



HERALD of HOLINESS

CHURCH OF THE NAZARENE 7 MAY 15, 1977



by General Superintendent V. H. Lewis

Pentecost

AND AN HIGHWAY shall be there, and a way, and it shall be called the way of holiness." It was only a proclamation, a promise, the word of God. It was made a long, long time ago but has long since become a reality. It is a "way." It has people walking in it. It leads in the direction God planned, and its travelers qualify in God's terms to use it.

"Ye shall receive power," spoke the Christ. This and other promises He made about Pentecost and its illustrious personality, the Holy Spirit. It happened like He said. Long ago now it became a day in time, a high point of history, an experience for men, a reality for today.

When we seriously consider it, from the time in creation's morning when God said, "Let there be . . .," the happenings and realities of earth and time have first been proclamations of God. From this we should learn to rely on what He says. When God promises an act, an event, a day, an experience, it's certain to come to pass.

Pentecost came to pass; therefore, we celebrate it at this season. Christ offers

redemption on this same established base. He commands us to repent and believe His promises. There is no need to be hesitant at this point. The very ground we kneel on to pray was first a proclamation by the One who proclaims now that "I will in no wise cast [you] out."

It is the same for the great in coming of the Holy Spirit. He is called the Promise of the Father. This is assurance. This is the basis of faith. This is sufficient evidence. This is the greatest proof of certain experience known to mankind.

So let all who do not know that the Holy Spirit abides read the instructions in Romans chapter 12, and act. Let those who preach in our pulpits make this a year of reproclaiming the promises of God, and let us dedicate our ministry this year to making these truths live in our people.

Let us as a denomination give ourselves to knowing and enjoying the experience that comes by obedience, prayer, consecration, and a belief in the promises of God that never, I said *never*, fail. □

ADYING MAN talks to his family about important things. The most significant matters Jesus talked about with His disciples were those He shared with them just before He left them. He restricted His emphasis to the Holy Spirit.

Jesus impressed upon the disciples the fact that the presence of the Holy Spirit spells the difference between spiritual success and failure. "... stay in the city, until you are clothed with power from on high" (Luke 24:49, NIV).

To be filled with the Holy Spirit is not an option. He is the necessary Presence. The human spirit fails unless the Holy Spirit fills. We face an inescapable alternative: filling or failing.

Why is His presence so necessary?

Every promise in the Bible presupposes a need, a demand for which the promise is made. There is a demand in every person for the Spirit of God. "My heart and my flesh crieth out for the living God" (Psalm 84:2).

We are created to be God's home. "Don't you know that you yourselves are God's temple and that God's Spirit lives in you?" (1 Corinthians 6:19, NIV). These words of Paul suggest, "Do you not know you are meant to be, you are created to be God's home in whom He is to live?"

The manner in which the Spirit came into the lives of those on the Day of Pentecost—as "a mighty wind rushing"—is not insignificant. He rushed into their lives as One eager to possess the building designed to be His home. As soon as the door was open . . . He was

by **CHARLES E. HIGGINS**
Nampa, Ida.



Made to Be Possessed

in! So quickly . . . so easily . . . so effortlessly!

Each of us is possessed by some kind of spirit. "Do not get drunk with wine, for that is dissipation, but be filled with the Holy Spirit" (Ephesians 5:18, NASB). What kind of a spirit fills me, possesses, controls me? An unholy spirit of jealousy, fear, bitterness, selfishness, unforgiveness, impurity, timidity, resentment, doubting? That unholy spirit is dissipation. The Holy Spirit is health to the whole person.

How can I receive Him? Simply ask . . . and then receive Him. Jesus said, "Receive the Holy Spirit." Every demand of my spirit, mind, soul, and body will be met by His grace. □

CHANGED BY HIS HAND

*Our every grief hath God allowed
And not permitted us in vain;
His added grace our pain endowed,
And, by His hand, transformed to gain.*

*If we in human frailty
Know heartache for another's care,
With what surpassless sympathy,
Doth God, in love, our sorrow share?*

*An unknown thread doth God perceive,
To mend a torn and bleeding heart;
And broken dreams—these, too, reweave,
To form a work of crowning art.*

*God doeth all things for my blessing,
He is not deaf to my despair;
The heavy burden so oppressing,
Changed by His hand, brings answered prayer.*

—VIRGINIA CURL BENSON
Wichita, Kans.



HERALD OF HOLINESS

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IN THIS ISSUE

ARTICLES

PENTECOST	2
<i>General Superintendent V. H. Lewis</i>	
MADE TO BE POSSESSED	3
<i>Filled with the Spirit</i>	<i>Charles E. Higgins</i>
CHANGED BY HIS HAND	3
<i>Poem</i>	<i>Virginia Curl Benson</i>
EXPECTATIONS FOR REVIVAL	4
<i>Individuals transformed</i>	<i>G. Weatherly</i>
THEY WILL SING AGAIN	5
<i>Poem</i>	<i>Miriam S. Lewis</i>
THE TRACT—GOD'S SMALLEST WITNESS	6
<i>To the Word</i>	<i>Thomas W. Klewin</i>
YOU PRAYED FOR ME	6
<i>Poem</i>	<i>Jean Hogan Dudley</i>
BECAUSE GOD MADE ME	7
<i>Book brief</i>	<i>Reviewed by Debbie Salter</i>
THE FRIENDSHIP OF THE HOLY SPIRIT	8
<i>Helps to holy living</i>	<i>Hal Bonner</i>
FLOWERS SPEAK	8
<i>Pen points</i>	<i>Frances Simpson</i>
LOVE VS. LAW	9
<i>Poem</i>	<i>Irene Ness</i>
PHOEBE PALMER—A LIBERATED WOMAN	10
<i>Holy men of old</i>	<i>John Chilton</i>
MINISTERING TO A MATURE SOCIETY	11
<i>A call to service</i>	<i>Neil Hightower</i>
BREAK UP YOUR FALLOW GROUND	12
<i>God sends the increase</i>	<i>Homer Smith</i>
FIND IT IN JESUS	12
<i>Poem</i>	<i>C. Neil Strait</i>
GRADUATION, DYING, AND LIFE	13
<i>Inspiring and frightening</i>	<i>Jerry D. Hull</i>
A NEW BEATITUDE: BLESSED ARE THOSE WHO ARE DEFRAUDED	14
<i>A ministry of sacrifice</i>	<i>Charles L. Childers</i>
WANTED: ADDITIONS—NOT SUBTRACTIONS	15
<i>A practical concern</i>	<i>Don J. Gibson</i>
THE SPRING	15
<i>Poem</i>	<i>Dorothy A. Stickell</i>
A ROMAN CATHOLIC VERSION	16
<i>The Bible in English</i>	<i>Robert Branson</i>
THE FUTURE IS NOW	17
<i>Discoveries in Christian living</i>	<i>James Hamilton</i>
EDITORIALS	18
	<i>W. E. McCumber</i>

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>"Seek, and Ye Shall Find"</i>	<i>Ruby Lockenour</i>

Expectations for Revival

by G. WEATHERLEY
Norwich, England

HOW WE LONG for a spiritual revival to sweep over the whole country! Revival transforms a person's Christian experience. Prayer pulsates with the power of God. Faith lives triumphantly on the promises of God. Love fills the heart with spontaneous praise. Amid all suffering and temptation, peace reigns as Christ becomes most real.

The love of Christ that fills our hearts urges us to show concern for those whom God loves and for whom He gave His Son. This compassion is the dynamic for compelling evangelism. Also, there develops a social concern that seeks to help the oppressed and afflicted. Men are then convicted of sin and are moved to seek salvation in Jesus Christ. Broken homes are reunited. Restitutions are made. Moral standards are lifted. Integrity asserts itself in business and in government.

Just now we are watching the floodtide of evil engulf the country. Violence has increased and found new forms for expression. An unhealthy accent on sex is prominent in advertisement and literature, while biblical restraint is frequently ignored. Material values control the thinking and planning of most people. Black magic and other demonic activities abound.

A powerful revival is the only way to reverse this situation. How does it come?

Reading and studying the Word of God is always prominent in revival. The Spirit of God speaks to men through the Word of God. Indeed, unless revival is solidly based on the Word of God, it will not last long. The Bible is God's Revelation to man and our only authoritative Guide for faith and conduct. It alone can give us the needed "Thus saith the Lord."

A great revival spread across most of the states of America early in the nineteenth century. Nettleton was typical of the men whose ministries were blessed by revival. His ministry was described this way: "The preacher chiefly addresses Bible truth to their consciences . . . he preaches the Bible . . . he relies simply upon the preaching of truth, and the influence of the Holy Spirit." Of Evan Roberts, the instrument of the Welsh revival, it is said: "The Bible was always his greatest Book—the one that he read constantly and with increasing insight."

When circumstances are darkest and a crash

Volume 66, Number 10 May 15, 1977 Whole Number 3230

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

ISSN 0018-0513

Cover photo: By Dick Smith

Bible quotations in this issue:

Unidentified quotations are from KJV.

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seems inevitable, we most need light from God's Word. It always comes. Luther, who found his verse while in a monastery, said, "Before God inflicts a great judgment, He always grants a great illumination." We can achieve anything for God when we master the Book and the Book masters us.

Reading the Bible prayerfully and carefully leads to conviction of sin. Says James Burns in his comprehensive study of revivals, "In the intense spiritual light, the sin and guilt of the awakened soul stand out in terrifying blackness. Not only are the cardinal sins laid bare in all their hideousness, but the convicted see themselves as in a mirror. They see themselves as God sees them; every fault, every meanness, every deviation from the truth, every act of self-interest, of betrayal, of hypocrisy, confronts them."

The pride of self-sufficiency flourishes everywhere today—even among preachers. Man strives to drive God from His throne by looking on Him as unnecessary, believing that he can rely solely on his own attainments. God hates pride. He resists the proud.

Humbling ourselves is essential to revival. The Holy Spirit in convicting men of sin, says V. R. Edman, brings "a humbling of heart, a profound sense of unworthiness, a brokenness of spirit." The spiritual awakening God promised through Joel was preceded by God's call: "Rend your heart, and not your garments" (Joel 2:13).

Referring to the American revival of the early nineteenth century, Simon says of the chief agents of the movement: "In their hour of sorrow they brooded over the evil of their life. They saw that sin was horrible in itself, and that it laid them under the condemnation of God."

Revival also requires a faithful dealing with sin. Humbling will bring about repentance. "We are never prepared for a spiritual advance," writes Dr. Graham Scroggie, "until we see the necessity of getting rid of that which has been hindering it . . . sin."

The Holy Spirit's activity leads men to see the seriousness of sin and gives them the urge to abandon it.

A hundred missionaries gathered for a conference in Tokyo. On the second day of fasting and prayer, February 11, 1953, God showed His people their sins. One missionary reports: "Missionaries arose to pray; confession followed confession, both to God and to one another. I saw strong men broken with conviction of sin. I heard prayers interspersed with apologies, men and women alike crying out to God for cleansing and power . . . I saw clusters of two or three standing or kneeling, often weeping, often with arms around one another, as jealousies, grievances, criticisms, and other sins were made right."

Then came revival.

We look for evidence of the tremendous work of God in the world today.

Revival is neither a series of meetings to whip up church interest, nor a display of excited emotionalism. Revival is God at work, making the dry bones live. As it is God's work, not everything can be explained by human activity. It always has an air of mystery. Primarily revival is personal, the Holy Spirit dealing with the individual.

While revival is God's work, we are not to be lazy or indifferent to our need for it. We can do our part in preparing for it.

When the Holy Spirit convicts us of our sin, we can humble ourselves and study His Word. We can also acknowledge our dependence on God and seek His intervention in our midst.

"How can we have revival?" someone asked the great evangelist, Gypsy Smith.

The wise old preacher replied, "Take a piece of chalk and draw a circle on the floor. Then step inside the circle and pray, 'Lord, send a revival inside this circle.'"

After the funeral of General William Booth of the Salvation Army, the sexton found a lone Methodist preacher on his knees at the altar. Still thinking of the tremendous impact of the life of this one man upon the world, the preacher was overheard to say, "O Lord, do it again! Lord, do it again!"

We act and pray to God for this tremendous working of the Holy Spirit. "O Lord, do it again!" □

THEY WILL SING AGAIN



*As the sun goes down
And the shadows fall,
There's a silence comes
Through the trees so tall.
Then the bobolink
And the whippoorwill,
Like the thrush, are hushed,
And the woods grow still.
But the feathered choir
Raises voice anew
As the sun comes back
To our earthly view.
So when we've crossed
To our home above,
We'll hear again
Stilled voices we've loved.
For in heaven's choir
They have found a place,
And we'll hear them anew
And know each face.*

—MIRIAM S. LEWIS
Philadelphia, Pa.

WITNESSING TO CHRIST has always been done in two ways, by the spoken and written word. And the most common means of spreading the written word has been by means of the tract—inexpensive to print, easy to carry, and capable of wide distribution.

Gospel tracts are almost as old as the Christian Church itself. As far back as the fourth century, John Chrysostom, archbishop of Constantinople, wrote and distributed tracts



Thomas E. Sani

THE TRACT— GOD'S SMALLEST WITNESS

on the New Testament and the Psalms for people who lived on the fringes of the Roman Empire. He didn't want their knowledge of the Roman world to be limited to such things as law, art, literature, and science. He also wanted them to find Christ and through Him, eternal life.

In the twelfth century, Peter Waldo, a wealthy French merchant and businessman, sold his business

and all his assets to devote his life to preaching and tract distribution. He wrote his tracts by hand on parchment since he lived prior to the invention of the printing press. The Waldensian church emerged from the work of this dedicated Christian layman.

Church history is also replete with mission programs begun because of a tract. Adoniram Judson, the pioneer missionary to Burma, was led to his lifetime work of evangelizing in Southeast Asia by a call from God through a tract given to him by a Christian worker. And the missionary work on the Sandwich Islands (Hawaii) began in the 1840s when a young Hawaiian who had come to Boston found Christ and wrote a missionary tract appealing for help in bringing the gospel to his people in the mid-Pacific.

Today, with the rapid rise in world population, the increased literacy among people, and the rising cost of sponsoring missionaries, whether in the United States or elsewhere in the world, the need for another form of witness is vital, a witness which can be multiplied at reasonable cost and transported cheaply, without losing the impact of the power of God contained in His Word.

That's what makes tracts so invaluable as one facet of the church's world outreach. Tracts can be utilized by almost every Christian and related to every spiritual need.

Every mission outreach utilizes tracts. Whether it's by means of radio, television, or through a local mission congregation, mission work means placing some form of God's Word into the hands of people. Individ-

YOU PRAYED FOR ME

*You prayed each trusting word
Within my room's small space
As if God were a friend who heard
And answered face-to-face.*

*You prayed so quietly.
You talked to God that hour,
So calmly sure that always He
Was present, full of power.*

*A shadow seemed to lift;
His Spirit made me whole!
Thank you, my friend, for such a gift—
You prayed . . . God healed my soul.*

—JEAN HOGAN DUDLEY
Oxnard, Calif.

by THOMAS W. KLEWIN

Pleasantville, N.J.

uals and churches can help underwrite a tract mission anywhere on the face of the globe. No mission worker ever has enough funds to procure all the written material he would like to have to assist him in his work.

There are also some very personal ways in which tracts can be used by every Christian to aid the spread of the Word.

In one family where the children correspond with young people their age in other parts of the world, tracts are enclosed periodically with the letters, especially during the special seasons of the church year such as Christmas and Easter. A note along with the tract explains the purpose of it: "This may help you understand how and why we celebrate this festival as Christians." One family tucks a tract in with their Christmas cards.

This kind of tract witnessing need not be restricted to pen pals overseas. Tracts can also be enclosed in letters sent to old schoolmates, friends, acquaintances, and others.

Over a period of years, two men who had been roommates at a Christian college kept in touch with each other. One had become too busy to keep in touch with Christ or the church. Periodically, however, his friend enclosed some contemporary Christian tract or pamphlet with the note: "Thought you might find this as interesting and as well done as I did."

Two years later a reply read something like this: "I thought you'd like to know I went back to church and made my peace with God and Christ. Those little tracts you kept sending me pricked my conscience, even though you never directly pointed a finger at me for being too busy to keep my ties with Christ. Thanks for witnessing to me, in your own subtle way, even though we were miles apart."

Others have found other ways to distribute the tracts as a gospel witness. One businessman who travels a great deal knows that riding in a bus, train, or plane, or even commuting by public transportation leaves people with time on their hands, so they read whatever is available and handy. He makes certain that before each trip he has an adequate supply of tracts, especially those which may require more than a few minutes reading time. He then leaves them in the terminal, on empty seats, and wherever else someone might have the opportunity to pick them up and read them.

For those traveling overseas, there are tracts available in the language of the people to whose country the trip is being made. If they are not available in the United States, they can be obtained from any missionary or mission bookstore in that country.

Tracts can be left at a lunch counter or on the seat of a booth where others who come in to eat may have a few moments to read. One office worker using this witnessing technique says: "There's always someone who will pick it up and read it. I found a few will keep it to reread at some later time. If only 1 in 25 tracts are read and kept, I'm still reaching several dozen people a year with a witness to the Word."

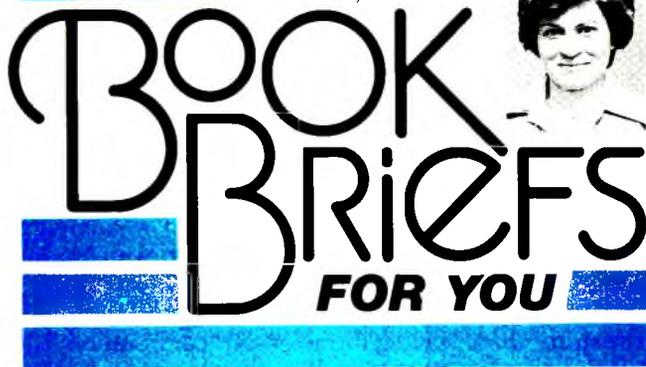
Effective tract ministry means knowing what variety of tracts are available and which can be utilized for a specific occasion. Tracts mean more than wit-

nessing to the unsaved. They also can be used to reach the lapsed or nominal Christian, the individual in trouble who needs Christ, and the Christian who may require some direction in finding solutions to his problems in God's Word.

Most of all, using tracts requires an act of faith, believing that the Holy Spirit can operate through the printed as well as the spoken word, that God can use a tract to accomplish His purposes—even though the tract may be His smallest witness. □

Reviewed by

DEBBIE SALTER
Bourbonnais, Ill.



BECAUSE GOD MADE ME

Stand aside for the children. You single adults and parents whose children are grown won't mind giving them right-of-way for one time. What children read is important. Their concepts are largely formed by what they read.

And what subject is more vital in their religious training than their mental picture of God. Many of us find it difficult to erase distorted or inadequate images of God acquired because of improper or lack of right teaching during our formative years.

For parents, and all responsible for training children, this 48-page book is just what is needed. In delightful poetry and enchanting prose, Mrs. Jones talks about God's love and care, about His wisdom and power, His world of nature, and His Son who was never too busy to pay attention to children.

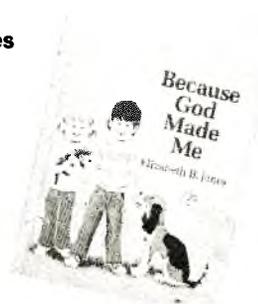
Elizabeth B. Jones is not a novice in writing for and about children. She has been at it for years both at home and at church. She is remarkably gifted in this too often neglected ministry.

Despite the superb quality of Mrs. Jones's writing, the book would lose much of its appeal without the charming illustrations by Dorothy Wagstaff; they're sure to delight any child. □

by Elizabeth B. Jones

Beacon Hill Press
of Kansas City

To order,
see page 23



The FRIENDSHIP

of the Holy Spirit

by HAL BONNER
Auburn, Calif.

I WAS READING *The Living Bible* as I came to the closing verse of 2 Corinthians. These words of benediction from Paul are so familiar to every Christian: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (13:12). But *The Living Bible* says: "May the grace of our Lord Jesus Christ be with you all. May God's love and the Holy Spirit's friendship be yours." The "Holy Spirit's friendship"—I'd never thought of Him like that before. I wondered if the concept was accurate; or was it irreverent, too chummy?

The word Paul used is most often translated "fellowship." In the King James it is "communion." It also means partnership. But the more I thought about it, I concluded that "the Holy Spirit's friendship" was new light on God's truth. Jesus said in John 15 that He would not call His disciples servants anymore—He would call them friends. He said they would be His friends if they would keep His commandments. He said He would prove His love by laying down His life for His friends (vv. 13-15).

So if Jesus would be our Friend, then how proper it is for the Holy Spirit, the Other Comforter, to offer His friendship to the child of God, a friendship to call and cleanse and keep and equip.

Take these three definitions of "friend" and see how well the Holy Spirit fulfills them.

A FRIEND IS SOMEONE WE TRUST COMPLETELY

If there is no trust, there is no friendship. If the trust is limited, the friendship is not full. Someone

PEN POINTS

FLOWERS SPEAK

On a beautiful spring morning we visited the arboretum in Belle Plain, Kans., and enjoyed the colorful array of flowers, shrubbery, and trees planted there. Man's imagination, planning, and hard work have helped God produce a lovely garden spot here in the heart of Kansas.

Flowers say many things: "I love you," "Congratulations," "I'm sorry." Flowers brighten homes, offices, churches, and public buildings. We find flowers at weddings, celebrations of all kinds, at funerals. Flowers adorn woodlands, roadsides, fields, and prairies. They decorate desert and mountain.

Dorothy Frances Gurney wrote:

*The kiss of the sun for pardon,
The song of the birds for mirth;
One is nearer God's heart in a garden
Than anywhere else on earth.*

In a sense, we are all planting gardens. We are planting

memories. Memories mellow with age, but the basic seed is still there.

Many of us are planting dreams that will someday bloom into reality.

We are planting prayer which will find fruition across the miles.

We can plant helpful deeds and kind words which will blossom into smiles and renewed hopes.

We can plant gifts of money into churches and causes which will reap an untold harvest.

We plant ordinary things like working and teaching, cooking and sewing, keeping house, training children; but as we water these with love, fertilize them with tender care, and let God's sunshine flow through us to others, we can cultivate our gardens in such a way that life will be good and its fragrance will leak out to others. □

—FRANCES SIMPSON
Wichita, Kans.

helps to holy living

who is a friend is someone with whom we are more than friendly. It is someone we trust deeply and completely.

One afternoon I called on one of the fine ladies of my congregation who was in the hospital. She mentioned that she had come to the hospital with a little case for her belongings but could not find the key to it. She had about \$50.00 in her wallet but did not want to keep it in an unlocked bag. So she asked if I would keep it for her until she was released from the hospital. I said I would be glad to and folded the \$50.00 into a corner of my wallet. Then I foolishly asked, "Would you like a receipt?" Her answer, "Of course not." I was her friend. A friend is someone you trust.

The Holy Spirit is the believer's Friend because He is someone we can trust completely. Jesus called Him the Spirit of Truth (John 14:17). He said He would guide us into all truth, and He does. He said He would come with power, and He does (Acts 1:8). He said He would lift up Jesus, and He always has (John 16:14). All that Jesus said about the Holy Spirit is true. We can trust Him.

There is a spirit of error in the world. Satan goes around making promises he never intends to keep. No one can trust him. He is a liar from the beginning. But the Holy Spirit is a true friend. We can trust Him. We can tell Him all we are and all we are not, and He will not shame us. We can commit all we are to Him, and He will not let us down. We can follow Him, and He will never lead us up a blind alley. We can listen to Him and never be told a falsehood. Indeed, He is our Friend.

A FRIEND IS SOMEONE WHO SEEKS OUR BEST

Someone asked Henry Ford, "Who is your best friend?" The inventor thought for a moment and then wrote with his pencil, "He is your best friend who brings out the best in you."

How clearly the Holy Spirit qualifies as our Friend, for His intention is ever and always and only to bring out the best in us. He is the Holy Spirit. He could never do anything else.

From the very beginnings of His dealings with us, He tells us that we are made for better things than we have ever known. He deals a heavy condemnation to our cherished sins and kindles a hunger for holiness. With a tender firmness, He calls us to turn from the old ways to the Saviour, and, no less insistent, He prods us on to total consecration of our ransomed lives unto holiness. When our steps turn from the way, He rebukes us sharply. As we walk in the light, His smile is warm with approval.

LOVE VS. LAW

*Bound as a slave, condemned by the Law,
I stood as a captive on day;
Arrested, convicted, shamed before God,
For I was unable to pay.*

*Then Jesus my Lawyer, my Advocate,
Arose and stood by my side;
"Father, I suffered outside the gate,
That he might be sanctified.*

*"He is no longer under the law,
His guilt has been cancelled by grace;"
And standing there in the judgment hall,
My Attorney pleaded my case.*

*Then my chains were loosened—I was free,
The law had been satisfied;
For the law of love constraineth me,
By His blood I am sanctified.*

*There is therefore now no condemnation,
No more warring and striving within;
The life I am living I now live in Christ,
He has banished the pollution of sin.*

*I serve Him now from a heart of love,
Not from a sense of duty;
My heart is no longer a battleground,
And life is a thing of beauty.*

—IRENE NESS
Nampa, Ida.

Through it all, He is doing what a good friend always does—He is seeking our best. He is seeking to shape us in the image of the Saviour—preparing us for an eternity around the table of the Lord. And if sometimes we think He has dealt with us too harshly, it is because we have lost sight of what He is seeking to create in us, a new man, created in righteousness and true holiness (Ephesians 4:24).

A FRIEND IS ONE WITH WHOM WE HOLD THINGS IN COMMON

It was the ancient Aristotle who said, "A true friend is one soul in two bodies." Our friendship with the Holy Spirit lives or dies with our willingness to let Him live in us—submitted to His authority. Jesus said the world could not receive the Holy Spirit (John 14:17). Why? Because He was not seeking the world, or because those of the world were outside the provisions of Calvary? No, the world cannot receive the Holy Spirit because they have nothing in common with Him. Their ways are not His ways. They do not know Him; they do not seek Him.

But of believers, Jesus said, "He dwelleth with you and shall be in you" (John 14:17). Ah, yes, His friendship is ours as we are of one mind with Him, and that one mind not ours but His. □

holy Men of Old

OUR HERITAGE MAKERS



by JOHN CHILTON

Trevecca Nazarene College
Nashville, Tenn.



PHOEBE PALMER—A LIBERATED WOMAN

“May I present to you our sister Phoebe, . . . so that you may receive her in the Lord’s name as saints deserve; . . . for she has been a helper to many, including me” (Romans 16:1, MLB).

Paul thought highly of Phoebe. Women have always played a vital role in the life of God’s people. But few have been so well known or widely acclaimed during their lifetime as Mrs. Phoebe Palmer, of whom it was said that “no other Christian woman of the century exerted a comparable influence.”

Phoebe Worrall was born in New York City in 1807 into a devout Methodist home where, twice a day, the Bible was read, hymns were sung, and prayers were said. It is small wonder that young Phoebe accepted Christ as Saviour at the age of seven. Her marriage in 1827 to Dr. Walter Palmer was the beginning of a 47-year partnership which most of their friends considered made in heaven.

Tragedy repeatedly struck the new home. Two sons died in infancy, and the third child, a daughter, was burned to death in a crib fire. Though prostrated with grief, the young mother maintained her faith in God and determined to turn her great loss into gain. She threw herself wholeheartedly into the work of the church and the salvation of the needy souls she found all about her.

In 1835, she began to invite her friends to her home every Tuesday afternoon for Bible study and prayer. These weekly meetings began to attract large numbers of ladies, and the group had to move into ever-larger quarters. In 1837, she began teaching the Young Ladies Bible Class at her church, and 60 young women were soon attending regularly.

As she studied her Bible in preparation for these ministries, God began to speak to her about her need for a pure heart. She had early determined that her goal was to be a Bible Christian, but now she realized that she must be wholly consecrated in order to fulfill that goal. She began to consciously consecrate herself every morning, but she found herself unable to believe that God was accepting her consecration.

After many weeks of systematic study and prayerful self-examination, she suddenly awoke to the fact that she must stand on God’s eternal Word, not on her feelings, for the assurance she sought. Consecra-

tion must be followed by faith. She then plainly saw that the next step, clearly defined in the Scriptures, was confession. As she gave God the glory for doing what He said He would do, the assurance came, and she knew that Christ was All in All.

Phoebe Palmer always remembered that time of assurance as her “Day of Days,” and she proceeded to proclaim the change that God had wrought in her life. The Tuesday afternoon meetings became the Tuesday Meeting for the Promotion of Holiness. The crowds began to grow even larger and soon included ministers and laymen of all denominations. Many were converted and sanctified during these meetings.

Mrs. Palmer began to turn her literary talent to the promotion of holiness and became a prolific writer of books and articles, many of which were published in European languages. She received hundreds of letters from readers who had been converted or sanctified as the result of her efforts. One of her widely read tracts, entitled *A Laity for the Times*, was an exhortation to personal evangelism, and had a powerful impact on the mid-century revival of vital Methodism.

In the early 1840s, the Palmers began to visit churches and camp meetings in the area, and they were soon in such demand that they were forced to turn down more invitations than they accepted. In her dwindling time at home, she tended to the maintenance of a household which now included three children and several servants, and entertained increasing numbers of dinner and house guests, some of whom stayed for days and weeks. She still found time to write articles for several holiness journals, and finally to assume the editorship of the influential *Guide to Holiness*, a monthly publication whose circulation she increased from 7,000 to 40,000 readers.

After 1850, the Palmers began to devote six months of every year to evangelism. They travelled over the entire United States and Canada, and even spent four years in England. All these engagements were accepted without remuneration, and Dr. Palmer spent the six months in New York maintaining his medical practice to pay the expenses of the rest of the year.

They gave liberally to a multitude of religious and social agencies and were the motivating forces behind

the establishment of the Chinese and Palestinian missions of the Methodist church. Phoebe's crowning achievement was the establishment of the Five Points Mission in New York, to which can be traced the beginnings of Protestant institutional work in the slums.

In an age when women were expected to stay at home and stay quiet, Phoebe Palmer was liberated. But she was not a feminist. She loved her home and believed it was the true sphere of woman's work. She simply heard a call to a higher task and gave up the pleasures of home to answer it. She felt strongly that women had a vital role to play in the church, and urged them to become involved.

In answer to her frequent critics, she worked

harder. She volunteered for personal tract distribution, regularly visited the city prison, maintained a long list of the sick and the poor to whom she ministered, and worked at the risk of her life to help escaping slaves in the pre-Civil War years.

Liberated? Yes, to do a greater work. When Phoebe Palmer died in 1874, it was discovered that she had suffered for years from a painful disease. In spite of her suffering, it was estimated that she had been instrumental in the conversion or sanctification of 25,000 souls! She always believed that the end of holiness is to be work and witnessing, and she proved her belief by her life. "Many daughters have done virtuously, but thou excellest them all." □

MINISTERING to a MATURE SOCIETY

by NEIL HIGHTOWER
Rexdale, Ontario, Canada



Ed Carlin

Just a few years ago we were being told by social analysts that teens and young adults had the greatest "clout" in purchasing power. But medical triumph has changed all that. This was brought forcibly to my attention in an article in the *American Way* while traveling on American Airlines recently. The article said:

The advertiser who still believes the most important age segment in the country is 17 to 34 is apt to find himself badly dated. The most significant thing that is happening in America today is that it is becoming a mature society. . . . People stay active and healthy at least 20 years longer than they did at the turn of the century. And now that the death rate is dropping faster than the birth rate, the dominant group in the nation and the one with the largest financial resources will be in the mature age bracket.¹

Reading that made me thankful that my church wasn't "caught napping" in ministering to senior adults. We have been ministering to them long before we knew that they would be a dominant group with large financial resources. Through the Home Department, we have done it consistently for 25 years, though it has been a ministry for the most part to those laid aside for health or job reasons. But recently we have been ministering in earnest through the Senior Adult Ministries (SAM) program.

Ministry is based on meeting needs, and this is what SAM is organized to do. The characteristics of persons in the mature age bracket are easily identifiable: loneliness; reduction of physical energies; coping with reduced business and professional responsibility; feeling of futility from a sense of uselessness; frustration at their wealth of experience being ignored; freer availability of segments of time; etc.

This is not an exhaustive list, nor need it be for the scope of this article. The burden of my thesis herein is that we have been ministering in specialized ways to this population segment, and that we are now geared to minister in a broader way to the more apparent needs of thousands of mature age persons in our churches and communities.

But to have a program available is not enough. We need to take the program and operate it. We are apt to find ourselves "badly dated" if we do not. More seriously, we fail to harness the great intellectual and motivational energies of our senior citizens for the growth of the church. Their larger available time segments can be utilized to help the church, and to help them stay happier and more involved in the life of the Body of Christ.

Ministering to a mature society is another call to the church to gird itself with the Upper Room towel of service, as did our Lord, and speak in concrete ways to this generation. □

1. *American Way*: July, 1976 (magazine of the American Airlines).

BREAK UP YOUR FALLOW GROUND

THERE ARE SIGNS of spring in the valley. Near the buildings—on the sunny side—early flowers are breaking the soil. A pair of robins haunts the maples in daily quest of a proper nesting site. Impatient to get home, noisy flocks of Canada geese are frequently sighted wedging their flight northward.

After weeks of planning his fields, purchasing seeds, and readying the machinery, the country man awaits the right weather-break to begin his busiest season.

The prophet Hosea must have been such a man. His prophecy abounds with allusions to rural living. Implicit throughout is the possibility of an ideal relationship between the Creator and his creature. In



such a relationship, needy creatures may be assured of having their needs met by making the proper preparations. God watches and waits for the coordinated actions of His creatures. When they have performed, He is bound to do likewise.

Chapter 2, verses 21-22, is an example of this principle. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn and wine, and the oil; and they shall hear Jezreel." (Jezreel refers to the Israelites returning from captivity.) Scholar Adam Clarke comments that these verses show the Lord awaiting a succession of developments, then releasing the needed blessing. The hungry people pray. The corn and wine plead their cause with the earth. The dry earth cries to the Lord. It's His turn. He sends the refreshing rains.

The tenth chapter and the twelfth verse states the well-known "... break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Fallow ground is ground only partially prepared. It has been plowed but not pulverized. It is not ready for nurturing seed nor retaining moisture. God must withhold His spiritual rain as He anticipates further work in His field.

When the city man retired to his country farm, the only gardening implements were a tractor, a rusty old plow, and a spring-tooth harrow whose spring was gone. With such limited equipment, the first year's harvest was far too little for the time and sweat invested. Thanks to the thoughtful gift of a generous

FIND IT IN JESUS

*The heart craves for love,
And finds it in Jesus.
The mind searches for truth,
And finds it in Jesus.
The soul looks for a Saviour,
And finds it in Jesus.
The body longs for rest,
And finds it in Jesus.
A world searches for peace,
And they'll find it in Jesus.
Men seek solutions to their problems,
And they'll find it in Jesus.
Troubled hearts seek relief,
And they'll find it in Jesus.
Broken hearts seek a healer,
And they'll find it in Jesus.*

—C. NEIL STRAIT
Lansing, Mich.

by HOMER SMITH

Sweet Valley, Pa.

son, things were different the next year. Beneath the swiftly revolving tines of a brand-new rototiller, the clods and sod broke down into perfect seedbed, aerated and mellow. The Lord sent His sunshine and rain in just the right proportions. And what a harvest!

Back to the prophet: His plea for thoroughgoing repentance persists throughout his prophecy. He has witnessed the tragic dispersion of the Northern Kingdom, due to their idol worship and foreign alliances.

With a similar fate threatening the Southern Kingdom for similar reasons, Hosea urges them to fervent, sincere repentance. Superficial work will not suffice. When the earth has been made ready, according to the prophet's reasoning, it will plead on man's behalf. God will see and hear. It will be a signal that the next move is His.

Is there a message in this prophecy for us?
God is ready when we are. □

Graduation, Dying, and Life

by JERRY D. HULL

Nashville, Tenn.

May, 1977

Dear Wayne,

Today I planted five rows of sweet corn. Since this is your graduation day, my garden meditations included you. You are special to me. We made a simultaneous entrance into the family. You were born in October. A few days earlier I dated your Aunt Barbara for the first time. I liked my association. We just observed our 17th wedding anniversary.

Your situation has been wholesome too. You've lived in a benevolent environment. You've received enough love, toys, acceptance, encouragement, and opportunities for 10 kids. So much "good stuff" heaped upon one person has made you tall, both physically and morally. I'm a proud uncle.

Many privileges have been yours: Christian parents, America, friends, sufficient dollars for books, braces, trees of orange juice, almost a "jillion" new shirts, and many other things—necessary and unnecessary.

Now you enter a demanding and calculating world. Much different from the protective womb of home. It will demand your "pound of flesh." Very little heart and warmth is displayed out there. Fortunately, God has equipped us so we can take an adequate supply of love and concern wherever we go. Begin your own personal giveaway program. You won't run out. The more love and concern you share, the more you will possess.

You will barely be 40 years old when greeted by the 21st century. Life then and now is awe-inspiring and frightening. Hang in there! I and others believe in you. God provides sufficient grace and power. Your rocklike strength of character need not be eroded by the storms of any social setting.

The sweet corn seeds I planted today reveal the crucial secret of the universe. Accept it. The seed dies to emerge into new life. We too must lose our life in Jesus to gain eternal life (the dimension of duration) and abundant life (the dimension of depth).

The harvested corn of this season will be especially significant to me. It will remind me of God's invitation for you to share the fullness of His life. Make all your days a continuous acceptance of His invitation. That is my hope and prayer for you.

With love and esteem,
Uncle Jerry

IN 1 Corinthians 6:6-7, Paul refers to a problem in the Corinthian church which has disturbed him. He has been informed that members of the church are going to law with each other. In verse 6 we are reminded that the law courts were dominated by the “unbelievers”—that is, the pagans.

One might assume that since the courts were pagan, Paul was worried that the church members would not receive justice. But in this context, he is not concerned with the quality of justice in the courts but with the quality of the life and spirit of the Christians who are the plaintiffs.

Paul’s suggested solution probably seemed revolutionary to the guilty members of the Corinthian church, and to most church members today it would sound just as revolutionary if they were really aware of what he was saying. This revolutionary solution is found in verse 7, “Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?”

Why don’t you just let people mistreat you? “How preposterous!” some would say. But why does Paul suggest that it would be better for those people to permit themselves to be defrauded? I would like to suggest four reasons for his suggestion.

1. Because Christian love would rather lose than

hurt—even an enemy. The genuine Christian will go the extra mile and turn the other cheek rather than hurt someone, even if that person deserves to be hurt. “Love suffers long and is kind,” Paul says in 1 Corinthians 13:4. Most people can be kind if no suffering is involved. The quality of Christian love is seen clearly when we remember that the Christian is not showing this attitude to save his own soul. He genuinely seeks

A NEW BEATITUDE:

Blessed are those who are defrauded

the good of his would-be tormentor. The person from whose heart flows sanctified Christian love would consider any material loss a satisfactory price for the salvation of a soul, even the soul of his enemy.

2. Because such demands for one’s rights tend to damage one’s spirit. Most of us can remember at least a few occasions when some personal matter seemed important enough to justify a conflict which left scars that were not soon erased. It is not my disposition to enter easily into such conflicts with my brethren, but those few I have been involved in have brought regrets which still linger long after I have been forgiven. In some of those instances I still feel my cause was right, but the cause was not worth the cost.

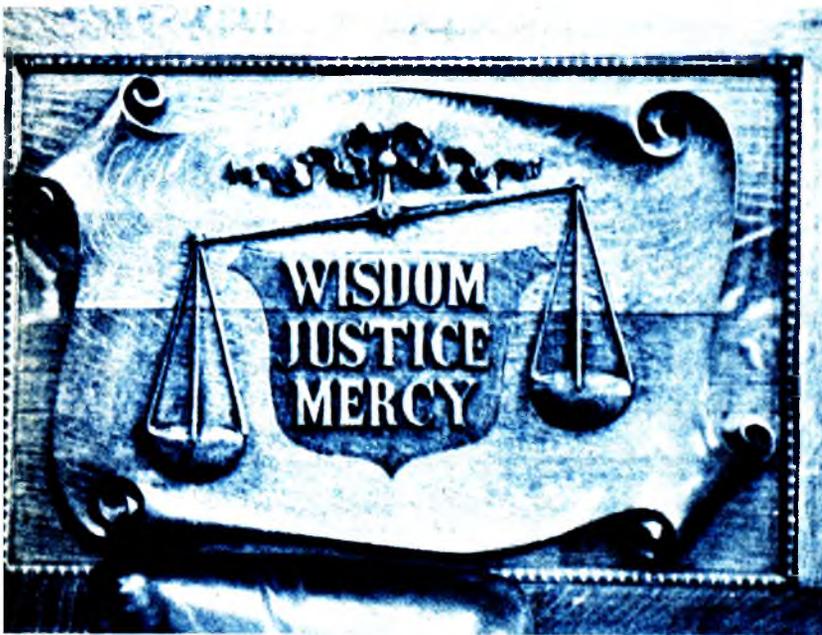
3. Because temporal things are not all that important. The older I get, the more I realize that temporal things—money, property, position, honor, etc.—are not the things that really matter. And when faced with a situation in which we must choose between the temporal and such things as peace of mind, Christian influence, and most importantly, our spiritual well-being, our choice should not require even a moment’s hesitation.

4. Because such actions as demanding one’s rights at all cost could cripple one’s influence—one’s witness. If there is anywhere in the world a soul who has been driven beyond my reach by some selfish or childish action or demand, that loss to me is an infinite loss. Obviously I cannot reach every soul who needs help. But, whatever the cost to me, I must not kill my influence on those that I could otherwise help.

It seems obvious to this writer that a minister should be willing to make any adjustment or sacrifice rather than do or say anything that would cripple his ministry. But every lay Christian should recognize that he too has a ministry, which he must fulfill at any cost. □

by CHARLES L. CHILDERS

Nashville, Tenn.



Paul M. Schrock



WANTED:

Additions— Not Subtractions

by DON J. GIBSON
Olathe, Kans.

IMAGINE A SON who had recently married and moved to another city. His parents have the following discussion;

DAD: *Dear, what's John and Betty's new address?*

MOM: *Oh, Dear, don't be concerned about that; they'll be okay!!*

DAD: *Does John have a job there?*

MOM: *There you go again, worrying about John. I'm sure he'll find one.*

DAD: *I really can't understand your lack of concern for them.*

MOM: *Well, it's this way. Since John and Betty moved away from the rest of our family, they will not be able to be involved with us anymore; so we will just forget them for now.*

Sounds ridiculous, doesn't it? The sad fact is that this is actually happening on spiritual terms within the Church of the Nazarene. Too often, when Christian brothers and sisters move to another area, and they can no longer benefit "our" congregation, we just let them drift away. Many of them become "subtractions" from the Kingdom as a result!

We are always quick to welcome them when they are converted, as "additions." We should also continue to be vitally concerned about their faithfulness to the Lord and be interested that they get established with another Nazarene church in their new community.

Here are some practical suggestions to assist those who are concerned about having "additions" when people move:

(1) Express your concern to those who are moving (whether they are members or not) that they find fellowship in the new place.

(2) Secure their new address and telephone number as soon as possible.

(3) Call the Department of Evangelism toll free (800-821-2154), giving the name, address, and important information about the persons moving. The department will see that this information is forwarded to the pastor of the nearest Nazarene church in their new area.

(4) Follow through with a contact to the family after they move to determine how things are going in this regard. Express your continued interest and Christian love in their behalf; however, don't try to hold them "long distance" to your fold.

(5) Faithfully pray for the Lord's guidance upon them.

The files on "Moving Nazarenes" in the Department of Evangelism are replete with both sad and beautiful stories. Some are "subtractions" where there was no contact, or where contact came too late.

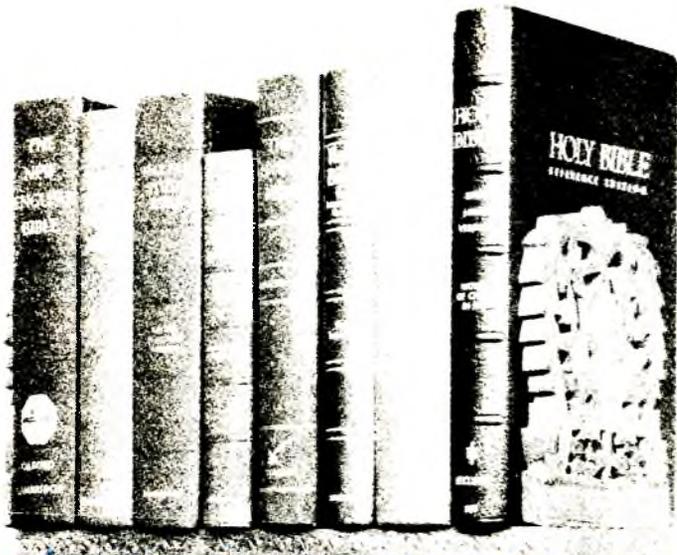
There are "addition" stories, where pastors and laymen made quick contact with the Department of Evangelism, and follow-up was made immediately. A pastor from the east coast writes, "Because of a telephone call from the Department of Evangelism, an entire family was saved to the Church of the Nazarene. Little did their former pastor realize that this family moved within a few blocks from our church. They now attend all of the regularly scheduled activities of the church. I thank God for our 'Moving Nazarenes' program."

We need your help. We can do without subtractions. The kingdom of God needs *ADDITIONS*. □

THE SPRING

--DOROTHY A. STICKELL
Lebanon, Ohio

Once, when I was a child, we owned a spring
(If we could ever say we owned a thing
That always had been running, clear and free,
Beneath the ground in silent secrecy).
But when my father had men come to drill,
It gushed forth, singing, and I think it still
Would be there; but new owners capped it when
They bought our ground. It never flowed again.
So it is with God's living water. Choose—
To seek and freely share, or cap and lose.



by ROBERT BRANSON

Eastern Nazarene College
Wollaston, Mass.



The BIBLE In English

A ROMAN CATHOLIC VERSION

There have recently been published two translations of the Bible with similar names but from wholly different traditions. The *New American Standard Bible* (NASB) represents an evangelical approach to translation, while the *New American Bible* (NAB) is a modern expression of the long struggle within the Roman Catholic church to produce a readable Bible in English.

This struggle began in the sixteenth century. While the Puritans of England were in exile in Geneva during the reign of Mary (1553-58), they translated and published in 1557 the popular Geneva Bible. Similarly, a Catholic¹ version was prepared and published in France during the reign of Elizabeth (1558-1603) by exiled Catholics. William Allen founded a college in 1568 in Douay, France, for the purpose of preparing missionary priests to evangelize England for Rome.² Gregory Martin, a professor of the college, translated the entire Bible from the Latin Vulgate. The New Testament was published in 1582 at Rheims, France, and the Old in 1609-10 at Douay; hence the name Douay, or Douay-Rheims Bible.

The Douay Bible was not a particularly good translation as it was made from the Latin, not the original Hebrew and Greek, and often employed Latin terms or expressions. Its English was cumbersome and awkward and did not appeal to the reader. Because it also contained extensive notes attacking Protestants, the English authorities banned it, and a number of Catholics were tortured and executed for reading it. It was such a poor translation, however, that it never became popular with the masses. Rather, the English Roman Catholics remained essentially "Bible-less" throughout the seventeenth and eighteenth centuries.³

By the middle of the eighteenth century, the Douay Bible had become so unintelligible to the laity that a revision was necessary. Between 1749 and 1772, five successive revisions were published by Bishop Richard Challoner. The work of revision updated the language and modified the style to the extent that the

version became a useful tool of study by Catholics. In 1810, the Douay-Challoner Bible was authorized for the use by Catholics in America.⁴

In 1941 the Catholic Biblical Association of America revised the Douay-Challoner New Testament, still working from the Latin. The Old Testament began appearing in 1948 and was completed by 1969; however, the scholars departed from the Latin and returned to the Hebrew. In 1970, the entire Bible was published with a completely new translation of the New Testament from the Greek appearing for the first time. The 50 scholars who worked on this new translation were predominately Catholic, but there were also several Protestants. This completely new translation of the Bible has been produced for the American Catholic and is called the *New American Bible* (NAB).

The basic work of the translators is quite good, demonstrating a high level of understanding of the original languages and an ability to express clearly in English what the Scriptures say. The passages are set up in paragraph form with the verses indicated by small raised numbers at the beginning of each verse. Section headings are extensively employed to help the reader group the content of an entire passage.

There are a number of notes placed at the bottom of the pages which explain biblical terms or expressions and which contain cross-references to other scriptures. Each book has an introduction which relates the circumstances of the writing of the book and its content and outline. These are excellent study aids.

One would expect the notes to also teach Catholic interpretations of Scriptures. They do maintain such positions as the perpetual virginity of Mary (the note on Mark 6:1-6) and the primacy of Peter (the note on Matthew 16:19), but not in a way that condemns the Protestants who disagree with their interpretations of the Bible.

The fact that the NAB is a translation for Catholics can be seen in areas other than the notes. The Apoc-

rypha is included, with the various books distributed throughout the Old Testament. A Protestant Bible which contains the Apocrypha will group the books together, either between the Testaments or at the end of the Bible. Also, scriptures will reflect Roman doctrine. Philippians 2:12 reads: "work with anxious concern to achieve your salvation,"⁵ an expression hardly consistent with Paul's thought in Galatians and Romans that salvation is the free gift of God.

The concept of holiness that is represented in the NAB is hardly Wesleyan. 1 Thessalonians 4:3 reads: "It is God's will that you grow in holiness." Here holiness is a quality of life improved by discipline. In 2 Corinthians 7:1 we find: "In the fear of God strive to fulfill our consecration perfectly." In James 4:8 the "double minded" are "backsliders," in Matthew 5:8 the "pure in heart" are the "single-hearted," and in verse 6 we hunger and thirst after "holiness," not "righteousness." Each of these are interpretations, and the last one, although sounding good at first glance, is really a mistranslation.

Another mistranslation is the reading "their flesh" in Galatians 5:24 for "the flesh." It is possible that

this could be a printing error, but as it stands it appears that Paul is calling for the suppression of the physical part of man, rather than the destruction of the sin nature.

The NAB is a great improvement over the Douay Bible and represents a serious concern of the Roman Catholic church to get its members to read the Scriptures. It is basically a good translation although a Protestant, and especially a Wesleyan, might object to parts of it. Protestants should be aware of the advances that the Roman Catholic church is making in this area. However, it is doubtful that a Protestant would purchase the NAB, as there are other versions available which do not have its limitations in perspective. □

1. Wherever the term *Catholic* is used, it means the Roman Catholic church.
2. G. MacGreggor, *A Literary History of the Bible* (1968), p. 159f.
3. *Ibid.*, p. 166.
4. F. F. Bruce, *The English Bible* (1970), pp. 124 ff.
5. Quotations from the *New American Bible*, copyright 1970 by the Confraternity of Christian Doctrine, Washington, D.C., are used by permission—all rights reserved.

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
Nazarene Theological Seminary
Kansas City



THE FUTURE IS NOW

A brilliant young graduate student, whose impending divorce was coinciding with the reception of his advanced degree, said to his counselor, "All my life I have planned for the future, but the future is now." With all of his brilliance he did not have the insight to understand that one cannot indefinitely postpone high priorities while pursuing other legitimate matters.

The proper assignment of priorities is one of our most important tasks. To delay attending to matters of crucial importance while pursuing other interests, however noble, is a grave tactical error.

For most persons their families are one of their greatest values. For the family one will make virtually any kind of sacrifice. Concern for the family causes one to willingly work two jobs in order to meet its economic demands. Yet, strangely enough, the kind of motivation that impels one to make such sacrifices often does not emerge in overt, loving behavior for one's intimate others.

The young man awoke to the reality that he had been planning for a future that was really not his. He mortgaged his future with a plan to pay off the balance with a lump sum later. When "later" arrived, there was no future left for him. That is why he sadly

concluded, "The future is now." His hope for a bright tomorrow had become a blighted today.

Are we taking time *now* to show our intimate others that they are important to us? Are we assuming that our loving feelings will automatically make themselves known to those who are closest to us? If so, that is a great error.

Love unexpressed is love unknown. One can love another ever so deeply, but that love must be communicated if it is to be realized by another.

God has demonstrated that principle to man throughout history. In the creation God said, "I love you." Through the patriarchs, the Law, and the Prophets, He reaffirmed that love for mankind. And then, last of all, He sent His Son (Matthew 21:37; Hebrews 1:1-2) to show us in the most profound, personal, and intimate manner how deeply He cares for us.

God's pattern of self-revelation to us should become our pattern of self-revelation to our intimate others. Because time has a way of getting away, let us use the present to buy the future. That will keep the future from becoming a *now*, which is really not a future at all. □

Editorially Speaking . . .

by W. E. McCUMBER

THE PENTECOSTAL BLAST

One of the inaugural signs that accompanied the coming of the Holy Spirit on the Day of Pentecost was “a sound from heaven as of a rushing mighty wind” (Acts 2:4). The translation of Richard Weymouth reads, “a violent blast.” The word “blast” is suggestive of the divine power which was promised by Jesus to His disciples. The Church today could well use such a blast! Consider what it did for those first followers of Christ.

1. The Pentecostal blast jarred the Church into action. We read of the disciples that “they began to speak” (v. 4). Halford Luccock once said, “It is the reddest of red-letter days in the life of anyone when he gets down from the grandstand into the arena of life.” The coming of the Holy Spirit moved the Church out of the bleachers into the witness stand. They could not exist as mere spectators of the human scene. They got involved with a lost world. Their tongues were loosened and they bore excited witness to “the mighty works of God” (v. 11).

A Spirit-filled people cannot stand idly by while the lost masses of earth plunge on in sin toward hell. One of our early preachers was rebuked by two church members for a very pointed sermon. “I want you to know,” the woman said, “that my husband and I have been at our posts for 20 years.” The preacher told them that it was a hitching post and the time had come for them to get unhitched and to go to work for the kingdom of God. The infilling of our hearts with the Holy Spirit will harness our energies and abilities for service to God and people.

2. The Pentecostal blast shook the world with conviction. Of those who listened to Peter’s street preaching on that day we read, “They were pricked in their heart” (v. 37).

A witnessing Church got the world’s ear. “Every man heard them . . . and they were all amazed and marvelled” (vv. 6-7). When the tongue of the Church was loosed, the eyes and ears of the world were opened.

And a witnessing Church pierced the world’s heart. “They were cut to the heart” is the way Lake and Cadbury translate verse 37. Pentecost enabled the Christians to speak words about Jesus Christ that cut and stabbed the hearts of their listeners, convicting them of sin and guilt, and causing them to cry out, “What must we do?” Weymouth’s explanatory footnote reads, “Literally, ‘stabbed deep,’ as with the thrust of a spear.” The preaching at Pentecost unmasked the sins of those who heard.

Stanley High, former roving editor for the *Reader’s Digest*, once delivered a biting criticism of the tameness of much modern preaching. He complained that in too many Protestant churches he got a pat on the back when he really needed a swift kick in the pants! The record of Pentecost makes it clear that the gospel can be preached in love and still convict men of sin.

3. The Pentecostal blast moved the penitent into salvation. “Day by day the Lord added to their number those whom He was saving” (v. 47, Weymouth).

The sword that pierced the heart became the scythe that reaped the harvest. Into the opened gates of the kingdom of God rushed 3,000 souls, soon to be followed by more! A Spirit-filled Church, speaking the Word of the Lord, will be used to turn many to righteousness. The desperate schemes and gimmicks resorted to by powerless men trying to fill membership quotas are a tragic commentary on the condition of so many churches today. “When he is come,” the Church will be able to persuade men to Jesus Christ.

Paul Scherer has posed a penetrating question: “Is Pentecost just a subject for research or can it occur again?” Is it just a day in ancient history, or can it be an event in our lives? The answer is found in Peter’s words: “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (v. 39). Every follower of Christ can be filled with the Spirit today! □

The desperate schemes and gimmicks resorted to by powerless men trying to fill membership quotas are a tragic commentary on the condition of so many churches today.

CLOTHING THE GRASS

Jesus reminds us that God clothes "the grass of the field which today is, and to morrow is cast into the oven" (Matthew 6:30). How frail and transient is the grass! Here today and gone tomorrow. Yet God clothes it with beauty. That makes me think about transient things in my own life, and how I should adorn them.

I have a day before me. Compared to a year, a decade, or a lifetime, one day seems so fleeting and insignificant. But God's example teaches me that I should fill this brief and fading day with kind words, good deeds, and sincere worship. These will enrich and beautify it, making it immensely worth living. The golden dreams of some distant tomorrow must not be allowed to rob today of luster. Let me live this day as I would live forever!

Next Sunday I will preach a sermon. It is just one message out of a lifetime of preaching. Taking just a few minutes to deliver, it will not be remembered very long by those who hear it. The influence of that sermon is limited by many factors—the attention,

the memory, and the will of my hearers, and all my frailties. But I must not further restrict it by skimping my preparation. It may be a blade of grass, but let me be as diligent in study, as fervent in prayer for this sermon as I would try to be for a message on the most important occasion to the largest crowd!

I have some strong and permanent friendships. Much time and effort have been invested in cultivating these friendships. I am careful about them. But what about the stranger who comes to my door? What about the waitress who serves my table? What about the lad who delivers the paper? What about the tired clerk at the check-out counter? Let me clothe these brief contacts with the same courtesy, the same kindly tones, the same gracious spirit that I gladly extend to my friends. Let me have the same concern for the transient contact that I have for the abiding relationships!

If I can just live like that, I will honor God, for clothing the transient with beauty is Godlike. □

AGAINST SHRINE BUILDING

The world is full of shrines, holy places commemorating great events which people visit in an effort to recapture the faded glory. This tendency to build shrines, to freeze some hallowed moment, to perpetuate some sacred event, can be the death of genuine religion. God does not want us to build shrines and burn incense to the dead past. He wants us to follow Jesus into the future as He presses on ahead to serve a lost world.

This truth is borne out in the record of that first Easter. "Toward the dawn of the first day" devout women came to the tomb to anoint the body of Jesus with aromatic spices. To their amazement He was gone. An angel was there who proclaimed the Lord's triumph over death: "He is not here; for he has risen as he said. Come see the place where he lay" (Matthew 28:6, RSV).

"See the place!" What a hallowed spot it was. What a site for perpetual sunrise services where happy hymns could be chanted and the amazing event of

Resurrection eloquently recounted. But the angel read in their faces the shrine building tendency, and propelled them from the sacred place with a command. "Go quickly and tell his disciples . . . behold, he is going before you to Galilee."

In Galilee they saw Him. From His lips they learned the throbbing concern of His heart. "Go and make disciples of all nations . . . and lo, I am with you" (vv. 18-20). The church that stands around the empty grave, converting it into a shrine, forfeits the presence of Jesus. He has gone on into a broken world, where death still reigns, to announce His victory and to offer His salvation.

Our business is to follow Jesus, not to build shrines. We are not to sit around in comfort and cheer our hearts with the fact of His triumph over death while others perish. We are to move among men who are dying in sin and tell them of a life-giving Savior.

We recently celebrated Easter. What have we done since? □

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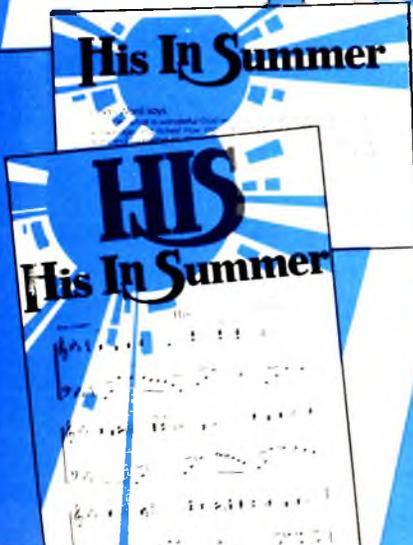
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CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke



Mrs. Ellenor Evans holds her niece, Heather Styer, one of the 400 babies she has enrolled at Dayton, Ky., First Church during her 24 years as Cradle Roll director.

ELLENOR EVANS BUILDS CHURCH AND GOD'S KINGDOM BY LOVING BABIES

Mrs. Ellenor Evans was honored on May 1, Baby Day, at Dayton, Ky., First Church, for 24 years of service as Cradle Roll director. During that time she has enrolled 400 babies. Some of these have grown up and now have

their own babies on the Cradle Roll at the Dayton church.

Ellenor also teaches the nursery children and, according to Pastor Bob Palmer, "takes food and clothing and dresses the little ones to get them in church."

In 1975-76 Dayton First Church was second in the Eastern Kentucky District in Cradle Roll enrollment with 20 babies. Augusta had 33.

Mrs. Evans was herself converted to Christ at Dayton First Church during vacation Bible school in June, 1952, just six months after she began attending with her baby son. Her late husband also found Christ as Saviour there.

Dr. Don Gibson, executive director, Department of Evangelism, sent her a letter of congratulations from the general church. □



Kankakee, Ill., First Church. Tami Cline (center) completed the requirements in one year. With Tami are (l. to r.) Rev. and Mrs. Kenneth Osborne, directors, and Mr. and Mrs. Richard Cline, parents. Mrs. Cline is active in Caravans.



St. Louis Ferguson Church. Michelle Ferrell (l.) becomes an assistant Maiden guide for the new Caravan year. Presenting the award are Neva Myrtle, Pathfinder guide, and Bill Hitt, Caravan director.



Henderson, N.C., church. Wayne Morgan received the Bresee award. Muriel Haddon is Caravan director.



On Sunday, December 5, 250 people gathered at Marsing, Ida., church to celebrate Russell Dines Sunday. Mr. Dines has been a member of the Church for 34 years, 26 of which he served as Sunday school superintendent. Al Henderson, representing Idaho Congressman Steve Symms, presented Mr. Dines with a Distinguished U.S. Citizen Award, and Distinguished Idahoan Award. Mayor Harold Curt read a letter of appreciation from the city of Marsing, and Rev. Doug Money presented him with the Distinguished Christian Service Award.



David Asmussen of Sioux City, Ia., First Church has been honored for completion of 30 years as a driver in the bus ministry. Mr. Asmussen, a state-certified bus driver, has served as director of the bus ministry for the past five years. He was presented a gift by the congregation in recognition of his service. The church's bus ministry began in 1939 under the leadership of Rev. I. F. Rodeffer and is the oldest ministry of its kind in Sioux City. Rev. M. E. Barrows is the present pastor.



Oklahoma City Lakeview Park Church. (L. to r.) are: Marisue Beard, assistant guide; Shellie Beard, Susan Young, and Alisha Clements, Winans award; Todd Campbell, Bresee award; Troy White, guide.



Sonlight members are Randy Lane (*kneeling*), Wichita, Kans.; (*standing, l. to r.*) David Durey, Anne Laflin, and Diane Couchenour, all of Kansas City, Kans.; Terri Powers, Cedar Rapids, Ia.; and Tim Brown, Johannesburg, S. Africa; (*back row*) Brenda Wade, Omaha, Neb.; and Mal McCawley, Pratt, Kans.



Celebration members are: (*kneeling, l. to r.*) David Becker, Oskaloosa, Ia.; Marcus Whitworth, Hannibal, Mo.; (*standing, l. to r.*) Rob McDonald, Chariton, Ia.; Sue Shearrer, St. Louis, Mo.; Cathy Ring, Kansas City; Danene Wade, Columbia, Mo.; and Brian Hanson, Oskaloosa, Ia.

MANC SINGING GROUPS TOUR

Mid-America Nazarene College public relations traveling groups took a 10-day spring tour across the seven-state educational zone of Kansas, Missouri, Nebraska, the Dakotas, Iowa, and Minnesota. The concert tours were during the MANC spring break, April 1-10.

On tour was the 44-member Heritage Choir, under the direction of Carlton Wood, music professor. They traveled through Kansas, Nebraska, the Dakotas, and Minnesota. Also two ensembles, Celebration and Sonlight, will continue to travel this spring.

The MANC music department performed its annual Music Extravaganza on April 29 and 30. The first performance was at Worlds of Fun in Kansas City. The April 30 performance was on the MANC campus. The music concert was a fund-raising effort for scholarships for music students, according to Dr. James Main, music department chairman at MANC. □

MVNC RECEIVES CONTINUING APPROVAL OF TEACHER EDUCATION PROGRAM

Dr. Jerrold Hopfengardner, supervisor of the Ohio State Department of Education, reviewed with Mount Vernon Nazarene College administrators the On-Site Evaluation Report developed by the state evaluation team which visited the campus February 9-11.

On-campus evaluation of Ohio colleges and universities approved for the preparation of educational personnel are held at least once in each five-year period.

The visitations are conducted to determine whether a college seeking continuing approval of its teacher education program meets the standards of quality prescribed by the state board.

It identifies specific areas of strength and weakness in the teacher evaluation program, insures program evaluation procedures to determine accomplishments, assures that weaknesses are strengthened and deficiencies are corrected, and prepares a written report of the evaluation of teacher education.

The chairman of the evaluation team was Dr. Gene Telego, director of teaching education at Ashland (Ohio) College. The team recorder was Dr. John Heter, chairman, division of education, Baldwin Wallace College, Cleveland, Ohio.

Many local teachers and administrators were interviewed by the team members.

The report congratulated the college on the "gigantic strides forward which have been made in both programs and facilities in the short time the teacher education program has been in existence." (The school received certification of the teacher ed. program in April of 1975.) The college was commended for "its commitment to academic excellence and liberal arts education which was found on the campus."



Dr. Jerrold D. Hopfengardner, seated left, and MVNC administrators review a state evaluation report of the school. President L. Guy Nees is seated right. Rear, from left, Dr. Clifford Anderson, director of teacher education; Dr. Robert Lawrence, vice-president of academic affairs; and Dr. S. P. Parry, vice-president of finance and management.

In addition, the college was recognized for the "deep Christian commitment of both staff and students to the teacher education program." Mount Vernon Nazarene College has continuing approval of its teacher education program as a result of meeting the standards of quality as prescribed by the Ohio State Board of Education. □

NAZARENE COLLEGES TOP NCCAA FINALS

Here is a basketball score you may not have seen in the newspaper. Saturday night, March 19, in Chattanooga, Tenn., two Nazarene college basketball teams played for the championship in the National Christian Colleges Athletic Association tournament. The score: Bethany Nazarene College, 80; Olivet Nazarene College, 72. □

—NCN



In a recent Sunday morning service, the Somerset, Ky., church and Pastor A. A. Farris (*r.*) presented President Mark R. Moore of Trevecca Nazarene College a check for \$2,028. This represented the special gift of Somerset as a part of the "I Care" campaign currently in progress across the Southeastern college zone. Dr. Moore had made a special presentation in the morning service. He was assisted by the Trevadores from the college. The "I Care" goal across the entire zone established by the Board of Trustees is \$350,000, and presently representatives from the college are visiting each of the 762 churches on the zone.



NNC HOUSING COMPLEX DEDICATED

The dedication service for the new married-student housing complex of Northwest Nazarene College was held March 11. There was a prelude by the brass ensemble and a congregational hymn lead by Dr. Marvin Bloomquist, professor of music. Chaplain Harrell Poarch led a responsive reading and Dr. Harold Daniels, superintendent of the Colorado District, prayed. Special music was provided by the Northwest-erners.

President Kenneth Pearsall introduced special guests and the members of the Board of Regents, after which Nampa, Ida., Mayor Ernest Starr brought greetings on behalf of the city. Those involved in the presentation and dedication ceremony were: Dr. Pearsall; Lew Keys, the architect; Charles Broomfield, the builder; Dr. Raymond Kratzer, chairman of the Board of Regents; Dr. Howard Miller, vice-president in charge of financial affairs; and Dr. Irving Laird, vice-president in charge of student affairs. The program concluded with Dr. Kratzer offering the dedicatory prayer and benediction.

The apartment complex held Open House following the service.

Six apartment buildings with four apartments in each and a storage and laundry facility make up the complex. This project, costing \$400,000, began as a replacement of the deteriorating Vetville Apartments. Each new town-house-style apartment has a living room, dining room, kitchen, two bedrooms, a bath, and a dressing table area, all fully furnished.

The buildings are constructed of



wood frame and textured cement blocks painted in coordinated brown tones.

Dr. Pearsall has announced that the apartment complex will be named the Gordon T. Olsen Apartments, in memory of the late Gordon T. Olsen, an NNC graduate and long-time member of the Board of Regents. □

FIRST CAMPUS MINISTRY CLINIC HELD

A portion of the 20,000 students attending the University of Iowa became the focus of Pastor Don Gadbow and the congregation of the Iowa City, Ia., church during a recent field evaluation Campus Ministry clinic.

The evaluation clinic was conducted by Ernie McNaught, director of Campus Ministries for the Department of Youth. Based on information gathered by Rev. Gadbow and several laymen in the church, an attempt was made to begin to identify starting ministry points for the Iowa City church.

Four intensive days were spent by Ernie McNaught and Rev. Gadbow on

the campus. Effort was made to familiarize themselves with the campus and become assimilated to the workings of the university. Significant contacts were made with the administration of the university, and a warm reception was felt towards the ministry efforts of the Church of the Nazarene.

Students were given opportunity to share their views on how they could be effective in reaching other students. A good group of students, graduate and undergraduate, began to dream about new ways to minister to their friends and fellow classmates. These students were joined by several persons connected with the college through administration or faculty responsibilities. Together they committed themselves to become a community under the Lordship of Christ which would serve as a launching pad for meeting the needs of a significant number of the 20,000 students of the University of Iowa.

If your church would be interested in a similar on-the-spot evaluation, contact Ernie McNaught, 6401 The Paseo, Kansas City, Mo. 64131. □



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Philippines



Spring Smith
PLC
Ecuador



Jamey Sturmer
NNC
New Zealand--Samoa



Judy Veigl
TNC
Bolivia

STUDENT MISSION CORPS SELECTIONS ANNOUNCED

Nazarene students from colleges across North America plus one from Europe will comprise the 50-member Student Mission Corps for 1977. They are organized into 14 teams and will serve for two months this summer in 16 fields around the world.

A week of intensive orientation at Spanish American Nazarene Seminary will be conducted in June. A week of language training follows for those going to Spanish-speaking countries.



The Northwesterners (l. to r.) are: (row 1) Cindy Toland, Ron Hawk, Mary Lindblom, Karla Gray, Mark Bodensab, Cheryl Coulter, Nikki Moritz, Lea Bateman, Jaci Dinnel, and Janelle Woodroof; (row 2) Dr. Double E. Hill (director), Kurt Reimer, Royce Mitchell, Rick Hieb, Mike Wilkes, Gary Woodroof, Steve Peterson, and Russ Hansen.

NORTHWEST NAZARENE COLLEGE CHOIR TOURS ORIENT

NNC's Northwesterners will be leaving the United States May 16 on a tour of mission fields in the Philippines, Hong Kong, Taiwan, and Japan. They will return to Seattle on June 9.

The tour is the result of an invitation from Rev. John Holstead, who is the director of missions in Hong Kong. The Department of World Mission endorsed plans set up by Mr. Bart McKay for the Northwesterners to tour other mission fields in the Orient.

The Urban Council of the city of Hong Kong has invited the Northwesterners to present a concert in the theater of the city Hall on May 24. Each mission field will schedule the

Student Corps



Howard Briggs
NTS
New Zealand--Samoa



Rita Carter
MVNC
Virgin Islands



Mike Christensen
PLC
Hong Kong--Taiwan



Steve Coleman
BNC
Portugal



Carol Constantine
ONC
Haiti



Janell Crenshaw
MANC
Panama



Diane Heasley
ENC
Hong Kong--Taiwan



Keith Heinberger
PLC
Leeward Islands



Jon Helm
ENC
Leeward Islands



Brenda Johnson
NTS
Windward Islands



Daryl Johnson
NTS
Windward Islands



Ric Johnson
NNC
Guyana



Steve Johnson
ONC
Bolivia



Glenda Jones
CNC
Virgin Islands



Carla Neal
ONC
Windward Islands



Randy Neff
ONC
Central Africa



Jane Ono
NNC
Ecuador



Janice Overholt
BNC
Ecuador



Mary Peters
NNC
Bolivia



Robin Reber
PLC
Haiti



Steven Rudeen
NNC
Panama



Jan Slupesky
RHIT
Virgin Islands

Then the SMCers are placed into assignments that will not only take them to various parts of the globe, but will present them with a wide variety of ministry opportunities. They will be prepared to engage in evangelistic campaigns, camps, vacation Bible schools, teaching, medicine, construction. Some will serve in modern, crowded urban centers and others will be in rural and small village settings. All will be part of the worldwide missionary outreach of the Church of the Nazarene.

During the summer of 1976 the entire Student Mission Corps converged upon the Dominican Republic for a unique effort which had a large part in establishing 12 new Nazarene churches. □



Edith Vogel
ENBC
Portugal



Ron Walker
BNC
Uruguay



Bryan Williams
NNC
Central Africa

group for performances and services.

Before the tour to the Orient, the Northwesterners presented a Spring Concert March 18 and 19 in the NNC Science Lecture Hall with proceeds from the ticket sales going towards the cost of the tour. In April they, along with the brass ensemble and the string quartet directed by Dr. Jim Willis and Mr. George Turner respectively, spent several days performing in the Portland-Salem area. □

DR. STRICKLAND ORDAINS 13 IN KOREA

During the first visit of Dr. and Mrs. Charles Strickland to Korea, March 3-9, Dr. Strickland conducted the assemblies for the Korea South and the Korea Central districts.

At the South District Assembly, held in Taejeon City, seven were ordained to the ministry, and two had their credentials recognized.

At the Central District Assembly, held in the capital city of Seoul, six

received ordination and five had their credentials recognized.

General Superintendent Strickland also served as baccalaureate speaker for the graduation exercises of Korea Nazarene Bible College. □



Pictured is the ordination class on the South District. Shown beside and behind Dr. Strickland (l. side) are the two district superintendents—Rev. Oh and Rev. Cho.



Evangelist Larry Leckrone and Superintendent James Blankenship of the Northwestern Ohio District joined 16 other persons in giving on-the-job training to 30 pastors and laymen on the New Mexico District at Albuquerque, N.M., February 10-12. Dr. Don Gibson, executive director of the Department of Evangelism, who supervised the clinic, said this was a good example of district superintendents, evangelists, pastors, and laymen working together so God's people will be better equipped to work building up the church. Dr. Harold Morris, district superintendent, is standing with Larry Leckrone and Rev. Blankenship in the center of the photo. Twenty-five persons made a commitment to Christ out of the 70 persons who heard the gospel.



The Missouri District, with Rev. Arthur Mottram, superintendent, sponsored a Personal Evangelism Clinic in the St. Louis Overland Church, February 14-16, 1977, giving on-the-job training to 29 pastors and laymen. Twenty-nine out of 66 persons who heard the gospel accepted Christ. Rev. David Nixon was host pastor and coordinator of the clinic.

A WINTER'S DREAM CAME TRUE

The first Sno-Bird NIROGA experienced an exciting week, February 28—March 4, at the Lake Yale, Fla., Assembly grounds with 325 persons registered.

Spiritual enrichment reached a high plateau through the ministries of Dr. and Mrs. G. B. Williamson. Their sensitivity to the Holy Spirit, their warm and congenial spirit, and their participation in all activities caused them to be the ideal team for our first Sno-Bird NIROGA. The "Early Christians" began their day, as the sun came up over beautiful Lake Yale, worshipping with the direction of retired District Superintendent W. S. Purinton; Hilton Gillespie, SAM director from Georgia; and J. W. "Bill" Lancaster, Sno-Bird committee member.

Other speakers and workshop leaders included Rev. Melvin ShROUT, general SAM director; Dr. K. S. Rice, executive director—Adult Department; Dr. Marvin Snowbarger, physician; Rev. Jack Jamison, psychologist; Mr. and Mrs. Curtis Simpson, Kansas City First Church SAM directors; and

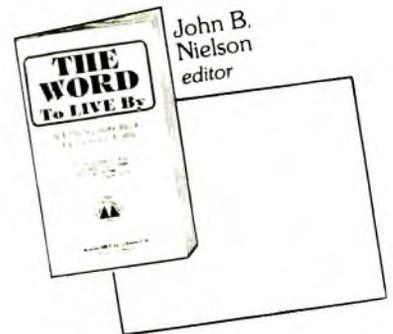
Rev. Robert Crew for estate planning.

Other persons involved in the program and activity were Marcella ShROUT and Delores Green, hostesses; Juanita Purinton, Ruby Rice, and Ella Henry, arts and crafts; J. W. Silvers and Leroy Berges, transportation; Margaret Gould, Edith McGraw, and Orion Ramsey, music and choir; W. D. McGraw, talent and fun time; and Earl C. Wolf, Nazarene Publishing House representative.

The afternoons were filled with optional recreation and special features. They included tours to "fabulous" Silver Springs, "refreshing" Citrus Tower, and "exciting" Six Gun Territory. Crafts, fishing, golfing, hiking, photography, table games, and tennis were enjoyed daily. The housing accommodations were first class in every way.

Pastor Gerald Green, of the Nashville Grace Church, directed the retreat. Tentative dates are scheduled for February 27—March 3, 1978, for the second Sno-Bird NIROGA. Members of the Planning Committee are Jesse Buchanan, Jonathan Gassett, Hilton Gillespie, Gerald Green, J. W. Lancaster, W. S. Purinton, K. S. Rice, and Melvin ShROUT. □

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Lima, Ohio, businessman Stanley Tam, known for his life philosophy of "Christ Is the Answer" and "God Owns My Business," spoke in a recent extended chapel service at Nazarene Theological Seminary. Mr. Tam has turned the profits from his business directly into missionary church work, but he has not considered this as the end of his stewardship. As a layman, his burden is soul winning, and he travels thousands of miles annually, holding weekend meetings, laymen's conferences and clinics, and giving personal evidence of how God can work through committed laymen. While in Kansas City for the seminary chapel, he held weekend services in one of the area churches. His life study is in a book, *God Owns My Business*, available at the Nazarene Publishing House (\$1.75).



PLC BOARD MEETS

The Point Loma College Board of Trustees, chaired by Dr. Wilbert Little, approved several significant measures during the regular semiannual meeting March 7-8 in San Diego.

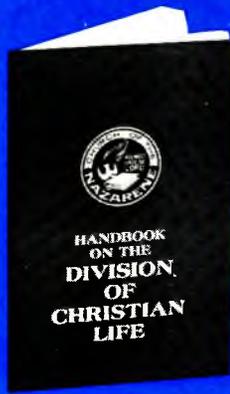
Dr. Reuben Rodeheaver, PLC professor of music since 1973, was confirmed as chairman of the Division of Fine Arts to fill the vacancy created by the retirement of Dr. Chester C. Crill this spring. Dr. Crill has served as division chairman at Point Loma College since 1947. Dr. Rodeheaver taught for 13 years at Bethany Nazarene College and Mount Vernon Nazarene College before moving to San Diego.

The board voted to increase faculty salaries during the next four years to a level commensurate with those paid by colleges comparable to PLC in the western states and other Nazarene colleges, and within the resource capability of Point Loma College.

A college budget of \$7 million was approved for the 1977-78 academic year. It will be the third consecutive balanced budget for the college since the relocation from Pasadena in 1973 and up \$1 million from the current year's budget.

Another action by the board was approval of a logo for use by PLC during 1977-78, the college's 75th anniversary year. Celebration of the 75th anniversary will be inaugurated during Founders Day in the fall and climaxed at commencement in the spring of 1978.

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In reporting to the Board of Trustees, PLC President W. Shelburne Brown opened, "This marks the twenty-sixth time I have reported to this board as your president. There isn't any significance in that number of reports, or in that length of time, other than the significance of the prevailing grace of God through these days. His grace hath brought us safe this far, and grace will lead us on."

"Through the nationwide campus turmoil of the sixties . . . through the years of digging out of a deficit . . . during the unusual experiences of moving to a new location . . . and to

the present day with its demands for new decisions and continued direction of the Holy Spirit—through it all, God has been to us more than we could have hoped or dreamed."

Academic Dean Keith A. Pagan, in his report to the board, emphasized the college-church relationship: "The future of both the college and the church will be determined more by the quality of the educational experience and the quality of the individual graduate than you and I can possibly imagine. . . . What happens at the college impacts the experience of the churches. What happens in the churches just as certainly impacts the life of the college. Within this dynamic relationship, you and I have an opportunity afforded to few men or groups of men. We can, with God's help, bring truth and inquiring minds closer together, and thus positively affect the world in which our children will live." □



During the 17th annual Recognition Dinner held at Northwest Nazarene College, President Kenneth Pearsall presented a silver tray to Mrs. Rhoda Barbazat Olsen, widow of the late Gordon T. Olsen. In a spoken tribute to Gordon T. Olsen, Dr. Pearsall honored him as an outstanding alumnus of NNC, as a member of the Board of Regents for over 30 years, as chairman of the Finance Committee and Board of Investments, and as a generous benefactor in the advancement of the college. "Dr. Olsen was a committed servant of God, dedicated churchman, loyal alumnus, and successful soul winner," said Pearsall. During the board meeting, the Regents voted to name the new married-student housing complex the Gordon T. Olsen Apartments in his memory.

CHANGE IN BUSINESS MANAGER AT MANC

Rev. Tom Bailey has resigned his position as business manager at Mid-America Nazarene College as of April 15 to accept the pastorate of Sapulpa, Okla., First Church.

His successor at Mid-America is Jim Ackerson, who has served as director of Title III (federal loans to students) at the college during this school year. □

—NCN

LETTERPRESS SECTION



The Viking Male Chorus from Olivet Nazarene College, under the direction of Curtis K. Brady, recently visited Kansas City to familiarize the members of the group with the general church operation. While in Kansas City, the chorus sang in the seminary chapel service and performed at the new International Crown Center complex. Dr. Harlow Hopkins, chairman of the Division of Fine Arts, also accompanied the group. They had the honor of being invited to and attending the inauguration of President Carter.

NEWS OF CHURCHES

Dedication services for the new sanctuary and educational units for the **Crystal Lake, Ill.**, church were held September 19, 1976. Dr. Forrest Nash, district superintendent, was the dedicatory speaker.

The church was designed and constructed by Pastor William Kelly. The building consists of 10,000 feet of floor space and is located on three acres of land. The total value of the property is appraised at \$500,000. Indebtedness, including paved parking and all furnishings, is \$134,000. □

Fostoria, Ohio, First Church has expanded its radio ministry to seven days a week. Pastor George Hazlett is on WFOB Monday through Friday with "Moments of Inspiration." "Showers of Blessing" is heard on the same station on Saturday. Then the First Church worship service is heard live every Sunday morning. Pastor Hazlett is the speaker for these programs and David Myers, the music associate, is the announcer. The church has also expanded to a missionary radio station—WIVV, San Juan, Puerto Rico—and the program is heard every Thursday morning. □

Mayor Adam Dalessio was the guest speaker for the ground-breaking service at the **Follansbee, W.Va., First Church**, on Sunday, March 6. The church was organized in 1943 and has been at its present location on Mahan Lane since 1956. Also honored during the service was the only living charter member of the congregation, Miss Janet Hunter. She was presented with a corsage and a plaque from the church in appreciation of her years of service to the congregation. Construction of the two-story building which will house a church school unit and a fellowship hall and kitchen, began in March. Leonard T. Wright, Jr., was awarded the contract to erect the building shell, and the members of the congregation will do the finish work. Rev. Harold E. Keeton is the pastor. □



On Sunday afternoon, February 6, 1977, the **Fairview, Okla.**, church, under the direction of Pastor Charles R. McKinney, dedicated its new sanctuary and educational building. Dr. Jerald R. Locke, superintendent of the Northwest Oklahoma District, brought the dedicatory message to an audience of 300 people. Others participating in the service were Rev. J. Walter Hall, Jr., district secretary, and Rev. L. V. Payton, retired elder, both former pastors of Fairview. Special music was presented by the Believers Quartet from Fairview; and Mr. Nelson Parker, age 88, a charter member, gave two poems he composed. The new sanctuary and educational building are masonry structures, carpeted wall to wall, and have central heat and air. The educational unit has classrooms, a fellowship hall, a kitchen, and facilities to accommodate evangelists and other church visitors. The two new units are valued at \$220,000 with a current indebtedness of \$95,000 and containing 10,000 square feet. Pews, Communion table, pulpit, and much of the labor were donated by members of the church and community.



The recently completed **Hillsboro, Ore.**, church was dedicated by Dr. Eugene L. Stowe, general superintendent. Assisting in the service was Rev. Carl Clendenen, Jr., district superintendent, and several former pastors. The total relocation of church properties included the construction of a new parsonage which is located adjacent to the church on a five-acre parcel of land. The sanctuary will accommodate 600 people, and the building includes education facilities for 750 plus a full gymnasium. The total value of the project is over \$750,000. Rev. Wally Miller has been pastor since 1973.



The **Quechan Indian Church of Winterhaven, Calif.**, recently received a church sign to be placed on the main street of town. The sign was given by Fresno, Calif., Trinity Church, after a group of young people and Rev. Charles Crouch visited the church to do painting and landscaping. Pastor Paul Myers and the congregation appreciate the work that was accomplished and the donated sign.

DISTRICT ASSEMBLY INFORMATION

CANADA PACIFIC—June 3-4. Vancouver First Church, 998 E. 19th Ave., Vancouver, B.C. U5V 1K7. Host pastor: Wesley Campbell. General superintendent: William M. Greathouse.

ALASKA—June 9-10. Soldotna Church, Box 372, Soldotna, Alaska 99669. Host pastor: Kenneth F. Coreson. General superintendent: William M. Greathouse.

CANADA CENTRAL—June 9-10. Cedardale Church, Rte. 2, Pefferlaw, Ontario L0E 1N0. Host pastor: Maurice Westmacott. General superintendent: Orville W. Jenkins.

NORTH AMERICAN INDIAN—June 9-10. Nazarene Indian Bible School, 2315 Markham Rd. S.W., Albuquerque, N.M. 87105. Host pastor: Wayne Stark. General superintendent: Charles H. Strickland.

MAINE—June 15-16. South Portland Church, 525 Highland Ave., South Portland, Me. 04106. Host pastor: George W. Whetstone. General superintendent: Orville W. Jenkins.

NORTHEAST OKLAHOMA—June 15-16. Tulsa Central Church, 3355 S. Jamestown, Tulsa, Okla. 74135. Host pastor: Eugene Sanders. General superintendent: Eugene L. Stowe.

CANADA WEST—June 16-17. University of Calgary, 2920 24th Ave. N.W., Calgary, Alberta T2N 1N4. Host pastor: David Sellick. General superintendent: V. H. Lewis.

MOVING MINISTERS

WALTER BRUCE from Hartsville (S.C.) Calvary to Pageland (S.C.) Rose Memorial

THOMAS A. FIALA from Waynesboro, Va., to Covington (Ga.) First

CHARLES FINNEY from New Port Richey, Fla., to evangelism

LILLIAN FULLER from Friendsville (Tenn.) Emmanuel to evangelism

CHARLOTTE JONES from evangelism to Friendsville (Tenn.) Emmanuel

RONALD L. JORDAN from Gallatin, Tenn., to Temple (Tex.) First

THOMAS W. MOSER from Clearfield, Pa., to associate, New Freedom (Pa.) Trail

RONALD G. PARKER to Fawn Grove, Pa.

TILLIE P. PHIPPS from Opelika, Ala., to West Columbia (S.C.) First

NATHAN PRICE from Houston Spring Branch to Portage (Ind.) First
 LEONARD RIST from Akron (Ohio) Trinity to evangelism
 MILFORD D. SIMONDS to Arnold, Neb.
 VERNON F. SPRAGUE, JR., to evangelism
 CLAYTON D. TAYLOR from New Braunfels, Tex., to San Benito (Tex.) First
 WAYNE N. WADE from Centerville (Ohio) First to Monroe, Ohio
 DWIGHT WISER to Bradyville (Tenn.) Hollow Springs

MOVING MISSIONARIES

DR. NORMA BAJOYO, specialized assignment, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

REV. AND MRS. BRUCE BLOWERS, Papua New Guinea, field address: P.O. Box 416, Mt. Hagen, W.H.D., Papua New Guinea
 REV. AND MRS. LARRY BRYANT, Peru, field address: Apartado 193, Chiclayo, Peru, South America
 REV. AND MRS. DON COX, Chile, field address: Casilla 1132, Correo Central, Santiago, Chile, South America
 REV. AND MRS. DEAN GALLOWAY, Colombia, medical leave: 643 E. 73rd Terr., Kansas City, Mo. 64131
 REV. AND MRS. HAROLD HARRIS, specialized assignment, Windward Islands, furlough address: 6477 Burkhardt Rd., Howell, Mich. 48843
 REV. AND MRS. PAUL JETTER, Dominican Republic, language study: Apartado 10240,

San Jose, Costa Rica, Central America
 REV. AND MRS. KENNETH KEOPPEL, specialized assignment, Japan: 101 Kobuke Cho, Chiba Shi 281, Japan
 REV. AND MRS. ROBERT McCROSKEY, JR., Indonesia, field address: P.O. Box 75, Jogjakarta, Indonesia
 REV. AND MRS. PAUL MARSHALL, Rhodesia, field address: P.O. Box 1055, Salisbury, Rhodesia, Africa
 MISS JUDY MARTIN, Japan, field address: 101 Kobuke Cho, Chiba Shi 281, Japan
 REV. AND MRS. JOHN SEAMAN, French Antilles, field address: B.P. 1088, 97209 Fort de France Cedex, Martinique, French West Indies
 REV. AND MRS. WALLACE WHITE, Papua New Guinea, furlough address: 210 S. Water St., Apt. 17, Olathe, Kans. 66061

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GOING ON SEVENTEEN

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VELMA

By Clara Verner

An unusually frank, contemporary novel about college life—including straight talk on keeping the seventh commandment. 188 pages. Cloth board. \$3.95

NAZARENE CAMP MEETINGS

May 30—June 5—KANSAS CITY, Evenings, K.C. District Campgrounds, 7640 Antioch Rd., Overland Park, Kans. 66204. Sunday (June 5), RLDS Auditorium, Independence, Mo. Workers: Don Pfeiffer; Milton B. Parrish, district superintendent.

June 8-11 (evenings), June 12 (Sunday)—ALASKA. Church of the Nazarene, Box 372, Soldotna, Alaska 99669. Workers: William M. Greathouse and James Bohi. Robert W. Sheppard, district superintendent.

ANNOUNCEMENTS

Pawhuska, Okla., First Church, will celebrate its fortieth anniversary on June 12. All former pastors, members, and friends are invited to attend the special services. Rev. Lowell Clark is the present pastor.

Muncie, Ind., Southside Church will celebrate its fiftieth anniversary with special services Sunday, August 28. Dr. Orville W. Jenkins will be the special speaker at the morning service. Dr. Donald Snow, former pastor, will speak at the evening service. All former pastors, members, and friends are invited to be present. Rev. L. E. Humrich is the present pastor. Correspondence may be addressed to him at P.O. Box 2321, Muncie, Ind. 47302.

The Columbus, Ohio, Wilson Ave. Church (formerly Parsons Ave. Church) will celebrate its fiftieth anniversary the weekend of September 11. The featured speaker on Sunday, September 11, will be Dr. G. B. Williamson, general superintendent emeritus. For additional information contact the church office, 614-443-5773, or 1650 Wilson Ave., Columbus, Ohio 43207.

Milwaukee, Wis., First Church will celebrate their fiftieth anniversary, September 21-25. Dr. Don Gibson will be the speaker on Sunday morning, September 25, and Dr. Lyle Eckley, Sunday evening. Special activities will include musical concerts (the Chancellors Quartet on Saturday evening), open house, etc. All former pastors, members, and friends are invited to attend. For further information contact Pastor Ron Shaner, 323 S. 68th St., Milwaukee, Wis. 53214.

RECOMMENDATIONS

I recommend REV. MARSHALL LAMBERT, who is entering the field of full-time evangelism immediately. His present address is 3330 First Ave., Indianapolis, Ind. 46234. His address after July 1 will be 264 E. Caven St., Indianapolis, Ind. 46225. His telephone number is 317-291-2356—John F. Hay, Indianapolis district superintendent.

I am happy to recommend REV. BRANCE MOYER as an evangelist in the Church of the Nazarene. Rev. Moyer has served effectively as pastor, secretary of the Board of Ministerial Studies, president of the San Antonio Nazarene



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NEWS

OF RELIGION

Ministers' Association, and has directed the district *Herald of Holiness* Campaign for several years. He is a strong Bible preacher, a good musician, and excellent in children's work. Our churches will do well to use him in this new field.—Harold B. Graves, San Antonio district superintendent.

REV. GRADY BOHANNAN, an ordained elder on the Northeast Oklahoma District, is entering the field of evangelism. He is an excellent preacher and a dedicated worker. His address is: 520 Fredonia, Muskogee, Okla. 74401. I am happy to recommend him to our churches for revival services.—W. T. Dougharty, Northeast Oklahoma district superintendent.

VITAL STATISTICS

FATHER OF DR. WILLIS SNOWBARGER DIES

Mr. Edward W. Snowbarger, 82, former General Board lay member, died April 9, in Garden City, Kans. Funeral services were April 12 at the Sylvia, Kans., Pleasant Hill Church, where he was a charter member. Rev. John Wright, Dr. Ray Hance, and Rev. Norman Snowbarger conducted the memorial service.

Mr. Snowbarger was elected to the General Board for the quadrennium 1956-60, and served on the Departments of Home Missions and Education. He was a trustee of Bresee College, Hutchinson, Kans., from 1930 to 1940, and of Bethany Nazarene College for many years after the merger of the two institutions. He was a charter member of the trustees of Mid-America Nazarene College, and a campus dormitory is named for him.

He is survived by his wife, Mary; 2 sons: Dr. Willis, executive vice-president of Olivet Nazarene College, Bradley, Ill., and Marion of Bethany, Okla.; 2 daughters: Velma Stromer of Garden City, and Katherine Emmertt of Bridge City, Tex.; 13 grandchildren; and 1 great-grandchild.

—NCN

DEATHS

FLOYD E. ELLIS, 81, died March 26 at Felicity, Ohio. Services were conducted by Rev. Reeves and Rev. Dan Lewis. He is survived by his wife, Alta; two sons, Naaman and Myrl; one daughter, Mrs. Virginia Lail; nine grandchildren; and four great-grandchildren.

ERNEST L. FLOYD, 65, died March 20 in Steelville, Mo. The services were conducted by Rev. Herbert Wiley. Survivors include his wife, M. Adeline; a daughter, Mrs. Floyd (Nancy) Heath; one son, Ernest, Jr.; and grandchildren.

GRACE GEORGE, 70, died March 25 at Rockford, Ill. Services were conducted by Rev. Oren Nelson and interment was in Marshfield, Wis. Survivors include three sons, Charles, Gerald,

MADALYN MURRAY O'HAIR HAS NOT PETITIONED THE FCC TO CURB RELIGIOUS BROADCASTING. The Federal Communications Commission in Washington, D.C., says that the past two years it has received more than 5 million letters—at the rate of 8,000 per day—and mostly in reference to a nonexistent petition supposedly submitted to the FCC to ban religious programs and stations.

The mailroom gets bags and bags of letters from people asking the FCC to keep this "atheist, Madalyn Murray O'Hair" from her allegedly "devious scheme" of eliminating religion from America's airwaves.

Mrs. O'Hair has *not*—repeat, *not*—done any such thing. She never did file a petition with the FCC to prevent religious broadcasters from preaching over the radio.

In January, FCC Chairman Richard E. Wiley said that 6,000 letters per day were being received by the FCC concerning either this nonexistent "O'Hair" petition, or one actually filed by others in December, 1974, asking the FCC to curtail further assignments of FM educational frequencies to religious radio stations.

The FCC denied that petition unanimously in August, 1975, after being flooded with by far the largest outpouring of mail on an FCC proceeding in its history from people opposing the petition, many of them mistakenly interpreting it as an attempt to prohibit religious programming in this country.

"The costs of postage alone, after all, could be used to meet other pressing church-related needs," said Mr. Wiley. It was estimated in January that about \$600,000 in postage had been spent to send this mail. In addition, the FCC has been expending countless manhours of time to handle this correspondence.

At first the FCC responded with a form letter, but it has long since ceased doing that, except for "sporadically answering some of the letters, as required," the spokesman told RNS. "The mail is simply boxed up and set aside," he added, "but it causes such a bottleneck in the FCC mailroom that regular correspondence is not gotten to for days and even longer." □

ANTHROPOLOGIST DOUBTS ARARAT WOOD REMNANT IS FROM ARK. A piece of wood found in Turkish Armenia could be from a shrine to Noah's Ark, instead of from the Ark itself, says UCLA's Rainer Berger.

Speaking at an archaeological symposium at the University of Pennsylvania, Dr. Berger said the wood is no more than 700 years old. Other scientists have assigned 1,230 years to the age of the wood. The National Physical Laboratories in England dated the wood at about 11,000 years.

"If you actually read the King James Bible, it says the Ark landed on the mountains of Ararat, now in Armenia," he said. "It did not specify Mount Ararat."

Dr. Berger speculated that the deeply Christian Armenians built a shrine to the Ark at the 1,500-foot level of the mountain and that the wood was from that shrine. □

INDIA'S PRIME MINISTER A HINDU, GANDHI FOLLOWER, ANTI-COMMUNIST. India's new prime minister, 81-year-old Morarji Ranchhodji Desai, is a devout Hindu, a staunch anti-Communist, and a firm believer in the ideals of Mohandas K. (Mahatma) Gandhi, the Hindu religious and political leader and social reformer who organized nonviolent, passive resistance campaigns against British rule.

Mr. Desai, the leader of the Janata (Peoples) Party, who helped lead the election battle that unseated Prime Minister Indira Gandhi, has said that "religion means more to me than anything." □



May 22
"The Family in Crisis
Part II"

by Dr. Paul Cunningham

May 29
"The Source of Warmth
at Your House"

by Dr. Paul Cunningham



THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ **I heard a preacher say that you went to paradise before going to heaven. I have never heard that. Will you please tell me where I can find it in the Bible?**

Paradise has been variously understood by Jewish and Christian scholars. Generally speaking, the Jews regarded it as the abode of the righteous dead, "the happy side" of Hades.

The word occurs three times in the New Testament. (1) Luke 23:43, where the dying Jesus promises the penitent thief, "you will be with me in Paradise." (2) 2 Corinthians 12:3, where Paul speaks of being "caught up into Paradise." (3) Revelation 2:7, where the overcomer is promised that he will "eat of the tree of life which is in the paradise of God."

Some scholars hold that Jesus "transferred" Paradise from Hades to

heaven upon His ascension, basing their opinion upon Ephesians 4:8-10. The interpretation is very dubious.

According to Philippians 1:21-23 and 2 Corinthians 5:6-8, the Christian goes immediately into the presence of the Lord at death. "Heaven" is a designation for that presence.

Most expositors of the Bible regard "paradise" and "heaven" now as virtually synonymous. In Jesus' words "with me in Paradise," the phrase to stress is "with me." Call that Paradise, call it heaven, or call it by any other appropriate symbol, it is being with Him that matters! □

■ **Do you believe that Judas Iscariot was never a Christian? Some deny that he was on the basis of John 6:70.**

The betrayal of Jesus for 30 pieces of silver was an act so treacherous that some have found it hard to believe that Judas was even human, much less "Christian." Even G. Campbell Morgan regarded Judas as an incarnate demon. However, it seems wiser to view the words of Jesus in John 6:70 less literally. Satan would hardly need to "enter" a demon (John 13:27). Nor could a demon's transgression be properly termed a fall (Acts 1:25). More telling against the incarnate demon theory is the fact that Jesus called him "friend" even after the betrayal (Matthew 26:50).

That Judas was one of the Twelve, and participated in the preaching and healing ministry of the Twelve (Matthew 10:1-8), inclines me to believe that he was a genuine disciple at first who, for undisclosed motives, finally fell so far and sank so low as to become an instrument of demonic opposition to Jesus.

When I read and think about Judas, my main concern is not to explain him but to consider myself, lest I also be tempted! In the words of an old spiritual, "I don't want to be like Judas in my heart." □

■ **A friend of mine asked me, "Do you have to take the mark of the beast if you aren't a Christian?" Please answer.**

If you are living under the reign of "the beast," I suppose you would have to accept the mark or suffer the consequences, which would be economic privation and/or death, according to Revelation 13:15-18.

Precisely who "the beast" will be, or when he will rule, I don't know. I do know that if you follow the Lamb, you do not have to fear "the beast." The most that "the beast" could do is kill you, and something is going to do that anyhow, sooner or later. For Chris-

tians, "to live is Christ, to die is gain." Whether you are slain by "the beast" or run over by a Mercury Cougar, sudden death will be sudden glory. On the other hand, if the Cougar gets you before "the beast" arises, and you are not saved, the tragedy is just as great. Hell is worse than "the great tribulation"!

The important thing for me, you, and your friend is to be a full-time Christian and let the end-time events happen as they may. □

and Wesley; a daughter, Mrs. Marilyn Bary; one sister; and five grandchildren.

MARION JACKSON died in Dec. in Wakefield, R.I. She is survived by her husband; two daughters; one son; and one grandchild.

REV. ARTHUR K. JONES, 74, died Nov. 9 in Urbana, Ill. Services were conducted by Revs. Forrest Nash, Keith Bottles, and J. T. Myers. Surviving are his wife, Ruth; one daughter, Janette Williams; two sons, Richard and Jack; five sisters; and one brother.

DAISY E. LEWIS, 68, died Mar. 15 in Takoma Park, Md. Services were conducted in Washington, D.C., First Church by Dr. E. E. Grosse and Pastor Samuel Smith. Survivors include her husband, Andrew; 2 daughters, Doris Bohall and Maxine Reitano; 3 sons, Alvin, Earle, and Rev. Ernest; 17 grandchildren; and 3 great-grandchildren.

KENNETH RIGGLEMAN, 14, was killed in an accident Mar. 31 in Gaithersburg, Md. He is survived by his parents, Mr. and Mrs. Donald H. Riggelman; one sister, Christina; and one brother, David.

CARSON N. SNOW III, 31, died Mar. 31 in a helicopter crash in Leavenworth, Wash. Interment was in Albany, Ore., with Rev. Carl B. Clendenen officiating. Surviving are his wife, Barbara; three sons, Frank, David, and Carson; one sister; one brother; and his parents, Rev. and Mrs. Carson Snow, Jr.

BIRTHS

to DAVID AND SARAH (HOLMES) CURTISS, West Chester, Ohio, a girl, Erin Jennifer, Mar. 18 to DONALD AND BARBARA B. (SCHINDLER) EATON, Olathe, Kans., a girl, Britney Suzanne, Mar. 9

to BOB AND BECKY (LEONARD) GRAY, Bartlesville, Okla., a boy, Robert Herschel Gray III, Feb. 19

to HERBERT AND LINDA (EVERLY) HOWENSTEIN, Fairmount, W.Va., a girl, Rebecca Ruth, Sept. 15

to JERRY AND JOY (JORGENSEN) KERN, Nampa, Ida., a girl, Janna Marie, Mar. 4

to DAVID AND CAROL (PAXSTON) NITZEL, Falls City, Neb., a girl, Heather Joy, Apr. 3

to REV. MILFORD AND CELESTA (DUNBAR) SIMONDS, Arnold, Neb., a girl, Pamela Kay, Apr. 5

to REV. STEVEN AND VICKI (MORRISON) SISSON, Superior, Neb., a boy, Paul Daniel, Mar. 9

to WESLEY AND BARBARA (SKIBITZKE) SULLIVAN, Phoenix, Ariz., a girl, Charity Jeanetta, Mar. 14

to RAY AND WANDA (BURDICK) TRAINHAM, Boise City, Okla., a girl, Brenda Raye, Mar. 2

to WAYNE AND ALMA FAY (WHITE) TWYMAN, Boise City, Okla., a girl, Danell Fay, Mar. 23

ADOPTED

by LYNN AND JIMMI (WILLIAMS) BLAKELY, Bethany, Okla., a girl, Nicole Jaynelle, age two

by REV. PAUL AND LINDA MYERS, Winter Haven, Calif., a boy, Steven Paul, born Dec. 31, 1973

MARRIAGES

ELEANOR CULBERTSON and REV. MAURICE WESTMACOTT at Victoria, British Columbia, Sept. 8

KAREN YVONNE COONER and DARRELL L. HALL at Ft. Walton Beach, Fla., Dec. 18

ROGENE YANKEN AND LARRY MOSTEK at Arnold, Neb., Mar. 5

SANDRA ULRICH and JOHN MICHAEL BAKER at Manteca, Calif., Mar. 26

DIRECTORIES

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

WESSELS CONDUCTS CHURCH BOARD SEMINARS

Dean Wessels, executive director of the Department of Pensions, recently completed an extensive tour of several districts for the purpose of conducting Church Board Financial Seminars. Tours have now been conducted on approximately one-third of the districts.

One of the basic premises of the seminars is that, following PALCON and other educational opportunities for the minister, "a better-informed ministry demands a better-paid ministry."

Most laymen are concerned that their pastors receive the best that can be provided. Yet often the laymen are unaware of the best ways to structure salary and benefits into a total compensation package for their minister. This is complicated by the unique tax laws which are applicable to ministers.

The Church Board Financial Seminar is proving to be the best method for bridging this communication chasm. A recent report from the General Secretary's office indicates that on districts where this seminar has been conducted, ministerial salaries and benefits have increased much more rapidly than on other districts in the same educational zone.

Every effort is being made to make the Church Board Financial Seminar a priority item on the calendar of the Department of Pensions. If you are interested in a tour being conducted on your district, *write to your district superintendent*, or to the Department of Pensions, 6401 The Paseo, Kansas City, Mo. 64131. □



On the weekend of January 21-23, Spokane, Wash., First Church celebrated its seventy-fifth anniversary. Dr. Jerald Johnson, executive secretary of the Department of World Mission and former associate pastor, was the guest speaker. Also present and sharing in the weekend was Dr. Raymond Kratzer, district superintendent of the Northwest District. The church was officially organized January 13, 1902. Rev. C. W. Ruth, representing Dr. P. F. Bresee, organized the church. It was the first Church of the Nazarene organized in the entire Northwest. There have been 18 pastors who have served the church. Rev. James Tapley and Rev. Kent Conrad are serving at the present time. Pictured (l. to r.) are Pastor James Tapley, Dr. Jerald Johnson, and Dr. Raymond Kratzer.



Louisiana State Gov. Edwin Edwards delivered an address on the "Mission of the Church in Today's World" at the Kenner, La., First Church, January 23. The service, welcoming Pastor A. Ray Faulk to Louisiana, was attended by Mayor Joseph Yenni, Sen. Michael O'Keefe, Councilman James Donelon, and numerous friends. Pictured (l. to r.) are Evangelist Howard Tripp; Pastor A. Ray Faulk; Gov. Edwin Edwards; Mrs. R. A. Isbell, sister to the governor; Rev. R. A. Isbell; and Mayor Joseph S. Yenni.

FORTY PALCON RESOURCE LEADERS ANNOUNCED

To date the following 40 Nazarene resource leaders have confirmed their participation in the Pastors Leadership Conferences (numerals indicate the number of conferences):

Milo Arnold (3); Dale Beckman (1); Shelburne Brown (1); Charles Childers (1); Robert Collier (1); George Coulter (3); Ed Cox (1); Paul Culbertson (9); Alex Deasley (5); Jarrell Garsee (4); Ponder Gilliland (4); William Great-house (4); James Hamilton (9); Orville Jenkins (3); Richard Jones (4); John A. Knight (1); Earl Lee (3); V. H. Lewis (3); H. B. London (5); Joseph Mayfield (1); W. E. McCumber (6); Ron Mercer (4); Donald Metz (1); Mark R. Moore (4); Leslie Parrott (5); Cecil Paul (5); Marshall Pryor (5); W. T. Purkiser (9); Elwood Sanner (3); Robert Scott (5); Charles Shaver (6); Lee Shevel (4); Eugene Stowe (3); Charles Strickland (3); Bill Sullivan (9); Al Truesdale (1); James Van Hook (9); Robert Wilfong (4); Morris Wilson (5); and Keith Wright (5).

Other resource leaders will be announced later. □

—NCN



Rev. John Fechner, pastor of the Perry, Okla., church for 11 years, and members of the congregation dedicated their new sanctuary to the service of the Lord on Sunday, January 16. The 3,000-square-foot sanctuary is valued at \$75,000. Dr. Jerald Locke, superintendent of the Northwest Oklahoma District, brought the dedicatory message. Former pastors participating in the service were: Rev. Theodore Louthan, Rev. Grady Bohanan, and Rev. Edward Donoho. The new sanctuary, which will seat 210 people, is of brick masonry structure, with wall-to-wall carpet and central heat and air. The new unit adjoins the old sanctuary which has been converted to Sunday school rooms and a fellowship hall.



Pastor Robert Leffel of Bartlesville, Okla., First Church reads from award certificate being presented to Mr. Arthur Brandon. The first Distinguished Service Award presented by the congregation was presented to Mr. and Mrs. Brandon for "fifty-five years of love, loyalty, and dedicated service." Mr. Brandon presently teaches the Gideon Bible Class, one of the largest adult Sunday school classes of the church. Mrs. Irene Long (l.) represented the missionary organization during the presentation designated as "Arthur and Anna Brandon Sunday," also occasioned by their fifty-fifth wedding anniversary.

COLLEAGUE GROUPS ADD A SPECIAL DIMENSION TO PALCON

Sharing groups consisting of six to eight pastors meet each day at Pastors Leadership Conferences.

Group leaders have been named by the district superintendents. They are being informed by direct mail from the PALCON office. Training for the colleague group leaders is held on each campus at 2 p.m. on the Monday beginning the conference.

Guidelines for the colleague groups are as follows: (1) Each group meets daily at lunch; membership in the group will remain the same for the week; (2) Group selections are made on a random basis, so that pastors will meet with ministers from other districts; (3) Table discussions explore the daily conference themes: Tuesday—Personal Growth and Development; Wednesday—Biblical Preaching; Thursday—Ministry to Families; and Friday—Church Management.

The primary purpose of the colleague groups is to learn from each other; the secondary purpose is to provide an understanding group where members may share their needs. □

—NCN

TAIWAN CELEBRATES 20th ANNIVERSARY

The Taiwan District of the Republic of China celebrated its 20th anniversary March 20, while convening the 11th Annual District Assembly with Dr. Charles H. Strickland, general superintendent, presiding.

A spirit of praise and anticipation prevailed throughout the assembly sessions and celebration service.

Rev. M. T. Pan was reelected to a two-year term of service as district superintendent. Rev. Pan projected a goal of 40 organized churches, 20 house churches, and 1,600 members by 1980.

Three pastors were ordained into the ministry, making a total of 17 elders on the district.

The ministry and spirit of General Superintendent and Mrs. Strickland were deeply appreciated by all. □



On December 5, 1976, the Brighton, Mich., church dedicated an addition of two large classrooms. These rooms were added to meet the needs of teen and young adult classes. The 800-square-foot addition was added for \$8,000 with most of the labor volunteered. The total amount was raised during the project so that no long-term indebtedness was necessary. With the completion of this project, it marked the conclusion of the fifth building program for this nine-year-old church. Rev. Richard L. Warner is the pastor.

OF PEOPLE AND PLACES

G. Ray Reglin, ordained elder in the church, was granted the Ph.D. degree by the United States International University in San Diego in June, 1976. His



doctoral studies were in the areas of self-actualization in conservative evangelical religious groups.

Dr. Reglin is presently serving as assistant superintendent of Pasadena Christian School, instructor of psychology at Pasadena City College, and involved in a private marriage, family, and child counseling practice.

In addition to being family life director for Pasadena First Church, Dr. Reglin is founder and director of LIFE (Living In Families Effectively) Seminars. He is married to the former Anita Mae Birchard, and they have two sons, Russell and Jeffrey. □

FIRE DESTROYS HOME OF MRS. H. E. HEGSTROM

Fire destroyed an estimated 75 percent of the home of Mrs. H. E. Hegstrom in Oskaloosa, Ia., Monday, April 4. Mrs. Hegstrom is the widow of Rev. H. E. Hegstrom who died of cancer January 6, 1977. She was not at home at the time of the fire.

Two men from the local church working in the house were injured by the fire which apparently was caused by an explosion of volatile fumes. There was extensive smoke damage to the entire house. □

—NCN



An award is presented to Mildred Norton for 50 years of service in the Burlington-Williston, Vt., Sunday school by Superintendent Noel Edwards and Pastor Paul Andrews (center).

NEWS OF REVIVAL

Lufkin, Tex., Bethel Church had "one of the best revivals in recent years with the Charles Wylie Family as evangelist."

Pastor W. Wayne Cummins reports, "Many prayers were answered with more than a dozen people responding to the messages on holiness of heart and life presented by Evangelist Wylie." □

Pastor William J. Gunter of the Amboy, Wash., church reports revival with the Jim Sharpleses of Yorkton, Saskatchewan. "There were many new people in the meetings. A total of 49 different individuals found spiritual help at the church altars, and 5 prayed for salvation in their homes, for a total of 54." □

Pastor A. A. Forsythe reports the Tullahoma, Tenn., Westside Church recently had a revival with Evangelist and Mrs. Jerry Cline. "There were 18 or 20 seekers at the altar. We truly can say God has revived us again." □

Pastor Carl M. Brown of Nashville Dales Chapel Church reports a revival, "with people praying through to glorious victory." Rev. Joyce Hughes was the evangelist and special music was provided by the local church. □



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“Seek, and Ye Shall Find”

by RUBY LOCKENOUR
Longmont, Colo.

MY FRIENDSHIP with Barbara began at Columbine Elementary School. Her fourth grade room adjoined my room where I, as a remedial reading teacher, ministered to boys and girls with reading problems.

Barbara often came in to chat after our pupils were gone in the afternoon. The first winter I knew Barbara, she told me about losing by death a very close young friend. She puzzled over this and questioned why a young person like her friend should be taken.

This was when our discussions about spiritual things began. Barbara at that time professed to be an agnostic. She had been brought up a Catholic, but while in high school began to question the existence of God and the value of church attendance. At that time she met Wally and came under his influence. He had not found Christianity meaningful. It was his view that influenced Barbara to break from the Catholic church.

Married to Wally when I first knew Barbara, she was supported by him in her doubt of a personal God. Wally was a doctoral student in science, deep in the study of genetics and a firm believer in organic evolution.

I came to know Wally when he sometimes came to school to get Barbara. Then my friendship with them as a young couple began. We had meals in each others' homes. At those times Barbara would invariably raise questions on spiritual subjects. Because of her questioning and seemingly seeking to know the truth, I was encouraged to reach Barbara and Wally for the Lord.

It wasn't easy going. I recall giving them tickets to see a Billy Graham film which was being shown in our town. They went but were not impressed by it. The following day at school Barbara wouldn't speak to me.

Was that the end of my attempt to reach them? No, Barbara was soon talking again and our relationship continued as before.

I tried another approach: that of giving them books to read. Barbara read what I gave her and commented about them to me.

During visits to my home, because of Barbara's questioning, it was easy to give them the gospel message. The Holy Spirit was working, but they were not yet ready to be born into God's family.

Finally the time came when Wally received his doctorate and accepted a professorship in a California state college. Would I lose them now? No, we corresponded. Praise the Lord, out there other Christian influences began to take over.

When they built a house in their new location, they were near an evangelical church. They began to attend services; and surprisingly, at first, it was Wally who attended most.

They both were impressed by the pastor of this church and by the people there because they stressed leading a Christlike life. They felt that the church had meaning to them and was not just a social club or one making a show for status. By this time they had changed their minds about Billy Graham. Barbara wrote to me that the people in this church believed like Billy Graham. Knowing this, I felt they were in good hands.

Young couples are not without problems. A very personal problem might have changed the course of their lives had they not come under the influence of the gospel. Had they not begun to put trust in Almighty God when their baby boy became very ill, they might have been driven farther and farther away from the Lord. However, this crisis in their lives caused them to seek Him.

After this they were back to Colorado for a visit. At my dining table Wally confessed he had received the Saviour. Barbara, wrestling with a problem of forgiveness, held back. Still seeking, Barbara soon wrote me that she too had accepted the Saviour.

Now both are active members of the church, and their two children are in Sunday school. Wally is faculty advisor to Inter-Varsity Christian Fellowship on campus.

Our Lord has said, "Seek, and ye shall find." This was true in the lives of Wally and Barbara. Different influences played a part in their becoming Christians. Prayer followed by Christian reading material and patient teaching helped them to find the Lord Jesus.

We should not grow discouraged and cease to witness to those with whom we have contact. As spoken in Scripture, "Let us not be weary in well-doing: for in due season, we shall reap if we faint not" (Galatians 6:9). □

“By All Means . . . Save Some”



DR. WILLIAM VAUGHTERS HONORED

On Wednesday, April 20, Dr. Jerald Johnson (r.) of the Department of World Mission presented Dr. William Vaughters the Distinguished Service Award in recognition of his efforts in organizing and directing the rebuilding of the 38 churches and parsonages in Guatemala which were destroyed by the devastating earthquake February 4, 1976.

Dr. Vaughters located trucks, supplies, and work teams; traveled to Guatemala with the first team; designed building plans and estimated the amount of steel, cement, and sand needed; set up a program of reconstruction which kept each work team efficiently employed; and drew in the Guatemala Nazarenes in each community as part of the team.

He assisted the district superintendent, Rev. Alfonso Barrientos, and the district advisory board in planning the reconstruction schedule. He visited Guatemala three times during the rebuilding program, keeping the operation on schedule. The church has been able to accomplish what seemed impossible. Dr. Vaughters has brought favorable recognition to the church in Guatemala by developing and continuing this program.

Additional plans are available for small concrete block houses that are earthquake-proof. Some funds have been provided for a revolving loan fund which Nazarene members may use to build such homes. This fund for rebuilding homes can be enlarged by additional gifts. □

—NCN

TASK FORCE REPORTS ON LAMBS CLUB FEASIBILITY

A progress report on the feasibility of the Lambs Building in New York City for Nazarene use was presented to the executive committee of the Department of Home Missions Tuesday, April 12, in Kansas City.

The report was prepared by an investigative task force which was assigned in mid-January after the General Board approved purchase of the building contingent upon the "inspection and favorable report" of the executive director and the chairman of the Finance Committee.

Since then members of the task

force have made repeated visits to New York City to consult with local church leaders and the New York District Advisory Board. An architectural team was employed to give specialized attention to maximizing the ministries and uses of the building. In addition, the demographics of the mid-town Manhattan area were carefully studied along with the financial capabilities of maintaining ministries in the building.

The department will soon take action based on the detailed study of the suitability of the former theatrical club building as compared to other possible locations as a center for Nazarene evangelism in the city.

The Manhattan Church now worships in the building. It is one of several experimental city projects which reflect the continuing efforts of the denomination to establish effective urban ministries. □

—NCN

DR. CHESTER C. CRILL RETIRING

Dr. Chester C. Crill will retire this summer as chairman of the Division of Fine Arts at Point Loma College after serving in that position for 30 years. He joined the faculty as division chairman in 1947 while the college was still located in Pasadena.

While at Point Loma College, Dr. Crill organized the Concert Choir and directed it for 27 years. In December, 1976, he conducted his 25th presentation of Handel's *Messiah* performed by PLC students.

In the fall Dr. Crill will continue his association with the college as part-time professor in private voice, and will conduct church music seminars and workshops in various locations.

Before joining Point Loma College, Dr. Crill was chairman of the Fine Arts Department at Bethany Nazarene College and had taught at Roberts College in North Chili, N.Y. He was awarded degrees in music by Greenville, Ill., College; the University of Oklahoma; and Point Loma College.

He has been minister of music in several churches during the last 35 years and is currently serving in the La Jolla, Calif., First Baptist Church.

He is a member of the board of directors of the San Diego chapter of the National Association of Teachers of Singing and holds memberships in other professional music organizations. He has also been elected to "Who's Who in America."

Replacing Dr. Crill will be Dr. Reuben Rodeheaver, professor of music at Point Loma since 1973. Dr. Rode-



heaver currently directs the PLC Treble Choir, the College-Community Orchestra, the Brass Choir, and the Concert Band. His teaching responsibilities have included brass instruments, music education, and music theory. □

—NCN

ELECTIONS BY MAIL VOTE

In a mail vote the General Board has elected Richard Schubert to fill the vacancy on the Board of Pensions caused by the death of Gordon Olsen.

Mr. Schubert, a graduate of Eastern Nazarene College, is currently a member of the board of trustees of that institution. He served for several years as undersecretary for the Department of Labor in the U.S. government. He is now vice-president in charge of public relations for Bethlehem Steel Corporation, Bethlehem, Pa.

Also, in a mail vote, the Department of Home Missions elected, on April 26, Dr. M. E. Clay, district superintendent of the West Virginia District, to serve in the place of Gordon Olsen as a member of the Finance Committee. The Finance Committee will elect one of its members to be chairman.

Elections of an executive director for the Department of Stewardship and a General Board lay representative from the Northwest Zone are still pending. □

—NCN

NAZARENES ON CHA BOARDS

Two members of the Church of the Nazarene were elected to the Board of Administration of the Christian Holiness Association at Denver, April 12. Rev. Albert Lown was elected to a two-year term and Dr. Mildred Wynkoop to a three-year term. Dr. Albert F. Harper was one of six honorary members of the board elected at the same time.

Dr. William Vaughters of the Department of World Mission was elected secretary-treasurer of the missions commission.

The CHA passed a resolution on the Holy Spirit which rejoiced in the renewed emphasis on the ministry of the Holy Spirit today. The resolution affirms that "the Holy Spirit bears witness to the believers of His gracious work, not by a singular outward sign or specific gifts, but by the fruit of the Spirit and His enabling power for holy living and service." The CHA called for a scriptural study and balance in this area of doctrine and experience. It urged a positive approach, not disputation with proponents of contrary doctrine, but affirmative proclamation of what the Bible teaches. □

—NCN

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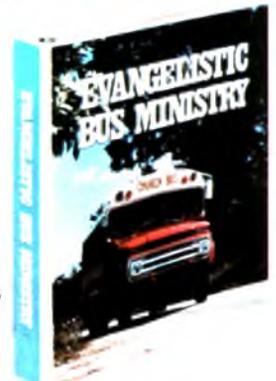
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