touch God and *know it* in a matter of minutes. But we must be ever aware in our “instant” society that we can’t put our dehydrated problems in a cup and ask the Lord to quickly pour the required amount of hot water on them so we can be happily on our way! Praying through requires the determination and discipline to “wait on the Lord” (Psalm 27:14).

6. **A sure identity.** Perhaps the most important element required for praying through is to know whose we are and whom we are serving. The cares

and pressures of this world create our need to pray through. But often these same pressures and cares of "this present world" (2 Timothy 4:10) convince us that we can handle our problems ourselves—that we don't need, or have the time, to pray about them. The apostle Paul reminds us, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). If we truly belong to Christ, we will bring our burdens, problems, and cares to Him for solution.

Do 20th century Christians need to pray through? About what?

- ***Our personal experience with Christ.*** 2 Peter 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

- ***Any burden, care, concern, or need we have.*** Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

- ***The decisions we must make—great and small.*** Isaiah 30:21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

What benefits can be gained by praying through about spiritual needs, burdens and problems?

- ***The joy of knowing an up-to-date relationship with Christ.*** Romans 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God."

- ***The awe of watching God solve "impossible" problems.*** Mark 10:27: "With men it is impossible, but not with God: for with God all things are possible."

- ***The comfort of learning to lean on Christ instead of carrying our own burdens.*** 1 Peter 5:7: "Casting all your care upon him; for he careth for you."

- ***The reassurance that we are traveling toward a better country.*** Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

How can we know when we've prayed through?

- ***Our burden will be lifted.*** Isaiah 65:24: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

- ***Our spirits will be free from oppression.*** 2 Corinthians 3:17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

- ***Our direction and/or instruction will be clear.*** Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

Oscar Hudson, trailblazing Nazarene evangelist from the church's early days, makes these observations about praying through:

Prevailing prayer, or the prayer that goes clear through, is the touchstone to success in every phase

of Christian work; the cable that ties a lost world and Omnipotence together; the lubrication without which the wheels of ecclesiasticism lack and drag. To be able to pray through is more honorable than to be a Cicero or Demosthenes; more to be desired than wealth, knowledge, or eloquence. They in whom this quality is lacking are fruitless and fireless.

May God give us more churchmen who will practice the art of praying through. □

LESSONS FROM SUFFERING

*When the night is at its darkest,
Then the brightest stars come out . . .
And when the wild storm is over
A rainbow is flung about
The shoulders of a weary world
And a calm is on the land . . .
And when life batters me the most,
Then I feel Him take my hand.
The sweetest rose that ever grew
Also wears the sharpest thorn,
And oftentimes the crippled bugler
Will blow healing from his horn.
Sometimes when the day turns stagnant
And Wrong would dethrone
the Right . . .
Then I hear His angels singing,
And He gives songs in the night.
Sometimes a forgotten valley
Will produce the rarest blooms,
And some of life's richest lessons
Are learned in hospital rooms.
I have seen the sick and fevered
And have been touched by their looks
As I saw faith dependent
That I never learned in books.
I have walked through convalescent
homes
And I've seen them waiting there
For a visit from a loved one
Or a friend who seemed to care.
I took an armful of asters
And put them in clean vases . . .
What reward did I receive?
Soft smiles from their wrinkled faces.*

—CHARLES HASTINGS SMITH
Bethany, Okla.



Tom Lallin

by LOLA M. WILLIAMS
St. David, Ill.

SPEAKING FOR TEENAGERS

HER SHARP VOICE invaded my thoughts, as she announced to her friend in smug tones, "The young people in this church are headed straight for hell." Her tone seemed to say, "And I'm glad of it."

I clamped my mouth shut and gripped the pew tightly. I knew if I didn't get myself under control, I would walk to the back of the church and say things that would only add fuel to the fire.

I had gone early to the sanctuary before Sunday school that morning, so I could let the atmosphere of the quiet church permeate my soul and help me be in a more worshipful mood. Now it had all been spoiled by her strident manner.

There were so many things I wanted to say to her in the heat of emotions, but I said nothing. Now, after several years, I've had time to think about it. Here are some things I would like to have said to her that day.

When was the last time you really put yourself out to help a troubled young person? Have you forgotten what it's like to be young and faced with questions and temptations on every hand?

When was the last time you fasted a meal and spent that time praying for them; or spent a night in prayer for them? By prayer, I don't mean telling God how to make them over to your specifications; but real, earnest prayer for them as they struggle to grow to adulthood in a world that doesn't care.

When was the last time you really listened to what they had to say? Young people often have some good thoughts if we would give them a chance to express them, without criticism or the folded arms and complacent expression that tells them we've already got our minds set like cement.

Benjamin Disraeli said, "Almost everything that is great has been done by youth." This lady would have had a hard time accepting that statement.

Some of the more common indictments against young people are: They are disrespectful to their elders, have bad table manners, are lazy, and chase

around at high speeds. There are others, too, but I would like to deal with these four.

Young people disrespectful to their parents, teachers, and others in authority over them? Yes, we see this in some young people, but where did it get its start? Did we laugh at them when they first began to assert themselves, because we thought it was cute? A little girl barely old enough to talk learned to say "shut up" to people. Her parents and grandparents laughed at her. They said she was too young to know what it meant. Later, when she had grown into a hateful, foul-mouthed teen, they were no longer laughing. Now they're pleading, "Pray for her." Yet it all started right back there in the home.

Bad table manners? Have we taken the time to make mealtime a meaningful family experience where our offspring can learn good manners? In too many homes, meals are little more than a series of quickie lunches gulped down at different times by the family members on their way to more pressing activities.

Lazy? We've taught them to expect to be pampered, petted, and partied. Teens can do many kinds of work for the church. They can do chores at home, if they know it's expected of them. Are we sometimes too impatient to teach them to work because it's easier and less messy to do it ourselves? Our young people will generally act just like we expect them to. But don't expect perfection. They still have much to learn, but they have the potential for being useful members of society. What they will be, they are now becoming.

Chasing around at high rates of speed? Who invented the powerful engines in the first place? Not teenagers. True, they need to learn a good healthy respect for driving at safe speeds, but so do many adults. Don't believe it? Drive down the highway at 55 m.p.h. and count the cars that pass you which are driven by adults!

What kind of guidance have we given young people? Albert Schweitzer in *Memories of Childhood*

and Youth said, "One other thing stirs me when I look back at my youthful days, the fact that so many people gave me something or were something to me without knowing it."

A number of years ago at a P.T.A. meeting, a child psychologist stated that we should strive to bring our children up so that at the age of 18, they would be prepared to step out on their own. Start early by giving them little freedoms at a time, but with those freedoms expect responsibility for their actions. Over the years the freedoms mount up, but so do the responsibilities and the ability to handle them, until one day that young person will step forth an adult we can be proud of.

We need to challenge our young people to give of their best. Billy Graham said, "Young people will respond if the challenge is tough enough and hard enough. Youth wants a master and a controller. Young people were built for God, and without God as the center of their lives they become frustrated and confused, desperately grasping for and searching for security."

David was talking to God, but I would like to borrow his words to speak for young people to adults, when he said, "Do not remember the sins and offences of my youth, but remember me in thy unflinching love" (Psalm 25:7, NEB). □

DELIVERANCE

WE TOOK JESUS ALONG

We asked Jesus to go with us on our vacation. I am glad we did, because we really needed Him.

For a long time my husband and I had planned to take one week of our vacation at the Manville Camp on the Northwestern Illinois District. We had been there before, but this was going to be a special camp because our son, Charles, was going to be the evangelist. With him would be his wife, Jeanne, and their two children, Chip and Melinda. Oh, what a time we were going to have hearing Charles preach and getting acquainted with our grandchildren.

All went well for the first five days. God was blessing in all of the services. Tuesday night was one of those special services when God comes on the scene and the evangelist did not get a chance to preach. While the quartet from Olivet Nazarene College was singing, people started coming to the altar and this went on for an hour, filling the altar three times. What shouts of victory were heard all over the campgrounds!

My husband and I retired at 10:30 that night, and about two o'clock I was awakened by my husband making a strange guttural sound. I asked him if he was sick; he did not answer me. So I switched on the light and found him unconscious and with his eyes rolled back.

I realized he was very sick, so I ran over to Charles' cottage and told him of his dad's condition. He came back with me, and Dr. Eckley followed with his car. Within 30 minutes, they had him in the hospital at Streator, Ill.

The thoughts of going through such an experience should have made me panic, but not so, for the blessed

Savior, whom we had asked to go with us, was there. Deep peace settled down on me, and the promises of God flowed through my mind. Such strength came into my entire body that when Charles returned from the hospital and said that Dad had suffered a heart attack and was given only a 50-50 chance to live, I did not get upset but was able to tell him that God never makes a mistake and we could leave it all in His blessed hands. I did not feel that I needed to strain and struggle in prayer, as His sweet presence was so real I could just rest in Him.

As word got around the camp, there was a great deal of prayer made in my husband's behalf. Oh, how I praise the Lord for being with me in those days and also for the folks at the camp meeting who prayed for us. He came through the crisis period of the heart attack, but two weeks later it was found that he had a broken hip and a dislocated shoulder, and this in turn, had triggered the heart attack. After a three-week stay in the hospital at Streator, it was decided to bring him back to Chicago for surgery on his hip.

He had surgery on his hip and had his shoulder set. But in a few days, pleurisy set in and again he was a very sick man. But one more time God answered prayer in a wonderful way and brought my husband through this crisis safely.

After this he was on his way to recovery, and after 12 weeks in the hospital, it was with real joy that we were able to bring him home. How we praise the Lord for His faithfulness to us and for His presence that gave us peace and strength for each day!

by LOUISE MILLHUFF

Shawnee Mission, Kans.

**"... I will deliver thee, and thou shalt glorify me."
(Psalm 50:15)**

The Editor's

STANDPOINT

THE ULTIMATE QUESTION

“What think ye of Christ?” Jesus himself first posed this question, adding, “whose son is he?” (Matthew 22:42). It has been put to multitudes since, and no other question ever asked is more important. On this question, and the answer one gives, depends character and destiny for this world and the next.

The question is on my mind today because yesterday I worshiped with our Suwannee River church in Florida. Seeing old friends revived a flood of memories. Years ago I was preaching to this church from Jesus' question. In the course of the sermon I reminded the people of some answers given to the question by persons in the New Testament and down through history. Then I looked at Donny Cooper, seated in the congregation, and said, “Brother Cooper, what do you think of Christ?” He let out a whoop, sprinted down the aisle, leaped over the mourner's bench onto the rostrum, grabbed me in his arms, lifted me from my feet, and swung me around and around, all the while shouting the praises of Jesus. It happened so fast, and took me by such surprise, that I have never mustered the courage to preach the text or put the question again in that same form!

While my own response would have been quieter, I can “dig” the joy that overflows any man's heart when he thinks on Christ in faith. Jesus makes the kind of difference in human life that can easily trigger the deepest and happiest feelings.

Remembering the incident, and reflecting on the question, I want to record my own answer to the question. I say “my own,” not because it is original but because it is intensely personal.

I think that Jesus is the Christ. He is the Son of David and Messiah in Israel of whom the prophets

spoke and for whom the people waited. Despite the cross and its “curse,” and because of the Resurrection and its witness, I believe that Jesus of Nazareth is the One appointed and anointed by God to fulfill the ancient covenant with Abraham and thus bring blessing to all the world.

I think Jesus is Lord. The Pharisees to whom Jesus put the question replied, “The son of David.” But Jesus reminded them, out of David's own writings, that the Messiah was also David's Lord. Only the eternal Son of God who became incarnate in Jesus of Nazareth could be at one and the same time both David's son and Lord. As Lord, the risen Jesus possesses power beyond the boldest dreams that ever occupied David's mind. He alone can say, “All power is given unto me in heaven and in earth” (Matthew 28:18).

I think Jesus is Savior. God anointed Him for an atoning death. The forgiveness of our sins, and our acceptance with God, are gifts of the redeeming love expressed in His death on the Cross. He bore our sins in His death and assures our pardon by His resurrection. Deliberately placing our lives under His lordship is not what saves us. No act of ours has merit and power to save. He saves us by dying for us and living in us.

I must not be content to answer the question abstractly. I must trust in Him for the pardon of *my* sins and the cleansing of *my* life. I must submit *my* daily life to His lordship, and welcome His rule over what I am and have. Like Thomas of old, whatever others believe and say, I must face His wounds and their claims, and confess, “My Lord and my God!” □

A TRIBUTE

Within our church there is a class of ministers who rarely receive tribute. I refer to preachers who, with limited formal education, have faithfully and fruitfully served the Lord and the people. They are the men and women who prepared for their ministries by the home-study plan.

Many of them took their courses while combining pastoral labors with secular jobs, hitting the books late at night when body and mind were in protest

against the added burden. Others were full-time pastors who managed somehow to squeeze their studies into daily schedules already jammed. They hung in there, did their best, and came with joy to the day of their ordination.

The college and seminary route should always be the normal path to that high goal. Young people called to preach should be encouraged by prayer, counsel, and money to get the best possible training.

He bore our sins in His death and assures our pardon by His resurrection. Deliberately placing our lives under His lordship is not what saves us. No act of ours has merit and power to save. He saves us by dying for us and living in us.

Those who take the normal route will naturally have more occasions when tribute is paid to them. But there are hundreds of college and seminary graduates happily serving in churches that would not exist had it not been for the dedicated toil of men with lesser privileges and sometimes lesser gifts.

I once wrote a tribute to such a man. As a way of expressing appreciation to all such ministers I am reproducing it here:

"There was a beautiful simplicity about his life and faith. I observed his reactions to all kinds of people and situations, and I never knew him to falter one stride in his loyalty to Jesus Christ and his devotion to the gospel ministry. He loved the Lord intensely, and he loved people largeheartedly and forbearingly. In all the places where he served as pastor he quickly won and easily held the confidence, respect, and love of his congregations—indeed, of entire communities. His sincerity was unquestioned, and all ages and classes of people trusted him as a true servant of Christ.

"He served small churches. If more than one call to the pastorate came at the same time, he invariably

accepted the smaller of them, saying, "Somebody has to care for the little congregations." But he served them as a big man, big in love, in faith, in service, in attitudes. He enriched every life he touched.

"I owe to him a special and large debt. It was at his encouragement that I preached my first sermon, conducted my first revival services, and accepted my first pastorate. To his life, faith, example, and ministry, more than that of any other preacher, I owe my work as a preacher of the gospel. The kindness he showed me as an apprentice was continued until his death. The memory of that kindness will be an inspiration until my death.

"His name was Bert Wheeler. He was my wife's father. Multiply him by hundreds and you have the secret for much of the growth and power of the Church of the Nazarene across the years of its existence in the world."

To all our home-study veterans, who have faithfully pursued their calling to be ministers of the gospel in the face of great difficulties, I pay glad tribute and say fervent thanks! □

MOVING WITHOUT PACKING

A few weeks ago I moved from the east coast to the Midwest. Between the demands of my work and the desires of my wife, I have had to move many times. No other experience so unnerves me. I intensely dislike moving.

It's the packing that does me in. Clutter always exerts an unwelcome psychological effect upon me. With boxes piled everywhere, with shelves empty and walls bare, with books and papers inaccessible, I feel menaced and unglued. My mind and heart are not at ease until the chaos is once again reduced to order in the new place and I have normal working facilities.

My worst experience occurred some years ago. Just as sorting, packing, and cleaning time came, my wife's mother was hospitalized by an automobile accident. Her injuries were serious, so Doris had to be with her. I was left to care for five children and the moving. Mother-in-law and I were both scarred permanently from the ordeal.

The scales of justice balance. This time I was so neck-deep in work for the college and the magazine

that the whole task of packing fell on Doris. She seems better equipped to handle it than I am, but she didn't relish the long days of hard work.

Reflecting upon all of this has caused me to think ahead to another move—the final one. How many others lie between I do not know. The future is mercifully veiled. But I know that one day I will die and move to heaven. I shall go to occupy my room in the Father's house (John 14:2).

Dying is something I had rather not do. But one thought has powerfully consoled me lately. For that last move there will be no trauma of sorting, packing, and unpacking! Everything earthly will be left behind. All that I shall need forever will be fully furnished there. No boxes, no barrels, no wrapping, no packing. No hard decisions—do we keep it or discard it? I will just leave here, arrive there, and be right at home forever.

Somehow, weighed against moving to the Midwest, dying and going to heaven has become a more blessed prospect than ever before. □



OLIVET GRADUATES RECORD CLASS

The largest class in the school's history graduated at its 65th annual commencement exercises May 29 when 321 received their diplomas.

Nearly twice as many graduates majored in areas of education as in religion. The largest single group was 41 majoring in elementary education; 25 majored in secondary education, 39 in religion.

There were 11 Master of Arts in education degrees conferred, and 5 Master of Arts in religion.

Over 3,000 people watched the outdoor convocation which was in the quadrangle between the Benner Library and Ludwig Center. □

SENATOR HATFIELD, PLC PRESIDENT BROWN ADDRESS LARGEST GRADUATING CLASS

Senator Mark Hatfield delivered the Point Loma College Commencement Address June 5, in the Greek Amphitheater on the PLC campus. He challenged the largest graduating class in the 75-year history of Point Loma College.

On Sunday, June 4, PLC President W. Shelburne Brown addressed the 1978 graduating class during the annual Baccalaureate service. He spoke from Isaiah 62, the biblical text he traditionally uses for the service.

There were 285 graduating seniors for spring and summer. An additional 63 students graduated with the Master of Arts degree. The total figure of nearly 350 graduates exceeds last year's figure by approximately 75 students.

In February, Senator Hatfield told a group of college presidents meeting in Washington, D.C., that graduates of evangelical colleges are the best "raison d'être" of these institutions.

Business and industry are "looking for your kind of student," he said, "people who are willing to take responsibility in their work and who are interested in and strive for excellence in what they do." □

BNC BUSINESS PROFS RECEIVE DOCTORATES

Two members of the Department of Business at Bethany Nazarene College were conferred with doctoral degrees recently during the spring commencements at Oklahoma State University and the University of Oklahoma.

Harper L. Cole, professor of business, received the Ed.D. degree in business education from Oklahoma State University. His dissertation topic was entitled "A Study of the Governance Style of A. B. Mackey, President of Trevecca Nazarene College, 1936 to 63."

From the acquired information, Cole developed a "management systems" model, allowing for increased input to the administration from the various avenues of interest.

Dr. Cole received his A.B. in 1965 from BNC, completing the Master of Arts degree in management in 1970 from the University of Oklahoma.

He has served both as a pastor and educator since 1940, holding various local and national positions in the Church of the Nazarene.

Dr. Cole has been a member of the BNC faculty since 1966, except for a three-year period, 1974-77, when he served as the executive vice-president of Trevecca Nazarene College in Nashville.

Dr. Cole and his wife, Pearl Mea, have two children: Stephen L. Cole, a biology professor at Mid-America Nazarene College, Olathe, Kans.; and daughter Myrla D. Cook of Stillwater, Okla.

BNC's other new doctoral recipient is former BNC basketball coach and Bethany businessman, Larry W. Mills.

Mills, associate professor of management, received his Ph.D. degree in business administration from the University of Oklahoma after completing a dissertation entitled "A Research Study of Job Sat-



isfaction and Central Life Interest Among Small Business Employees in Central Oklahoma."

A 1966 graduate of BNC, Mills completed his Master of Business Administration degree in 1969 from O.U.

Since 1969, Mills has served in the business department and is the current chairman of the Department of Professional Services.

He has served as BNC basketball coach from 1967-71; and currently serves as manager of the BNC bookstore and president of the Mil-Tab Computerized Basketball Statistics Company.

A native of Burlington, Ia., Mills completed an associate degree from Burlington Community College before transferring to BNC from Iowa State U.

Dr. Mills and wife Judy have two children, Cindy and David, both at home. □



President Leslie Parrott presented the diploma for the Doctor of Divinity degree to Rev. Harry T. Stanley, superintendent of the Michigan District. Mr. Selden Dee Kelley, Jr., seated at left, later received the Doctor of Laws degree.



Three generations of the Kelley family have been closely involved with Olivet Nazarene College. The late Dr. Selden Dee Kelley, Sr., whose portrait is at the center, was president of Olivet in 1948-49. Selden Dee Kelley, Jr., received the Doctor of Laws degree at Olivet May 29. He has been president of the Olivet Alumni Association for 18 years. His son, Selden III, received his Bachelor of Science degree with a major in psychology the same day at Olivet. The Kelleys live in West Bloomfield, Mich., and are members of Detroit First Church.

BNC AWARDS CITATION TO BUSINESS MANAGER

BNC's business manager, Ramon G. Richards, was recently honored by the Board of Trustees at Bethany Nazarene College by being awarded the "Citation of Merit" for his financial leadership during Bethany's past indebtedness.



Under Richards' direction, Bethany Nazarene College eliminated this spring, a 2.3 million dollar operating

deficit announced in 1972, 5 years ahead of the original 10-year repayment plan.

The Ohio native left the business world in 1972 to join the BNC administration, led by Dr. Stephen W. Nease, to direct "what appeared to be Mission Impossible."

Reading from the citation, "A work to be done, and a person with expertise and dedication to do it—in the providence of God came together at a crucial time in the life of BNC. As a consequence, what appeared to be

'Mission Impossible' became 'Mission Accomplished.'

"The challenge to be met was the retirement of a staggering operating deficit not uncommon among colleges and universities in the wake of the turbulent '60s . . .

"A committed churchman and choice Christian layman with broad experience in business management and industrial relations, Mr. Richards sees his role at BNC as a ministry which he willingly and joyously fulfills." □

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NEWS OF REVIVAL

Knoxville, Ia.: First Church had a revival meeting recently with *Evangelist Harold Frodge* of Geff, Ill. There was much prerevival preparation . . . the people of the church were brought to a point of commitment prior to the meeting. In all, over 85 seekers were at the altars in these meetings. □

—Larry Hance, pastor

Falls City, Neb.: We had an excellent revival at First Church with *Rev. Charles Wylie and family*. Many young adults were won to the Lord and a spiritual tide unleashed that is still going on after the revival and resulting in the salvation of souls. The depth of spiritual victory surpasses any revival of recent years. □

—Harold L. Durham, pastor

Fairview Heights, Ill.: Crestview Church had a five-day revival with *Dr. L. S. Oliver*. There were seekers at every service. In the closing service the Holy Spirit was evident by the shouts of victory and tears of joy as the altar was lined with people of all ages. I have never been in a service where the moving of the Holy Spirit was so evident. □

—Owen Weston, pastor

Albuquerque, N.M.: At Southside Church, we recently completed revival services with *Rev. Eddie G. and Margaret Stark*. They are a multi-talented couple. Rev. Stark is a very fine holiness evangelist. □

—Frederick E. Kellner, pastor

Selma, Ala.: First Church reports the church recently had three week-end revivals in succession. The first evangelist was *Don Jernigan*, with *Glen and Beverly Hamm* singers; second, *Gene Wardlaw*, with *Obedience Singers*; third, *T. J. Farlow*, with *Ken and Jackie McIntyre*. "God came, the Holy Spirit convicted hearts, and we had one of the greatest times of revival in the history of my ministry." □

—Denver Wood, pastor

Odessa, Tex.: Our people at Golder Avenue Church really loved the *Buckles-Burke Evangelistic Team*. Rev. Burke was anointed of God and their message in music was tremendous. Their lives radiate the love of Christ. The whole week was everything our church needed. Sunday night transformed our church people. I believe that revival has only begun. □

—Edwin Morse, pastor

Jacksonville, Tex.: The Holy Spirit used *Evangelist M. L. Turbyfill* in a very effective way in our recent meeting. By the preaching of the Word and prayers of the people, the last Sunday services brought victory and salvation. New people sought the Lord to be saved, believers were sanctified, and backsliders reclaimed. Eight believers were baptized the following Sunday. □

—Charles M. Spicer, pastor

Martinsville, Va.: The Fort Trial church reports a "tremendous" revival with *David Fraser*. Many souls were reclaimed and others were sanctified wholly. Some have been received into membership by profession of faith. □

—Michael McGarry, pastor

Adrian, Mich.: The Madison Church reports a profitable week of revival emphasizing holiness. *Rev. R. N. Raycroft*, evangelist, was anointed by the Holy Spirit as he opened the Word of God. "Our people received new insights on the experience and life of holiness, as well as a number of definite victories at the altar." □

—George E. Smith, pastor

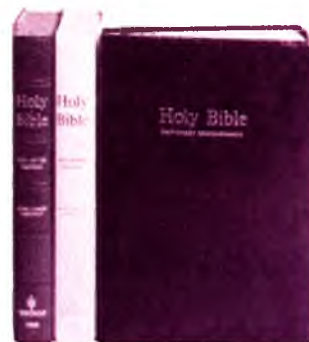
Uxbridge, Mass.: In the revival with *Rev. Jim Turnock*, we were able to bring in new people that the church is working with week to week in our recreation program. The teens brought in a number who were totally new to both message and method. One outstanding conversion was a head nurse who had been attending with her Catholic husband for about six weeks. □

—Ralph L. Hyson, pastor



Hereford, Tex.: First Church recently concluded revival services with *Rev. Gary Haines*. Pastor Bob Huffaker wrote that it was one of the greatest revivals the church has ever had. Evidence of the unusual revival is portrayed in the picture of the Ward family; 17 of them were won to the Lord. Only one was attending church before the revival.

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The new \$150,000 Lansing, Mich., Pleasant Grove Church was dedicated Sunday, January 15, 1978. Rev. H. T. Stanley, district superintendent of the Michigan District, was present to challenge the congregation and give the prayer of dedication. The congregation was led in the act of dedication by Rev. William R. McElroy, pastor of the church since 1971. Others participating in the celebration were Terry McKane, representing Lansing City Council; Perry Lapp, chairman of the building committee; and Kemo and Brenda Smith provided the special music. Mrs. Grace Brown is the only surviving charter member of the church.



San Antonio First Church dedicated their new building October 16 with Dr. Charles H. Strickland and Rev. Harold Graves, district superintendent, officiating. The church is located on four acres of land in a growing area of San Antonio. The building cost \$270,000, with over 13,000 sq. ft. and parking to accommodate 100 cars. Total plant evaluation is \$500,000. Pastor Darrel Miley has served San Antonio First for three years.



Pictured are Portland, Ore., Nazarene artist Mr. Al Taylor and son, Gary. Mr. Taylor is painting a mural, 50 ft. by 15 ft. The mountain in the distance is the famous Mount Hood, located about 60 miles east of Portland. The mural is a part of the new education unit of the Gresham, Ore., church. The education building will house Sunday school classes, the church day-care and after-school activities for children. The building also includes a gym and a fully carpeted fellowship complex. The building has 12,000 sq. ft. Rev. H. E. Mosely is the pastor.

NEWS OF CHURCHES

A mortgage-burning service was held February 12 at the Jonesboro, Ark., Forest Home Church. This work was begun 23 years and three days prior to the date of the mortgage-burning service. The trustees began the work with a loan of \$2,500, and today the church lists assets of over \$250,000. God took the little and multiplied it over 100 times. Herbert Stallings, charter member and trustee, had the opportunity to burn the mortgage and he praised God for His goodness. □

Hayward, Calif., First Church recently broke ground for its new sanctuary. The building will seat 550 with overflow. Cost of the project will be \$236,000. Participating in the ceremony were: Pastor Gene Brantley; L. D. Smith; Ray Parkins, building chairman; Al Sloan; and Associate Pastor Ed Bass. □

The North Miami Beach Church, Fla., recently honored B. F. Campbell for 31 years of service. He was presented with a special plaque and tapes which were made by members of his family, friends, former pastors, and his present pastor, Rev. Larry Snyder. □

The Sault Ste. Marie, Ontario, church held their second annual Mother-Daughter banquet in the church, May 12. There were 41 daughters, 39 mothers, 12 grandmothers and 1 great-grandmother, making a total of 73 mothers and daughters to be served a delicious dinner by the husbands and fathers. Many of the mothers present had never been in the church before as their daughters had been enrolled in the Sunday school during the past year through the bus ministry. □

The weekend of May 7, the Lancaster, England, church celebrated 50 years in the present building. Guest speakers for the anniversary services were Mrs. Catharine Rigby, whose husband pastored the church 1963-69; Rev. Geoffrey Palmer, who pastored 1947-56; and Dr. Jack Ford, who had early connections with the church. "The messages were inspiring and a spirit of optimism for the future prevailed." Also attending the services were Mr. and Mrs. Lawrence Whitaker and Mrs. Maggie Simpson. Mr. Herbert Simpson was not able to attend due to ill health. These four have been faithful through the 50 years.

Under the leadership of a new pastor, Allan Longworth, the congregation is looking forward to the progress of God's work. □



The Lynden, Wash., church was organized in December, 1966. The congregation worshipped in a remodeled Christian school for 10 years. The property was sold, a new site purchased, and the present building erected, all in the past three years. The property is valued in excess of \$620,000, with an indebtedness of less than \$250,000. The sanctuary will seat 300 with overflow room of up to 750. District Superintendent Kenneth Vogt participated in the dedication service held on October 23. General Superintendent William M. Greathouse addressed the nearly 500 people who attended. Rev. Ray A. Kellom has been the pastor for the last 4½ years.



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M. L. MANN SETS RECORD IN ARIZONA

On May 19, Dr. Murel L. Mann completed 34 years of district superintendency of the Arizona District. Dr. Orville W. Jenkins, chairman of the Board of General Superintendents, referred to it as a "record of longevity of service in this assignment."

Thirty-four years ago, following the resignation of D. Swartz, M. L. Mann,



a young pastor only 32 years of age, was appointed superintendent of the Arizona District, composed of 19 churches and 1,445 members. During the third of a century he has led it, the district has grown to 48 churches and 7,068 members.

Mrs. Mann has been the district president of the Nazarene World Missionary Society for all but four years during the time her husband has been superintendent.

They were honored at a Tribute Banquet May 18 in Phoenix. □

SPANISH AMERICAN SEMINARY GRADUATION

The Spanish American Nazarene Seminary has extended degrees and diplomas to the largest graduating class of its 35-year history.

Of the 27 graduates, 19 were honor students, 3 of the 19 graduated magna cum laude. Twenty-two persons received the Bachelor of Arts degree, with concentrations in theology, religion, or Christian education; two received the degree of Associate of Arts, Music; and three received a diploma for Christian workers.

The graduating students were from eight different countries.

The graduation exercises were held in the new San Antonio, Tex., First Church. Dr. Jerald D. Johnson, executive secretary of the Department of World Mission, was the commencement speaker. □

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Pictured are the graduates of the Seminario Nazareno Hispanoamericano, San Antonio, who motored to Kansas City to see the International Headquarters and Publishing House.

"YOU, ME—ONE!"

It was not just a guided tour of the Publishing House. It was a spiritual experience! The moment I understood his meaning, he completely owned my heart.

The group was made up of 28 graduating students, their wives, and some of the faculty of our Latin American Seminary (representing 12 Central and South American nations). I've never toured with a more attractive group of people.

The young minister who made the "title" statement spoke to me as we were touring the modern pressroom.

Overwhelmed as he realized that he was indeed a part of all he had seen, he exclaimed to me with great emotion, "You, me—one!" And I understood the feeling of Christ when as He looked upon the rich young ruler—"He loved him." The only difference being—our young man was rich in the things of the Spirit.

One thing standing out in my memory of this particular tour was that I, in semi-retirement, am in the closing years of layman contribution to the work. This young man was just looking forward to a useful life in the ministry. But he realized that we are indeed "one" in the greatest work in which God allows people to be engaged.

Perhaps seven or eight of the group spoke English, so we communicated through an interpreter. As we completed the tour and after picture-taking, I gave them a brief history of the 66 years of the Publishing House and some of my personal history, ending the resume with a statement, "I wouldn't change a single minute of my experience with the House."

The warm embraces, strong clasp of hands and tear-drenched eyes as we parted, only reminded me again that, yes indeed, "You, me—one!" And how beautifully the Holy Spirit confirmed it that Monday afternoon at the Nazarene Publishing House!

Our spoken languages may have been different but the language of the heart was, graciously, "One!" What a beautiful group—What a challenging work—What a wonderful Lord!

—Arch Edwards

NTS CLASS OF 1948 HOLDS REUNION

On May 22, several members of the Class of 1948 along with some of the first graduating class (1947) met for their 30th reunion luncheon in the cafeteria of Nazarene Theological Seminary, Kansas City. Class President Dr. Norman R. Oke, professor of theology at Nazarene Bible College, Colorado Springs; and Rev. Cleve James, Maintenance Engineer at Nazarene Publishing House, Kansas City, handled arrangements for the gathering.

The following were invited to the luncheon as special guests of the seminary: Mrs. Hugh C. Benner, wife of the first seminary president, the late Dr. Hugh C. Benner; Dr. and Mrs. Ralph Earle, retired professor emeritus; Dr. and Mrs. Mendell L. Taylor, the only professor of the Class of 1948 who is still teaching full time; and Dr. and Mrs. Stephen W. Nease, the



The SAM (Senior Adult Ministries) group of the Medford, Ore., First Church recently received special recognition. They participated in a special choir during Sunday services. An award is given annually to the senior adult person who has contributed the most to the group during the year. This year Rev. Furman Harris (front row, left end), president of the group, received this honor. Other officers of the group include George Wilson, vice-president; Ella Keller, secretary; and Mrs. Henry Lacy, treasurer. There are 90 senior adults throughout the valley who participate in this organization. Monthly events include: dinner meetings, park meetings, special speakers, and out-of-town trips.

current seminary president. The luncheon was held at 12:30 p.m. following the traditional Final Chapel Service.

Nazarene Theological Seminary awarded 9 Bachelor of Divinity degrees in 1947, while the class of 1948 had 37 graduates. □

EASTER OFFERING SETS RECORD

The final total of our 1978 Easter Offering was \$5,563,721.43. While this did not reach our goal of \$5,600,000, it is the largest offering that has been received during the history of our church. We thank everyone who helped in attaining this record. The offering shows your loyalty and devotion to God and the advancement of His kingdom throughout the world.

The 10 largest offerings within the 7 categories, based on amount raised for all purposes, are listed below.

Group I

(under \$10,000 raised for all purposes)

1. Houston, Tex., Denver	\$1,505.77
2. Union Ridge, Ohio	681.66
3. Harmattan, Alberta	640.00
4. Dyersburg, Tenn.	600.00
5. Orange Park, Fla.	575.00
6. Yakima, Wash., Trinity	573.00
7. Fort Clark, N. D.	559.00
8. Minneapolis Native Am.	533.00
9. Avoca, Mich.	516.19
10. Aiken, S. C.	514.00

Group II

(\$10,000-\$19,999)

1. Independence, Mo., Trinity	\$2,007.00
2. Sikeston, Mo., Eastside	1,700.65
3. Richland, Okla.	1,482.35
4. Shreveport, La., So. Hills	1,330.00
5. Du Quoin, Ill.	1,208.51
6. Oceanlake, Ore.	1,200.00
7. Fulton, Tenn.	1,142.00
8. Paragould, Ark.	1,115.00
9. Mohall, N. D.	1,093.00
10. Mobile, Ala., Riverside	1,058.08

Group III

(\$20,000-\$39,999)

1. Kailua, Hawaii	\$3,908.43
2. Rimbey, Alberta	3,025.05

3. Casey, Ill.	2,624.38
4. Wellington, Tex.	2,545.49
5. Terre Haute, Ind., Southside	2,500.00
6. Euless, Tex.	2,389.00
7. Rapid City, S. D.	2,358.00
8. Battle Creek, Mich. First	2,248.45
9. Toms River, N. J.	2,197.43
10. Fulton, N. Y.	2,129.80

Group IV

(\$40,000-\$79,999)

1. Spokane, Wash, Shadle Park	\$4,816.00
2. Lethbridge, Alberta	4,378.00
3. Longmont, Colo., Mt. View	4,187.00
4. Ventura, Calif.	4,100.00
5. North Vernon, Ind.	4,008.69
6. Havana, Ill.	3,935.36
7. Davenport, Ia.	3,848.11
8. East Point, Ga.	3,806.63
9. Pueblo, Colo., Belmont	3,746.00
10. St. Johns, Mich.	3,745.78

Group V

(\$80,000-\$149,999)

1. Danville, Ill., First	\$9,211.57
2. Ottawa, Ill., First	8,980.00
3. Pomona, Calif., First	8,001.17
4. Midland, Mich., Community	7,300.00
5. Stockton, Calif., First	7,212.00
6. Owego, N. Y.	7,052.82
7. Huntington, Ind. First	7,036.69
8. South Portland, Me.	6,976.00
9. Clearwater, Fla., First	6,948.20
10. Sacramento, Calif., North	6,644.00

Group VI

(\$150,000-\$249,999)

1. Santa Ana, Calif., First	\$14,622.00
2. Indianapolis First	11,628.79
3. Marion, Ohio	11,466.38
4. Chattanooga, Tenn., First	10,006.82
5. Chicago First	10,000.00
6. Clovis, N. M., First	9,084.80
7. Sterling, Ill.	8,968.65
8. Seymour, Ind.	8,790.26
9. Pasadena, Calif., Bresee	8,750.00
10. Ashland, Ky., First	8,692.35

Group VII

(\$250,000 and over)

1. Olathe, Kans., College	\$25,500.00
2. Salem, Ore., First	15,000.00
3. Oskaloosa, Ia., First	12,600.00
4. Calgary, Alberta First	11,152.60
5. Roseburg, Ore.	10,840.00
6. Beaverton, Ore.	10,418.00
7. Indianapolis West Side	10,000.00
8. Sacramento, Calif., Liberty Towers	9,500.00
9. Kansas City First	9,000.00
10. Flint, Mich., Central	8,500.00

—Stewardship Department



Lester and Iva Tharp received the Distinguished Service Award from the Princeton, Ida., church. Pictured are Pastor Selby Woods, Lester and Iva Tharp, and Carol Bryngelson, NWMS president. Lester was a trustee and church treasurer for 17 years. Iva was Sunday school secretary-treasurer for 18 years, and also served as a steward and NWMS president for several years.



A Distinguished Service Award was presented to John Hodges (center) by Bloomington, Ill., First Church, for service to the church as chairman of the board of trustees, chairman of Buildings and Grounds Committee, Sunday school teacher, and teen director. Also pictured are Pastor Cainan Dale (l.) and NWMS president Ellen Thomas.



The Distinguished Service Award was recently presented to Mary Dillon by Pastor Dallas Johnson (l.) of Lafayette, Colo. Mary has spent the most of her 62 years in a wheelchair because of polio when a very young child. In presenting the award, NWMS President Lois Johnson (r.) cited Mary as a pioneer member of the local church, board member, Sunday school teacher, at one time NWMS president, and when necessary the preacher. A "This is Your Life" program featured friends and relatives as well as letters representing 13 states, Cuba, the Philippines, the President of the United States, and the Governor of Colorado. The mayor of Lafayette was one of the speakers.

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On December 8, at a Christmas banquet, Mrs. Edna White was presented the Distinguished Service Award by the Grand Island, Neb., church for 56 years of service in the church. She has served as primary supervisor, Sunday school teacher, VBS supervisor, NYPS president, NWMS president, and church secretary. She has also served on the District NWMS Council as junior supervisor and treasurer. She is presently treasurer of the local NWMS. Pictured (l. to r.) are: Fern Versaw, NWMS president; Edna White; and Pastor Gene Anderson.

OF PEOPLE AND PLACES

Dr. Anna Belle Laughbaum, professor of English at Bethany Nazarene College, was recently honored by the AAUW for her contribution to membership development in the American Association of University Women.

A member of the Oklahoma City Branch of the AAUW, Dr. Laughbaum was selected "as the individual member making the most significant contribution to membership growth for the past year in the State of Oklahoma." She received the commendation at the 26th Biennial Conference of the AAUW's Southwest Central Region held in Forth Worth, Tex. □

Mae Garrett, member of the Lebanon, Ore., church since 1955, has recently celebrated her 100th birthday. She was born in Central Point, W.Va. on January 1, 1878. Mrs. Garrett was a charter member of the Woodbine, Kans., church.



Pastor Edward W. Wallace reports "Sister Garrett is still an active witness for her Lord in the nursing home." She took her first airplane ride at the age of 90 and commented on the beauty of the earth the Lord had made.

Her adopted home of Lebanon, Ore., is celebrating its centennial year in October and Mrs. Garrett has been appointed honorary Grand Marshal of the parade. □

Recently the Tulare, Calif., Wayside Church presented Mrs. Gladys Cooper with a dozen red roses and a beautiful pen set on her 90th birthday. Mrs. Cooper was instrumental in the building of a sanctuary in 1974, named the Frank Cooper Memorial Sanctuary. She has written a book, which has been published by the Nazarene Publishing House, entitled *The Romance of Serving*, in which she tells how the Lord has been with her down through the years in so many ways. □



Prof. Daniel A. Croy, instructor in Christian education and psychology at Nazarene Bible College, received his Master of Arts degree in psychology, counseling, and guidance from the University of Northern Colorado at commencement exercises, June 3. Mr. Croy is the former youth director at Colorado Springs First Church. □



CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke



COLLEGE CHURCH SPONSORS MARRIAGE ENRICHMENT GROWTH GROUP

Kankakee College Church recently sponsored a weekend **Marriage Enrichment Growth Group**. The four couples were led by J. Paul and Marilyn Turner in: growth potential, communication, resolving conflict, and the need for Lordship in marriage.

Participating couples were: Judy and Noel Whitis (*front row, l.*); Shirley and Stan Stam (*back row, l.*); David and Donna Reedy (*front and back row, center*); Larry and Linda White (*r.*). Larry is associate pastor of College Church, serving with Rev. Bill Draper, senior pastor. □



Kimberly Maynard, daughter of Rev. and Mrs. Don Maynard, Gosport, Ind., received the Esther Carson Winans award in ceremonies at the Spencer, Ind., church, May 24. Kim completed the three-year program in two years. With Kim are Spencer Caravan Director Mrs. Janice Smith (*l.*), and teacher, Mrs. Evelyn Coffman, (*r.*).



1978 Northwest Illinois Laymen's Retreat

NORTHWEST ILLINOIS LAYMEN'S RETREAT

Held at historic Manville Camp, the theme was Communicate in '78. Sixty-five couples and 15 singles participated in exploring various styles of communication, and the importance of confirming the messages we send. The other subject areas treated, which tie into communication, were: expressing positive feelings toward others, and resolving our differences and disagreements.

The retreat was facilitated by J. Paul and Marilyn Turner from Nazarene Headquarters. Dave and Reva Schoenwetter were retreat directors.

The concluding session on Sunday morning was on the Lordship of Jesus Christ from John, chapter 15. Rev. Floyd Pounds, *district superintendent*, conducted a very meaningful Communion service. □



Harold Harding, a member since 1917, was recently honored at Malden, Mass., First Church for his many years of service to God and his church. Mr. Harding received the "Mister Sunday School" award from Board of Christian Life Chairman William Dymont. He also received the Distinguished Service Award from Adult Director Mary Cove. Pictured; William Dymont, chairman, Board of Christian Life, presents the "Mister Sunday School" award to Harold Harding, (*r.*). Mrs. Harding is by his side.



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DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—Aug. 2-3. Indianapolis District Church of the Nazarene Campgrounds, P. O. Box 46, Camby, IN 46113. General Superintendent: Dr. Orville W. Jenkins.

WEST VIRGINIA—Aug. 2-3. Nazarene Camp, Rte. 1, Box 417, Summersville, WV 26651. Host Pastor: William Dawson. General Superintendent: Dr. Eugene L. Stowe.

AKRON—Aug. 3-4. District Center, Rte. 1, Louisville, OH 44641. Host: District Superintendent Floyd O. Fleming. General Superintendent: Dr. William M. Greathouse.

KANSAS—Aug. 4-5. Wichita First Church, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams. General Superintendent: Dr. Charles H. Strickland.

IOWA—Aug. 9-10. First Church of the Nazarene, 3113 First Ave. S.W., Cedar Rapids, IA 52404.

Host Pastor: Herbert Rogers. General Superintendent: Dr. Charles H. Strickland

NORTHWEST OKLAHOMA—Aug. 9-10. Herrick Auditorium, Bethany Nazarene College, 6749 N.W. 39th Expressway, Bethany, OK 73008. Host: John A. Knight. General Superintendent: Dr. Orville W. Jenkins.

TENNESSEE—Aug. 9-10. Memphis Holiday Inn Rivermont, 200 W. Georgia at Riverside Drive, Memphis, TN 38103. Host Pastor: John Hadlock. General Superintendent: Dr. George Coulter.

NORTHWESTERN ILLINOIS—Aug. 10-11. Manville Nazarene Camp, Rte. 1, Manville, IL 61339. Host Pastor: Bill Goodman. General Superintendent: Dr. V. H. Lewis.

VIRGINIA—Aug. 11-12. Virginia District Campgrounds, Star Rte., Box 372, Buckingham, VA 23921. Host: Caretaker Eugene Bentley. General Superintendent: Dr. Eugene L. Stowe.

DISTRICT ASSEMBLY REPORTS

INTERMOUNTAIN

The 66th annual assembly of the Intermountain District met at Boise, Ida., First Church, Hoyle C. Thomas, completing a one-year term, was reelected district superintendent for four years.

He reported the organization of Boise, Ida., Five Mile Church with 33 charter members.

Presiding General Superintendent George Coulter ordained Roger R. Holden, Charles E. Jackson, and Donald B. Wilber.

Elected to the Advisory Board were (elders) Joseph C. Chastain, Jarrell W. Garsee, and Harold M. Sanner. Laymen elected were Norman Garlington, Wally Howard, and Ralph Shoemaker.

Mrs. Jo Kincaid was reelected president of NWMS; Rev. James D. Bentley was elected NYI president; and Rev. Ronald A. Rodes was elected chairman of the Board of Christian Life.

EASTERN LATIN AMERICAN

The 21st annual assembly of the Eastern Latin American District convened at Jersey City, N.J. District Superintendent José Cardona was reelected for a two-year term.

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

Elders elected to the Advisory Board were Joaquin Torres and José M. Martínez; laypeople elected were Juanita Velazquez and Rene Oscar Velez.

Elected president of the NWMS was Mrs. Carmen Suliveras. Mrs. Dolly López was elected NYI president. Rev. Francisco Melendez was elected chairman of the Board of Christian Life.

SOUTHERN CALIFORNIA

The 72nd annual assembly of the Southern California District convened at Riverside, Calif. District Superintendent Robert H. Scott, completing the second year of an extended term, reported to the assembly.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Dennis Bentley, Clifton A. Collymore, Gale R. Smedley, Paul B. Whittemore, and Miss Karla S. Ogden. James R. Largo was commissioned Minister of Education.

Elected to the Advisory Board were (elders) Bill Burch, B. E. Gebhart, Leon Wyss, Charles Ogden; (laymen) T. R. Partee, Robert Foster, Robert Ferris, and David Barton.

Jewel Ferris was reelected NWMS president; Ronald Corbin was reelected NYI president; and Thomas L. Goble was reelected chairman of the Board of Christian Life.

MISSISSIPPI

The 65th annual assembly of the Mississippi District met at Jackson, Miss., First Church, District Superintendent W. Talmadge Johnson, completing the second year of an extended term, reported to the assembly.

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

Elected to the Advisory Board were (elders) Vernon J. Cargill and Charles Johnson; and (laymen) Solon Davis and Lee Hightower.

NWMS president Mrs. Genell Johnson was reelected. Rev. Jerry W. Smith was reelected NYI president. Rev. Jim W. Womack was reelected chairman of the Board of Christian Life.

NEW MEXICO

The 65th annual assembly of the New Mexico District met at Albuquerque, N.M., First Church, District Superintendent Harold W. Morris was reelected for a four-year term.

Presiding General Superintendent William M. Greathouse ordained Charles G. Carder, William E. Elliott, James D. Johnson, and Dwight P. Ramos.

Members of the Advisory Board are (elders)

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Dudley B. Anderson and Gerald Woods; and (laymen) Forest Freeman and Virgil Haley.

Mrs. Cleon (Mary) Schultz was elected NWMS president; Rev. Daniel LaPaglia was reelected NYI president; and Rev. David A. Slamp was elected chairman of the Board of Christian Life.

NAZARENE CAMP MEETINGS

Aug. 18-27—NEW YORK. Camp Taconic, Red Hook, N.Y. Special workers: Charles Hastings Smith; James and Rosemary Green, singers. M. V. Scutt, district superintendent.

Aug. 22-27—MINNESOTA. Lake Koronis Assembly Grounds, Paynesville, MN 56362. Special workers: Richard Strickland and singer Paul McNutt. Norman W. Bloom, district superintendent.

Aug. 28—Sept. 1—WASHINGTON PACIFIC. BY RESERVATION ONLY. Black Lake near Olympia, Wash. For reservations: write district superintendent, Box 5427, Kent, WA 98031. Special workers: Kenneth Pearsall, Ron and Myrtlebell Lush. Kenneth Vogt, district superintendent.

Sept. 1-4—MAINE. Richmond Nazarene Campgrounds, River Road, Richmond, ME 04357. Special workers: Dick Strickland and Dave and Karen Gagnon. J. E. Shankel, district superintendent.

Sept. 1-4—NORTHWEST. Pinelaw Camp, Rte. 1, Box 69, Loon Lake, WA 99148. Special worker: Dr. C. S. Cowles. Raymond C. Kratzer, district superintendent.

CORRECTION: July 24-30—IOWA. Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, IA 50265. Special Workers: Dallas Baggett, James Bell, and the Roger Brown family. Forrest E. Whitlatch, district superintendent.

MOVING MINISTERS

JACK ABBOTT from Garden City, Kans., to Phoenix (Ariz.) Maryvale

ROY G. ARCHER from Bozeman, Mont., to Spearfish S.D.

STEPHEN BORGER from student, Nazarene Theological Seminary, Kansas City, Mo., to Joliet, Ill.

M. E. BARROWS to Brandon, Fla.

KERMIT BOYCE from Lindenwood (Mich.) Swartz Creek to Flint, Mich.

CHARLES G. BROWN from Woodstock, Va., to Calcutta, Ohio

JACK E. CAPPS from Carlisle, Pa., to Philippi, W.Va.

HOWARD H. CASTEEL from Malden, Mo., to Little Rock (Ark.) University Park

WILLARD P. CASTO from student, Nazarene Bible College, Colorado Springs, Colo., to Creston, Ia.

DAVID E. CHANDLER from Little Rock (Ark.) University Park to Clovis (N.M.) Fairview

LARRY D. CLASSEN from Perry, Fla., to Milton, Fla.

KELLY DAVIS from Fergus Falls, Minn., to North St. Paul, Minn.

ROGER DEVORE from associate, Lansing (Mich.) South to associate, Lakeland (Fla.) South Florida Heights

RICHARD S. DICKINSON from Greenville, Tex., to Paulding, Ohio

DALE EADES from New Carlisle, Ohio, to Union City, Ind.

TIMOTHY R. EYRING from student, Nazarene Theological Seminary, Kansas City, Mo., to Aliquippa, Pa.

GAETANO FRANZESE from Henderson, Tex., to Dallas (Tex.) Casa View

WILLARD GESELLE from Gladwin, Mich., to Alpena, Mich.

RONALD GLASPY from Milton, Pa., to Okeechobee, Fla.

HUGH GRIMM from Rittman, Ohio, to Nazarene Bible College, Colorado Springs, Colo.

N. JAMES HAMILTON from Alta Loma (Calif.) Foothill Community to Las Vegas (Nev.) First

DAVID L. HAREM from student, Nazarene Bible College, Colorado Springs, Colo., to Limon, Colo.

DON HINDRON from associate, Portland, Me., to associate, Bedford, Ohio

CHARLES IDE from Vicksburg, Mich., to Lake Worth, Fla.

ROSS JOHNSTON from student, Nazarene Theological Seminary, Kansas City, Mo., to Calgary (Alberta) East

DALE KEITH from student, Nazarene Bible College, Colorado Springs, Colo., to Missouri Valley, Iowa

HAZEL KINCAID from associate, Chicago (Ill.) Ingleside to student, Olivet Nazarene College, Kankakee, Ill.

ELMER H. KNEE from Sioux City (Ia.) Highland Park to Ottumwa, Ia.

DOYLE R. LARKIN from Lyons, Kans., to Casa Grande, Ariz.

RONALD K. McCORMACK from student, Nazarene Bible College, Colorado Springs, Colo., to Jamestown, Ky.

JESSE C. MIDDENDORF from Albuquerque (N.M.) Los Altos to Richardson, Tex.

DON A. MARTIN from Tulsa (Okla.) Southwest to Fort Walton Beach, Fla.

RONNIE NEWTON from Haywood (Okla.) Arpelar to Jacksonville (Tex.) Mount Hope

JAMES A. OLSEN from Spencer, S.D., to Sylvia (Kans.) Pleasant Hill

CHADRON R. ORTON from Elk Grove, Calif., to Jackson, Calif.

TERRY L. PADILLA from student, Nazarene Bible College, Colorado Springs, Colo., to associate, El Paso (Tex.) First

STEPHEN PETTIS from student, Nazarene Theological Seminary, Kansas City, Mo., to Norco, Calif.

BRUCE REYNOLDS from West Lafayette, Ohio, to Andover (Ohio) Cherry Valley

OSCAR H. SHEETS from Mishawaka, Ind., to Lafayette, Ind.

RON SHINGLETON from Green Rock, Ill., to Richmond (Va.) Southside

RICK SKELTON from Sheridan, Ill., to Central City, Ky.

PAUL M. SMITH to associate, Zephyrhills, Fla.

WESLEY SMITH from Marysville, Calif., to Bellevue, Wash.

MELVIN L. SMITLEY from Risingsun, Ohio, to Upper Sandusky, Ohio

CARLOS SPARKS from Alief, Tex., to Portland, Tenn.

TOMMY R. STORY from Bossier City (La.) First to Antlers, Mo.

ROBERT SUTTON to associate, Eugene (Ore.) First

W. E. SWANSON from Crossett, Ark., to De Queen, Ark.

RAYMOND THORPE from missionary, Republic of South Africa, to Wooster, Ohio

HARRY L. TURNER from Roswell, N.M., to Phoenix (Ariz.) Paradise Valley

CRAIG VANDIVER from Largo, Fla., to Tampa (Fla.) Westside

B. IVAN WILLIAMS from Longmont (Colo.) Mountain View to Phoenix (Ariz.) Monte Vista

MOVING MISSIONARIES

REV. & MRS. GARY BUNCH, Portugal, furlough address: Rte. 2, Box 88, Greenwood, AR 79236

REV. & MRS. HARRISON DAVIS, Japan, field address: 101 Kobuke-cho, Chiba Shi, Chiba Ken, 281, Japan

REV. & MRS. ROBERT HUDSON, Nicaragua, field address: Apartado 01-136, San Salvador, El Salvador

MISS EVELYN RAMSEY, Papua New Guinea, leave of absence address: 1925 N. Senate, Apt. 5, Indianapolis, IN 46225

REV. & MRS. TOM SPALDING, Bolivia, furlough address: Box 256, Diamond City, AR 72644

REV. & MRS. ROBERT WOODRUFF, Papua New Guinea, field address: P.O. Box 6210, Boroko, Port Moresby, Papua New Guinea

ANNOUNCEMENTS

Toronto, Ohio, First Church will observe its 50th anniversary on September 10. Dr. Floyd O. Fleming, Akron district superintendent, will be speaker for a special afternoon service. Special evening services during the preceding week will feature former pastors of the church. Former pastors, members, and friends of the church are invited to attend. For further information, call 614-537-3181 or write Rev. Richard E. Phelps, 505 Findley St., Toronto, OH 43964.

The **Port Huron, Mich., First Church** will celebrate its 50th anniversary September 17. Dr. George Coulter will be the special speaker and the Speer family will be singing. All former pastors and their families, members, and friends are invited to be present. For more information contact the pastor: Rev. Simon Gorman, Jr., 1923 Garfield St., Port Huron, MI 48060.

The **Delta, Colo., church** will observe its 60th anniversary August 18-20. District Superintendent M. Harold Daniels and Dr. James Hamilton will be speaking, and former pastors will also be participating.

RECOMMENDATION

REV. DONALD BALLARD, who has spent a number of years in the pastoral ministry, is returning to the field of evangelism. He is an elder on the Tennessee District and will be available following the district assembly. I recommend him wholeheartedly to our people. He is an effective preacher and soul winner. His address is Rev. Donald Ballard, 4671 Priscilla Ave., Memphis, TN 38128 —H. Harvey Hendershot, Tennessee district superintendent.



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NEWS OF RELIGION

VITAL STATISTICS

CLAYTON BAILEY DIES IN DETROIT

Rev. Clayton Bailey, 55, evangelist for almost 20 years, died Friday, May 12, in Detroit where he had been hospitalized for respiratory heart failure a week previously.



A graduate of Olivet Nazarene College and Nazarene Theological Seminary, he was ordained in 1951. Upon leaving seminary, he was a full-time evangelist for five years. He was pastor of Cedar Rapids, Ia., Oakland, and Minneapolis Russell Avenue churches, returning to the field of full-time evangelism in 1966.

Funeral services were held in the Lapeer, Mich., church Tuesday, May 16. The pastor, Rev. D. K. King, and Dr. Don Gibson, executive director of the Department of Evangelism, officiated.

Rev. Bailey is survived by his wife, Charlotte.

GENERAL SUPERINTENDENT'S MOTHER DIES

Mrs. Eva Jenkins Thun, 84, died in Fresno, Calif., Wednesday, May 31. She had been ill several years.

She and D. W. (Jack) Jenkins lived in Lubbock, Tex., until 1934, when they moved with their family to Porterville, Calif. Mr. Jenkins died in 1944. After 3 years Mrs. Jenkins moved to Fresno and several years later married Henry Thun. He preceded her in death about 12 years ago. She was a member of Fresno, Calif., Trinity Church.

Funeral services were held Friday, June 2, at the Yost Webb Mortuary in Fresno, Calif. Rev. Bert Rhodes officiated.

She is survived by 4 sons: Dr. Orville W. Jenkins of Kansas City; Harold Jenkins of Santa Ana, Calif.; Jack Jenkins of Fresno; and Rev. Donald Jenkins of Livermore, Calif.; 10 living grandchildren, 8 great-grandchildren, and 3 stepchildren.

DEATHS

A. MABEL CASTEEL, 93, died May 23 in Karval, Colo. Services were conducted by Rev. Charles Bush. She is survived by 1 son; 3 daughters; 10 grandchildren; 24 great-grandchildren; and 4 great-great-grandchildren.

ADOLPH L. FUCHS, 70, died May 4 in Hood River, Ore. Services were conducted by Revs. Earl Kilpatrick, Walter Watson, and James Lais. His wife, Minerva R. Fuchs, survives him.

REV. HENRY THOMAS HARVEY, 80, died Mar. 17 in Iberia, Mo. Funeral services were conducted by Rev. Wayne Bogue and Rev. Arthur Septer. Rev. Harvey pastored churches on the Missouri District. Surviving him are his wife, Clara; a stepson, Alfred Vineyard; a stepdaughter, Helen Vineyard; and a sister.

**"Showers
of
Blessing"**

PROGRAM SCHEDULE



July 23

"What Is Your Life?"

by Albert J. Lown

July 30

"Invalids, or Builders?"

by Albert J. Lown

CHARACTERS ON TV DRINK MORE THAN THE NATIONAL AVERAGE. Alcohol use is portrayed on U.S. television at a frequency greater than its use in everyday life, with the result that TV, in effect, seems to "promote" drinking, according to a three-year study funded by the National Institute on Alcohol Abuse and Alcoholism. The report was prepared by the Scientific Analysis Corp. of San Francisco.

Dr. Warren Breed, principal researcher for the study, said that drinking is shown all too often on TV as a "normal" response to stress or crisis. □

NEW PRESIDENT OF C.&M.A. ELECTED. Dr. Louis L. King was elected May 20 as the new president of The Christian and Missionary Alliance (C.&M.A.) at its 81st Annual General Council meeting in Birmingham, Ala.

He is to assume the presidency of this evangelical denomination August 1, on expiration of Dr. Nathan Bailey's term in office; Dr. Bailey has headed the Alliance for 18 years. Dr. King continues as vice-president of Overseas Ministries for the C.&M.A. until that time.

Following his election, Dr. King addressed the 1,816 delegates to this annual convention and said, "The one thing I wish for more than anything else is a massive movement of the Holy Spirit in our midst." He added that he would work for church growth and extension both in North America and overseas.

Today The Christian and Missionary Alliance, founded in 1887, has more than 8,000 congregations and a church constituency of over one million believers in 46 countries around the world. □

CATALÁNS TO GET FIRST NEW BIBLE IN 40 YEARS. Five million people in northeastern Spain who speak Catalán are soon going to have a new Bible in their own language. It will be the first since 1936.

Translation of the Bible into Catalán had been forbidden by previous governments and distribution of existing texts was prohibited.

Work is in progress on translation of the New Testament and completion is expected before the end of the year. A joint team of Protestant and Roman Catholic scholars is working on the project under the auspices of The Bible Society in Spain.

Catalán translations go back to the 13th century. Catalán, a Romance language related to French, Spanish, and Provençal, was the fourth European language to have a printed Bible after Gutenberg's development of the printing press. This year is the 500th anniversary of the first printed Bible in Catalán, a development which even preceded the first printed English Bible. □

ART EXPERTS URGE EARLY ACTION TO PRESERVE "THE LAST SUPPER."

Leonardo da Vinci's masterpiece, *The Last Supper*, may become irreparably damaged unless art specialists can think of some way to raise money for an air conditioning system which can cut down on the amount of pollution to which the painting is exposed.

The Renaissance work, considered by many to be Leonardo's greatest painting, is in the refectory of the Church of Santa Maria delle Grazie in Italy. It shows Christ seated among his 12 disciples just after the moment when Christ has said, "One of you will betray me."

The renowned fresco has long been in a partially-ruined state because of Leonardo's own unsuccessful experiments with the materials he used to paint the scene. □

THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

I would like to have Mark 4:12 explained: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins be forgiven them." This is hard for it seems to block our possibilities for salvation, which contradicts "to seek and to save that which was lost."

This is a troubling passage, indeed, for it reads as though Jesus spoke in parables to deliberately conceal truth and keep some people from being saved. From all we know about Jesus as "the light of the world," such an interpretation is difficult, if not impossible, to accept.

I think the answer lies in the context, namely, the parable of the sower, and the broader context of the rejection of Christ by many who heard His words and saw His deeds (2:1—4:20). From the parable of the sower it is clear that the reason some are not converted and forgiven lies in their response, not in His intention. The sower and seed are the same in every

case, but the harvest depends upon the condition of the soil. Where the heart is hard, or shallow, or worldly, the Word will not produce the harvest. Responsibility for preaching the Word was assumed by Jesus, and He used the methods best calculated to fix the Word in the minds of His hearers. Responsibility for hearing the Word in faith and being saved thereby rests with us. Hence Jesus' solemn injunction, "He that hath ears to hear, let him hear" (v. 9). Verses 21-23 would seem to further reinforce the fact that Jesus came to reveal, not conceal. Mark 4:12 should be read in the light of Matthew 11:28-30; 1 Timothy 2:4-6; and 2 Corinthians 4:3-6. □

In a Sunday morning message a minister said, "After Moses struck the rock and water poured out, they backed a wagon up, loaded on the rock, and took it with them. It provided water for the rest of the 40 years in the wilderness." He based this on a New Testament scripture which refers to the miracle. Would you offer an opinion on this?

The New Testament passage is 1 Corinthians 10:4, which reads, "and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ" (NASB). The water was real water and the rock was real rock, but Paul calls them "spiritual" because they were employed in a special way by the Lord. He says "the rock was Christ" because Christ was the true source of all the food and drink by which Israel was miraculously sustained in the wilderness.

Paul's words, "which followed

them," echo an ancient Jewish tradition to that effect. But he is saying, it seems to me, that the rock which was continually with Israel was not the literal rock which Moses struck, but the actual and invisible source of blessing—Christ. The rock could signify Christ because rock is used figuratively for deity about 40 times in the Old Testament.

I think the preacher's explanation was commendably vivid but overly literal. The literal rock remained in its place; the spiritual rock—Christ—accompanied the marchers. □

I was glancing through the "Manual" the other day and read a brief item about "The District Colporteur" (237, 237.1). What is a colporteur? I don't think our district has one.

A colporteur, according to my dictionary, is "a peddler of religious books." This function is handled by our Publishing House representatives at district assemblies, and between assemblies most book buying and selling is done on a local church level

through the pastor or CST director. Consequently, not many districts elect a colporteur. In earlier days we had more of them. My first pastor was one. Mostly, he sold used books from his own library at district meetings. □

REV. RAYMOND M. HEDGES, 74, died May 11 in Spring Valley, N.Y. One service was conducted May 14 with Rev. Leslie Cook and Rev. Jay Bergers officiating. A second service was held May 15 with Revs. J. V. Scutt, James Colom, Oliver Wirth, Clifton Matthews, Walter MacPherson, and David Sparks officiating. Rev. Hedges' ministry covered a span of 50 years. He is survived by his wife, Lois; one son, Keith R.; one daughter, Rev. Ora Kopenhagen; two grandchildren; two brothers; and one sister.

DR. RALPH A. HERRICK, 70, died May 30 in Albuquerque, N.M. Services were conducted in Farmington, N.M., by Rev. James Ingalls. Survivors include his wife, Isabelle; 4 sons, Dr. Jim Herrick, Rev. Ralph Herrick, Dr. Kenneth Herrick, and Dr. Robert Herrick; 14 grandchildren; 2 brothers; and 5 sisters.

JULIA M. ROBBINS, 83, died Apr. 1 in Ponca City, Okla. Surviving her are a son, Frank; and a daughter, Mrs. Jessie Lear.

ETHEL M. SCHULTZ, 82, died May 21 in Corunna, Mich. Funeral services were conducted by Rev. Jerry D. Ulrich in Owosso, Mich. She is survived by several stepchildren and a sister.

BIRTHS

to CHARLES AND MARY FELTS, Nashville, a girl, Nancy Diane, May 22

to REV. CHARLES AND PHYLLIS (WHITLEY) HALLIN, Seaside, Ore., a boy, Charles Wayne, May 1

to REV. DARYL AND MARCIA (THEALL) HODGE, Albany, Ky., a boy, John Michael, May 28

to DAVID L. AND SUZETTE (ALBRIGHT) JORDAN, Lancaster, Calif., a girl, Kimberlee Jo, May 24

to GERRY AND MARILYN (MUTH) MARSH, Lynnwood, Wash., a boy, Ryan Andrew Muth Marsh, May 10

to WADE AND MARSHA (EASTERLING) MEYERS, Urbana, Ohio, a girl, Lindsay Dionne Meyers, Jan. 21

to JOHN AND GLENDA (HIRST) PATREDIS, Dallas, a girl, Jennifer Lynne, March 14

to REV. BRUCE AND JACQUELYN (STONE) PETERSEN, Saginaw, Mich., a boy, Erik David, May 1

to MARK AND KAREN (CARLSON) VERTREES, Clarksville, Tenn., a boy, Steven Mark, March 30

ADOPTION

by PAUL AND SUSANNA (ARNOLD) FITZGERALD, Van Wert, Ohio, a girl, Kate Susanna, born June 1, adopted June 9

ANNIVERSARIES

MR. AND MRS. JAMES OLIVER were honored May 7 on their golden wedding anniversary at Shawmut, Ala. Their children, Mr. and Mrs. Frank Shaw of Shawmut, and Rev. and Mrs. Robert Huff of Waycross, Ga. were the hosts. Grandchildren, Rev. and Mrs. Fred Huff of Nashville, Mr. and Mrs. O'Neal Shaw of Hartselle, Ala., and Mr. and Mrs. Tim Robinson of Warner Robins, Ga. assisted.

REV. AND MRS. WILLIS E. WEAVER of Lansing, Mich., celebrated their 50th wedding anniversary May 20, in Owosso, Mich., by a service including a renewal of vows, led by Rev. Keith St. Johns of Lansing, followed by a reception given by their children, Mr. and Mrs. Avery Weaver of Owosso, and Mr. and Mrs. James (Carol) Lohry of Buchanan, Mich., and four grandchildren. On June 3, a surprise dinner and reception was given by the Lansing, Mich., Zion Church where Rev. Weaver is pastor.

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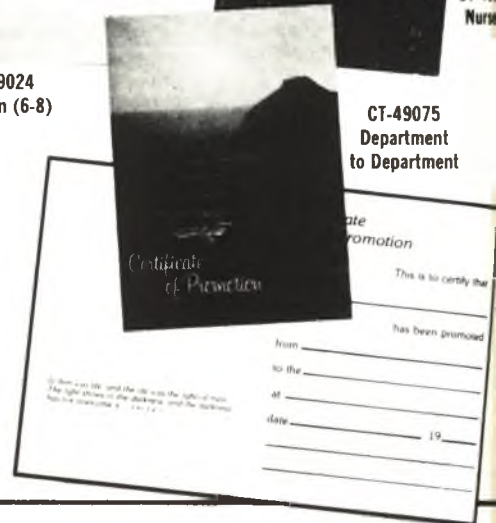
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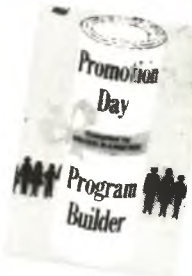
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BIBLE COLLEGE IN NATAL DEDICATED

Kwa Zulu Nazarene Bible College recently dedicated the first-phase buildings of their new campus in Natal, South Africa. Rev. Darrell Teare of the Department of World Mission was the dedication speaker.

Included in the building program were two student residence units, College Church sanctuary, and a kitchen/dining room complex. The new units, valued at \$190,000, were built for \$126,000.

Special gifts from Port Huron, Mich., North Hills Church; Port Huron First Church; Mr. and Mrs. Ken Edwards of Sandusky, Ohio; R. H. Vandeventer of Sacramento, Calif.; the Northwestern Illinois District; Mrs. Georgia Fussell of Chattanooga, Tenn.; and the Department of World Mission made this project possible.

Rev. Jack Riley served as building contractor. Rev. Philip Bedwell, principal of the college, reports 10 students in the first class enrolled in January of 1978. □



Pictured (l. to r.), District Superintendent S. S. Ndhlovu is shown interpreting for Rev. Darrell Teare during the dedication service.

CHRISTENSEN APPOINTED ASSOCIATE DEAN OF PLC

Dr. Val J. Christensen, professor of chemistry and chairman of the Division of Natural Sciences at Point Loma College, has been appointed associate dean by PLC President W. Shelburne Brown. The appointment takes effect immediately.



President Brown, in announcing the appointment, said, "It is painful to remove such a strong teacher from a portion of his classroom activity. We are gaining, however, the recognized administrative skills that Dr. Christensen has demonstrated in his 17 years as division chairman of the natural sciences. With the shift to departments instead of divisions at Point Loma College, his background, experience and understanding will be crucial to the success of the new format."

Dr. Christensen had requested to maintain a partial teaching load, which he will do while filling the newly-created administrative position.

After graduating from Bethany Nazarene College with an A.B. in chemistry, Dr. Christensen earned the Ph.D. in inorganic chemistry at the University of Kansas. Then he was a research group leader for the Dow Chemical Company for eight years before joining the faculty of Point Loma College in 1960. □

ANNUITY CONTINUES RAPID GROWTH

The Nazarene Supplemental Retirement Program has surpassed the \$5 million mark in cumulative deposits, just nine months after passing the \$4 million mark.

This tax-sheltered annuity has experienced its most remarkable growth since the 1976 General Assembly. The interest rate for current deposits was increased to 9 percent just prior to that assembly. During the past two years, cumulative deposits have nearly doubled and enrollment has increased by nearly 85 percent. Over 1,600 are now enrolled.

The Nazarene Supplemental Retirement Program is a part of the total retirement plan for Nazarene ministers, supplementing the "Basic" Pension. While the "Basic" Pension benefit is determined by years of full-time active service in the church, the Nazarene Supplemental Retirement Program is a voluntary plan and benefits are determined by deposits made for the minister during his earning years.

An amount equal to 20 percent of the minister's salary may be deposited each year. Current deposits are earning 9 percent interest compounded annually. Unlike most annuities, there is no charge to the depositor for administration of these funds, so interest is earned on every penny deposited. Both deposits and interest are sheltered from current federal income tax.

Non-ministerial employees of the Church of the Nazarene, including

lay associates, secretaries, and janitors, etc., are also eligible for enrollment in the Nazarene Supplemental Retirement Program.

The Department of Pensions, which administers the program, expects this rapid rate of growth to continue. They expect to reach an enrollment of more than 2,000 by the 1980 General Assembly.

Church boards wishing to enroll their ministerial and lay employees in this tax-sheltered annuity may contact the Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, MO 64131. □



On Sunday, April 26, Sunnyvale, Calif., First Church dedicated their new building, with Rev. Grady W. Cantrell, Northern California District superintendent, officiating. Among those participating were Mayor Gil Gunn and former pastors: Ray A. Kellom and Charles S. Miller. The lower floor of this two-story building will be used for Christian Life and fellowship activities. The main floor includes the sanctuary, seating 400. Members of the congregation contributed thousands of hours in its construction. The property is valued at \$600,000. Rev. Orval L. Seago is the pastor.

TNC APPOINTS NEW VICE-PRESIDENT FOR FINANCIAL DEVELOPMENT

Trevecca Nazarene College officials have announced the appointment of Mr. Claude W. Diehl as vice-president for financial development. He will replace Dr. Richard E. Felix, recently appointed director of the new Trevecca Graduate School.

Diehl served as development officer at TNC from 1969 to 1973. He spent several years as manager for Banker's Life of Des Moines, Ia., and returned to Trevecca's office of development in 1977.

Diehl has pastored churches in Illinois and New Jersey. He has also served on the development staff of Olivet Nazarene College in Kankakee, Ill., his alma mater.

Diehl has traveled extensively in the interest of various church-related colleges and has presented these colleges in over 700 Nazarene churches. He also brings to his new position considerable experience in the insurance business.

Diehl's appointment is effective July 1, 1978. □

Sharing Christ's Love with George

IT ALL STARTED during a Kids' Crusade at church. Our three children were excited and were trying to get neighborhood children to go hear the puppets witness for Christ.

My boy, Brian, was especially interested in his friend, Pat Johnston. Brian convinced him the puppets would be great, and Pat agreed to go along with us. As the week progressed, Pat's enthusiasm did also. He went every night he could.

Following the crusade, evangelism teams contacted parents and invited them to special services on Sunday. Among those were Pat's parents, George and Mickey Johnston. A couple of weeks later I went to meet them and tell them I appreciated having Pat go to the Kids' Crusade with us. It was a brief visit, but I began a friendship with George.

Two more weeks passed. Pat dropped by occasionally and on one visit expressed concern for his father. He said his dad was going into the hospital for treatment of an alcoholic problem. God relayed the concern to me, prompting me to go and see George. I'll never forget that Saturday afternoon. I hesitated in obeying God's voice but, thank the Lord, I did.

The visit was brief. As my son and I began to leave, George looked at me with fear in his eyes. He later told me his drinking problem had reached that point where he was scared to death. He didn't know which way to turn. He realized its complete control over his body and willpower. He asked me to pray for him, and I assured him I would. The next morning our pastor was informed of the need, and during open altar my wife and I represented George in prayer. The entire church prayed for George's deliverance and restoration to health.

George went to the hospital, and said the treatment was good. Praise God for helping him there.

My relationship with George deepened and I prayed for him daily. It was exciting to see how God helped George stay away from the alcohol. He was counseling with a doctor and taking medicine to adjust his body back to the non-alcoholic state.

The pastor asked my wife and me to share in a regular prayer service. The Lord laid it on my heart to tell about George and our witnessing experience with him. The scripture God

gave me was Ecclesiastes 11:4, 6: "If you wait for perfect conditions, you will never get anything done. Keep on sowing your seed, for you never know which will grow—perhaps it all will" (TLB).

The next week the Lord led me to share the good news of Jesus Christ with George and his wife. Both were touched by the Holy Spirit's presence. They assured me they had put their faith in Christ. To me it was a witness to the great power of God's Word. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

They could look back and see God's providence in their lives. Early in their marriage they were out on a boat with another couple. George had been drinking heavily. In the midst of their fun, George fell out of the boat into deep water. To swim and save himself in his condition was nearly impossible. But miraculously George made his way to safety. Both George and Mickey gave God glory for sparing his life in the incident.

On returning visits to George's home it was encouraging to note the picture of Christ, knocking at the heart's door, lying on the living room coffee table. I had given this to him earlier when I presented the gospel.

Our pastor wanted to visit George, and we got together on a Saturday morning. George again shared his faith in Christ and assured us that we were witnessing a direct answer to the prayers of the church people.

The pastor voiced our concern for them, assured them we would help when they needed us, and promised that we would continue to pray for them. We invited them to our services. We will continue to be friends and pray they will see the need of joining a loving fellowship of believers. Through this, their faith in Christ can grow and mature.

Praise God for working in George's and Mickey's lives! The Lord is helping George stay away from alcohol. His wife looks happier and has gone back to work. They both have taken on a totally new self-respect. It all started with a Puppet Crusade, two children, God's Word, and the Holy Spirit. □

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

SENATOR MARYON ALLEN REPLIES TO JOHNSON

On June 14, Dr. Jerald Johnson, executive director of the Department of World Mission, received the following reply to his letter of condolence to Mrs. Maryon Allen on the death of her husband:

"Thank you very much for your kind letter of June 9, 1978, expressing sorrow at the death of my late husband, Senator James B. Allen. I certainly appreciate very much your kind thoughts of sympathy.

"I remember well how pleased he was to be of assistance in obtaining the release of Reverend Armand Doll from prison in Mozambique, and I am sure he would especially appreciate your thoughtfulness in writing to me to express again the gratitude of the Church of the Nazarene.

"Through the legislative process in the Senate, I hope to continue in my husband's efforts to reduce tyranny throughout the world. I will try to follow his good example and to perform my duties in the Senate as I believe he would have wished. Your letter of encouragement and support is, therefore, particularly welcomed." □

—NCN

DARREL SLACK ELECTED ROCKY MOUNTAIN SUPERINTENDENT

The Rocky Mountain District at the 51st annual assembly in Cheyenne, Wyo., has elected Rev. Darrel L. Slack as its district superintendent, on the fifth ballot, June 22.

Rev. Slack has been pastor of the Cheyenne First Church for one year. Previously, he had pastored the Billings, Mont., First Church for nine years. A graduate of Bethany Nazarene College, he also had pastored the following churches: Bethany Westgate (formerly East Side); Gary, Ind. First; Wellington and Emporia, Kans., before moving to the Rocky Mountain District.

Rev. Slack succeeds Dr. Ross Price, who retired at the close of the assembly which completed the district's 50th Anniversary year. Dr. Price had served for eight years as its leader.

Dr. Price, who served the major part of his ministry as a teacher in Nazarene colleges, began his ministry in Montana. He was a member of the district at its beginning. He and Mrs. Price will move to Colorado Springs where they have purchased a home. Dr. Price will teach at Nazarene Bible College. □

—NCN

DOCUMENTARY OF NAZARENE TELEVISION MINISTRY

Saturday night, July 8, the Department of Communications presented to the Fourth Laymen's Conference in San Diego a filmed documentary entitled, "Bringing a Vision to Life."

It tells the story of the spots and half-hour specials that have been produced already. Excerpts from these, especially the latest release, "The Family: Handle with Care," were shown.

Paul Skiles, executive director of the department, outlined the plans of Phases I and II of the developing program and explained how "20/20 VISION" will build a base of support in funds and prayer for the launching of Phase I, a weekly television program to be initiated in the fall of 1979.

The documentary is intended primarily as a tool to bring the issues and potential of national television to the members of the church and others who share the denomination's concern for what is happening to the nation's life and homes because of television programming. It further suggests the power that television can have in the spread of the gospel. □

—NCN

CHURCH GROWTH IN RHODESIA

Rev. Jack Barnell, missionary director and head of the Bible school for the Church of the Nazarene in Rhodesia, arrived in the United States in June for a year's furlough. Interviewed by Nazarene Communications, he presented a hopeful picture of the work of the church in Rhodesia.

He and his staff of five missionary couples have found serving in this nation, so much in the headlines, to be comparatively calm. There are the sudden raids by government forces hunting terrorists and explosives. There are also frequent bombings and "hit and run" raids, especially in the settlements, and while they know they could be harmed by such activities and must be careful, still they manage to keep up their church work without much handicap.

Rev. Barnell says there are 16 churches of the Nazarene in Rhodesia; 3 English or white, and 13 African. These churches are growing and new churches are anticipated as funds and personnel are available.

The Rhodesian Nazarene church is



headed by an African leader, Rev. Ignatius Chavunduka, and this constitutes one major "bright spot" for the work there, according to Missionary Barnell.

He says the people are hopeful that the present transition government will be able to guide their nation to a completely autonomous majority rule structure. The armed forces are predominantly black and are trusted by whites and blacks alike. Nazarenes have family members serving in them. Prayer for their loved ones in the armed forces, peace for the nation, and divine guidance for the rulers is the major involvement of the Nazarene church people in the political crisis.

Missionaries, by church mission policy, are neutral about political issues but find this restriction an advantage rather than a problem for the spreading of the gospel. □

—NCN

1985 GENERAL ASSEMBLY IN ANAHEIM

The General Assembly Site Commission has chosen the Convention Center in Anaheim, Calif., as the location for the Twenty-first General Assembly of the international Church of the Nazarene, June 20-28, 1985.

The commission found the facilities at the center to be adequate with the use of Angel's Stadium, which is only two miles away, for the Sunday services. Housing and eating facilities are available at attractive rates.

Members of the 1985 General Assembly Commission are:

General Superintendents Dr. V. H. Lewis, Dr. George Coulter, Dr. Eugene L. Stowe, Dr. Orville W. Jenkins, Dr. Charles H. Strickland, and Dr. William M. Greathouse; Dr. Donald Young, Quincy, Mass.; Paul Price, Eureka, Calif.; Bob Rimington, Calgary, Alberta; Rev. David Tarrant, Glasgow, Scotland; Rev. Harold B. Graves, San Antonio; Dr. Millard Reed, Nashville; and General Secretary Dr. B. Edgar Johnson.

The Twenty-first General Assembly will end the second quinquennium in the history of the denomination. The first extended from 1923 to 1928. The quinquennium of 1980-1985 was ordered by the Nineteenth General Assembly to avoid the general election year in the United States. Thereafter, the General Assembly will be held every four years as its constitution requires. □

—NCN

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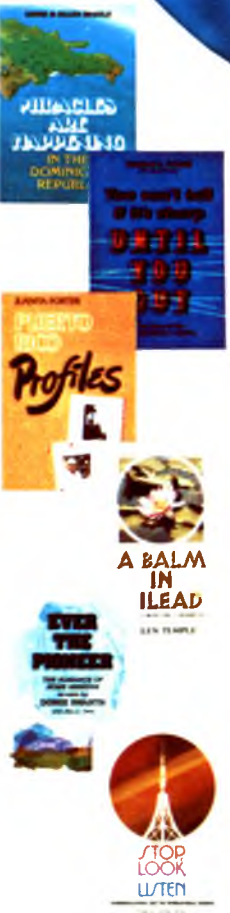
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