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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 15, 1981

AN EDITORIAL

THE APOSTLE PETER was one of the outstanding preachers of the Early Church. At Pentecost it was Peter who delivered a bold sermon which resulted in the conversion of 3,000. But this is not his only recorded sermon, for in the first half of the Acts of the Apostles we have eight sermons which the apostle delivered. Besides this we have the two letters which he wrote, and most all are agreed that the Gospel of Mark reflects the thoughts and experiences of the apostle Peter as he recalled the life of Jesus.

The message of the Early Church centered around two primary facts. First there was the fact of sin. Romans 3:23 declares, "For all have sinned, and come short of the glory of God." The early Christians felt the worst that could befall a person was sin.

The second great fact which they proclaimed was that men could be delivered from the power and dominion of sin—men could be made "dead to sin." Men were sinners, and with sin the seeds of death had been sown in every life. But this new faith preached the boundless possibilities of new life in Christ. Christ risen was the central note in their declaration, and with the living Christ there was deliverance from the power of sin. Men could be dead to sin and alive unto God.

The apostle Peter presented Jesus as the fulfillment of all of

Israel's hopes. Israel had long looked for the Christ, God's Promised One. When evil days came and Israel was trodden under foot by other nations, wistful eyes looked for His coming and loyal hearts took comfort in this expectation. But when He came He was not recognized. At one time during His early ministry He would have been accepted. But His death confirmed the fact that all the hopes of Israel were bound up with Jesus Christ of Nazareth. They saw in His death and resurrection the fact that He had died for lost Israel.

Peter also saw that Christ was the hope of the world. It was a great leap for the Jewish mind to bridge the chasm which separated them from the other peoples and nations of the world. Peter was the first to make this step. At Joppa he received the revelation that what God cleansed was no longer ceremonially unclean to the Jewish mind. After this revelation it was easy to make the next step of taking the gospel to Cornelius, the Gentile, and his household.

Peter preached Christ because he believed in the redemptive power of the Cross—"Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). He also preached Christ because he knew that Jesus was alive. Repeatedly he emphasized the power and activity of the risen Christ. The power manifested at Pentecost was the power put forth by "this Jesus whom God hath raised up." His whole argument for our endurance of suffering and hardship was based on the fact that Christ lives, and if we endure we shall someday see Him.

Finally, Peter conceived Jesus as "being by the right hand of God exalted." In 1 Peter 1:3-4 he declares what this hope means to the Christian—"an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The Christian of that day conceived of Jesus as exalted, ruling, reigning, and coming again someday for His own.

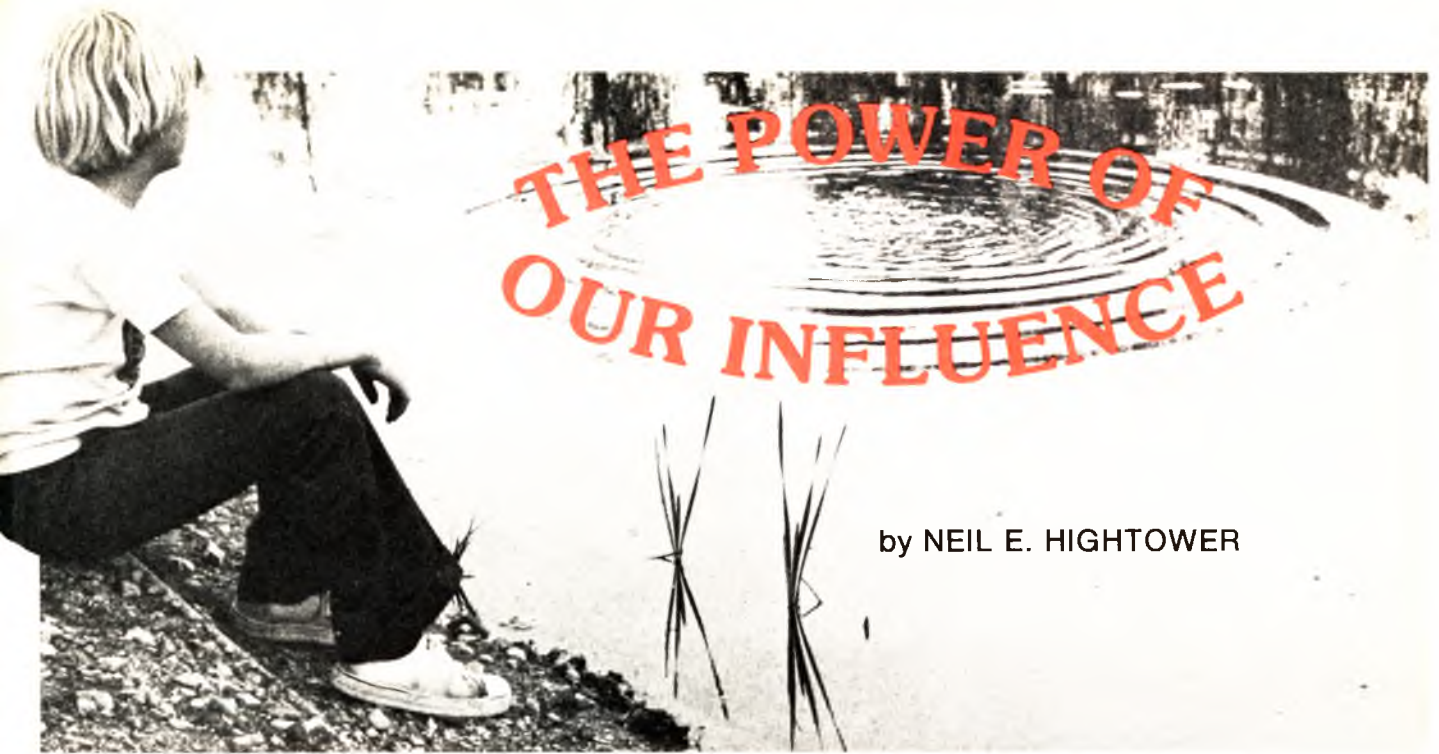
This is also our hope and confidence today! □

PETER'S PREACHING OF CHRIST

THE MESSAGE
CENTERED AROUND
TWO PRIMARY FACTS:
SIN AND DELIVERANCE



by General Superintendent Orville W. Jenkins



by NEIL E. HIGHTOWER

Camerique

LIKE A STONE CAST INTO A POND, SO THE INFLUENCE OF DEEDS DONE . . . IMPACTS THE LIVES OF OTHERS.

LIKE A STONE cast into a pond, so the influence of deeds done through design or by chance impacts the lives of others for good or ill with a rippling effect.

Influence has some sense of sovereignty about it, for once a decision is released we can neither control the results nor recall the deed. The results can be disowned, but responsibility does not cease thereby. The results can be disowned, but not denied. If they are negative or evil, they can be forgiven as persons are forgiven, but not undone.

Illustration of the power of influence certainly comes home to one with real force at a gathering such as the 1980 General Assembly. Meeting persons anew, after years of separation, and hearing them recall a statement made, or a song sung, which left a lasting impression in their mind of which you were unaware, underscores the power of influence.

In the June 9 issue of *Maclean's*, a Canadian magazine, another apt illustration of this principle appeared. Under the caption "Apology from an Atheist," reporter William Lowther recalled the controversial U.S. Supreme Court decision that removed Bible reading and prayer from the public schools. In 1963, Madalyn Murray O'Hair, on behalf of her 17-year-old son William, had petitioned the Court to redress his rights.

In May, 1980, 34-year-old William Murray wrote

NEIL E. HIGHTOWER is president of Canadian Nazarene College in Winnipeg, Manitoba.

an apology in the *Baltimore Sun*, acknowledging that the court case was a mistake. He said: "It is only by a return to our traditional values and our faith in God that we will be able to survive as a people. If it were within my personal power to help to return this nation to its rightful place by placing God back in the classroom, I would do so."

The social and spiritual changes he and his mother set in motion are now intertwined in the American fabric. They will continue to make ripples in the national "pond" for a long time. Of course, these two are not alone responsible. Judges and lawyers, liberal churches, and secular and materialistic citizens bear a share of the blame. The stark, awesome reality is that this influence can't be recalled by an apology. While we should rejoice in the radical change it represents, should it not cause us to examine the power of our influence? Should we not consider that the influence of our actions often exceeds the original intent of their direction? Influence is multiplied because other wills are affected and incorporated in the spiral; and social dynamics, once set in motion, transcend the initial motivation.

On everything we touch each of us leaves fingerprints. No two fingerprints are alike, and these are the personal "printing press" of every individual. St. Paul referred to his signature as the mark by which the Early Church could distinguish a genuine letter from a counterfeit. In another sense, we may say that everything we touch bears our influence. A part of us is communicated and crystallized in every action we take. □



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
CHARLES H. STRICKLAND • EUGENE L. STOWE
WILLIAM M. GREATHOUSE • JERALD D. JOHNSON
General Superintendents, Church of the Nazarene

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

ANSWER CORNER FIRST

I love the *Herald of Holiness* and read it through, but I turn to the "Answer Corner" first. It has helped me many times with my own questions, the latest concerning a scripture basis for or against cremation. I thoroughly read and enjoy all the articles. I want to thank you. God bless you.

*Mrs. Arlie Ward
Delaware, Ohio*

INTEREST IN INTEREST

I would like to add my little bit to your answer concerning usury, in the April 1 issue. In making a study of the word *usury* in both Testaments, or in both the Hebrew and the Greek, I find *usury* to mean just interest (not necessarily excessive and oppressive interest). But I also found some

scripture that seemed to clear up the matter. Many people, it seems, have never found or noticed Deuteronomy 23:19-20. Read both verses as this is some of the Law God was giving to His people through Moses.

It seems from reading these two verses, as well as others, that God was teaching His people to be a great family with brotherly love toward one another as well as becoming a great nation. You will note from this scripture that they were not forbidden to receive interest from a stranger (a non-Israelite) but only from their brethren.

I hope this will help to clear up this subject for some people and we can go ahead and loan our money out with interest. Remem-

ber we are not living now under the old Law of Moses, but many of us would be "strangers within the gates."

*D. J. Snyder
Carl Junction, Missouri*

A HAPPY READER

Your *Herald of Holiness* just gets better and better.

Not only do I find it excellent reading material, but several of the front covers I tape on the refrigerator in my kitchen, so my family can all share it. I also clip the little poems, etc., which have meaning for me. I work in a nursing home, and several clippings were taken there, and received many comments.

I'm not Nazarene, but I receive your magazine from my brother,

(Continued on page 20)

Each Day Is a Precious Gift

GOD has been good to me. Just a year ago I faced an uncertain future. I was recovering from surgery for the removal of two small tumors, and pathology tests had shown that these were signs of a recurrence of cancer for which I had undergone major surgery and radiotherapy eight years before.

The doctor recommended that I begin a course of hormone therapy and arranged for me to have a bone scan. The scan was done a few days before the annual district assembly convened. The results of the scan were not good. There were two places in my lower spine which were affected and I was to have further X rays to determine just how the malignancy had spread. The doctors answered my questions and discussed the situation with me and I understood that the malignancy had "escaped the control" after these good years and was being carried by the bloodstream to other parts of my body. I now had lymph node involvement.

I was able to attend some of the assembly sessions, including the healing service conducted on Sunday afternoon under the leadership of Dr. Orville W. Jenkins. I knelt with many others at the altar that afternoon and shared the wonderful sense of God's presence as the elders gathered and began to pray, laying hands on the seekers and believing God. As Dr. Jenkins anointed me, he prayed for my healing and promised the Lord that I would serve Him with my whole being should He heal me. My heart cried out, "Yes, Lord," and I was conscious of a sweet surge of joy and wonder through my body. Gratitude for the presence of God overwhelmed me. I dared not ask for any but good years. I had come to terms with the medical prognosis and there was peace in my heart. I



John N. White

by ENID KAVANAGH

did not really *claim* healing, but I gave myself into God's hands for His will to be done in me.

I had the X rays and went for the results. My doctor had the films of the bone scan and the X rays

and examined them closely. He told me, "These X rays do not confirm the bone scan findings. There is nothing there." I was able to tell him that God had touched me and he, a God-fearing man, agreed in his conservative way. But I *knew* I had my own personal miracle.

However, within the next two or three weeks we discovered further node involvement and the hormone treatment was discontinued. He took my case to a group of cancer specialists and among other cases examined, mine was considered one which would respond to a new drug which had just been released to the doctor in charge of Clinical Science at the University of Queensland. It was prescribed for me and all this year my doctor has personally obtained it for me from his colleague. I am the only patient in this big public hospital who is receiving this treatment. I have had no unpleasant side effects and I receive it free of charge. How God has cared for every detail!

Why didn't He take the entire malignancy away? I do accept that He did what the doctors could not do for me and then left me in their hands. I have learned that each day is a precious gift and that God provides my daily needs. Just at the time I needed it, this drug became available, and because I am responding well the doctors are encouraged and one day someone else will benefit too.

I have steadily regained full health and am busy in the Lord's service. I am constantly grateful to God for my good health and for this good year just past. I am excited about the year ahead and content that God's way is the best way. My times are in His hands. When He is ready to take me home to heaven, I am ready to go—in whatever way He sees best. □

ENID KAVANAGH lives in Brisbane, Australia, and is a member of our Coorparoo church.

by D. W. HILDIE



□ THE GUNS OF GETTYSBURG □

FIFTEEN THOUSAND gray-clad men marched in parade-ground array to face the guns of their blue-uniformed brothers on a beautiful July morning in 1861. For many of those men, it was the last light of day they ever saw.

As the Confederate forces drew within sight of the Union army, they could no doubt see the cannon which were loaded with lethal charges of grapeshot and they must have been aware of the breastworks behind which the riflemen waited. Still they marched on, and when their commanding officer gave the order, they charged, with flags flying and fifers and drummers sounding the beat, to face the scythelike blasts of artillery and rifle fire.

The national cemetery at Gettysburg has several burial places where small, white stones bear a single number, and a larger stone at the end of the plot bears the simple legend: "Unknown Dead."

What passed through the minds of those men as they answered the call to charge the Union position? Did they not see the cannon? And were they not aware of the enemy soldiers whose rifle fire would surely mean death for them? There is but one answer, and it lies in the word *commitment*.

That same word describes the attitude of our Lord as He faced Calvary, knowing the agonies He would suffer there. He faced the utter humiliation of being stripped to hang before public gaze. He would be labeled a common criminal, and die a death so horrible that Roman law prohibited crucifixion of any citizen of Rome.

That same word, commitment, also describes the attitude of millions of saints who have heard the words first spoken to the disciples just before Jesus left them. On the night of the day in which Jesus had

risen from the tomb, the disciples were together behind closed doors. Jesus came, and greeted them with the word, "Peace," and then ordered them (and us) to a life of anything but peace, saying, "As my Father hath sent me, so send I you."

His charge has caused missionaries to bid farewell to family and friends, to comforts and conveniences of civilization, and journey to the ends of the earth to minister and often to die. In the spirit of this charge, men braved Canadian prairie blizzards and wilderness terrors in order to establish churches. No hardship was too great, no sacrifice too demanding. They expected no fixed salary or remuneration for their services. They were often mocked and sometimes persecuted, but they had heard their Master say, "As I have been sent, so send I you."

That call of Jesus was not intended for a little handful of martyrs in the first century only. The common denominator of discipleship for any age of history has always been the same: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Obedience to His call requires the renunciation of self-seeking and ease-taking. It demands a dedication like that of those Civil War soldiers, who were so committed to their cause and so obedient to their commander that even life was not to be treasured above duty!

Two things have characterized these heroes of the Church. First of all, as one reads biographical sketches or knows the story of their lives, there was a time in each of their lives when, in a spiritual crisis after their conversion, they made a complete surrender of their own wills. Call it commitment, consecration, or whatever, it adds up to the fact that from the very depths of their being, they experienced the same thing Paul expressed when he wrote, "I am crucified with Christ, nevertheless I live . . ." (Galatians 2:20). Such an experience demands a commitment which is so complete and selfless that the

D. W. HILDIE is a commissioned evangelist in the Church of the Nazarene. He makes his home in Cheyenne, Wyoming.

anguish involved in making it comes to resemble death. Indeed, Scripture describes it in just those terms!

But there is no amount of human effort, sacrifice, or commitment which by itself can guarantee the supernatural, miracle-working power which is always necessary for achieving God's purposes. When He gave that handful of disciples the "Great Commission" to establish a church which would survive the punishments of the first century and the atheism, agnosticism, formalism, and materialism of our present day, Jesus knew that mere human commitment was not enough. That is why He concluded His charge to them with the words: "Receive ye the Holy Spirit." The Holy Spirit is the source of the power by which, as we read in the Book of Acts, the sick were healed, the dead raised, prison doors miraculously opened, and a flaming message of evangelism swept across the pagan world.

This total commitment is not limited only to the missionary or the pastor within the church. It would be unfair for God to exact that kind of self-sacrifice from one minority group within the congregation, and then say to all the rest of the Christian community, "Take it easy; find a task which is convenient for you to perform and do it." The demands of the Cross fall equally upon the layman and the one called to full-time service! A host of unpaid, unsung Sunday School teachers and officers, church treasurers, even church janitors, have sacrificially given of themselves in the performance of the task to which they have been called and for which they possess God-given talents. Such lay service is a response to duty beyond human understanding or compensation.

Nor is this service of the Cross a drab, dull, joyless life of self-denial and privation. Paul and Silas, cruelly abused and shut in a Philippian jail, are far from objects of pity. In spite of their pain, insecurity, and misery, at the dark hour of midnight they broke into songs of praise. No amount of money can purchase the thrill of knowing God has used you as a channel through which to pour His power to heal a shattered life, mend a broken home, or bring a straying prodigal back to his Father's house!

In just three days of fighting at Gettysburg, the Confederate army lost 28,000 out of 75,000 men, and the Union forces lost 23,000 out of 88,000. Many of them were buried in common graves and are unknown to this day. While there may be and must be tragic losses in the army of our Lord, not one of His soldiers is unknown or forgotten! There are no "Distinguished Service" medals given to the soldiers of the Cross now, but a great day is coming, beyond earth's trumpets and battles, when the Commander in Chief will review His troops in their triumphal parade. Just to be there and be a part of that great throng will be compensation so rich as to make any earthly awards seem as cheapest tinsel. □



Missionary

FOR A FEW MINUTES

by **MARCIA L. MITCHELL**

COULD YOU read this for me, please?" The elderly missionary handed me his little stack of mail.

It was Friday afternoon and as church secretary I was busier than usual. I was putting the finishing touches on Sunday's bulletin; there were still two letters to be typed before the pastor went out of town; and a ladies' committee wanted help with their program. I just didn't have time to stop and read aloud his personal mail, too. He lived in such a world of yesterdays. Couldn't he remember how busy and tired secretaries could be?

I had typed so much today that my fingers ached. I just wanted to go home and close my eyes for a few minutes.

Then I caught a glimpse of his hands—five gnarled fingers balancing on the end of a cane; the other five trembling slightly, outstretched with the letters. His hands were tired, too, from years of serving on foreign soil. Yet I knew they still folded in prayer for those who were serving God.

A glance at his face showed sweetly trusting eyes behind heavy glasses that were a mere formality now. Those eyes had wept over human suffering far beyond anything I could imagine. When they closed it was more often to intercede for souls than to sleep.

Ashamed of my selfishness, I was glad that he had not seen the hesitation in my eyes. I reached for the tissue-thin, air-mailed letters with curious postmarks. I could stay late to finish the bulletin. For these next few minutes I would be a missionary, serving where God needed me most, just like the beautiful example in front of me. □

MARCIA L. MITCHELL is a member of the Walla Walla, Washington, Church of the Nazarene.

WE NAZARENES, and many other Christians, are awakening to the need for a renewal in our personal lives, our local churches, and our worldwide denominations. We are not backslidden or backsliding. Yet our hearts hunger for a renewal of God's power and presence. Great needs exist in the areas of spirit, standards, and stewardship. Let's think about these, one by one.

We need a renewal of Spirit.

The Bible teaches two distinct, definite works of divine grace: being born of the Spirit and being baptized with the Spirit. As a sinner I can be justified freely. As a believer I can be sanctified wholly.

No preacher or teacher among us will proclaim anything less or other than the two crises. But beyond the crisis experience is the challenge of holy living. It is here that we need continual renewals of the Spirit. The baptism with the Spirit is recorded in chapter two of Acts. The first renewal mentioned is recorded in chapter four, just two short chapters and a few days later. This principle and practice are repeated throughout the New Testament. The theologian calls this the doctrine of renewal. It is true to Scripture and everyday living. We must, as sanctified Christians, have renewals, fresh anointings, and innumerable infillings.

If the early Christians needed renewals of God's Spirit, how much more do we! If they were effective only when so anointed, can we experience true church growth and conquest unless endowed with God's presence and power?

We may know the mechanics and vocabulary regarding the church's ongoing, but mighty and many conversions will not result without true conviction and genuine repentance.

Those who receive renewals are joyful, vibrant, contagious! May God send to all our ministers and laymen, and to our Christian

friends in other churches, a renewal of the Holy Spirit—now and often!

We need a renewal of standards.

Let's pray and work for a standard of excellence. In a world where many no longer take pride in their work or lives, let us strive for quality and put a premium on excellence. Should we not raise high the Christian standard regarding modesty, materialism, and motivation?

Since God has spoken about modesty (1 Timothy 2:9), we have a mandate to speak and write on the subject. Someone, somewhere, needs to speak positively for mod-

and every day of the week. He comes ahead of our work, comfort, home, family, and ourselves.

Motivation is necessary to induce action among all intelligent people. I grow concerned if, in a few places, we resort to secondary motivation. In some instances our zeal for increased attendance may have led us to extremes. We've brought in big-name entertainers, sports figures, singing groups. The giveaway craze has infiltrated a few places. Peer pressure and fear tactics may have been the occasional stimuli. But a renewal of the Holy Spirit will enable us to worship, work, and witness because we love God and want to



A CALL FOR RENEWAL

**OF SPIRIT • OF STANDARDS •
AND OF STEWARDSHIP**

by **DALLAS BAGGETT**

esty. God's holy children are free people and not prisoners of the craze for social approval. We revere our bodies as temples of the Holy Spirit and refuse to dishonor them to accommodate the fashions of the day. Let us adorn ourselves with "a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).

Again, since God addresses the subject of materialism (Matthew 6:24), let us insist upon holding the things of this world lightly. Affluence, though not evil of itself, can destroy us. The love of money can damn those who have much or none of it if their affections are set on it. God must be *first* in all our relationships, on the Sabbath Day

share Him. Then we are happier and more effective.

Another standard that merits renewal is evangelism. No one in his right mind suggests we can legislate it. Nor should we allow ourselves to feel that we must choose between mass and personal evangelism. God's plan has always embraced both approaches. Personal evangelism must become a way of life for all of us because of an inner compulsion. We need more (not less) and better revivals. Old-fashioned altar services with people praying through to genuine victory must be the norm and not the exception.

Let us not substitute a social, recreational, entertainment, or

DALLAS BAGGETT is a Nazarene elder who has served as pastor, district superintendent, and now does evangelistic work. He lives in Decatur, Alabama.

NAZARENE ROOTS



Russell V. DeLong (r.) during his years as "Showers of Blessing" speaker. The radio studio (above) during a recording session for the Spanish broadcast, "La Hora Nazarena." The 1957 "Showers of Blessing" choir (far r.).



EXPLORING NEW MINISTRIES

After World War II, the Church of the Nazarene was increasingly challenged to present a personal gospel through the technical complexities of mass media. This challenge has been met with the same vitality which stirred earlier Nazarenes to build our present schools, missions, and publishing house. Perhaps the first movement in this direction was a memorial proposed by the Kansas City District to the General Assembly in 1944:

"Resolved, That whereas the founders of our church saw the importance of the printed page as a medium of propanganda and established a publishing house . . . and since radio has become a medium of promotion equal to, if not greater than,

the printed page . . . this Assembly shall create a Department of Radio and Television Broadcasting . . ." (*Journal of the Eleventh General Assembly*, p. 60).

On June 24, 1945, the Nazarene Radio League broadcast its first "Showers of Blessing" program to 37 radio stations. By 1975, "Showers of Blessing" could be heard over 640 radio stations, while "La Hora Nazarena," a Spanish program begun in 1953, could be heard on 696 stations. Two other programs were being pioneered in Portuguese and French. Today the Church of the Nazarene has additional worldwide ministries in television, motion picture films, filmstrips, and audio tapes. □

—STEVE COOLEY, Church Archivist

building program for evangelism. Let our buildings be adequate but not elaborate. We impress few, if any, people by an elaborate architecture and high-church atmosphere.

We need a renewal of stewardship.

The tithe is the Lord's. It is holy unto Him (Leviticus 27:30). His tithe may be in my billfold or bank account, but it is still His. This is a basic scriptural concept we must acknowledge. The tithe is the tenth (Leviticus 27:32). God has told us plainly where to pay the tithe. According to Malachi 3:10, He demands and honors and needs storehouse tithing. We believe the storehouse is the treasury of the lo-

cal church to which we go or belong. The TV evangelist, the so-called club, the church college, the missionary project, the hospital, and other causes may appeal for an offering, but *all* the tithe belongs to God and is to be brought into the storehouse.

None of us seriously expects to be a partner with the Almighty unless we accept and practice this scriptural precept of stewardship. The temptation to take God's tithe and spend it for our needs is ever with us. It will increase as inflation skyrockets and everyday living costs soar. Our personal and family needs are genuine and legitimate. There will be more and more pressure for us to take what

belongs to God and use it for human demands.

God blesses those who tithe. He does not necessarily prosper them in financial matters. The chances of blessing are 100 percent. The chances of prosperity are good, even encouraging, but not absolute.

O Lord, renew Thy people in the midst of the years and fears. Breathe a fresh anointing of Thy Spirit upon us. Enable us to appropriate better Thy infinite resources. Help us lift high the standards that really count. Make us good stewards of all we have. Then will we be strong and do exploits, and we shall teach others Thy way. Amen. □

CALVARY WAS NO ACCIDENT. It was not the result of clever political maneuvering on the part of Jewish leaders, nor yet of Pilate's dereliction of duty. Neither did it happen because Jesus' followers panicked and fled in a moment of crisis. Nothing in history was more deliberately planned or more carefully approached.

Even though Pilate betrayed his trust as a governor representing Roman justice, he could have had no power at all against Jesus, were it not given him from above (John 19:11). And although His disciples fled, He could have called 12 legions of angels (Matthew 26:53), but then how could the Scripture have been fulfilled (Matthew 26:54)?

Of old the prophets had told of this very event. God spoke to Eve of the bruised heel of "the seed of the woman." Abraham assured Isaac that "God will provide himself a sacrifice." Isaiah saw the suffering Messiah "brought as a lamb to the slaughter."

Every sacrificial lamb offered in the Old Testament foreshadowed this momentous event until finally in the New Testament we hear from the lips of John, "Behold, the Lamb of God which taketh away the sin of the world."

Even before creation, this was God's contingency plan should man fall into sin. The Revelator sees in

J.C. LEATHERMAN pastors the Church of the Nazarene in Milan, Illinois.

heaven "a Lamb slain from the foundation of the world."

Jesus himself was not taken by surprise. On more than one occasion He told His disciples that He would be betrayed into the hands of sinners and would be crucified. Once Moses and Elijah appeared and spoke with Him concerning his decease which He should accomplish at Jerusalem.

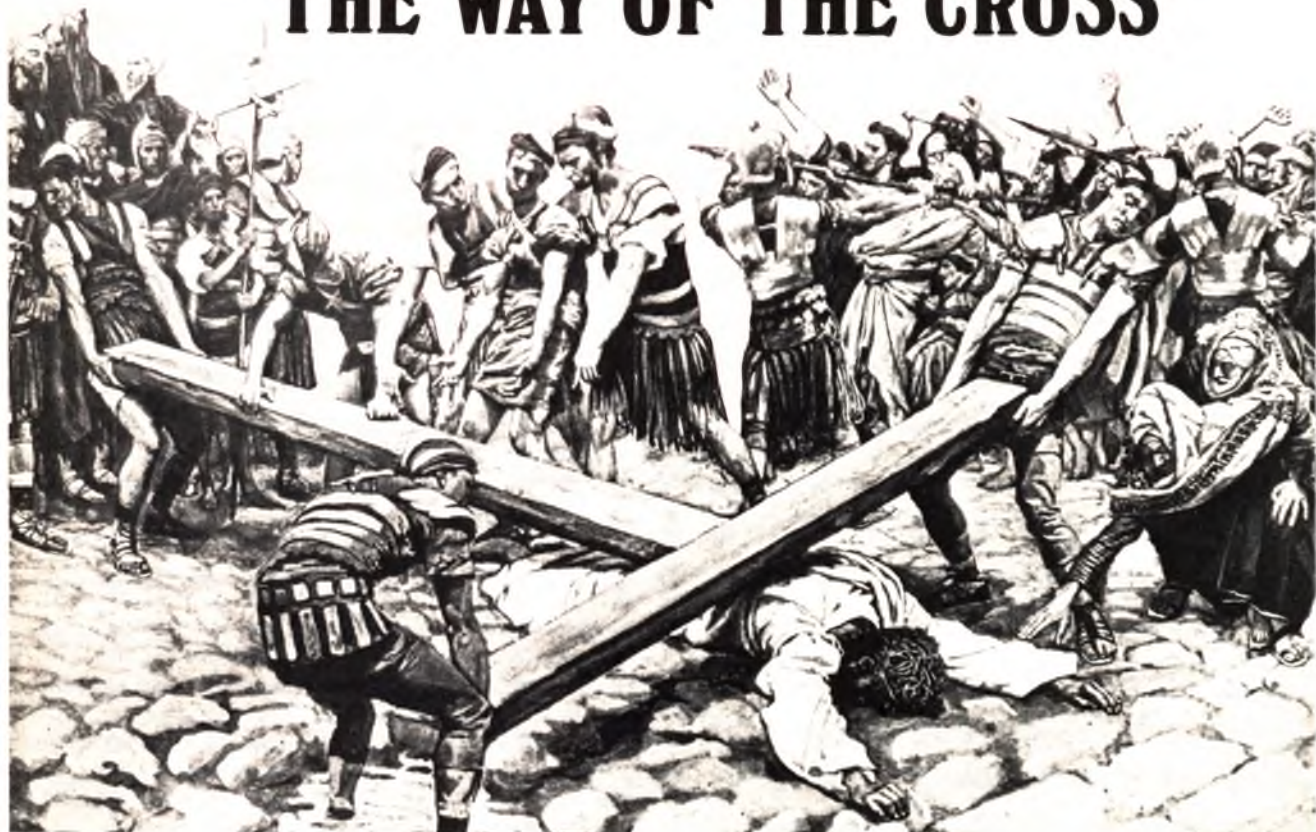
Thus the way of the Cross was a long road beginning in antiquity, planned in the counsel of an all-wise and loving Father, and faithfully trod by the Son of Man.

He recognized the Father's will, saying that "God so loved the world that he gave his only begotten Son . . ." Near the end, He prayed in the very shadow of the Cross and said, "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." He prayed the second time, saying, "If this cup may not pass away from me except I drink it, thy will be done." Apparently, it was not the Father's will, for He drank the bitter cup. Not only did He recognize the Father's will, but He was perfectly willing to accept it and be a part of its fulfillment.

When the time came, He steadfastly set His face to go to Jerusalem, even though His disciples warned of possible danger there. In the Garden, he resolutely chose the Father's will rather than His own, and the Cross became more apparent, and soon the weight of that Cross which He bore upon His heart would be

by J. C. LEATHERMAN

THE WAY OF THE CROSS



Paul M. Schrock

transferred to His shoulder. Never once did He turn from the responsibility—the steps of the Savior led inexorably from the manger to the Cross. He knew that by no other means could a soul be saved. “The good shepherd,” He had said, “giveth his life for the sheep.” After His resurrection, He told His disciples that it behooved Christ to suffer and to rise from the dead so that repentance and remission of sins could be preached in His name among all nations.

Satan had once offered Jesus all the kingdoms of the world and the glory of them in exchange for worship. This was said to be a temptation to Jesus—he wanted all the kingdoms of the world. Here was a way to obtain them without a cross. The other way involved suffering, for afterward He would tell His followers that if He were “lifted up” He would draw all men unto Him. Also, He said that if a corn of wheat fell into the ground and did not die, it would abide alone, but if it died, it would produce a harvest. He realized that if He gained the kingdoms of the world but lost the souls of men, His would be an empty gain and a hollow victory. His enemies were right—He saved others, himself He could not save. He did not come to save himself, but rather to seek and to save the lost.

And because He was obedient unto death, even the death of the Cross, God also has highly exalted Him and given Him a name which is above every name, “that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11).

The way of the Cross was a way of death and in-

famy to those who had traveled that road before, but the Savior turned it into a symbol of honor and a means of salvation to all who will accept Him. Today that cross is lifted high above countless edifices that call men to come and hear the truth that saves. In the words of the old hymn, “The way of the Cross leads home.” We who have come to Him with our sin-burdened lives have come to truly “cherish the old rugged cross.”

Another great hymn of the church comes to mind:

*Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.*

Ours is not the Cross of redemption. Only Christ could bear that Cross. Ours is spoken of in the next verse of that hymn:

*The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.*

This thought is confirmed by what Jesus said, “If any man will come after me, let him deny himself, take up his cross daily, and follow me” (Luke 9:23).

May I, His follower, like Him, accept the Father's will and take up my cross, the cross of consecrated service. If the way of cross-bearing seems difficult at times, we may find help by looking to Jesus, “the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:2).

Without the cross, there is no crown—for Jesus or for us. □

TO RECTIFY THE FALL

*Christ died outside the gate
To rectify the Fall;
He suffered on that Cross
To sanctify us all.*

*He opened up the way
For God to grant His grace
To everyone who yields
Throughout the human race.*

*Unlimited in goal,
He died for everyone,
To see the sin in us
Impartedly undone.*

*He suffered so that God
Could pardon those who plead,
And cleanse Adamic sin
When we perceive our need.*

*If God had granted grace
Without Christ's painful cross,
We'd not have seen that sin
Is worse than any dross.*

*But as it is, we see
That sin is sin indeed,
And we will praise our God
That from it we are freed.*

—J. KENNETH GRIDER
Kansas City, Missouri

WHAT JESUS' LOVE MEANS TO ME



Dave Anderson

A VISITOR once asked an elderly lady what she reckoned her greatest blessing in life. Without hesitation she replied: "For 40 years I enjoyed the love of one of the finest men who ever lived."

I can say more than that. I enjoy the love of the only perfect Man who has ever lived, Jesus Christ.

He explained His capacity to love when He said: "As the Father hath loved me, so have I loved you" (John 15:9). Jesus is God's own Son, His only Son, so God's love for Him, the greatest in the universe, is a mighty torrent of love poured out by one Member of the Godhead to another. God the Father's love that comes to Jesus is pure, tender, strong, perfect, and everlasting. Jesus' love for me is the same in quality and in magnitude. It is unbelievably deep. It is so deep that I have no measuring instrument that will tell me how deep it is.

He loves me though I have no compelling qualities to attract His love to me. He loves me though I am unworthy of His love. In darker moments I may wonder who loves me, but I know He does. He loves me though I have sinned deeply. The only explanation of such love lies in the Lover.

Jesus' love for me will never slacken or lapse. It is not impulsive, emotional, or variable. It is constant so I can depend on it every day. It is an eternal love, knowing neither beginning nor end. It is so powerful that nothing can prevail against it. It is always present so there is no condition in my life where it does not show itself. It is a knowing love, so it reaches down to the deepest needs of my spirit.

Love can be measured by the sacrifice it will make for the benefit of the one who is loved. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Yet at Calvary, Jesus did more than that for me. It was while I was a sinner, indeed, while I was His enemy, that Jesus died for me (Romans 5:8). Having already done so much for me, I am sure He will never forsake me.

We can be sure that the person who truly loves us will know all essential details about us. Jesus said He called His own sheep by name (John 10:3). We hear Him saying: "Simon, Simon" (Luke 23:31);

G. WEATHERLEY is a free-lance writer from Norwich, England.

by G. WEATHERLEY

"Mary" (John 20:16). He calls me by name when He speaks to me.

Jesus shows His love for me by praying to the Father for me. I hear Him interceding for me as I read John 17. "Neither pray I for these alone, but for them also which shall believe on me through their word" (v. 20). Many links have been forged in the chain between the apostles and me, yet I am in that unbreakable chain. So important is Jesus' intercession just now, that He lives for the purpose of making it (Hebrews 7:25).

How valuable is this intercession for me! Unless I am faced with a crisis I cannot resolve by my own efforts, I am not as keen to pray to God, even for myself, as I ought to be. I get slack and may go many hours without even thinking about God or my need of Him. While I deeply regret such slackness, all is not lost. Jesus Christ has been praying for me, whether I felt like praying or thought to pray. Well before midnight I get tired and need to sleep. Jesus never gets tired. He never stops praying because I am asleep. Indeed it is my great joy to awake in the morning, knowing that while I have been sleeping, He has been praying for me.

Jesus has special subjects in His intercession. He knows my weaknesses and how difficult I find it to overcome them. He also knows that the devil is aware of these weaknesses and will aim to bring about my fall by attacking me at my weakest spot. Jesus intercedes for me and the devil's power is kept in check, so that he cannot tempt me too deeply or for too long.

This last restriction is vital. Quite recently I had a period in my life when all seemed as difficult as it could be. I suffered losses in many forms. Disappointments crowded one upon another; on one occasion several came from different directions within an hour. My resistance was being so completely undermined that I knew if these trials continued I should break. Yet I also knew that Jesus would not allow me to break, but was interceding for me that

Helps to
HOLY Living

the trials should soon finish. They did, within a day or two.

Jesus is also intensely interested in the quality of my life. Having heard Him ask that His disciples be kept from evil, I hear Him say: "Sanctify them through thy truth: thy word is truth" (John 17:17). While the primary meaning of sanctification is setting apart for some special reason, it includes those qualities of heart, character, and mind that are necessary to carry out that purpose. As the service is for a holy God, His servants must be holy.

Holiness is His goal. Jesus went to great lengths to gain it. He first sanctified himself (v. 19). Then He died to sanctify us (Hebrews 13:12). He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

Jesus is holy. If I am to have the fullest fellowship with Him, I too must be holy. If not, I shall not be able to talk to Him so freely. Paul prayed for the Thessalonian Christians, "The very God of peace sanctify you wholly" (1 Thessalonians 5:23). Holiness is another name for becoming more Christlike, for conformity to the image of Jesus Christ.

"Sanctify . . . through thy truth," Jesus prayed. A holy life is one in which deeds, words, and the thoughts behind them are shaped by the truth that is revealed in the Bible.

While I enjoy Jesus' love personally, none of us enjoys it exclusively. Jesus' love extends to each of His disciples. All who reckon it the supreme joy of their lives can know its tremendous benefits. Each of us can say with Paul: Jesus "loved me, and gave himself for me" (Galatians 2:20). □

CONTRASTS

*May the small portion
of the picture of time
on which I gaze at this brief moment,
be but a reminder to me
of the great artistry
that paints the whole spectrum
of the masterful design.
May the dark colors of today
blend into the whole picture
to make it that much more complete
and glorious.
How dull a painting
done all in golds and yellows!
But how lovely they are
splashed across the black
and purple contrast!
Oh, let me not dictate
how the Artist blends the colors,
but enjoy to the fullest
each brush stroke,
knowing, confidently,
that the whole intricate plan
will be breathtakingly beautiful!*

—BETTY REBER
Orange, California

Book Brief

SET AMONG PRINCES



GRACE DAWSON,
author



HERE is a spiritual autobiography, the story of Grace Dawson's pilgrimage from the vagueness and confusion of spiritual half-truths to the confidence and fulfillment of John 8:32; "Then you will know the truth, and the truth will set you free" (NIV).

Of special interest is her deliverance from the doctrine that declares man must carry about the Adamic nature until death. For years the author accepted the

error that the "old man" was defeated by suppression, not removed by an act of God. But when the truth of God's cleansing and empowering grace was revealed, she surrendered and experienced freedom (John 8:36).

"Lord, if people could catch just one glimpse of Your loveliness and the sheer joy of knowing You, wild horses could not keep them away.' Such was the spontaneous outburst of my soul while in His presence.

"Then why not write about Me?' He whispered. But Lord, I'm not a writer! 'Out of the fullness of the heart the mouth speaks.' He reminded, 'Think of your many prayers for those who are groping in spiritual confusion, just as you did for so long. Be My witness. Simply tell what you know. I am with you.' I obeyed with gladness."

The result is *Set Among Princes*. This is not a book for casual or sporadic reading. It demands prayerful and careful study. Use it as your own enrichment source, or give a copy to a friend who needs to learn of full salvation. □

Beacon Hill Press of Kansas City
To order, see page 23.



**THERE ARE TIMES WHEN GOD SEEMS TO BE
BEHIND A CLOUD AND NOT INVOLVED WITH US.**

WHEN GOD DOESN'T ANSWER

A candid examination
of a familiar problem

by **ROBERT BRANSON**

WE HEAR MANY TESTIMONIES about how close God is when one is in need. The person who speaks is often bubbly with enthusiasm. Obviously God is real to the person and has wonderfully, if not dramatically, answered the need. But what happens when God does not answer, when instead of victory there is cold, stony silence? How should we testify in those times?

Some testimonies leave the impression that the Christian life is a constant journey upward, always happy and joyous. We know, of course, that this is not true. We are subject to the same troubles and afflictions that everyone else experiences. Our testimony is that God is with us. Sometimes, however, we must make that claim based on faith, not present experience.

Job sought God and could not find Him:

“Behold, I go forward, but he is not there;
and backward, but I cannot perceive him;
on the left hand I seek him, but I cannot
behold him; I turn to the right hand,
but I cannot see him” (Job 23:8-9, RSV).

The Psalmist cried out:

“I am weary with my crying;
my throat is parched.

My eyes grow dim
with waiting for my God” (Psalm 69:3, RSV).

Perhaps the most trying time for a Christian comes when God refuses to answer. We can cope with external pressures and temptations as long as the Lord sustains and comforts us, but it devastates us

when He is not there. Our prayers are not answered. The heavens are as brass. We are alone.

Luther called this experience *deus absconditus*, the hidden God. Recently, while speaking at a conference, I made a few remarks about the hiddenness of God. Afterwards a woman near the point of tears confessed that she was going through such an experience. There were problems at home for which she needed divine guidance, but God was silent. She was devastated.

Why does God allow His children to experience such times? We have no real answer. Sometimes it is not God at fault, but ourselves. We have let our bodies become so physically and emotionally drained that we experience depression and despair. We need to take better care of ourselves. However, there are times when God does withdraw and our commitment and faith are severely tested. Perhaps the explanation lies here; God tests our commitment and faith as He did Job’s.


What can be done when God does withdraw? First, do not surrender your faith. Even though you experience a sense of aloneness, even lostness, you must continue to trust in God. You have staked your entire life on His faithfulness. In these times, your commitment needs to be renewed. Consciously renew your vows. With renewed determination turn from the temptation to doubt God.

Second, continue your service to God. While others are testifying of wonderful experiences with the Lord, you cannot allow yourself to despair of your circumstances. Temptation will come to you to stay

ROBERT BRANSON, Ph.D., is a Nazarene elder who teaches at Warner Southern College in Lake Wales, Florida.

by FRANCES SIMPSON

GOD'S VIEW



SOME TIME AGO I boarded a plane in Columbus, Ohio, bound for the small southern town where I spent most of my growing-up years. About 30,000 feet above the earth, I watched God make a day.

A thin line of orange glory edged with fragile shades of gold encircled the earth. Suddenly an irrepressible ball of fire appeared above the horizon, spreading its tentacles across the tops of the mountains. Soft wisps of fog nestled in the valleys below. Lakes pushed curved watery fingers into the countryside. Layers of clouds hung loose and free. I observed the roads as they snaked across an endless patchwork of assorted greens and browns.

Things on the earth began to take on new dimensions. That which from the ground appeared to be a disarray of houses and streets, a jumbled mass of fields and forests, now blended into harmonious patterns and orderly designs.

How different, I thought, things of earth must look from God's high and holy place. Words like "In the beginning, God" (Genesis 1:1), "When the fulness of time was come" (Galatians 4:4), and "I am Alpha and Omega, the beginning and the ending" (Revelation 1:8) remind us that God is in control, He has a plan for His universe, and we can entrust all of life to Him. □

FRANCES SIMPSON is the pastor's wife at Marion, Ohio, First Church of the Nazarene.

away from the church services, to become an isolated shut-in. It will be whispered in the ear, "How can you continue to teach and sit on the board when God has rejected you?" Do not allow yourself to be cut off from the family of God. You have not been rejected. If God had something against you, He would not be silent, but would convict you. Faithfully you must attend the services, teach, advise, while seeking God at the same time.

Third, be honest about your situation. Do not attempt to hide behind a beautiful but empty testimony about an up-to-date experience. Confess the situation to the pastor, if not the congregation. Ask for prayer. Do praise God in testimony by speaking of His past deeds of grace. Whenever God works in your life, the lives of members of the family, or the church, praise God in the congregation. All the while recognize that you are going through a difficult time,

but that God will keep you and will in His time break in again upon you.

Fourth, actively seek God through prayer, fasting, and the study of the Scripture. Dedicate yourself to seeking after God until He refreshes you, regardless of how long it takes. Read in the Psalms. You will discover that many others have experienced God's hiddenness. Let the prayers of David and the other psalmists comfort you.

Fifth, patiently wait upon God. In His good time He will break in upon you with refreshing seasons of blessing. Luther called this type of experience *deus revelatus*, the revealed God. Although darkness seems to cling to the soul, patiently bear what God has brought, for you will learn with Amos that He "who makes the morning darkness" (4:13, RSV) is also the One who "turns deep darkness into the morning" (5:8, RSV). □

CAN A CHRISTIAN be wealthy and still be a Christian? This is a question that theologians, Bible scholars, and Christians in general have wrestled with for some time. Down through the history of Christian thought, men have come to a variety of conclusions on the subject. Some have concluded that, since God prospers the righteous, Christians can indeed be wealthy, and beyond that should experience financial success. Others have responded with a resounding No to the question, believing the scriptures require a vow of poverty in order to be a disciple. The result of such diversity of interpretation leaves the average Christian confused, and understandably so.

As Christians we need to face this issue honestly.

arguments denying Jesus' ethical integrity. This reflects a misunderstanding of how Jesus used parables. Jesus is not advocating unethical actions in order to achieve financial gains. He is calling Christians to act wisely in financial matters. We are to be prudent in the handling of money, even more so than the men of the world.

Second, as Christians, we are to use our worldly wealth to win friends to Jesus. Verse 9 reads: "And I say to you, make friends for yourselves by means of the Mammon of unrighteousness" (NASB). Jesus is exhorting us to use the world's goods to win the world. This doesn't mean we are to buy our friends. It does mean we are to use our financial resources to perform acts of love and friendship. Christians

THE CHRISTIAN \$ WEALTH



Camericue

With only 7 percent of the world's population, the U.S.A. has half of the world's wealth. In the eyes of a poverty-ridden world, we are a wealthy people.

What should be the Christian's attitude toward wealth? As always, our road map is the Word of God and our example is the Lord Jesus. What was His attitude toward wealth? His teaching on the subject as recorded in Luke 16:1-13 gives us a clue. Here we have recorded a parable of the Shrewd Manager. The parable tells us three basic truths about the Christian and wealth.

First, as Christians, we are to act wisely in financial matters. Verse 8 reads: "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light" (NASB). Jesus called attention to the clever manner in which the manager did business. Opponents of Christianity have tried to draw upon this parable for

BUD REEDY pastors the Church of the Nazarene in Hershey, Pennsylvania, which was organized in his home not long ago.



by BUD REEDY

are in the investment business. If we invest our financial resources in people, we shall experience eternal returns.

Finally, Jesus taught that we are to be free from servility to material possessions. Verse 13 reads: "No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve God and Mammon" (NASB). True allegiance cannot be divided. God is a jealous God. He claims complete loyalty. William Barclay stated it this way: "Serving God can never be a part-time job." Our culture is an example of how wealth and the seeking after wealth can become a cruel master. But it doesn't have to

be that way. Wealth can be the servant. The man who loves God will never allow anything or anyone else to take the place of the sovereign loyalty he gives to the Father.

John Wesley taught on the subject in a sermon entitled "The Use of Money." In that message, he presents a very helpful formula to aid the Christian in relation to material things: (1) Gain all you can; (2) Save all you can; and (3) Give all you can. "Gain all you can by honest industry. Use all possible diligence. Lose no time. Put your whole strength to work. Spare no pains. Make the best of all that is in your hands. Save all you can. Do not throw precious talent into the sea. . . . Give all you can. Let not any man imagine he has done anything by simply gaining and saving all he can if he were to stop here. HE MUST GIVE."

When I think of Jesus' attitude toward wealth, my thoughts almost always turn to my wife's grandfather, Stanley Ashby. He was a successful business-

man, rising from laborer to vice-president of a western Maryland coal company. He gained all he could through honest industry. However, even after he attained financial success, he lived prudently, never spending his money lavishly or extravagantly. He saved all he could. It was in his giving, however, that Stanley expressed Jesus' attitude toward wealth most clearly. The Oakland, Md., Church of the Nazarene was erected almost entirely through his giving. Literally hundreds of underprivileged teens went to camp because of his generosity, and a great deal of his resources went toward our missions work abroad. He had learned the joy of giving. And no other fact about this man expresses his attitude toward material things better than this—he died with just a little over one dollar in his pocket.

Do you have Jesus' attitude toward wealth? We must be concerned with how we handle our financial resources. The world is watching . . . and so is the Savior. □



HEART HOLINESS

Dave Anderson



UNTIL ONE'S HEART has been cleansed by the Holy Spirit, there is a reluctance to take our cross daily and follow Christ. Simon Peter knew of this inner rebellion, for he rebuked the Master who, while in Caesarea Philippi, told His disciples of His destined role of suffering and death. After Peter's rebuke the Lord turned to him and said, "Get thee behind me, Satan . . . thou savourest not the things that be of God, but those that be of men" (Matthew 16:23). Joseph Parker, the great London preacher, makes this graphic comment: "Christ's fundamental principle was, that whatsoever was not sacrificial was satanic."

The world's antagonism to holiness and righteousness nailed Christ to the Cross. This antagonism is still with us. As the Master assumed His role willingly and with joy, so must His followers. In the work of redemption God does a work in our self-life which makes

possible our sharing His cross. Paul testifies to the reality of this inner enablement: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). And men from all walks of life since the day of Christ's victory have given testimony to this experience. We call it the way of holiness; it is entered through the experience of the sanctified heart. What are the fruits of this life? Self-mastery, self-abasement, self-forgiveness, and self-renunciation.

He who wore the seamless robe and died outside Jerusalem's gate comes to where we live and says again: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Peter, who rebuked the Master and later denied Him, knew of an inner perfection that came to him in the Upper Room on the Day of Pentecost. From then on he became a cross-bearer truly and triumphantly. Let us follow and know life's only real joy, life's only real peace, and life's only real victory. □

FORREST W. NASH is district superintendent of the Chicago Central District and resides in Bourbonnais, Illinois.

ACCORDING to a TV quiz show, of 100 women surveyed the top answer to the question, "What five things do women hate most to tell about themselves?" was "Their age."

I am 65 years old. Some think I am older! "What are you doing now?" students I haven't seen for years ask at Homecoming. New acquaintances are warier. Convinced that anyone who looks as old as I couldn't still be working, they say, "I'll be glad when I won't have to punch a clock every morning."

It's my gray hair. Little gray-haired women are virtually extinct in America and exist mainly for sermon illustrations.

"Do you want me to tell you how you can look 15 years younger?" a friend asks, staring at my hair.

Her question puzzles me. Why should I want to look 15 years younger? Or 8? Or even 1? I don't mind being 65 or looking 65. Years have a way of extending long arms into the past and bringing them back full. As I look at my full arms, I would feel cheated if 15 of my years were erased. Or even 1.

I have enjoyed and needed every one of my 65 years for knowing me, my world, and my God. I don't have enough of them yet for knowing adequately any one of the three. The years do *teach*.

But the question still remains. Why do we desire to look younger than we are and spend more time and money than we should trying to fulfill such desires? I think we're running scared. I think we are trying to deny a fact of life. Or should I say, the fact of death? The fact is that old people die. We don't want others to know we are getting old: they are probably Death's spies! Nor do we want

ourselves to realize we are getting old as if Death's arrival depends upon fancy rather than fact.

For many, the ever-haunting thoughts of aging and dying come to a climax at 65, and retirement. "Won't you just *die* when you have to retire after teaching all of those years?" I am asked. No, I won't.

Naturally, I shall be sad about leaving a career that I have thoroughly enjoyed for 34 years. But I shall not die. I have too many interests I want to pursue and I do not think that deterioration of physical and mental health automatically begins at 65!

I plan to *live* until I die. There are lots of things I want to do when I retire. Writing. Traveling. I must go to new places and retrace my steps in old ones. Like Tokyo, where I would like to see again those Christian Japanese women who stroked my gray hair and murmured admiringly, "It iss be-u-ti-ful!" Like Jakarta, to greet my young friend, Teh-Giok Lin, who came to my room at the Boro-



H. Armstrong Roberts



budor Hotel and gave me a gift "from my country and me," an exquisitely carved bird. I want time to absorb the rose beauty of my crepe myrtle; to catch more than an orange and brown glimpse of Baltimore Orioles in the backyard. I want to talk with friends in my home without looking at the clock and to put no time limit on my talks with Him, my best Friend.

If being 65 means I'm growing old, I would like to say with one of my favorite poets, Robert Browning:

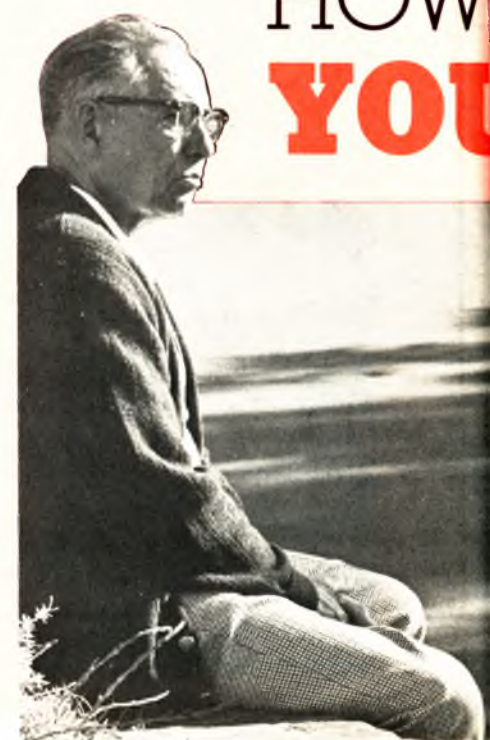
*Grow old along with me!
The best is yet to be,
The last of life, for which the
first was made:
Our times are in His hand
Who saith "A whole I
planned,
Youth shows but half, trust
God: see all nor be
afraid!"*

Elizabeth Kubler-Ross insists that thoughts of death can be a constructive rather than a destructive force. "They can be viewed as one of the most positive and creative elements of culture and life."

John Donne, Christian poet and

by ANNA BELLE LAUGHBAUM

HOW
YOU



Dave Anderson

ANNA BELLE LAUGHBAUM, professor emerita of English at Bethany Nazarene College, is currently under appointment by the Division of World Mission to set up an English curriculum at Korea Nazarene College.



Anna Belle Laughbaum

minister, said that *real* life begins with death, not birth. Life before death is only the foyer compared with the endless room of life after death.

This conviction led him to an unusual action. He stood in a funeral shroud, his eyes closed, his face turned towards the east. In this posture, he had a painter draw his picture, life-size, on wood. Donne placed the portrait by his bed, *its* face to the east. He wanted, he said, to be continually reminded of death, and also to witness Christ's Second Coming if it should happen while he was still alive. After Donne's death the picture was given to a friend, who had it sculpted in white marble and placed in St. Paul's Cathedral.

I still remember when the concept of death as promotion took hold of me. (Of course, I'm referring to the death of the Christian.) I was reading Shakespeare's "Romeo and Juliet." A minister attempts to console the parents of lovely 14-year-old Juliet—who has died. At least, they think she has. He talks to them about their desire for the very best for her. Both God and they, he says, had a part in

her upbringing. Their part could not keep Juliet from dying, but God's part included her living always. They had wanted promotion and advancement for her. Both were hers now.

And I remember when the truth that death is really a promotion was painfully reinforced. While I was teaching at Seattle Pacific University, a student fell to his death from the roof of a church he was helping to build. The campus was stunned. If whys weren't asked audibly, they filled the silent air. Jerry was a beautiful Christian; member of the college quartet; ministerial student; volunteer worker for the church he was helping to build. Why did death come to *him*?

That week's campus paper contained tributes to Jerry. One was a chat with him in his new home in heaven. The writer rejoiced with him because instead of being in a theology class poring over the truths of Scripture, he was now in the very presence of Truth. Instead of being in a Greek class translating the Word, he was now *with* the Word. "We'll miss your singing voice," the article-writer

said; "it is hard to realize that you will not now be commanding us to '... stand and sing the first verse of the Alma Mater.' How will it seem to sing your morning hymn with the perfect harmony of the thousands of angels, instead of with a few hundred student voices?"

A promotion to excellence! A part of that excellence is reality—the Truth, the Word, the Presence. In his contrast of life and death, Shelley calls life a dream, and death reality. Life, he says, is a series of stormy visions in which people "fight phantoms" and strike at "invulnerable nothings" with the knives of their spirits. Death awakens one from the dream of life. It is but a "low mist which cannot blot the brightness it may veil."

One can die at 30, as Shelley did, and have such inspiring thoughts about death. Likewise, one can die at 90, thank Age for making him wise and expelling "vile fear," and write as Landor did:

*Death stands before me,
whispering low
I know not what into my
ear.
Of his strange language all I
know
Is, there is not a fear.*

One can be midway in age between Shelley and Landor, as I am, think about aging and dying and refuse to be fear's slave. More than that, I can live more positively and creatively because of such thoughts. Kubler-Ross, the poets, and others talk to me about what my attitude toward old age and death can be. The Bible, of course, is *the* how-to-age-and-die-well manual. Take, for example, just one sentence: "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). Talk about an optimistic attitude toward aging and dying for the Christian!

And so at 65, I will not attempt to get rid of any of the years I have lived or refuse to think about death. The years behind me have been rich for a reason. The years ahead, whatever their number, will be rich for the same reason—"He leadeth me." □

DO YOU HANDLE R AGE?



Dave Anderson



Dave Anderson

Gary Custer, who is a member of your church in Columbus, Ohio. I really appreciate it.

Keep up the good work. It's easy to see you all love our Lord.

Linda Riley
Bowerston, Ohio

"BY ALL MEANS" PLUGGED

I am thankful for the *Herald of Holiness*. One special part I like to read is "By All Means Save Some." The letters are special! So many good things are in the *Herald*. I hope it reaches others that need help.

I am 82, soon to be 83. I find new things that happen in simple

ways in places I never dreamed. It just goes to show the older one grows the more one learns there is good in a lot of people.

Mrs. Ruby Mount
Nashville, Tennessee

MINISTERS REMEMBERED

I see that our beloved Church of the Nazarene has designated this year to be the year of the minister.

I remember all of the godly ministers who had a part in helping me to reach the place in Christ where I am today, even though God is not finished with me yet!

I also remember that literary

classic *Moby Dick*, written by Herman Melville in 1851.

At the end of chapter 8, sitting in the whaler's chapel in New Bedford, Ishmael thinks to himself, "Yes, the world's a ship on its passage out, and *not* a voyage complete; and the pulpit is its prow."

However, it is very interesting to note that most of that chapter, although named "The Pulpit," talks about the man who preaches from that pulpit.

"How shall they hear without a preacher?"

John Osbourne
Don Mill, Canada

by ROSA L. HALBRUNER



"I'LL BE THERE!"

THE PHONE RANG.

"Good morning—yes, this is the pastor speaking—" From the other end of the line came the voice of the local undertaker. "Did you know Grandma passed away?" Without a pause, I was informed that another pastor had been asked to preach the funeral by one of the family, and the rest of the family was displeased. I replied, "This is perfectly alright." He insisted that I must do something. He was a Catholic, and asked, "Well, will you conduct prayers at the casket during viewing?" I answered, "You know what I believe—Grandma has arrived and no amount of prayers will benefit her." His reply was, "Come at eight and do something until eight-thirty." I consented.

To my amazement, the morning paper announced: "Prayers to be conducted by Rev. Rosa L. Halbruner, pastor of Clermont (N.J.) Nazarene Church."

I arrived at the viewing with a little 10-15 minute speech all arranged and was met at the door by some of the family. I again explained, "No prayers for Grandma." An unsaved daughter said, "What about us, can't we pray?" I questioned further, to be sure it was understood that prayers were for themselves.

A "kneeler" was placed by the casket, and I took my place at the head of the casket, looking down over three rooms filled to capacity. I spoke these words to them:

ROSA L. HALBRUNER lives in Rio Grande, New Jersey, and pastors the Kings Highway Church of the Nazarene in Clermont, New Jersey.

"By ALL MEANS...
Save Some"

"I have been asked here this evening to conduct prayers. As you know, we do not pray for the dead. When your soul leaves this body, its destiny has already been set. It all depends on whether Grandma accepted Christ in her heart and lived in the light God gave her. You know how Grandma lived.

"I'd like to share my memories of Grandma. On Mother's Day, 1964, Grandma asked us to sing her favorite hymn—'When the Roll Is Called Up Yonder, I'll Be There.' Through the years, at hymn sings and 'favorite selection time,' I knew what Grandma would request.

"I left here in 1975 and returned in 1980. When I called on Grandma, over a cup of coffee she would quote the words of her favorite hymn, with emphasis on 'I'll be there.' I'm sure tonight that if Grandma could speak to you, she would say, 'I'll be there; what about you?' Let us come to Grandma's casket and covenant with God, in repentance of sins and true faith, to meet her there. Any who want to make this decision, come and kneel and pray for your own soul's salvation."

A lady, the one who asked, "Can't we pray for ourselves?" was first to come and unburden her heart. Two by two they came, knelt, and prayed. A young man ran up to the casket, knelt and wept, saying to Grandma, "Why did you have to die for me to wake up?"

The next day, another boy returned home and cleaned up inside and out. A couple who had lived together for 27 years, and had children and grandchildren, decided to get legally married. Broken homes were reunited. Forty-two people came sorrowing but left with a song in their hearts.

On Easter Sunday three generations were baptized, and Sunday evening another young lady from this family came to the altar in the middle of the service. Praise the Lord! □

IN THE NEWS

PEOPLE AND PLACES



Arlene Milner Chenoweth of Fenton, Mich., has been listed in the 1981-82 *Who's Who of American Women* and in the 1981-82 *Personalities of America*. She is a 1963 graduate of Olivet Nazarene College. She and her husband, Robert, own and operate Chenoweth Construction Co., Inc., and Chenoweth and Associates Architects, Inc. They have three sons: Timothy (18), Eric (14), and Gregg (12). □



Deborah Ann Houston, daughter of Rev. and Mrs. Rex Houston of Barboursville, W.Va., and graduate of Huntington East High School, was selected as one of the 141 graduating seniors for the Presidential Scholars Program. Most students are chosen on the basis of broad academic achievement. One young man and one young woman are selected from each state, the District of Columbia, and Puerto Rico. Two students are chosen from U.S. citizens living abroad, and 15 students are chosen at large.

Debbie has been awarded \$1,000 by the Geraldine R. Dodge Foundation. She also was awarded a \$500 scholarship by the Myrtle Beach Professional Women's Association, and she received the Benner Scholarship at Mount Vernon Nazarene College.

Debbie and her family are members of Huntington, W.Va., Walnut Hills Church, where she is the Sunday School pianist, sings in the adult choir, and also travels with the Mini-String Singers as a player and singer. □

Susan Snyder, a junior at Mount Vernon Nazarene College, is a recipient of the Summer Undergraduate Research Grant sponsored by Proctor and Gamble. Her proposal was one of six chosen for a \$1,000 research grant. Her research will attempt to improve the process of electrophoresis.

Susan has a double major of biology

and psychology. Her minor is chemistry. She is a member of Alpha Chi Honor Society, Spanish Club, the secretary/treasurer of Reach Out and Siddhartha book club, a peer group counseling leader, and a student representative on academic council. She is the daughter of Mr. and Mrs. Paul Snyder of Bucyrus, Ohio. □



Jeffrey Sparks was awarded the Doctor of Ministry degree from Drew University, Madison, N.J., during the spring commencement, May 23. Dr. Sparks, presently serving on staff at Lakeland, Fla., First Church, is a 1969 graduate of Olivet Nazarene College, and was ordained in 1977. His professional project dissertation was entitled "Developing a Staff Ministry That Reflects New Testament Models."

Dr. and Mrs. Sparks (Beth) attended the commencement with their children, Jennifer and Justin; their parents, Rev. and Mrs. Samuel F. Sparks, Lakeland, Fla.; Mr. and Mrs. Lowell H. Sparks, Huntsville, Ala.; and Dr. Sparks' grandmother, Mrs. Marie E. Mumaw, Zanesville, Ohio. □

Rev. Ralph W. Mosgrove of St. Petersburg, Fla., received a Doctor of Divinity degree from United Bible College and Seminary in Orlando, Fla., at graduation ceremonies, May 21. Dr. Mosgrove is pastor of the Leal-

man Church of the Nazarene in St. Petersburg, and is chairman of the Board of Ministerial Studies on the Central Florida District.

The honorary degree was given in recognition of his contribution toward establishing a training program with the Course of Study through the auspices of United Bible College and Seminary and preparing black students in the Orlando area for the ministry. □



The 7th Annual Church Music Exploration to be held on the campus of the Garden Grove, Calif., Crystal Cathedral of the Reformed Church in America, June 21-25, featured **Ron Lush**, minister of music at Santa Ana, Calif., First Church of the Nazarene. Mr. Lush led a workshop, "Successful Song Services," along with other noted professionals in all phases of church music, such as Weston Noble, internationally known conductor, and Don Fontana, director of the internationally televised Hour of Power Choir of the Crystal Cathedral.

Ron has had music, books and records published during his 40 years of teaching and directing in Nazarene churches and colleges. □

Rev. Charles Johnson, pastor of the Meridian, Miss., Fitkin Church, has been appointed a member of the Mississippi Marketing Council by the governor of the state. Rev. Johnson is pastor of the largest predominantly black Nazarene congregation in the U.S. □

Fred Nabors, Nazarene layman from Calhoun City, Miss., was appointed by the governor to the Mississippi Board of Economic Development. □



Dr. Richard Spindle, professor at Mid-America Nazarene College and pictured second row, extreme right, brought his Christian Education class on an informational field trip to Nazarene Publishing House in an effort to reinforce practically what the class had been studying.

BNC PROFESSOR RETIRES FOR MISSION FIELD

Dr. Anna Belle Laughbaum, professor emerita of English at Bethany Nazarene College, has been appointed by the Division of World Mission of the Church of the Nazarene to a two-year specialized assignment in South Korea.

She will be setting up an English curriculum for English majors at Korea Nazarene College, Cheonan City. Her assignment will also include teaching English and selecting library materials in the area of English.

Dr. Laughbaum was graduated cum laude from Greenville College, Greenville, Ill., in 1943. She was a Scholar and Fellow at the University of Illinois, 1943-46, and was awarded a doc-

torate in English from the same institution in 1948.

Post-doctoral studies were taken at the University of Birmingham, England, and at the University of Minnesota. Miss Laughbaum retired from Bethany Nazarene College in May, 1980, after a teaching career of 34 years at BNC and Seattle Pacific University, Seattle, Wash.

Dr. Laughbaum will be leaving for South Korea in late summer. □

CHAPLAIN GILHAM HONORED

Thomas Gilham, chaplain at Memorial Hospital in Nacogdoches, Tex., has been elected secretary-treasurer of the Association of Protestant Chaplains (APCT) for the year 1981-82.

The APCT is composed of institu-



Recording a 7:45 a.m. devotional for bed patients—Tom Gilham, Memorial Hospital, Nacogdoches, Tex.

tional chaplains from across the state of Texas. Their annual meeting for professional updating and election of officers is held in conjunction with the Texas Hospital Association's annual meeting.

Rev. Gilham, an ordained minister of the Church of the Nazarene, has served as pastor for 26 years, and as chaplain for 7 years. His membership is on the Houston District.

He has a bachelor's degree in theology and a second degree in philosophy from Bethany Nazarene College in Bethany, Okla. His special training for the chaplaincy was done at Hillcrest Medical Center in Tulsa, and at Bethany Medical Center in Kansas City, Kans.; from which he has certificates in Clinical Pastoral Education.

Rev. Gilham has professional standing as a member of the American Protestant Hospital Association (APHA) and the College of Chaplains. He is also a member of the Nazarene Chaplains Association, and the East Texas Chaplains Fellowship. □

—Earl C. Wolf
Chaplaincy Services

INSTITUTIONAL CHAPLAIN HONORED



Rev. Virgil L. Sprunger is the senior chaplain at the Male Logan Correctional Center, Department of Chaplaincy, Lincoln, Ill.

The Logan Chaplaincy Department was recently judged the best in the state corrections system in ceremonies held at the Concordia Seminary, Springfield, Ill. A plaque was given the department for "Outstanding Achievement" on that occasion.

Rev. Sprunger served as a pastor in Ohio and Illinois for 14 years prior to launching on an outstanding career as a chaplain in correctional institutions in the State of Illinois.

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Mr. Sprunger is a graduate of Olivet Nazarene College, earning both the B.A. and Th.B. degrees. He has done graduate work at Garrett Theological Seminary and Northwestern University. His clinical training was done in Cook County Hospital in Chicago and Mendota State Mental Hospital in Madison, Wis.

Rev. Sprunger has been an institutional chaplain for over 22 years. During this term of service, he has received many honors. He became a member of the College of Chaplains of the American Protestant Hospital Association in 1968. He was elected a Fellow in the College of Chaplains in 1969.

Chaplain Sprunger is a member of the Chicago Central District, Church of the Nazarene. □

—Earl C. Wolf
Chaplaincy Services

PITTSBURGH DISTRICT HOSTS TLC

On Saturday, March 28, the Pittsburgh District, under the leadership of District Superintendent Jerry Lambert and with the assistance of Rev. Louis Staubs and Rev. Ron Young, sponsored one of the largest TLC (Teaching/Learning Conference) pro-



Pittsburgh TLC Team (l. to r.): Linda Burba, Jerry Lambert, Gene Van Note, Louis Staubs, John Denney, Howard Marks, Dwight Douglas, Donna Fillmore, Ron Young, and Evelyn Beals.



District Superintendent Jerry Lambert (l.) with district TLC Coordinator Ron Young and district Christian Life Chairman Louis Staubs.

grams ever held. The 431 participants attended workshops held in the Presbyterian and Nazarene churches in New Castle, Pa., and used rented shuttle buses for transportation between the two facilities. Due to the size of the crowd, dual workshops were

held for the elementary, adult, and administration groups.

According to Rev. Lambert, "Enthusiasm and appreciation for TLC on our district was terrific. Our pastors, teachers, and directors are asking for a second TLC, hoping it will be extended in time, allowing additional class time. It proved to be a very effective training school for the Sunday School teachers on the district." □



Elementary TLC workshop participants evaluating teaching resources.



Book Briefs ORDER COUPON

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A MISSION TO THE CITIES

In response to the vital frontier of urban missions, Youth Ministries, in cooperation with the Division of Church Extension, has launched a new ministry this summer, Mission to the Cities. In 9 urban areas of the world, 44 Nazarene college students are a part of a major thrust in a grass-roots mission effort to our cities. Mission to the Cities is a program unit of Youth in Mission, sponsored by Youth Ministries.

The Mission to the Cities teams were involved in an extensive pre-equipping program on their college campuses before arriving at the Youth in Mission training camp at Golden Bell, Colo., June 13-21. The next stop was at the Summer Institute for Urban Missions at Simpson College in San Francisco. There they encountered training in cross-cultural understanding, socioeconomic factors in urban life, and ministry tools in an in-

ner-city setting. Assisting in their training was Franklin Cook, director of Urban Ministries for the Church of the Nazarene. June 28 marked their arrival in such cities as Buffalo, Pittsburgh, and Chicago in the United States; Montreal in Canada; and urban areas in Australia, New Zealand, and the Philippines.

During their summer experience, they will be involved in street evangelism, backyard Bible clubs, con-

Buffalo



Randy Johnson
NNC



Millie McKenzie
MVNC



Danielle Scheiern
BNC



Stacy J. Lee
NNC

Australia North



Deanna Banks
ONC



Merrilyn Dinsmore
CNC



Susan Strickland
TNC



Kevin Bowser
ENC



Glenda Keesler
NNC

Philippines-Metro Manila



Michael Clifton
MANC



Connie Parsons
NNC



Ronda Robbins
MANC



Charlie Louie
CNC

Chicago



Susan Allison
CNC



Caren Champer
MVNC



Michael Hicks
NNC



Craig Beals
NNC



Connie Grantz
ENC

Australia South



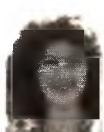
A. Terry Gunter
ONC



Teresa Hodge
ONC



Jan Sharpes
MVNC



Esther Hewitt
NNC



Becky Laird
PLC

Philippines-South



Tim Bunn
NNC



Angie Latham
ONC



Mark Williams
TNC



Carol Gailey
ENC



Michael Johnson
TNC

Pittsburgh



Kim Conner
ONC



Lisa Harder
NNC



Sheila Myers
NNC



Marcia Cruzen
ONC



Johnny Heston
MANC



David Wheeler
MANC

Canada (French)



Beth Gibson
ONC



Joan Smith
ONC



Cindy Thornton
BNC



Dawn Schell
CNC

New Zealand



Paul Burlon
ANTC



Gerald Goodwin
PLC



Robin Johnson
NNC



Joyce Dillon
MVNC



Mary Hewitt
NNC



Tammy Modlin
MANC

ducting worship services, canvassing and follow-up visitation, organizing home Bible studies, and assisting in youth activities. Directing the program is Mike Estep, Campus Ministries program director for Youth Ministries, assisted by Bruce Oldham, director of Early Youth Ministries and Bible Quizzing.

Youth in Mission involves hundreds of college students in life-changing summer ministries each year. Pray for these collegians during their summer of ministry. □

DISCOVERY ASSISTS IN "MISSION TO THE CITIES"

As a special emphasis in urban ministries, Discovery, the musical ensemble sponsored by Youth Ministries, is traveling to the cities of the world this summer. Their ministry to those urban areas being impacted by Mission to the Cities teams is a landmark in the history of the group, which began in 1970 as "Lost and Found." They will provide support in the areas of music and discipleship in special services in seven locations, working hand-in-hand with the Mission to the Cities teams in Buffalo, Chicago, Pittsburgh, Montreal, Australia, and New Zealand.

After participating in the Youth in Missions training camp at Golden Bell, Colo., Discovery was involved in further musical training in Nashville before embarking on their summer tour. Michael Pitts, Teen Ministries program director for Youth Ministries, serves as coordinator of Discovery. Jim Van Hook is the music director of the group, with Mark Cork traveling as road manager.

Discovery is a program unit of Youth in Mission, sponsored by Youth Ministries. The program is under the supervision of Mike Estep, Campus Ministries program director. □



ZANNER VISITS CENTRAL AFRICA

Dr. R. F. Zanner, regional director for Africa, recently returned from a trip to Zambia and Malawi, where he held pastors' conferences and missionary council meetings. Both countries have recently gone through an extended period of food shortage with

many people suffering. In Zambia, the church has established its own farm whose produce is helping the Bible college, and is being sold at nominal prices to help others.

In Malawi, a new district was created with Rev. Kalitera being appointed superintendent of the Malawi Central District. □



Dr. Samuel Young (l.), general superintendent emeritus, congratulates Dr. William Prince, fourth president of Mount Vernon Nazarene College, at his investiture service held during the Baccalaureate Ceremony, Sunday, May 24. Dr. Young made the charge of office in the name of the Board of General Superintendents. The epitome of his address was a challenge to the new president to continue the pursuit of excellence for Mount Vernon Nazarene College. "To me the 'Marseillaise' of the Wesleyan revival was, 'A Charge to Keep I Have.' Our call in this holiness college today is also, 'To serve the present age, / My [our] calling to fulfill; / Oh, may it all my [our] pow'rs engage / To do my [our] Master's will.'" □



Ralph Hodges of Fairfield, Ohio, received an honorary Doctor of Science degree during commencement exercises on May 25th at Mount Vernon Nazarene College. Presiding at the ceremony were (l. to r.): Dr. William Prince, president of MVNC; Dr. Robert Lawrence, academic dean; Mr. Hodges; and Dr. Clifford Anderson, director of Teacher Education. Hodges earned the A.B. degree in mathematics from Bethany Nazarene College in 1954 and the Masters of Science in Industrial Economics from the Carnegie Institute of Technology in 1956. Currently, he is president of Management Decisions Development Corporation of Cincinnati. A third-generation Nazarene, he is a charter member of the Fairfield Church of the Nazarene. He has also served on the Southwestern Ohio District Youth Council, and is a founding and present member of the Mount Vernon Nazarene College Board of Trustees where he has served as chairman of the Development Committee since its inception. Hodges was elected a delegate to the General Assembly of the Church of the Nazarene in 1968, 1972, and 1976, and elected to the General Board of the Church of the Nazarene in 1972 and by special election in 1978.

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Couples who receive the training do so with the primary intent of establishing it as an ongoing nurturing and equipping ministry for marriages in their local churches. □

—J. Paul and Marilyn Turner
Adult Ministries
Marriage and Family Life Office

NAZARENE HEADQUARTERS REPRESENTED AT EPA

The Church of the Nazarene was represented at the Evangelical Press Association's 33rd Annual Convention at Glen Eyrie, Colorado Springs, May 11-14, by several members of the denomination's editorial staff.

Representing *One* magazine was Mike Estep, editor, and David Best, managing editor. *Bread* magazine was represented by Gary Sivewright, editor; and *Herald of Holiness* by Ivan Beals, office editor. Evelyn Beals also accompanied her husband and represented Children's Ministries.

During the annual business meeting, William J. Peterson, editor of *Eternity* magazine, was elected president. The convention also received a report for an update on EPA's code of ethics which was passed. *Leadership*, a quarterly journal for church leaders, published by *Christianity Today*, was named Periodical of the Year. Selected from member entrants, other EPA Awards of Excellence winners were: Youth—*HIS* magazine, published by InterVarsity Christian Fellowship; Organizational—*Decision* magazine, published by the Billy Graham Evangelistic Association; Denominational



Pictured (back row l. to r.) are: Jim and Virginia Taylor; Ray and Margaret Moore; Bonnie and Dennis Johnson; Rita and Ron Doolittle; (front row, l. to r.) are: Moody and Nina Gunter; Margaret and Ken Murray.

FIRST SOUTH CAROLINA NAZARENE MARRIAGE ENRICHMENT

Five clergy couples, along with District Superintendent Moody Gunter and his wife, Nina, attended a recent Marriage Enrichment retreat. The event, which was held at the district center, was sponsored by the South Carolina Capital Zone.

Margaret and Ken Murray coordinated the retreat which was held midweek. Ken is pastor of the West Columbia church. The event led by J. Paul and Marilyn Turner represents the first such experience on the district. □

MARRIAGE ENRICHMENT TRAINING—NEW YORK

The New York District hosted the denomination's eighth Marriage Enrichment Training Retreat at Camp Taconic, Red Hook, N.Y.

Seven couples were involved from

five districts: Jim and Marion Baker, New York; Peter and Susan Heilemann, New York; Mike and Jacki



Pictured (back row, l. to r.): Jim and Marion Baker (clergy); Mike and Jacki Lamphire (clergy); Walter and Caroline Gilroy (clergy); Peter and Susan Heilemann (clergy); Gary and Juanita Jones (clergy). Front row (l. to r.) are Bill and Doris Webb (laymen); Carl and Rose Morse (laymen); J. Paul and Marilyn Turner.

—*Light and Life*, published by the Free Methodist Church of North America; and *Missions—World Vision*, published by World Vision International.

The conference each year features several workshops designed to equip and update editors and their staffs. □

SWAZILAND NORTH DISTRICT ASSEMBLY

May, 1981, will go down in Nazarene church history. For the first time on the mission field in Africa, a national district has been functioning a whole year on regular status. Dr. R. F. Zanner, regional director for Africa, chaired the assembly.

District Superintendent Sibandze was reelected for another year. Seventy-eight pastors reported, and there was a spirit of optimism and expectancy throughout the assembly. Besides the approximately 200 delegates, there were another 300 visitors present throughout the three days, who had come from the various churches.

The district reported three new churches organized. Membership stands at 3,660, and total income was reported at \$103,200 (U.S.), an increase of 14.6 percent. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—August 19-20. Olathe College Church, 2020 E. Sheridan. Olathe, KS 66062. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. Charles H. Strickland.

GEORGIA—August 20-21. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Keith Wright. General Superintendent: Dr. V. H. Lewis.

JOPLIN—August 20-21. Church of the Nazarene, 2000 Grand, Carthage, MO 64836. Host Pastor: B. J. Garber. General Superintendent: Dr. Jerald D. Johnson.

NORTHWEST INDIANA—August 21-22. First Church of the Nazarene, 3134 Swanson Rd., Portage, IN 46368. Host Pastor: Nathan Price. General Superintendent: Dr. Orville W. Jenkins.

MINNESOTA—August 27-28. Lake Koronis Assembly Grounds, Paynesville, MN 56362. Host Pastor: Holland D. Reidel. General Superintendent: Dr. Eugene L. Stowe.

MISSOURI—August 27-28. Trinity Church of the Nazarene, 3515 Shackelford Rd., St. Louis, MO 63031. Host Pastor: Daniel D. Ketchum. General Superintendent: Dr. Jerald D. Johnson.

NORTH CAROLINA—September 3-4. Mount Pisgah Methodist Church, 2600 Pisgah Church Rd., Greensboro, NC 27408. Host Pastor: William Sever. General Superintendent: Dr. Jerald D. Johnson.

SOUTHWEST OKLAHOMA—September 3-4. Western Oaks Church, Oklahoma City, OK 73127. Host Pastor: Robert Snodgrass. General Superintendent: Dr. William M. Greathouse.

SOUTHEAST OKLAHOMA—September 2-3. First Baptist Church, Ada, OK 74820. Host Pastor: John L. Harrison. General Superintendent: Dr. V. H. Lewis.

DISTRICT ASSEMBLY REPORTS

ALABAMA

The 73rd annual assembly of the Alabama District met in Huntsville, Ala. District Superintendent W. Charles Oliver, completing the third year of an extended term, reported the organization of two new churches, Hanceville and Montevallo.

Dr. V. H. Lewis, general superintendent, ordained DeWayne Burton and Kenneth Carden.

Elders John Banks, Roy T. Nix, Phillip Sessions, and T. A. Shirley, and laymen Bill Davis, Jimmy Horton, Ralph Marlow, and Howard Stocks were elected to the Advisory Board.

Mrs. Charles Oliver was reelected NWMS president; George W. Beasley was reelected NYI president; and Ralph A. Brown was elected chairman of the Board of Christian Life.

SOUTHERN FLORIDA

The eighth annual assembly of the Southern Florida District met in Fort Lauderdale, Fla. District Superintendent Robert H. Spear, Jr., completing the third year of an extended call, reported the organization of three new churches, Carol City (Hispanic), Miami Peniel (Haitian), and Port Charlotte.

Presiding General Superintendent William M. Greathouse ordained Kenneth Ray Higginbotham.



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am and Thomas Leroy Sykes, and recognized the elder's orders of Orlando Perdomo.

Elected to the Advisory Board were elders Joseph Benson and Pal L. Wright, and laymen Allan Underwood and John Vasey.

Mrs. Pal (Jan) Wright was reelected NWMS president; Ted Underwood was elected NYI president; and Jack K. Stone was reelected chairman of the Board of Christian Life.

NORTHERN CALIFORNIA

The 76th annual assembly of the Northern California District convened in Santa Rosa, Calif. District Superintendent Grady W. Cantrell, completing the third year of an extended term, reported the organization of the San Francisco Sunset Chinese Church.

Dr. Jerald D. Johnson, presiding general superintendent, ordained Dennis R. Dilbeck, Daniel C. Hopkins, and Russell A. Ritchie.

Elders James S. Shaw, E. Wayne Knox, and LeRoy Tipton, and laymen Paul Price, Galen Wilcox, and Quentin Smith were elected to the Advisory Board.

Wilma Shaw, Russell Martin, and Ken Coil were reelected NWMS president, NYI president, and chairman of the Board of Christian Life, respectively.

EASTERN LATIN AMERICA

The 24th annual assembly of the Eastern Latin American District met in Elizabeth, N.J. District Superintendent José Cardona, complet-



At the Eastern Latin American District Assembly, two were ordained as elders. Pictured (l. to r.) are Dr. Eugene L. Stowe, presiding general superintendent, with the ordinands and their wives: Rev. Angel Sanchez and Mrs. Nelida Sanchez, Mrs. Olga Cosme and Rev. Miguel Cosme; and District Superintendent Jose Cardona.

ing the second year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Miguel Cosme and Angel Sanchez.

Elders Nelson Bardecio and Manuel Rivera

Negrón, and laypersons Juanita Velazquez and Oscar Vélez were elected to the Advisory Board.

Susan Bardecio was reelected NWMS president; Zovaida López was elected NYI president; and Ferdinand Santiago was elected chairman of the Board of Christian Life.

NORTH FLORIDA

The eighth annual assembly of the North Florida District met in Jacksonville, Fla. District Superintendent Jonathan T. Gassett, completing the third year of an extended term, reported.

General Superintendent William M. Greathouse ordained William Terrell Sanders, and recognized elder's orders for Raymond Dennis King.

Elected to the Advisory Board were elders Aubrey R. Ponce, Sr., and Donald S. Scarlett, and laymen Bill Birtley and Edward Sawyer.

Mrs. Samuel Pickenpaugh, Rev. Stanley E. Wade, and Rev. H. G. Snellgrove were reelected NWMS president, NYI president, and chairman of the Board of Christian Life, respectively.

MOVING MINISTERS

STEPHEN R. BEALS from Seward, Alaska, to Eagle River, Alaska

DAVID C. CAMPBELL from Pineville (La.) Christian Chapel to Winnfield, La.

JIMMY G. COOPER from associate, Houston (Tex.) Spring Branch, to Denison, Tex.

LAWRENCE J. HALL from student, Mid-America Nazarene College, Olathe, Kans., to associate, Mount Vernon (Ohio) First

JOHN R. LIGHTFOOT from Nashville, Ga., to Hinesville, Ga.

LARRY D. MORGAN from associate, Garden City, Kans., to Louisville (Ky.) Hikes Point

CLARE ST. JOHN from Highland, Mich., to Jacksonville (Fla.) Oak Hill

DOUGLAS B. SEDORE from associate, Red Deer (Alta., Canada) First, to Toronto (Ont., Canada) Grace

RICHARD A. SIZEMORE from associate, Bellaire, Tex., to Huntsville, Tex.

S. J. DOUGLAS STUART to Kitchener, Ont., Canada

L. ALAN THOMPSON from associate, Kansas City (Mo.) St. Paul's, to Charlotte (N.C.) Plaza

RON L. THORNTON from associate, Rockford (Ill.) First, to Rogersville, Mo.

TIMOTHY N. TROUT from student, Nazarene Theological Seminary, Kansas City, to Bad Axe, Mich.

STANLEY A. WARD from Chesapeake (Va.) First to Geneva, Ohio

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District Superintendent J. W. (Bill) Lancaster with ordinands and their wives at the Mississippi District assembly: (l. to r.) Rev. and Mrs. Steve Boling; Rev. and Mrs. Victor Buffey; Rev. and Mrs. Phil Bumpers; Rev. and Mrs. Bill Horne; Rev. and Mrs. Eugene McCurley.

ROBERT L. WASSON from Kirksey (Ky.) Locust Grove to Millry, Ala.
 LINDELL WATSON from associate, Enid (Okla.) First, to Guymon, Okla.

MOVING MISSIONARIES

- JOHN ADAMS, Papua New Guinea, Furlough Address: c/o Valerie Adams, NNC, Box 2529, Nampa, ID 83651
- EDWIN BOADWAY, Papua New Guinea, Furlough Address: c/o Cecil Boadway, 530 N. Walker, Capac, MI 48014
- ROBERT COLLINS, Brazil, Furlough Address: c/o Olivet Nazarene College, Kankakee, IL 60901
- JAMES R. FINGER, Swaziland, Field Address: Endingeni High School, P/B Piggs Peak, Swaziland
- WESLEY HARRIS, Bolivia, Field Address: Casilla 3135, Santa Cruz, Bolivia
- MERLIN HUNTER, Holy Land, Furlough Address: c/o Monte Geerdes, 7554 LaBella Circle, North Highlands, CA 95660
- EARL MORGAN, Holy Land, Field Address: P.O. B. 19426, 91,000 Jerusalem, Israel
- DR. DON OWENS, Asia South Pacific Regional Director, P.O. Box 556, Makati, Commercial Center, Makati, Metro Manila, Republic of the Philippines
- O. K. PERKINSON, Puerto Rico, Field Address: Calvary Church of the Nazarene, P.O. Box 29696, 65th Infantry Ave. Station, Rio Piedras, Puerto Rico 00929
- BYRON SCHORTINGHOUSE, New Zealand, 4 Breycliffe St., Mount Gravatt, Queensland 4122, Australia
- KENNETH SINGLETON, Moçambique, Field Address: P.O. Box 980, Welkom O.F.S. 9460, Republic of South Africa
- VIRGINIA STIMER, Papua New Guinea, Furlough Address: Kearsley Manor, Apt. 118, 814 E. Kearsley, Flint, MI 48503
- BOB WOODRUFF, Australia, Furlough Address: Hawthorne Terrace, 2700 Haworth Ave., No. 35, Newburg, OR 97132

ANNOUNCEMENT

Kingsport, Tenn., First Church is planning Homecoming events for September 25-27. They will also be celebrating the 40th anniversary of the church. All former pastors, members, and friends are invited to attend. For further information, write Mrs. Mary Fowler, Rte. 1, Lake Forest, Rogersville, TN 37857, or call (615) 272-3935.

Lafayette, Ind., First Church will celebrate its 50th anniversary with Sunday morning and afternoon services, dinner on the grounds, August 2. The special speaker in the morning will be District Superintendent Tom Hermon,

and former pastor U. D. Dibble will speak in the afternoon. All former pastors, members, and friends are invited to attend.

RECOMMENDATIONS

BOB AND BECKY GRAY are entering the field of song evangelism on a full-time basis. Their service as minister of music at Atlanta, Ga., First and at Bethany, Okla., Calvary has provided them with valuable experience in the field of gospel and sacred music. They are capable

as singers and musicians, and they carry a sincere concern for evangelism. Contact them at 916 Auburn, Chariton, IA 50049; phone (515) 774-8649.—*Forrest E. Whitlatch, Iowa District superintendent.*

BRIAN AND CHERYL HANSON are entering the field of song evangelism on a full-time basis. Recently Brian graduated from Mid-America Nazarene College. He was the pianist for one of the singing groups of MANC. He and his wife feel a special call to evangelism. Their music will be a blessing to our churches. Contact them at Mid-America Nazarene College, Olathe, KS 66062.—*Forrest E. Whitlatch, Iowa District superintendent.*

I am happy to recommend REV. L. L. RITCHIE for revivals, weekend meetings, and special services. He is an experienced pastor and evangelist. For 12 years prior to his pastoral ministry, he served in the evangelistic field, carrying a full slate. He is an excellent preacher and soul winner. I urge our churches everywhere to call him. Write him at Rt. 3 So., Inez, KY 41224, or call (606) 298-4765.—*John W. May, Eastern Kentucky District superintendent.*

REV. CLIFF TAYLOR is reentering the field of Family Evangelism after serving as pastor to children at Spokane, Wash., First Church for the past two and one-half years. I am happy to recommend Rev. Taylor, who has proven himself successful in this field. Contact him at E. 619 32nd Ave., Spokane, WA 99203.—*Walter E. Lanman, Northwest District superintendent.*

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CORRECTION

The obituary of Rev. Harrie Muxworthy appearing in our June 1 issue was erroneous. He died in Windsor, Ontario April 16, at age 78. We apologize for the errors in the information we received and printed.

VITAL STATISTICS

DEATHS

CATHERINE (KITTY) BEILE, 62, died March 6 in Phoenix, Ariz. Memorial services were held in Phoenix and in Akron, Ohio, with interment in Akron. Survivors include one daughter, Diane Perry, and one brother.

CHARLES M. "POP" CUTRIGHT, 94, died Feb. 2 in Grafton, W.Va. Funeral services were conducted by Rev. Charles Anderson and James Morris. He is survived by his wife, Flora Dawson Cutright.

PEARLE MAE DWEAK, 90, died May 23 in Upland, Calif. Funeral services were conducted by Dr. D. R. Peterman. Surviving are three sons, Glenn A. Smock, Earl P. Gollither, and Clyde Gollither; six grandchildren; and five great-grandchildren.

ZELLA LOUISE FLAUGHER, 79, died June 4 in St. Petersburg, Fla. Funeral services were conducted by Rev. Ralph W. Mosgrove. She is survived by her husband, William Murray; 3 daughters, Ramona Robinson, Mary Rooker, and Lola Thompson; 10 grandchildren, and 7 great-grandchildren.

MRS. MARIE GORE died May 19 in Nashville, Tenn. Funeral services were conducted by Rev. Edmund P. Nash. Survivors include her daughter, Mrs. Martha Ann Eby, and four grandchildren.

REV. FRANK HOUGHTALING, 87, died May 13 in Muskegon, Mich. Funeral services were conducted by Rev. Eugene Vickery. Surviving are 2 sons, Edward and Milt; 2 daughters, Mrs. Gary (Barbara) Frisbey and Mrs. Don (Ruth) Nuvel; 14 grandchildren; and 13 great-grandchildren.

DOROTHY HOLT LICHLYTER, 53, died May 12 in Newport, Tenn. Funeral services were conducted by District Superintendent Glen Jones and Rev. David Rutherford. Survivors include her husband, Paul "Brownie" Lichlyter, two sons, David and Marty; her parents; three brothers; and two sisters.

GRACE MESSER, 78, died May 22 in Gledora, Calif. Funeral services were conducted by Rev. Bob Sporleder. She is survived by her husband, Rev. Haley Messer; two sons, James T. and Bob L.; one daughter, Emmilene Videan; seven grandchildren; three great-grandchildren; two brothers; and two sisters.

"Showers of Blessing"

PROGRAM SCHEDULE

July 26
"Two Ways"

August 2
"Kiss the Son!"

by W. E. McCumber, speaker

NEWS OF RELIGION

REAGAN UPHOLDS RELIGIOUS FREEDOM. President Ronald Reagan upheld religious freedom as a subject of international negotiations and condemned Communism's "tyranny and brutal repression of human rights," according to an East/West News Service report.

The president, in a White House ceremony held recently in memory of Holocaust victims, said that the United States should not negotiate with nations that persecute their citizens unless such persecution is included as a subject of negotiations. In his eight-minute talk to an audience that included seven survivors of the Holocaust, which annihilated 6 million Jews in Nazi-occupied Europe, Reagan further said that he intends to use the "bully pulpit" of the presidency "to point a finger of shame" at persecution wherever it occurs. □

12.6 MILLION ARE REFUGEES; U.N. AID BUDGET RISES SHARPLY. A total of 12.6 million people were refugees or "internally displaced" at the beginning of 1981, the U.S. Committee for Refugees reported in the recent "1981 World Refugee Survey."

In Africa the number increased in one year from 4 million to 6.3 million, as drought and famine pursued refugees fleeing from war. With their country invaded by the Soviet Union, 1 million Afghan refugees flooded into Pakistan during 1980.

As another index of the severity of the problem, the United Nations High Commissioner for Refugees asked nearly twice the sum for refugee relief in 1980 as in 1979. Expenditure was \$270 million in 1979; by mid-1980 the estimated need was \$500 million. The same fund target was set for 1981.

The new worldwide refugee total is 3.4 million below the 1980 figure of 16 million, reported by the private non-profit agency. One cause of the drop was the return home of 5 million displaced Cambodians and Laotians. Another is exclusion from 1981 statistics of 1.1 million resettled refugees.

By continent, the 1981 refugee totals are: Africa, 6.3 million; Asia, 2.2 million; Europe, 350,000; Latin America, 240,000; Middle East, 3.6 million. □

PRISON FELLOWSHIP CALLS FOR REFORMS: OVERCROWDING CAUSED BY NONVIOLENT CASES. Prison Fellowship, the international Christian ministry for inmates, ex-offenders, and their families, today said more than half of the nation's prison inmates should not have been jailed. "A total of 52 percent of all prison inmates in the United States are in for nonviolent offenses, and warehousing these inmates is the greatest cause of overcrowding today," said Charles W. Colson, founder of Prison Fellowship.

Colson made his statements in releasing a new issue paper which calls for reforms in the American criminal justice system. "Fifty-two percent of all inmates are nonviolent, but are costing billions of dollars in taxpayer funds," he said. "It is our conviction that the best hope for lasting humane criminal justice reform lies with American Christians."

The paper suggests several alternatives for the nonviolent offenders: restitution, community service, house arrest, probation and contract probation, deferred sentencing while the offender undergoes treatment, suspended sentences for specific periods, fines, alcohol and drug treatment, employment assistance, pretrial intervention—in which the first offender is diverted from the criminal justice system to counseling—and community dispute settlement, in which volunteers mediate cases which ordinarily would go to the criminal justice system.

Colson, who served a federal prison term for involvement in Watergate, said a national 12-member committee on prison reform—comprised of judges, legislators, former offenders and Prison Fellowship staff—has been organized and was instrumental in compiling the white paper. □

MARY GRACE BEAR BELLOWS MINNIS, 92, died June 1 in Safford, Ariz. Funeral services were conducted by Rev. W. L. Robertson and Rev. Willis Walker. She is survived by one daughter, Elizabeth Louise Rice; five grandchildren; and seven great-grandchildren.

REV. FRANKLIN M. MOORE, 78, died June 4 in Colorado Springs, Colo. Funeral services were conducted by Revs. Carl Dillard, Bert Edwards, and Harold Fleshman. Interment was in Canon City, Colo. Rev. Moore pastored in Indiana and Colorado and was in evangelism for 17 years. Survivors include his wife, Ethel; one son, Thomas; one daughter, Dixie; five grandchildren; and one brother.

VIRGINIA D. WINGET, 90, died March 13 in Columbus, Ohio. Funeral services were conducted by Rev. Donald Cerrico and Rev. Robert J. Clack. She is survived by one son, Edward R.; two daughters, Mrs. Ruby Sheldon and Mrs. Delores Chenoweth; four grandchildren; eight great-grandchildren; one brother; and one sister.

BIRTHS

to RON AND ANN (BANZ) ATTIG, Colorado Springs, Colo., a boy, Heath Tyson, May 30
to Evangelist FRANK AND RAMONA (WHITAKER) CHASE, Bethany, Okla., a girl, Laura Ruth, May 30
to JERRY AND MARQUETTA (OXFORD)

CHILDS, Edmond, Okla., a girl, Shelly Michael, Apr. 10

to DENNIS AND JEANNIE (CONE) CROCKER, Kansas City, Mo., a girl, Nichole Lorene, June 6
to RUSSELL AND CHRISTINA COLLETT, Clarion, Pa., a boy, Jonathan Russell, Apr. 14
to STEVE AND DEBBIE (SNYDER) GAMPHER, Shawnee, Kans., a boy Andrew Michael, May 18

to JOHN AND KIMBERLY (DOERLE) RODRIGUES, Tampa, Fla., a girl, Laura Marie, June 10

to HAL AND CHRISTINA (BAILES) SUTTON, Kansas City, Mo., a girl, Haleigh Nicole, May 10

ADOPTION

by ERNEST AND NADINE WING, Juliaetta, Ida., a boy, William Carter, born Mar. 19, 1968, adopted Apr. 3

MARRIAGES

CARLINE KAYE STEELE and WILLIAM GLEN THOMAS at North Miami, Fla., April 25

PAMELA SUE STEELE and ROBERT LESLIE THOMAS at North Miami, Fla., April 25

SUSAN RENEE DIXON and JOHN MICHAEL NOEL at Lexington, Ky., May 1

VICKIE LYNN AGEE and GREG HOLLINGSWORTH at Rogers, Ark., May 30

CHRISTY MENDENHALL and JOSEPH SCHMIDT at Kinnear, Wyo., May 31

BEVERLY ANN ROBERTS and NEAL HEATH-

COTE SEYMOUR at Oklahoma City, Okla., June 6

CAROLYN NELL RUSSELL and GEORGE MORRISON at Waco, Tex., June 6

PAMELA KAY ELS and WALTER F. TRACY at Prairie Village, Kans., June 20

ANNIVERSARIES

MR. AND MRS. CLELL HANCOCK of Burr Oak, Kans., observed their 50th wedding anniversary recently. Clell and Gertrude (Miller) were married June 2, 1931, at the Bresee College Chapel in Hutchinson, Kans. The matron of honor was Mrs. E. J. Sheeks, teacher of theology; and S. T. Ludwig, president of the school, was best man. Rev. Ed J. Kiemel read the ceremony, with Rev. A. F. Balsemeier, Kansas District superintendent offering the prayer.

The couple have three sons—Dr. Alan C. Hancock of Kansas City, Kans.; Gary A. Hancock, Albany, Ga.; Dennis H. Hancock of Olathe, Kans.; their wives, and six grandchildren.

DIRECTORIES

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

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

Our Sunday School class was especially interested in Psalm 139:4, NIV, "Before a word is on my tongue you know it completely, O Lord." A young adult posed the question, if God is all-knowing of our very thoughts before they are uttered, how much, if any, knowledge does Satan have of those thoughts? We came to some basic conclusions of our own, but would like your opinion.

I don't know how much knowledge Satan has of our thoughts. Until they are expressed in words and deeds, it seems to me, he can only guess at them, as we guess at what others are thinking. The measure of his knowledge would depend upon the shrewdness and accuracy of his guesses. He was wrong in Job's case, and probably in many, many more. If he was as smart as some folks think, he shouldn't be a devil. It's stupid to be someone or something God promises to destroy! □

Please explain as fully as possible the meaning of Hebrews 12:14, "Without holiness no man shall see the Lord."

Let's keep the verse intact. Seeing the Lord, in the sense of entering into eternal communion with Him—commonly spoken of as going to heaven—is here conditioned upon pursuing peace with others as well as holiness. Peace and holiness, in turn, are conditioned upon the redemptive work of Jesus (13:12) which we appropriate by faith. Our pursuit of peace and holiness is not a system of salvation by works, but by a faith that works.

Holiness, as the entire Letter to the Hebrews makes clear, involves forgiveness, cleansing, and discipline. Jesus, as our perfect Priest, offered

himself as a perfect Sacrifice for sin. God raised Him from the dead, and in the power of endless life He saves completely all who come to God by Him (7:22-28). This salvation is the New Covenant, which promises forgiveness of sins and the writing of the law upon the heart—a deep, inward, thorough cleansing and reorientation of the inner life (10:1-18). In addition to these crises of pardon and cleansing, there is a process of discipline, as God chastens us in order that we may share His holiness (12:1-17). To enjoy heaven with God we must become like God. "Holiness" here means *experienced* holiness, not assent to any particular doctrine of holiness. □

Can you give me some scriptural proof that the Rapture will come before the seven-year Tribulation?

Also, I'd like to know why we don't hear more, or should I say any, prophetic preaching or writing in the Nazarene Church?

To your first question, No.

To your second, there is preaching and writing done on the Second Coming in our church. Few of our pastors major or specialize in the subject, however, although some do. □

I have a question concerning the American Bible Society. Should we support them financially? We receive literature asking for finances quite regularly, but some of our pastors feel that their translations are not as accurate as they once were.

I personally support them and hope all our churches do. They do a Bible publication and distribution work that no church does or can do. As for the accuracy of their versions, they publish and distribute a number of versions, not just their own *Today's English Version*.

Thousands of people around the world have found Christ through their work. □

NEWS OF EVANGELISM



Caddo, Okla.: The church had a revival with *Rev. Jimmy Dell*. Brother Dell's personality, humor, and music won the people's hearts, while his powerful communication of the gospel won their souls for the Lord Jesus. This was one of the best attended revivals the church has known. People received spiritual help nightly, with 43 coming forward Sunday morning for help. Some were saved, some sanctified, and some were reclaimed. □

—Bill Buettner, *pastor*

Tice, Fla.: **Palm Beach Boulevard Church** has experienced a spiritual revival with *Lloyd and Gertrude Ward* as evangelists. The attendance was good and seekers were at the altar in several services. Many contacts were made and over 40 first-time visitors came to the services. □

—Dudley R. Gerald, *pastor*

Laurel, Mont.: **First Church** had a revival with *Evangelist Ben Lemaster*. Rev. Lemaster was anointed of God and spoke the Word so people could

understand it and feed on it. There were seekers at the altar through the week, culminating with 21 people coming for prayer Sunday morning and many coming for healing and other spiritual needs in the Sunday evening service. The church is stronger as a result of God's touch, with several sanctified wholly, and the fellowship of five new converts. □

—Paul D. Gray, *pastor*

Hutchinson, Kans.: **Bethany Church** had a revival with *Evangelist Bob Hoots* and *Song Evangelists Jim and Rosemary Green*. This revival was led by the Holy Spirit. Families were reunited, backsliders reclaimed, sinners converted, and believers sanctified. There were some of the largest crowds in this church's history. The church was strengthened, new Christians were baptized, and new members were received into the church. □

—Harold C. Davis, *pastor*

Urbana, Ill.: **Faith Church** had a revival with *Evangelist Don Sanders*. Brother Sanders's ministry was one of instruction and challenge for the church. It was directed to the "in-church" crowd and their need to "go out and bring them in." Several have

requested a personal evangelism class to equip them for outreach, and one is planned. □

—Wesley L. Spengler, *pastor*

Newark, Del.: **First Church** recently had an outstanding revival with *Calvin and Marjorie Jantz*, preachers, singers and musicians. Both Calvin and Marjorie preached holiness of heart and life, and there were many seekers. Attendance was the best this church has seen in any revival in the past four years. □

—Edward W. Levin, *pastor*

Decatur, Ill.: **Oak Grove Church** recently had a fruitful revival with *Dr. James Hunton*, district superintendent, and *Somppi singers*. Seekers in almost every service were either saved, sanctified, or reclaimed, and others were drawn closer to the Lord. Some new members will soon be received. □

—Leslie Wooten, *pastor*

Upper Montclair, N.J.: **Trinity Church** recently experienced a spontaneous revival following a Sunday night concert with the "*Dan and David Ministries*" of Bedford, Ohio. The Holy Spirit continued to move

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In gratitude for the grace of Christ that makes a holy life possible, I covenant, as His disciple and in obedience to His Word to:

EACH DAY—Read and obey God's Word. (Colossians 3:16)

Pray for myself and others. (1 Thessalonians 5:17)

Seek to perfect holiness of heart and life by:

- Living the life of holiness in the home;
- Demonstrating holiness in my social life;
- Exhibiting holiness on my job. (1 Thessalonians 5:23-24)

Avoid, as much as possible, the appearance of evil in:

- What I read;
- What I watch;
- Where I go. (1 Thessalonians 5:22)

REGULARLY—Attend the services of my church. (Hebrews 10:25)

SYSTEMATICALLY—Return to the Lord at least the first tenth of all I gain. (Malachi 3:10)

AS I HAVE OPPORTUNITY, SHARE:

- My goods with those in need. (1 John 3:17)
- Myself through caring for others. (1 John 4:7)
- My testimony of life and word. (Acts 1:8)

DEPENDING COMPLETELY ON THE HOLY SPIRIT, I WILL ENDEAVOR TO KEEP THIS COVENANT DURING THE "YEAR OF THE LAYMAN."

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Dr. Eugene L. Stowe
General Superintendent



BERCHTESGADEN

throughout the following week, with the pastor preaching and Dan and David providing the music. The results—over 100 people came forward during the week, many for their very first time. □

—T. Larry Davis, pastor

THE CHURCH SCENE

Teens from the Union, Mo., church shared the gospel and the ministry of the Church of the Nazarene with several thousand persons at Union's third annual Founder's Day Festival. More than 500 Indian headbands and invitations to vacation Bible school were distributed to children, and adults received Scripture portions, tracts, and the church's direct-mail magazine, the *Union Nazarene Messenger*. Every half-hour a gospel puppet show was presented at the "Sunday School Is for Kids—of All Ages" booth on the courthouse square. Pastor William L. Poteet reports a very positive response to the church's ministry in the community. □

Gainesville, Tex., First Church recently burned its mortgage. Rev. Harold McClain, twice pastor of the church, participated in the ceremony as Pastor Joseph L. Predaina burned the mortgage. Also taking part were Norman Shasteen, John Millikan, original signers of the note; and Fran Faltermeier, Ann Land, and Evelyn Spires, church stewards. The church was packed for this red-letter day. □

LOUISIANA DISTRICT LAUNCHES CHURCH PLANTING PLAN

A plan for planting new churches in key target areas on the Louisiana District was launched in a Home Missions service Wednesday evening during the district assembly. Dr. Charles H. Strickland, general superintendent, gave a message that lifted and inspired the congregation.

Rev. Ford Boone, pastor of Baton Rouge First Church and chairman of the district Church Planters Committee, gave a brief summary of the plan, highlighting the tremendous needs in the state of Louisiana.

District Superintendent Ralph E. West presented two church planting families to the assembly. They were

Rev. Raymond Teston and family and Rev. Roy Crum and family. Not present, but committed as church planters, were laymen Mr. and Mrs. John Crausewell.

The Testons have already moved to the New Orleans area to begin a church in or near Metairie, La., a city of over 200,000 population, where there is no Church of the Nazarene. Kenner First Church is the sponsoring church.

The Crums have committed themselves to Denham Springs, a fast-growing community just out of Baton Rouge. Baton Rouge First Church is the sponsoring church.

The Crausewells have already begun services in Covington, La., where they have found a number of families interested in being a part of planting a church. Slidell church is the sponsoring church and is itself only one year old.

Following the presentation of the church planting families, Louisiana Nazarenes pledged their support for these church planter families and at least two more. Over \$38,500, two automobiles, one microwave oven, and three sets of puppets were pledged. □

MEMO

to church board members :

Is your local church board aware that another excellent employee benefit is available for purchase through Pensions and Benefits Services?

The Daily Hospital Indemnity Plan has been negotiated with the needs of your pastor and local church's full-time employees in mind, at low group rates.

The Daily Hospital Indemnity Plan is *not* designed to replace any hospital or medical insurance which your employees may now have. It is designed to *supplement* their coverage and to pay a daily benefit directly to them to use in any way they wish.

The plan pays cash benefits beginning the *first* day for hospital confinement anywhere in the world due to covered sickness or accidental injuries for *each* insured family member up to 365 days. It pays *250 percent* for intensive or coronary care.

Perhaps your local church board will want to consider paying the premium for this kind of coverage, thus providing another excellent employee benefit for those who labor so faithfully in your local church.

—Pensions and Benefits Services

**PAPUA NEW GUINEA
MISSIONARY INJURED
IN ACCIDENT**

Mrs. Mona White, missionary to Papua New Guinea, was involved in a serious automobile accident on the morning of June 18, 1981, when the car she was driving collided with a motorcycle.

The motorcyclist was thrown through the windshield, striking Mona on her right side. The impact of his helmet caused broken bones in her face, shoulder, and ribs. She also suffered several bad facial cuts and severe injury to her right eye, but doctors are hopeful of restoring normal eyesight. The motorcyclist suffered a broken arm and leg and is doing satisfactorily.

Mrs. White is in intensive care, but all vital signs are good. She has undergone surgery twice, and the doctors were pleased at the way she is responding, following the second surgery.

Mona and her husband, Wallace, have served as missionaries to Papua New Guinea for over 20 years. Wallace is currently serving as superintendent of the Coastal District in Papua New Guinea. □

—NCN

**BAILEY ELECTED
SUPERINTENDENT OF
DAKOTA**

On the morning of June 25, 1981, Rev. F. Thomas Bailey was elected superintendent of the Dakota District. The election took place on the first ballot during the 13th annual assembly held in Ellendale, N.D. He succeeds Rev. Phil Riley who resigned to become director of the Division of Christian Life at International Headquarters in Kansas City.

Rev. Bailey is presently pastoring in Sapulpa, Okla. Before accepting the assignment in Sapulpa, Rev. Bailey served as the business manager for Mid-America Nazarene College. He previously pastored churches in Plainfield, Ind., and Davenport, Ia. In addition, he has served in a number of district capacities including the District Advisory Board, the Board of Orders and Relations, the Board of Ministerial Studies, and the District Youth Council.

Rev. Bailey is married to the former

Judith Gardner. They have two children: Tony, soon to be a freshman at Mid-America Nazarene College, and Tammy, a high school senior.

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

—NCN

**FRANCO TO SPEAK ON
"LA HORA NAZARENA"**

Ray Hendrix, director of radio production for Media Services/Division of Communications, has announced that Dr. Sergio Franco will be the speaker on the Spanish language broadcast "La Hora Nazarena" in the first quarter of 1982. Dr. Franco is Spanish book editor for the International Publications Board at Nazarene Headquarters.

Since 1978 Dr. Franco has been in charge of theological extension courses for the Nazarene church in Mexico City. He has toured throughout Mexico and other parts of Latin America in evangelistic campaigns and has taught at the Nazarene Spanish Seminary in San Antonio, Tex.

Dr. Franco was born in Mexico City. He attended the Polytechnical National Institute in Mexico and graduated from Pasadena College with a

B.A. degree in religion. He received the M.Div. degree from Nazarene Theological Seminary, the Master of Literature degree from the University of Missouri, and the Ph.D. degree from the same institution.

"La Hora Nazarena" is now heard over approximately 375 stations throughout the Spanish-speaking world. The program is produced in Costa Rica with administrative guidance from the Office of Media Services in Kansas City. □

—NCN

You Amazing Nazarenes

You have done it again. The goal for the 1981 Easter Offering was \$7,250,000. The amount received was \$7,341,712.77. Praise the Lord!

That's a lot of money contributed by faithful, sacrificing Nazarenes. Say what you will, giving is the touchstone of commitment.

So long as we Nazarenes respond in such fashion to a call for self-denying giving, there can be no question of our loyalty, our unity of vision, and purpose in our service to God and the Church.

Thank you, and may God continue to bless you.



Dr. Jerald D. Johnson, Secretary
Board of General Superintendents



Dr. Franco broadcasting

STANDPOINT

On Letters to the Editor

WHEN I DECIDED to print a "Letters" column in this magazine, a small number of friends demurred. Their objections fell, almost without exception, into two broad arguments: (1) A majority of letters would be negative in tone, for people are quicker to voice disagreement than agreement in letters; and (2) These negative criticisms and/or complaints would convey the impression of dissension or even division in the church.

Obviously the arguments did not sway me. I'll tell you why. It seems to me that an "official" magazine, more than any other kind, ought to provide an outlet for reader response. Otherwise, it can be dismissed as a propaganda tool for an entrenched bureaucracy unwilling to accept criticism. As for the relative percentages of negative and positive reactions, since it is a well-known fact that we tend to write angry and dissenting letters more quickly and more often than approving letters, the disproportion should not deceive anyone.

Besides, negative criticism has value. We learn from it. Freedom to express it is priceless. That freedom can be destroyed not only by oppressive legislation but by the simple refusal to provide outlets for it. There is a reader's side to freedom of the press as well as a writer's side.

Division in the church is a fact, and has always been. Why hide it? Dissenting voices play an important role in keeping the old Ship of Zion on even keel and off the rocks. The majority is not always wise, much less right. Neither is pretense helpful in an institution that is supposed to be founded upon and committed to truth.

If we are divided in opinion, admission and expression of our differences are healthier than wearing false faces modeled after the recent craze for "SMILE" buttons. When a church, or even a board, pretends to be in unanimous agreement when it is not, nobody is fooled, at least not for long. Such pretensions are an insult to the people's intelligence and strain the credibility of the group whose paranoia or insecurity seeks such a camouflage.

As long as we respect one another, locking horns and crossing blades can be educative and corrective. We are in trouble only when we cannot disagree agreeably. If any of us will take the time and trouble to read Wesley's *Works*—and we do claim to be Wesleyan—we will quickly discover his passion to "think and let think." Agreement on a few basic doctrinal and ethical positions creates all the boundaries necessary for a holy, happy, and helpful fellowship. Within these perimeters we can tolerate and utilize any measure of contrary opinion, just as the New Testament Church did.

The *Herald of Holiness* is the official organ of the *Church* of the Nazarene, not of an elite segment within that church. The church is really out there where the readers are, not here where the editorial staff sits. By definition, it seems to me, the official organ should not only provide a means for speaking to the church but for hearing from the church. □





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