

HERALD OF HOLINESS

CHURCH OF THE NAZARENE
JUNE 15, 1977



BY THE LISSARD
OLIVER WALTON GOLF
KANKAKEE, ILLINOIS



by General Superintendent Orville W. Jenkins

The Power to Live

Jesus Christ is the transforming Master. This is confirmed by the changed lives of the early Christians. From shy, diffident disciples, He transformed His followers into militant, conquering people. Through His power the disciples upturned sin and evil. No longer was Jesus confined to Joseph's tomb—He became a living, powerful leader of their lives.

Men can never be the same when they have been transformed by Christ. The transformed band of early Christians went out and turned their world around for God. The compulsion of a great compassion possessed them. The pulsebeat of a new power dominated them.

No doubt their bold venture seemed stark madness, but the world failed to remember that a handful of men plus God can do what seems utterly impossible. Ten righteous men could have saved Sodom.

The disciples had passed from doubt to assurance; from faltering to fidelity; from fear to favor. No longer was their faith a consoling convenience; it was a conquering conviction as deep as life. They were not intoxicated with new wine; they were electrified with a new power. They had little material possessions,

no prestige, no special culture, but they did have what the world needs and wants, the secret and power for holy living.

They had passed from the life of serfdom to the realm of freedom and spiritual reality. They commenced living the more abundant life, and that kind of living is always winsome and attractive.

The power and challenge of the resurrected Lord sent these Christians out to shake to its undoing the hierarchy and to turn the streams of history into new channels. They had a new message. They sang a new song. They were not apologetic; they were dynamically affirmative.

They staked their total lives on the resurrection of Jesus. "If Christ be not risen, then is our . . . faith . . . vain." They preached as dying men to dying men. They did not deal in vague generalities, in soothing platitudes, in flattery, nor in hollow eulogy. Through the power of the indwelling Holy Spirit they proclaimed in positive certitude the resurrection of Christ.

God give us men today who will be just as dynamic and as Spirit-filled as were they, until we too can change and alter our world!

□



ON FATHER'S DAY, as we pause to think of our own fathers and of our role as fathers, it is appropriate for us to remember that there is strength in gentleness.

There's no doubt that our families need a man who is a provider, a protector, a strong man, a disciplined man of respect, a masculine man of steel. We men have sometimes associated gentleness almost exclusively with femininity, because the quality of gentleness is often so strong in the ladies. But the careful blending of this velvet and steel in a man is admirable. Gentleness is the fruit of the Spirit.

The **STRENGTH** of **GENTLENESS**

H. Armstrong Roberts

by PHILIP N. METCALFE
Royersford, Pa.

I suspect that families can use rather large doses of gentleness from us—a gentle voice, a kind manner, a soft expression which does wonders in building good relationships in the home.

Even correction can be administered in such a way as to discourage children and drive them to despair. Or it can be given in a spirit of gentleness which sets a person upon his feet with new resolve to do better. Gentleness is the spirit which makes the correction stimulating, rather than depressing.

A basketball team was having a losing season. The coach was obviously embarrassed and desperately wanted to turn things around. He was all steel. He was rough and coarse. He swore, he drove, he dynamited—and still the team lost. His methods may not have been the cause of losing, but they didn't "turn on" that team to the sport.

There are other men who have a way of correcting in gentler ways. I have witnessed teachers in college and seminary who were firm in their belief, but gentle in their correction. Their students wanted to do better.

Jesus was a gentle man. One time some folks brought an immoral woman and placed her before Him, hoping that Jesus would "get tough" with her. Accusing her, berating her, they prodded Jesus to take harsh measures. But He responded in gentleness.

Peter raised his sword to whack off the head of one of the soldiers who came to bind his Lord. He thought it best to get tough. But Jesus said essentially, "No, Peter, get gentle."

The disciples wanted to call down judgment on the inconsiderate villagers who refused them hospitality, but Jesus called them to a "get gentle policy."

This policy of Jesus surely means that as Christ's gentle men we shall be considerate of others, that we shall not insist on having the best for ourselves and

second-best for our families, for God, for the church, for others. As gentlemen we surely won't push others to the rear of life's procession.

This "get gentle policy" of Jesus must also mean that we can afford to be humble-minded. We live in a day of superlatives—the greatest athlete, the greatest mind, the greatest politician, the greatest preacher. We want dignity, some title, some honor.

Jesus, however, did some *really* great things, but He never boasted. In fact, He admonished the leper He healed not to tell anyone about it. Abraham Lincoln said, "We're all ignorant, only on different subjects." Humility will make us to be gentlemen.

Jesus is compatible with courage and strength, because the gentle things are strong. Gravity is gentle—it makes no noise—yet it is surely strong. Elijah discovered God not in the thunder, the wind, the fire, the noise, but in the gentle voice. Some fellows still think the power was in the thunder. Many men in the world roar and swear and storm but mostly as a cover-up to hide their weakness and fear.

Jesus' gentleness was strong and courageous. On one occasion He drove the hucksters from the Temple, and they fled wildly without counting the cost. Why? That would not have happened if Jesus were a blustering tyrant. That which made Jesus' anger so terrible was that it was the anger of a meek man. If someone is forever losing his "cool," or forever getting upset, or blows his mind over every little thing, you just rather come to expect it of him. But you let a meek man, a gentle man, a refined man get angry over evil, and that is a terrible anger.

This is a good time to remember that the fruit of the Spirit for all Christians, both men and women, is gentleness, a quality which can soften the steel in a man and make him to be a gentlemen, Christ's gentle man! □



HERALD OF HOLINESS

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BOB WOMAC was a cowboy in the Cripple Creek region of Colorado. One day in 1889, he climbed off his cow pony to examine some lustrous stones that lay on the rocky hillside of his pasture. On inspection he found them to be that precious metal—gold! The discovery precipitated a grand rush to the Rockies, and Cripple Creek became famous in miners' lore.

I stood on the spot where Mr. Womac found his golden nest eggs. The shaft of a deep mine is not more than 30 yards away; it drops 3,000 feet into the bowels of the earth.

A mile away, upon the hill, is the Molly Kathleen mine. In a crude little cage we went down 700 feet and disembarked. A guide led us along a narrow passageway cut out of solid rock. Back several hundred feet he showed us a slope which ran at right angles to the passage, and pointed upward to the rocky ceiling. There, plainly visible, was a purple seam about three inches wide. It was the gold lode. Where the purple was, there was the gold. Miners had cut through solid rock, following the vein.

The purple vein of holiness truth is not always found on the surface of God's Word, though often the "outcroppings" do run to the top of the ground and are distinguishable by the lustrous glare of such words as "sanctify," "purify," "holy," etc.

Reading the Bible year after year, one becomes aware that the purple vein of holiness threads its way throughout Scripture, interlacing with every other truth of God's Word. There is a threefold aspect of holiness found in Ezekiel's prophecy of a new covenant which would supplant the old:

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezekiel 36:25-27).

Observe the three aspects of this golden vein of holiness: (1) Purity, or Cleanliness (v. 25); (2) Divine Love (v. 26); and (3) Divine Power (v. 27).

HOLINESS AS PURITY

The covenant of the ancient Hebrew required the blood of slain beasts for the remission of sins, and the sprinkling of holy water to cleanse the flesh from pollution or contamination (cf. numerous references in Exodus, Leviticus, and Numbers). Verse 25 of Ezekiel's prophecy emphasizes cleanliness or purity.

The aspect of purity struck Peter as being essentially the experience of the Gentile believers in Acts 10 when they were baptized with the Holy Spirit. In 15:8-9, where Peter added his bit to the debate in conference regarding the rights of the Gentiles to enter the Christian covenant of grace, he said: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

The GOLDEN VEIN of HOLINESS

by J. V. WILBANKS

Black Forest, Colo.

and put no difference between us and them, purifying their hearts by faith.”

So the work of holiness is a purifying work.

Even the uninitiated understand the value of a pure heart. My boss did, a man of 50 years, a timber-jack of many years, and by no means a theologian.

He came wearily up the hill from timber cruising and sat down on a fallen tree. I laid the power saw aside and sat down on a log, and we talked. The subject of our conversation turned quickly to the owner of the large ranch on which we were cutting timber. The man was rich, but he was plagued to exasperation with his many businesses and social engagements. My boss observed, “If a man’s heart is pure, though he be poor, yet he is the richest of all men.”

HOLINESS AS LOVE

Verse 26 of Ezekiel’s prophecy speaks of the “heart of stone” and the “heart of flesh.”

Though the Hebrews were God’s chosen people and enjoyed the privileges and prerogatives of that high estate, they had “stony hearts.” Remember, the Pharisees once accosted Jesus about the leniency of Moses in allowing them to divorce an unwanted wife. Jesus replied that it was because of “the hardness of your hearts” Moses “suffered you to put away your wives” (Matthew 19:8).

Ezekiel speaks of the “heart of flesh” in the sense of being a heart of compassionate love. How often do we read in the Gospels about Christ’s love and compassion for the sinners and afflicted. Sanctified people have that same kind of heart. The “heart of flesh” expresses love and concern in all of life’s relationships as described in chapter 13 of 1 Corinthians. Purity and love are distinguishing characteristics of the baptism with the Holy Spirit. If these are not present, it is a pseudo baptism.

HOLINESS AS DIVINE POWER

It is not power to stop the sun in its orbit, as Joshua did. That’s the power of faith. We speak of a deeper power. Ezekiel talks about the Spirit’s inward empowerment which enables the sanctified believer to walk in God’s “statutes” and to keep his

“judgments.” It is the enabling function of the Holy Spirit who dwells in the heart.

After sanctification the heart is inclined to holy living just as previous to the experience the “heart of stone” was inclined to moral waywardness. It’s the kind of power Jesus spoke of in Acts 1:8, when He said, “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

I rode with a husky logger when he pulled his great load of logs out of the mountains in western Montana. I rode with another one coming down a narrow, steep road in Idaho. Big Kenworth trucks they were, and their cargo weighed 40 tons. Can you imagine the thrill (and tension) one experiences driving down a narrow highway at 60 miles per hour in a 12-ton diesel truck loaded with 40 tons of logs? Well, that’s the physical power in action, and I liked it. That’s the enabling power to haul logs—whether it be in Montana, Idaho, or Oregon.

The disciples received the Holy Spirit at Pentecost, and they got enabling power. They witnessed (by life and word) at Jerusalem, at Judea, at Samaria, and to the farthest reaches of the known civilized world. Spirit-baptized Christians are still doing it. They have enabling power.

Miners are still cutting through solid rock and following the purple lode. It is a lifelong occupation for them. When they die, others will follow in their wake, for there is much gold in those hills.

Christians, too, will be exploring and mining the golden vein of holiness. It’s a lifelong occupation for the believer. There’s an inexhaustible supply of the precious metal, and there will be plenty left for those who follow after.

I think my boss was right. If I’ve got holiness of heart, I’ve got everything it takes! □

helps to holy living



De Wys

AIN'T GOT NO DAD

WHILE WORKING in the church yard last week, I saw two little girls—obviously sisters—coming down the sidewalk enjoying the candy they had just bought at the corner store. Since they looked like candidates for a bit of interesting conversation, I ventured to express my surprise that they weren't in school.

"We're moving to Florida tomorrow" was the explanation, "so we aren't going to school here anymore."

The older of the two, perhaps nine years old, shook her head "yes." But the smaller, about three years younger, with the artless eloquence of childhood, responded with an answer I'll be a long time in forgetting. "Ain't got no dad," she said with a wistful half smile.

Without a word, the older grabbed the hand of her sister and hurried her off down the sidewalk.

PEN POINTS

I HEARD MY FATHER'S VOICE

When I was a very small lad, my father had an old-fashioned, one-horse buggy. One summer day the two of us rode in the buggy far into the country to get some watermelons. Parked under a large, shady tree, I remained in the seat while my father went into the field for the watermelons.

As I sat there with boyish thoughts, my eyes fell on the reins tied to the front of the buggy. Having watched Dad drive the horse, and feeling I could too, I unloosed the reins with sincere plans to just "hold" them in my hands.

Shortly, however, I flicked the horse with a rein. To my surprise the horse dutifully started walking. I became frightened and started crying and yelling. This only caused the horse to become excited and he broke into a trot. All my strength, crying, and trying to control the horse amounted to nothing. On we went—faster and faster!

During those brief moments of fright, I could only remember that my father could handle the horse easily, and I cried out for him. I heard my father running and his

voice sounded in the background, "Hold on, I am coming."

I could hear his footsteps getting closer and closer, but the horse was moving faster and faster. Just then I caught a glimpse of Dad from the side as he ran breathlessly alongside, grabbed the horse's bridle, and brought all to a safe stop.

How often we try to take the reins of life in our own hands. We feel that *we* can handle it! *We* can work it out, or *we* have adequate strength! All too often the deep problems and demands of life "start to run," and to our surprise and sorrow we can't rein them in. We honestly thought we could, but our strength is inadequate for the demands.

The best thing to do is to realize our strength must be in Someone stronger than we are. We can cry out to our Heavenly Father, and though we cannot see Him coming, we can hear His assuring voice, "Hold on, I am coming." □

—CHARLES E. BALDWIN
Colorado Springs

by CLARE ST. JOHN

Highland, Mich.

Watching them go, I was filled with sadness. I know there are several reasons why a child may be fatherless. But the obvious dismay of the older told me that probably they had never known a father . . . and that she was now old enough to know it was an embarrassment.

It seems so unfair! Little children all need fathers!

But I am not sitting here in judgment upon some pleasure-seeking man or supposedly loose-living woman. I only know that the world I live in is fatally involved with sin, and that it is more than simple sexual impurity. Sin takes many faces, and it ill becomes any of us to look down on another because the act of sin in which he was caught differs from ours.

The great orphan-maker of this world is *sin!* It separates man from his legitimate parent. Jesus said to men rejecting Him, "Ye are of your father the devil."

But then, the devil is no rightful father at all. Man's heart cannot be satisfied with that relationship. In a deep sense, every person apart from the Holy Father is fatherless. What else is that nameless longing that, though the heart cannot give it voice, it knows so well?

"Ain't got no dad" is more than the wistful expression of a dirty-faced little girl. It is the unuttered utterance of every heart away from the Heavenly Father.

Even as I penned these lines, I picked up my Bible to read. The reading was Psalm 68, and there before I had gone five verses I found, "A father of the fatherless . . . is God." □

AN EXTRAORDINARY NAZARENE

WHO WAS Paul Stephenson? The obituary read: "Paul Stephenson, 79, of Alexandria, Va., died March 8, 1977." He was an ordinary man, an engineer in the Navy Department in Washington, D.C., for 33 years. Small in stature, he was quiet, unassuming, dignified, well dressed. He never had much to say, other than the usual pleasantries, and people never really got to know him very well.

The obituary said that funeral services would be conducted by Rev. Samuel Smith, pastor of Washington, D.C., First Church of the Nazarene. Yes, he was a Nazarene. While he may have been thought an ordinary man by the world who did not know him, he was an extraordinary Nazarene. A miracle of healing and salvation brought him into the Church of the Nazarene in 1924, in Port Arthur, Tex. A few years were spent in the Detroit, Mich., First Church, and then on to Washington, D.C., and 37 years in the Washington First Church, where his much-loved companion went to be with Jesus in 1969.

The things, however, that made Paul Stephenson an extraordinary Nazarene were not just long years in the church, but they were such attributes as faithfulness, stewardship, devotion to his Lord, Christian radiance, and loyalty. He was a Christian gentleman at all times.

His faithfulness was expressed in always being there. The corner in which he ushered in recent years was always brightened by his smile and his radiant personality. His devotion to Christ was transferred to

Christ's Body—the Church. He loved the Scriptures. He had read the Bible through every year for many years, and at his death, which was sudden and unexpected, his Bibles were found lying open on the table where he had been studying them. He always used two different translations. They were both turned to the last chapter of the Book of Revelation. He had completed his yearly trip through God's Word and had gone to be with the Author.

The most amazing thing about this extraordinary man, though, was his sense of stewardship. In his recent years with the navy, he made a good amount of money and, through frugal living, saved and invested a large share of it. His idea of investing was "storing up treasures in heaven," and this he did through the local and general church. At one point, he invested a large sum of money in annuities through the general church. This provided income in his last years, it is now providing income for his three children for the rest of their lives, and it provides a final generous sum to his church which he loved so much. It was like Paul Stephenson to take one sum of money and use it to do so much good, thereby obtaining every inch of usefulness from it.

The world may have thought him an ordinary man, but he was an *extraordinary* Nazarene. I know—he was my father. □

by LOIS E. AUMILLER

Auburn, Ill.



Paul M. Schrock

Why God heals

by C. DALE GERMAN
Fremont, Calif.

GOD MAY HAVE infinite reasons for physically healing broken bodies of saints and sinners. Who could fully know the mind of God?

Just one of those reasons was revealed to me as a group of Christians gathered to pray God's healing touch upon a member of my church.

It is Jesus who is the Healer, actually. He is the Great Physician. Man of miracles. Creator of nature. It is Jesus who healed the lame, the blind, the bleeding of long ago.

Jesus' ministry was one of compassionate healing. Yet His mind and ministry went far beyond merely healing broken bodies and battered bones.

He heals today as He healed then. The weak are made strong. The dying are given life. And more! He heals broken homes. He mends shattered lives. He restores the withered soul. He heals sin-sick lives and brings wholeness to living.

But who can see a withered soul? What color is sin? What shape is wholeness?

Intangible and invisible realities such as sin and wholeness are sometimes difficult to comprehend. We don't see with the eye everything that takes place in the soul when a person's life is redeemed from darkness to light.

Yet God wants us to know and comprehend the miracle of spiritual healing. And so in order to put it all into a language we can understand, He heals a physical body.

God's healing is an object lesson. It is as if the Master Parable Teller, Jesus, is saying to us, "Here is a diseased body. This broken body represents a diseased and sin-sick soul. I have come to heal withered souls, but you cannot fully understand this part of My ministry. So, in order to help your understanding, I am going to heal this withered body. This is an object lesson for you. Letting you see this physical change in this body will help you realize the moral and spiritual change I want to do for your soul."

It is possible that one of the many reasons God heals is to use healing as an object lesson for us. But now, having said this, there are three more things about healing that must be said.

First, God does not cause disease and accident to cripple people in order to have a "guinea pig" for a

miracle. God created a perfect order, and it was sin that blighted it. To credit God for illness is to follow the same misinformed reasoning Paul warned against. "Should I go on sinning so that God's grace may abound? God forbid!" Did God put disaster into my life to perform a miracle? God forbid!

Second, sometimes God does not choose to heal. We must always pray "in the will of God." It may be that God does not heal everybody who prays for healing because then people would seek God for what they could get out of Him, rather than for love and love alone.

Nowhere has God promised to exempt Christians from the misery of natural disaster. His plan is a better world for us than earth. He does, however, promise to give us strength, courage, and an ability to live this life bravely.

In the long view of human history, suffering is a crown of glory in the Christian faith. We are a tough breed! We ask no favored privileges. We seek no special exemptions from pain and pathos. We accept life as it comes and pray for grace to endure.

God sometimes heals sinners while saints suffer on. He loves those who love Him. Yet He continues to love those who do not love Him.

His object lesson of healing is for those who need it most. And even in the disappointment of realizing God has chosen not to heal, we can rejoice in knowing God believes we understand the lesson of salvation, and He has a greater and deeper lesson in store for us. It may be the lesson of suffering triumphantly. It may be the lesson of endurance. It may be the lesson of lonely living that matures us into a clear realization of Christ's ever presence.

Third, if Christians are as fit for heaven as they say they are, and if heaven is everything the Bible tells us that it is, then we can have the faith to believe that God sometimes answers our prayer for healing through death itself.

The saint who has endured pain and agony is often healed in answer to prayer through release of the confining body-prison of this physical life, and granted a new and better body in another life, free from all the impurities and malfunctions of the lesser body we had so hoped to restore through prayer. □

LESSONS MY FATHER TAUGHT ME

by EARL C. WOLF
Kansas City, Mo.

FATHER'S DAY is an occasion to thank God for my preacher-father whose influence lingers in my life like the glow in the evening sky after the setting of the sun. He was a brilliant man and a good man. He had little formal education. But he was always on the stretch to learn more and to live better.

From memory's rich data bank four lessons clearly emerge that my father taught me. First, my father taught me that true happiness is found in doing the will of God. In his early years my father felt called to the Christian ministry. But in young adulthood he got on a detour and spent the most vigorous years of his life in a secondary role.

In his late forties, however, he came in contact with the Church of the Nazarene and was reclaimed and sanctified. At that

time his call to preach came back to him. He immediately assumed the task of preparing to fulfill that assignment and to make up for the lost years. In the daytime, he met his responsibilities in the steel mill. In the evenings he gave himself to the discipline of completing the Minister's Course of Study.

In due time a home mission work opened up and he was appointed pastor. He gave up his remunerative position in the steel mill and moved his family to the place of his ministry. During the "hard scramble" years that followed he maintained a happiness I could not understand in my teen years.

I used to ask him, "Dad, don't you think that you could have kept your good position in the steel mill and used your good salary to buy lots for home missions churches, help send missionaries to other lands, and contribute to the cause of Christ in a dozen other ways?"

His reply was one I can't forget. "Oh, no. I've never known such happiness as I have found in doing God's will." He taught me to delight in the will of God for my life.

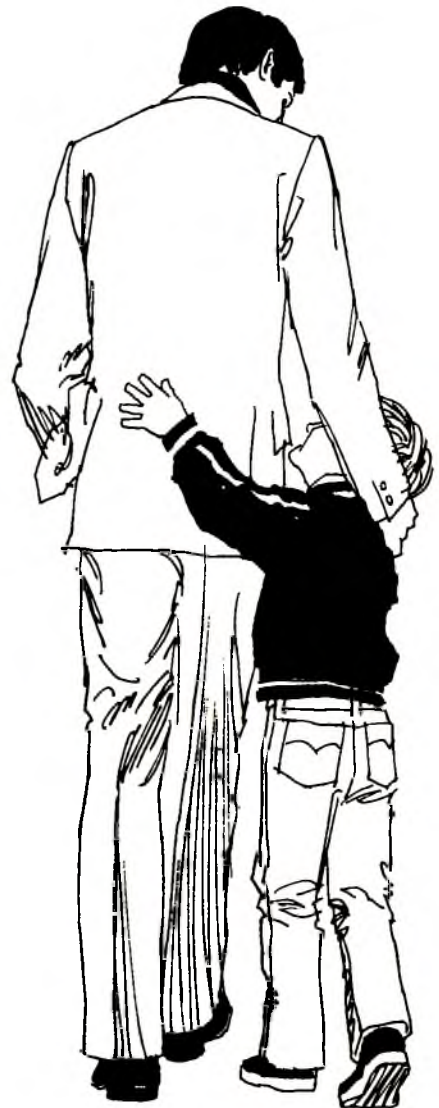
Again, my father taught me that if a man really believes in his religion, he will be willing to make any needed sacrifice for it. In order to fulfill his call to preach, my father gave up his position in the steel mill, sold his Park Avenue home, and gave his all to God, his family, and the work of the church. He and Mother lived sacrificially without complaint. A religion that costs nothing is worth nothing. A "cheap grace" is not that "amazing grace."

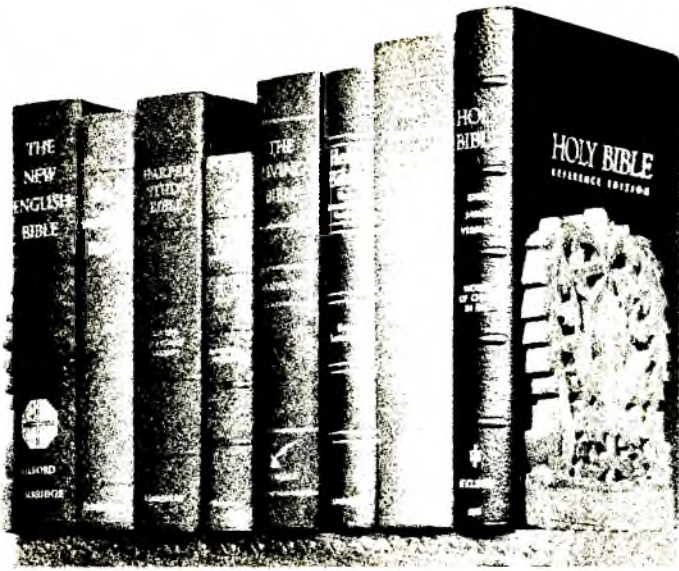
Then, my father taught me that there was a stewardship of the body. For example, he used to call cigarettes "coffin nails." In those years past he had no definite scientific evidence for the health risk of smoking, as we do today. Some would have said he was "just preaching." And yet his statement was not without some basis. He had a deep sense of the stewardship of the body. He believed that the use of tobacco was damaging to one's body and harmful to others who had to breathe polluted air.

In his judgment no one had a right to destroy his body by any type of harmful indulgence. He believed that the body was "the temple of the Holy Ghost" (1 Corinthians 6:19). He was convinced that a person would be held accountable for the abuse and desecration of the body.

Finally, my father taught me that the true worth of an individual was not determined by his material resources. In the most difficult years of his ministry my father refused to wallow in self-pity. He belonged to God and kept busy doing His will.

He never thought of himself as a "poor preacher." When he had no coins in his pocket, he put some nails there to jingle. He always walked erect in Christian contentment. He was God's man fully, happy to be so, and unashamed of his witness for Christ. □





by ROBERT BRANSON

Eastern Nazarene College
Wollaston, Mass.



The BIBLE In English

GOOD NEWS FOR MODERN MAN

In September, 1966, the American Bible Society (ABS) published a New Testament entitled *Good News for Modern Man: Today's English Version*. The expense of printing was subsidized by the society so that copies could be inexpensively purchased. Churches bought them for everyone in their Sunday school. Members of high school graduating classes were presented with copies. Organizations attempted to distribute copies to the school children of entire states. The popularity of the translation was immediate and widespread.

This popularity was due to several factors. First of all, the price was so low that everyone could afford one. This sparked the imagination of many Christians to attempt to distribute them so freely that everyone might have a copy of the New Testament. If the Bible could be distributed and read, a national revival might be possible—the Holy Spirit moving on millions who were confronted with the message of Jesus.

Secondly, the translation was done by the ABS, an organization dedicated to the translation and distribution of Scripture around the world. This is one organization that carries the respect of almost every Christian. Since the ABS was supporting it, most felt that the translation would be a good one.

Finally, the translation itself did not disappoint its readers. The translator was Robert G. Bratcher, a research associate of the translators department of the ABS. The text reads easily as the language is contemporary in expression. The message of salvation comes through clearly. Paragraph headings help the reader grasp quickly the main idea of a passage. Line drawings which illustrate the text were prepared by Swiss-born artist Mlle. Annie Vallotton. There is a charm, a grace about the drawings which enable the reader to easily visualize the subject matter of a passage.

In December, 1976, the completed *Good News Bible* (GNB) was published in both hard and soft cover. The Old Testament was translated by a team of scholars who endeavored to keep the language

style contemporary and flowing. More line drawings of Mlle. Vallotton were included and some revisions of the New Testament were undertaken. Short introductions describe the contents of each book. A dictionary of biblical terms, a chronology of the Bible, well-prepared maps, and a subject index are included at the back of the Bible. All these aids help the *Good News Bible* accomplish the purpose of the ABS: "to make the Word of God more easily available to all."

The boldness and frankness of the language of the GNB grips the reader's interest, forcing him to read more and more. Ecclesiastes 6:10 is forcefully rendered: "Never ask, 'Oh, why were things so much better in the old days?' It's not an intelligent question."

The beloved twenty-third psalm finds new expression as the first two verses indicate: "The Lord is my shepherd: I have everything I need. He lets me rest in fields of green grass and leads me to quiet pools of fresh water." Some of the stateliness of the King James is lost, but the imagery depicted in the words captivates the imagination in a fresh way.

As in every translation, there is a certain amount of paraphrasing adopted in order to express more clearly in English what the translator thinks the original language is saying. John 1:1 expresses well the thought of the Greek but is much more cumbersome than the original: "Before the world was created, the Word already existed; he was with God, and he was the same as God."

The indictments Amos makes against the nations loses the flavor of the language when instead of stating "for three transgressions, even for four," Amos 1:16 reads, "The people of Gaza have sinned again and again." It appears that novelty of expression has at this point won out over accuracy of expression.

Genesis 1:1-2, however, is accurately paraphrased in a bold style which captures the meaning of the Hebrew: "In the beginning, when God created the universe, the earth was formless and desolate. The

raging ocean that covered everything was engulfed in total darkness and the power of God was moving over the water."

The most disappointing aspect of this otherwise sound work is its treatment of texts on holiness. Evidently the position of the translators is Keswick; sin is part of our human nature which must be suppressed until death delivers us from its power. There is a fondness for the word "dedicate," as for example in John 17:17, "Dedicate them to yourself"; Romans 6:22, "Your gain is a life fully dedicated to him"; and Ephesians 5:25, "He did this to dedicate the church to God by his word." In these instances, and in others, the proper translation should be a form of the word "sanctify."

The Greek word *sarx* is translated "human nature" in Romans 8:6, 7; Galatians 5:17, 19, 24; and as "natural desire" in Galatians 6:8 and Ephesians 2:3. In most versions, the term is translated "flesh," its basic meaning, and the reader is left to interpret Paul's meaning. But Bratcher has identified the seat of sin with that created by God, natural human nature and desire.

William Greathouse accurately observes, "*Flesh* is thus unrenewed man, man cut off from God and subjected to sin. In my fallen humanity sin reigns . . . As a creature of *flesh*, my will is bound to sin."*

Thus *flesh* is for Paul, not our "human nature," but our existence apart from God which is ruled by

sin. Thus Paul does not call upon us to put to death our "human nature" in Galatians 5:24, which would mean to commit suicide, but to have the control of sin in our lives destroyed by yielding our lives to Jesus Christ (Galatians 5:24-25).

Finally, there is one glaring mistranslation that needs to be pointed out. Acts 15:9 is translated: "he forgave their sins because they believed." It should read: "by faith he purified their hearts." There is a big difference between forgiveness and purification. One who holds to the Keswick position would want to gloss over that difference, but it is there in the Greek and should be in the English.

The *Good News Bible* is inexpensive and will be widely circulated. On the whole, it is a good translation, but it tends to paraphrase too often. If a little care had been taken, especially in doctrinal matters, it would enjoy even wider use. In a few years, it will probably be just another translation in the history of the English Bible.

For private devotions or Bible study, I would want to use the GNB along with a more literal translation. Its pulpit use should be restricted, for the pastor should be certain that the text he publicly reads accurately reflects the thought of the original languages. □

*William Greathouse, "Romans," *Beacon Bible Commentary*, 10 vols., 8:155.

NOT TOO MANY CHIPS FALLING

—JIM SPRUCE
Champaign, Ill.

Lord,
When I am tempted to give a piece of my mind,
Help me to understand the mind of Jesus;
When I feel like insisting on my own rights,
Remind me that I could win in "rights"
And lose in relationships;
When I have thoughts of striking back,
Show me that vengeance rips the sanctuary of my soul;
When I have to be around people who seem unlovely,
Teach me that someone knows my weaknesses, too;
When I am cast in the midst of negative vibrations,
Give me sufficient calm to avoid quick judgment;
When I am armed with explosive information,
Grace my mind with humility
And seal my lips until You unseal them;
When I believe that I have been wronged by someone,
Enable me to direct my attention away from myself;
When I have been misunderstood,
Save me from the peril of constant argument.
Help me not to go through life accepting opportunities
To swing the little axes of getting even.
Rather, let me live so that my spirit
And my word embrace one compassionate goal:
"Not Too Many Chips Falling."

Amen.

MY FATHER,

PAUL

Reviewed by

MAXINE HAMLIN
Shawnee Mission, Kans.



BOOK BRIEFS FOR YOU

HANDBOOK FOR CARING CHRISTIANS

Good news is here for us one-talent Christians. There is no end to the ways in which we can serve God by ministering to others and thus make a bit of contribution to the ongoing march of the kingdom of God.

We may not be gifted in musical talent, articulate in verbal expression, blessed with facility in writing; we may not possess a winsome personality; we may be introverted and shy by nature. But that doesn't mean that we have a right to be nonproductive in God's harvest field.

The one-talent man in Jesus' parable was condemned not because of his limitations but because of his unwillingness to put his one talent to work in his master's service.

Evelyn Stenbock's book goes full course, first reminding the reader of the need for Christian concern. Then comes inspiration and encouragement to start—not tomorrow but today. Now that you are rarin' to go, she tells you how and where. You'll be amazed and intrigued with the endless possibilities. The lonely, the afflicted, the bereaved, the shut-ins, the ill, at home or in hospitals, are waiting for someone to come and share with them what the Lord has lavished so abundantly upon you.

When you once get started, you'll wonder what took you so long. □

by **Evelyn
Stenbock**

**Beacon Hill Press
of Kansas City**

to order,
see page 23



MY FATHER'S public life and work have been well described by many; the contribution I might make is to briefly tell what it was like to know him more intimately.

He was a man genuinely at peace with himself, which is why, I think, he was so unselfish towards others. This quality of genuine inner harmony and total selflessness impressed everyone; its influence extended far beyond his specific work and calling.

He used to say he had never known a hypocrite. Perhaps he could say this because he himself was the most deeply self-examining of men. In his sermons, if he felt led to encourage or exhort others to lead a better life, he always included himself, without even thinking about it. And it was the same in private life: he always encouraged spiritual improvement in himself as well as those close to him.

One sign of his profound religious belief was the fact that he was perfectly at home with those of different beliefs. And they felt at ease with him. He had no need to be defensive or to overstate his case . . . he was so totally a man of God that he never needed to disguise himself as one. Paradoxically, it was for this reason that his influence upon very different people was so strong—why, in fact, he could lead so many who seemed irrevocably estranged into a path of faith.

He was the most tolerant man I have ever known. He respected and understood the ways of those he knew too well to be any other way. Paul's statement "I am made all things to all men, that I might by all means save some" was especially applicable to my father. This attitude was born out of a love for all human life and a deep awareness of the sacredness of every individual.

Many have described his wonderful sense of humor. I found this especially uplifting. The spontaneity of wit and the glimmer of amusement which could lighten overly serious times came from a real joy of living. But he could be very serious, almost disconcertingly so, in the midst of gaiety. There was no contradiction here, rather a profound relationship. His humor stemmed from a deep understanding of the world—its miseries as well as its joys. He loved life in its entirety—not just one aspect of it. This above all is why his humor uplifted and gladdened the hearts of those who knew and heard him.

It has been said that people often grow old too quickly. I was constantly surprised by and admired my father's capacity to change, to expand, to experiment. This capacity was a crucial element in the continuing effectiveness of his ministry. And for me, it was a joy to talk daily with a man who was always open to new ideas and who challenged one's

by MICHAEL MARTIN
Oakland, Calif.

MARTIN



own thinking with fresh thoughts.

Last fall I had the wonderful and, it turned out, providential privilege of travelling with him. It is a period I will never forget. We saw and did such enjoyable things; we had so much fun and times of serious thought. I heard him preach every week, yet his words always seemed fresh. I saw him in every kind of situation, yet always with the same strength

of character and the same joyful, Spirit-filled life.

This, then, is a glimpse of the man I knew. A man of deep faith and tolerance, of joyful humor and intense earnestness, of perpetual youth, of inner peace and total unselfishness. He deeply loved his family, his friends, his church, and his God. He was first and last a true Christian. And his life and spirit will always be with me. □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
Nazarene Theological Seminary
Kansas City



A GODLY FATHER

In the account of Abraham's sacrifice of his son Isaac, recorded in Genesis 22, there is a marvelous model for those who would be godly fathers. Though it is an ancient account, it is amazingly contemporary.

A godly father responds to God's call. God's call was a simple one: "Abraham."

The quick response was: "Behold, here I am."

A godly father is obedient to God's will. When told by God to go into the land of Moriah and offer Isaac as a sacrifice, the Bible records that "Abraham rose up early in the morning" to do as God had instructed. There was no stalling and no bargaining, only an immediate response to the sovereign God.

A godly father does not question God's leadership. God's commandment to Abraham was to go "upon one of the mountains which I will tell thee of." Abraham did not insist on knowing *where* God was leading him; he only knew *that* God was leading him. For Abraham, that was enough.

A godly father is diligent in service. "On the third day Abraham lifted up his eyes and saw the place afar off." For Abraham it was not a three-day period of ignorance; it was a three-day period of diligence.

A godly father trusts God for the supply. When asked by his son where the sacrificial lamb was, Abraham replied in faith by saying, "God will provide."

A godly father attends to the duties of worship. The terse account reads, "Abraham built an altar." He accepted his role as priest in his own home and responded appropriately.

A godly father trusts God for the outcome. With knife in hand, ready to be plunged into Isaac (his only son and only link to the future), Abraham's obedience never faltered. He had earlier declared by faith, "We will return." Abraham knew that his responsibility was for the present and that God's responsibility was for the future.

A godly father is rewarded by the Almighty. When halted from sacrificing his son by the intervention of the angel, Abraham's eye fell on a ram that was caught in a thicket by his horns. That ram was used as a sacrifice in place of Isaac. In gratitude to God, Abraham named the place Jehovah-jireh, which means, "God will provide."

Would you be a godly father? Then . . .
respond quickly to God's call,
be obedient to God's will,
do not question God,
be diligent in service,
trust God for the supply,
attend to worship,
trust God for the future. □

holy Men of Old

OUR HERITAGE MAKERS



by JOHN CHILTON

Trevecca Nazarene College
Nashville, Tenn.



PHINEAS BRESEE: A PRINCE IN ISRAEL

Probably no other name is more familiar to the people called Nazarenes than that of Phineas F. Bresee, the founder of "our Zion." But we probably know less of the man than we do of his creation.

Born in a log farmhouse on the New York frontier in 1838, Phineas grew up amid the picturesque scenes of the Catskill foothills. Of sturdy French Huguenot stock, Bresee's parents were devout Methodists. The family was faithful to the church services, and the Bresee home was a favorite stopping place for Methodist ministers. His parents probably exerted the greatest religious influence in young Phineas' life.

During a protracted meeting in the local church, the Bresees' pastor visited their teenage son in the family store and spoke to him about his soul. The young man was stricken with conviction, attended the meeting that night, and was converted. He immediately began to witness, hold prayer meetings, and do everything he could to push the Lord's work.

But although he said he had always felt called to preach, he was too shy to stand before a congregation.

In 1857, the family moved to Iowa and young Phineas found a frontier wilderness with little or no religious activity or interest. He immediately responded to the need by volunteering to preach or exhort wherever he was invited. He was soon licensed by the Methodist conference and assigned to a nearby circuit. After a trip back to New York in 1860 to marry his childhood sweetheart, Bresee proceeded to distinguish himself on the Iowa conference as an earnest and hardworking pastor.

The Civil War brought hard times, and the young preacher and his family survived on scant rations. What salary he received was often in vegetables, and he was forced to raise wheat on a friend's land in order to feed himself and his wife. But he was desperate that the church should prosper, and he worked the harder. He later said that those years were profitable, because they taught him that "desperation, earnestness, intensity, would win, God helping, in doing God's work."

Bresee's preaching was always fervent and evangelistic, and his pastorate enjoyed revival and growth. But it was during this time that he went through a period of great spiritual anguish over the presence of doubt. He wrestled with his doubts until one cold, snowy night when he preached to a small crowd in church and found himself at his own altar, praying for his own need. Though unaware of the full purpose of his seeking, God helped him. His doubt was gone, his ministry was blessed, and the church prospered. He began to preach holiness as best he understood it, and a number of his parishioners were sanctified.

Bresee decided to move to California and was appointed to the Methodist church in Los Angeles. He found a group of people who were enjoying and testifying to a definite experience of sanctification, and he soon was convicted of his own need of a more definite touch upon his life and ministry. It was during the second year in this church that he had an experience like that of Isaiah when the live coal touched the prophet's lips.

He later wrote that there came into his heart and being ". . . a transformed condition of life and blessing and unction and glory, which I had never known before . . . there came into my ministry a new

DEVOTIONS

*Often when I read the newspaper
And talk with friends,
I am reminded that soon You are coming.
Then I feel the soft, quiet breeze
Of Your Spirit.
It touches my face as I kneel in prayer
And I realize that You've already come—
In my heart.
Then I'm not frightened by talk
Of a Second Coming.
For I know that it will be then
As it is now—
Your rich fellowship
Bringing sweet and constant peace
to my heart.*

—LINDA LEE
Sierra Madre, Calif.

element of spiritual life and power.”

From that time Phineas Bresee began to preach holiness as a definite privilege and requirement for the regenerate Christian. His churches enjoyed continual revival and many entered into the blessing of heart purity. As his popularity grew, so did the opposition. Soon his presiding elder was actively criticizing and undermining his ministry. He was given smaller churches and was constantly discouraged from preaching the full gospel.

In 1894, he was offered the opportunity to open a nondenominational mission work in the heart of the city, where he would be free to preach holiness. When the Methodist conference refused to grant him leave to do this work and maintain his membership, he reluctantly withdrew from the church he had faithfully served for 37 years.

The Peniel Mission opened in 1894, and the next year was one of success and spiritual progress. In October, 1895, Bresee withdrew from his work and organized a new mission in the same area. On the third Sunday of that month the Church of the Nazarene was organized with 135 charter members. After several moves, the congregation built a frame structure on Los Angeles Street and that simple meetinghouse became the famous “glory barn,” the seedbed of our holiness denomination that now serves around the world.

For the next 20 years, Phineas Bresee built and guided this church. He pastored, evangelized, served as general superintendent, edited the weekly paper which later became the *Herald of Holiness*, and was president of the Nazarene University in Pasadena until 1911. Although many other holiness organizations eventually joined together to make up the denomination, Dr. Bresee rightfully holds the pre-eminent place as “Mr. Nazarene.” It was his vision and leadership ability that brought the early church

through and established it on a sound basis.

What sort of a man was Phineas Bresee? He is remembered as a plain and unassuming man, unusually modest, with a knack for putting people at ease. He loved a good joke and sometimes would laugh until he cried. He was a tireless worker and managed his time and his money equally well: he always had some of both to share with someone in need.

But Bresee’s passions and the secret of his power lay in three areas: (1) He loved souls—especially the poor. The dynamic of his church was to take the full gospel to those who were down and out. “The poorest of the poor,” he once said, “are entitled to a front seat at the Church of the Nazarene, the only condition being that they come early enough to get them.” He felt that his witness was worthless unless it was reliable, and reliability was impossible without holiness.

(2) He was a persistent student of the Word. Largely self-educated, he read widely and was at home with theology, poetry, history, and philosophy. But the Bible was his theme and he studied it carefully and continuously. He felt that the Scriptures were the basis of faith: “One of the surest signs of growth in grace is a deepening interest in and a widening knowledge of the Word of God.”

(3) He was a man of prayer. He spent much time in the secret place, and his public prayers would often lift the congregation to such heights that they were reluctant to return. His biographer remembered him as living habitually in communion with God.

“This, then, was Phineas F. Bresee—a good man, “full of faith and of the Holy Ghost.” Hear his philosophy of living: “One life is ours. One transient life. . . . Eternal life and glory are our inheritance in holiness. . . . So in everything, through everything, tell men of ‘the Prince of Life.’” □

PEN POINTS

DAD SANG IN THE DARK

The Bible speaks of God as One who “giveth songs in the night” (Job 35:10). My father, J. S. Maddox, verified this passage many times in his own experience.

Dad loved to sing. He had traveled some as a song evangelist way back before I knew him. But my memories are of the songs he sang around the house. He enjoyed singing. Any time or place was appropriate for hymns and gospel songs. Secular music seemed to have been forgotten long ago. (He had been converted at the age of 17.)

There had been 30-plus years in the ministry, mostly in the pastorate, and singing was a part of that too. But singing became most meaningful to him after he retired. His eyesight gradually failed, and he finally became totally blind.

However, darkened eyes were compensated for by a clearly lighted mind. The hymns and Scripture that he had learned as a younger man were not only a constant source of comfort, but brought much enjoyment. Lyrics

that he should have forgotten years ago came flooding back over memory’s trails. His voice remained exceptionally clear and strong. And so he would sing his testimony when given even half a chance.

But perhaps his most meaningful singing (to him) was done in the night when sleep eluded him. Mother (without her hearing aid) could not be disturbed. And so he told us that he often sang when he could not sleep. Only God and he knew how much peace and comfort flowed through his soul in those dark, nighttime hours.

During his last full day of health, he recorded a song on tape for his brother: “When We All Get to Heaven.” He had no conscious idea that he would be there before the week was over.

Let me sing too, dear Father, when the clouds hang low. The best time to sing is in the dark! □

—WINIFRED HOWARD
Bethany, Okla.

by CHUCK MAGSIG

Phoenix, Ariz.



Bloody Hands

A COLD, GRAY, DISMAL afternoon was drawing to a close as we drove along the divided highway near our home in Texas. We were invited out to dinner that evening and had been out for a drive in the country in spite of the worsening weather conditions. Before proceeding to our dinner engagement we planned a quick stop at home and were almost there when my wife and I spotted a car imbedded in the guardrail in the opposite lane. A figure slumped

over the steering wheel and one of the few passing cars seemed to be pulling over. A strange, but very real, conflict began to occur in my thinking; one part of me said to go and offer my assistance while the other voice urged me not to get involved: They're probably OK . . . someone else will help . . . you'll be late for dinner, etc.

By the next crossover road, I had made my decision: I must go back; those people may be in trouble and need our help. As we came to a stop in our one-month-old import, I noted two teenaged girls huddled together sitting on the guardrail. One held an eighteen-month-old baby who, although unhurt himself, was splattered with blood which dripped from the face of the young aunt who held him. The two jagged holes in the windshield of the dented sedan told the story; both girls had been hurled partially through the glass but had managed to shield the baby from harm. Here they sat waiting for the ambulance (which the other passing driver had gone to call), still not fully comprehending the extent of the facial lacerations that were staining their parkas bright red.

"Are you cold?" I thoughtlessly asked the girl holding the child.

She was chattering so hard you could hear her teeth rattle. "YYyyess," came her shivered reply. Now you've done it—the tempter had returned—you've only got the good leather jacket you're wearing to give her. Won't all that blood look good on it? I hesitated a moment pondering this suggestion and then ashamedly put my coat around her. How could I be so crass at a time like this? I asked myself.

Quickly I realized that the warm interior of our car offered a far better haven and was just about to offer when again I was attacked. What about the upholstery of your car? After all, it's only a few weeks old and the first new car you've had in years. Again I hesitated, then overcame and led her, and carried the child, to the car. Heater up full . . . paramedics arrive . . . makeshift bandages applied . . . crying, frightened child . . . sirens, flashing lights. Soon the girls were in the ambulances being whisked away to the hospital and we, armed with a telephone number, took the baby with us to our home to await the arrival of his grandparents. Oh, the relief and gratitude on their faces as they arrived and found the little fellow confused, but unhurt!

Soon they were gone, but the lesson was not yet over. The next morning in church, our pastor was renewing his call for prayer and fasting for our January revival. Involvement seemed to be the keynote of his appeal. As we bowed our heads in prayer, God's message came as clear as a headline: Remember last night? You couldn't help those girls from the opposite lane. All your good wishes were shallow and meaningless until you turned your car back and got involved. And being involved meant risking your coat, your car, and being willing to be late to dinner. You see, being involved costs you

something. It means meeting people where they are and letting the extent of their need mark the measure of your involvement. It means bloody hands!! But it isn't without rewards . . . remember the look in grandpa's eyes, remember his handshake? Remember the good feeling you had on the way to dinner?

Aren't souls more important than lives? Aren't there millions around us piled into the guardrails of life, without hope, without Christ? Aren't we the

ones who must stop and lend a hand? You can bet the devil will be present in force to hamper the effort. Bruised egos will replace soiled coats. Self-pride will substitute for sparkling interiors. But neither is this conflict without its rewards. Our Father in heaven, the One who loves us even more than parents or relatives with an all-surpassing love, is waiting for our response. He's promised never to leave us nor forsake us. Let's take Him with us and get involved. □



SON, YOU HAVE MY NAME

NUMBER 6 of the Lions' team was dribbling near center court. From where I stood I could read the lettering on the back of his shirt. His name, just four letters, was written: "H-U-L-L." David, one of the forwards, hollered, "Hull, pass the ball!"

The memory fails to recall whether he passed to David. I was lost in thought. It was one of those intense moments—a moment of awareness. The eight-year-old junior pro player bears my name. Number 6, the boy with the growing appetite, is my son.

Several questions were prominent—how does he regard his surname? What has he been taught about his name? Not the family tree. Such information is of little importance to me. Rather, what about matters of consequence? Does my son know that his name ought to be regarded as a synonym for *honesty*, *discipline*, and a *hunger for righteousness*?

Does this little guy appreciate that his Great-grandfather Hull was a genuine Christian gentleman? Does this bearer of the name know—at the motivational level—that his Grandfather Hull lives an open-book life which is based on a personal relationship with Jesus Christ? Has his dad effectively communicated that life's best goals are loving God with all the heart, mind, soul, and strength, and loving one's neighbor as oneself (Mark 12:30-31)?

To harness a kid with your surname may be either a curse or a blessing. There is tremendous risk, also. Imagine giving something as precious as your name to an unlettered and untutored infant. A name is awfully fragile. This son of mine could "botch up" our good name—easily and quickly.

The temptation is to grab him by his jacket lapels; shake him real good to be sure of his attention; then say, "Look here, kid! You defend our name. Make it proud!"

Unfortunately, it doesn't work so simply. Much depends upon his dad if he makes the name proud. In fact, it is frightening to think how crucially responsible Dad is for his son's development. Look at the ways:

Genetically I'm responsible. The shape of his nose and other obvious characteristics are gifts (???) from me.

Acquired aspects of his life are also my responsibility—

His *gestures* will remind people of me.

His *vocabulary* will resemble mine.

His *skills* will largely depend on my instruction.

His *values* will be anchored to the basic assumptions about life which I hold.

His *attitudes* will be modeled after those seen in me.

His *behaviors* will be patterned by those displayed by his father.

The role of "Dad" is a heavy one! My goal is to help him "become his own man." So much falls on me. However, God has implanted individual freedom of choice within us. My son will be eternally responsible for his own destiny. But much of the data utilized by his mind and will, in the decision-making capacity, will be directly related to my performance as Dad.

Life lived before my son—my life, not lectures alone—will influence the way he regards the name he has inherited. If he makes his name proud, so much depends on effective parenting and the enabling grace of God in his life.

Each day in words, attitudes, and actions I am shouting to my son, "Hull, catch it—I'm passing you a name." □

by JERRY D. HULL

Nashville, Tenn.

Editorially Speaking . . .

by W. E. McCUMBER

“I WILL BE A FATHER”

A book in my library bears the plaintive title *Father's Day Comes But Once a Year and Then It Always Rains*. A modern father laments, in good humor, the slight honor and respect given to his species.

If any earthly father has cause to cry mistreatment, how much more the Heavenly Father! God did challenge ancient Israel with the probing question, “If then I am a father, where is my honor?” (Malachi 1:6, RSV). He could ask the modern church the same question.

But God is more concerned about giving than receiving. He is a true Father, however unfaithful His children may be at times. He gives to His people the precious promise, “I will be a father to you” (2 Corinthians 6:18, RSV).

“I will be a father” means *I will provide*. A major responsibility of any father is caring for the needs of his children. Though men are radically evil, according to Jesus, they know how to provide their children with good things. “How much more will your Father who is in heaven give good things to those who ask him?” (Matthew 7:7-12, RSV). God’s willingness to supply all our needs is the basis of our prayers and the ground of our faith.

“I will be a father” means *I will discipline*. Firm and fair discipline is one of the proofs of parental love. A true father cares too much for the character of his child to let wrongdoing go uncorrected. We are assured that “the Lord disciplines him whom he loves, and chastises every son whom he receives” (Hebrews 12:6, RSV). The Heavenly Father is training sons and daughters in holiness, not spoiling brats out of weakness.

“I will be a father unto you” means *I will forgive*. The Psalmist calls upon his soul to bless the Lord because he forgives all iniquity, removing transgressions from us “as far as the east is from the west.” And this he does because “as a father pities his children, so the Lord pities those who fear him” (Psalm 103:1-3, 11-14, RSV). Jesus united the concepts of fatherhood and forgiveness when He prayed from the Cross, “Father, forgive them, for they know not what they do” (Luke 23:34). To be a real father is to extend forgiveness to penitent prodigals.

Rain or not, Father’s Day is a good day to rejoice in God’s fatherhood! □

TWO BASIC DIMENSIONS

True religion has two basic dimensions, a vertical one and a horizontal one.

The vertical dimension lies between God and us.

Along this dimension the movement is first downward and then upward. God initiates and man responds. To put it in biblical terms, “We love him, because he first loved us” (1 John 4:19). To put it in theological terms, we are saved by grace, not by works. God must first come to us or we will never come to God.

People cannot think their way to God. God is not found at the end of a demonstration in logic or a course in doctrine.

Neither can we work our way to God. God’s favor

is not earned by accumulating religious merit badges and keeping moral rules.

God comes to sinful and helpless humanity in sheer grace and mercy. He bridges the chasm between himself and His fallen creatures with the cross of Christ. No amount of social, political, or religious engineering from our side can provide the bridge. All we can do is post “Bridge Out” signs.

When God has come, stringing communication wires from His side of the chasm, we should respond by keeping those lines humming with messages of thanksgiving and praise.

The horizontal dimension lies between us and others.

Christian people are taught by Jesus to pray, "Our Father," which neither monopolizes God nor orphans man.

The movement along this dimension is outward. As followers of Christ, each of us is responsible for keeping our relationships with others in good repair. We must take the initiative here, not waiting for others to come to us. According to Jesus, if my brother sins against me, I am to go to him and try to bring about reconciliation (Matthew 18:15-17). I am to deal with him as God has dealt with me.

We must go to the offenders in love and goodwill, and do all within our power to clear up misunderstandings, to transform bad feelings, and to inspire mutual love.

God does not always gain His creature. Exercising His awesome power of choice in an abusive way, a person can say no to God and refuse to accept forgiveness and peace. And we do not always succeed in gaining our brother or sister. The love we offer may be refused, the hand we extend be struck aside. But whether we win them or lose them, we must go to them, for the horizontal dimension of religion has for its pattern the vertical one.

Neither dimension can be ignored. Both are vital to our Christian lives. True religion involves loving supremely the God who has saved us and forgiving freely the person who has wronged us.

Some have reduced religion to a private affair with God, unrelated to the stuff of daily life. This distorts reality, for God is too concerned about all people to allow us to ignore or wrong them. God is not like those insecure, immature persons who cannot have more than one close friend.

Others have reduced religion to a genial humanism, an effort to improve person-to-person and nation-to-nation relationships without acknowledging God.

To the first class God is merely a vested interest. To the second class man is only a social animal. One belittles God, the other demeans man.

Christian people are taught by Jesus to pray, "Our Father," which neither monopolizes God nor orphans man. Essential Christianity recognizes and experiences both the vertical and the horizontal. □

KNOW WHAT YOU ARE SIGNING

That is good advice for sales contracts, marriage licenses, and all forms of agreements between people. But it is also true with respect to petitions. The hasty or careless signing of petitions can result in embarrassment, at the best, and the sabotage of credibility at the worst.

A case in point are the petitions which recently flooded the FCC, urging that agency to deny an alleged petition, supposedly authored by Madalyn O'Hair, to have religious broadcasting and telecasting removed from U.S. airwaves. At a postage cost of over one-half million dollars, not to mention the paper costs, the FCC was deluged. Investigation by more cautious and responsible persons revealed that the whole storm of indignation had no basis in fact. Ms. O'Hair had not submitted such a petition. The exasperation of FCC officials at this uproar, which forced them to waste huge amounts of time, is understandable.

Another case in point was the petition-mongering triggered by the TV film "Jesus of Nazareth." On the

basis of remarks quoted from the producer, and deprived of their full content, a church leader gained huge support in a drive to prevent the film from being shown by NBC. The original sponsor backed off, but another was found and the film was shown. Before it was televised nationally, the minister who created the furor was persuaded to review it. He did not endorse it, but he admitted that his allegations that the film denied the deity, miracles, and resurrection of Christ were unfounded.

When thousands of Christians are stampeded into signing petitions grounded upon rumor, it makes their proclamation of truth less credible to the world. We urge our Nazarenes to investigate carefully any and all petitions they are asked to sign, even petitions originating from another Nazarene church or pastor. I would not even accept a news item found in the *Herald* as an adequate ground for petitions. We have enough factual evils to combat without wasting our energies or others' time tilting at windmills. □

ITALIAN DISTRICT ASSEMBLY

The 11th annual Italian District Assembly was held March 18-20 in the Sarzana church in north-central Italy. Highlight of the assembly was the appointment of Salvatore Scognamiglio as district superintendent by presiding General Superintendent V. H. Lewis. Prior to the assembly Dr. and Mrs. Lewis toured all of the major Nazarene churches in Italy.

The assembly was also the district's official farewell to Rev. Roy and Nina Fuller, missionaries who have served in Italy since 1968. They have accepted the assignment to open the Nazarene work in French-speaking Canada. As part of the farewell ceremonies, the district presented them with a coffee and tea service.

Rev. Scognamiglio is the first Italian superintendent of the district since the retirement of Alfredo Del Rosso in 1961, and since the district was officially organized and began holding annual assemblies in 1967.

Reelected to their posts were Luigi Morano, district treasurer, and Angela Cereda, district secretary and chairman of the district board of Christian life. Missionary Tom Long was elected district NYI President and Milvia Scognamiglio was elected district NWMS president.

Special events at the assembly included music by the choir from European Nazarene Bible College and a visit by the Paul Wire family, missionaries to Italy 1964-69. □

—Howard Culbertson, reporter



Four of the five superintendents Italy has had are shown with Dr. V. H. Lewis. Pictured (l. to r.) are: Alfredo Del Rosso (1948-61); Paul Wire (1964-69); Roy Fuller (1969-77); Salvatore Scognamiglio (1977—); and Dr. V. H. Lewis.

COLOURED AND INDIAN FIELD COUNCIL HELD IN SOUTH AFRICA

The missionaries of the Coloured and Indian Field in the Republic of South Africa met for their 16th annual council meeting, April 3-6, near Knysna, Cape Province. Inspiring messages were brought by R. C. Calhoun.

The highlight of the council was the farewell program honoring Rev. and Mrs. R. H. Emslie during which letters of greeting and appreciation were read and gifts were presented to them by their fellow missionaries. The Emslies are furloughing in June and then retiring in South Africa after 30 years of devoted missionary service.

Mr. and Mrs. Jerry Brown were welcomed to the field. He has come as a builder to help with the construction of a new Bible College project in Port Elizabeth, which is well under way.

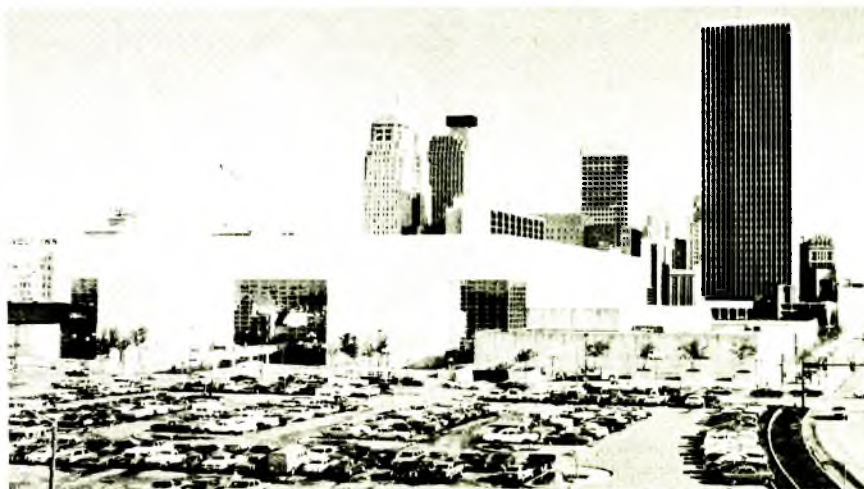
Mission Director Norman D. Zurcher presided at the sessions, and he reported that there are 42 churches on the three mission districts and one pioneer district on the Coloured and Indian Field. Full membership now stands at 2,199 with a total of \$139,114 raised last year. This shows gains for



Rev. and Mrs. R. H. Emslie at the recent farewell program given in their honor by the missionaries of the Coloured and Indian Field, Republic of South Africa.

the quadrennium of 87 percent in membership and 134 percent in giving. □

—Mrs. Carol Zurcher
Council Secretary



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Information on housing, including names of conference hotels, locations, and prices, as well as special events connected with the conference, will be in the July 15 issue of the HERALD OF HOLINESS.

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

DALLAS PASTOR JOINS CFL SPECIALIZED MINISTRIES

Dr. Robert G. Nielson has resigned his Dallas pastorate to devote his time to strengthening family life in the church.

Out of his 23 years as pastor of Dallas First Church he has developed a counseling and preaching ministry called Christian Family Weekend. It is designed for a local church or a cluster of churches.

Rev. Nielson joins a growing list of 37 CFL specialists who offer their services in this area of critical need. Others include Dr. James C. Dobson, Dr. James Hamilton, Dr. Leslie Parrott, Rev. Milton Poole, Dr. Jack Jamison, and Dr. Jarrell Garsee.

Contact the general CFL office for further information on these services. □

BOOK OF POETRY, LIBRARY PERPETUATE MEMORY OF KATHRYN BLACKBURN PECK

Kathryn Blackburn Peck's book of poetry, *Ever Upward*, is just off the press. Alden E. Sproull, who read her poems and studied her literature as a child and was her chaplain and friend for 16 months at John Knox Village before her death, has selected 70 of her poems for this book.



Royalties from the sale of the book will go toward the establishment of the Kathryn Blackburn Peck Memorial Library for Christian Poetry and Writing. A section of the Nazarene Theological Seminary library has been designated for this purpose. It is the first project of the kind undertaken by the seminary.

Kathryn Blackburn Peck made a notable contribution to Christian education in the Church of the Nazarene

through curriculum planning, advisory committees, and workshops. The impact of her 18 years in the Department of Church Schools will be felt for many years.

A loving teacher of children, she wrote much of her own teaching material in her early years as primary supervisor in her church. She wrote her first vacation Bible school manual in 1941, and in 1946 began writing regular correlated Bible lessons for primary teachers in Sunday school.

She authored several books, including *In Favor with God and Man*; *Every Day and Sunday*; *God Made This Lovely, Lovely World*; *Candles in the Dark*; and *Up in the Jumby Tree*.

Her beautiful Christian spirit, her faith, and her intelligent insights are perpetuated in *Ever Upward*. □



Dr. A. F. Harper presents a book of poetry by Kathryn Blackburn Peck to Dr. Chester O. Galloway. Behind them is a framed display of pictures painted by Mrs. Peck, depicting the four seasons. It was presented to the Department of Church Schools by her family in memory of Mrs. Peck and the 18 years she served as editor and writer for the department.



Pictured above (l. to r.) are Billy Otten, Scott Huvler, and Jerald Votaw, Trailblazers, with their guide Nellie Fisher, as they received the Phineas F. Bresee award. They are members of the Mount Gilead, Ohio, church. Rev. Tom Hoppe is their pastor.



Ralph Sensenig, member of the Reading, Pa., Calvary Church, was awarded the God and Country scout award in recent Sunday morning ceremonies. A junior, Ralph is active in both high school and church activities. He is a member of the Philadelphia District IMPACT team which travels extensively holding concerts and witnessing campaigns. He was awarded a trophy in the district-wide talent contest for a vocal solo and a piano selection, and placed second in vocal duet competition. In earning the God and Country award, he had an interview with Sen. Michael A. O'Pake who expressed a desire to make the presentation but could not because of a conflict. Ralph is the son of Mr. and Mrs. Wayne Sensenig, Shillington, Pa. Pictured (l. to r.) are Russel Steffy, scoutmaster; Ralph Sensenig; and Pastor Clair H. Fisher.



Pictured (l. to r.) are: Pastor Larry Woodward; Ruth Soliday, CST director; and Huberta Moon receiving the Certified award in Sunday school administration in the Sunday morning services April 24 at the Liberal, Kans., church. She also holds the Churchmanship diploma and is certified in the teacher training program. Mrs. Moon is supervisor of the Primary Department of the Sunday school and, with her husband Cecil, conducts children's church on Sunday mornings.



Bloomington, Ind., First Church presented Michael Meredith (l.) and Kris Small (r.) the Phineas F. Bresee award. Pictured (l. to r.) are Mr. and Mrs. Dan Thurman, Caravan directors; Pastor Mark Barnes; and Larry Ferree, Trailblazer guide.



Eastern Nazarene College has announced the newly elected student body leaders for the 1977-78 college year. They are (l. to r.): Dave Bowser, Centre Hall, Pa., Christian life and service coordinator; Linda Tucker, Canton, Mass., *Nautilus* editor; Candy Jackson, Brandon, Vt., vice-president; Jeff Steenson, Quincy, Mass., *Campus Camera* editor; Linda Russell, Springfield, Pa., social chairperson; Ray Buckley, Seattle, Wash., president; and Jan Cox, Collingdale, Pa., secretary.



For their twenty-fifth wedding anniversary, Rev. and Mrs. Clyde Townsend received a trip to Kansas City from their three children. Rev. Townsend attended Nazarene Bible College and now pastors Roswell, N.M., Central Church. Mrs. Irene Fields (r.), acted as guide for a publishing house tour and is shown explaining a part of the operation to them.



A new entrance plaza at the southwest corner of the campus of Olivet Nazarene College is being developed with this 14-ton limestone sign as the cornerstone. Members of the Board of Trustees have given \$28,000 for this project which was dedicated at commencement, May 30. The stone came from the Southwest Indiana District, using the new style lettering for the college carved into the Bedford limestone. Other features will include five flagpoles—one for the United States flag, and one for each of the four states on the educational zone—Illinois, Indiana, Michigan, and Wisconsin. A French estate-type fence will enhance the border of the campus along U.S. highways 45-52.

PENSION INCREASE HAILED

Over 100 letters have already been received from retired ministers and widows in response to the recent increase in "Basic" Pension. The letters have expressed deep appreciation to God and the church.

The increase, raising pensions by nearly 15 percent, became effective with checks mailed April 20. This is the fourth increase since the plan began in April, 1971. □

—NCN

SPEICHER TO TREVECCA NAZARENE COLLEGE

Dr. Orpha Speicher, over 40 years a pioneering medical doctor in central India, is joining the teaching staff at TNC for the 1977-78 year as full-time faculty member.



Dr. Speicher will be teaching in connection with the Physician's Associate Program. She will assist Dr. Vastbinder, chairman of the department, with student rotations and some of the patient load related to this department.

This skilled and dedicated doctor founded the Reynolds Memorial Hospital in Washim, India. She was honored by the government of India for long and brave humanitarian service. The general Church of the Nazarene has recently produced a motion picture entitled *To Wipe the Tear...*, which depicts some of the highlights of the life of Dr. Speicher.

She will be moving to Nashville to assume her duties on September 1, 1977. □

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2nd Clar.
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TENOR SAXOPHONE
BARITONE (T.C.)

TO GOD BE THE GLORY

1st Trpt.
3rd Trpt.
2nd Trpt.
Bass Clar.

BOOK B
TRUMPET (Bb) I, II, III
BASS CLARINET (T.C.)

BOOK C for
VIOLIN I, II, III
FLUTE I, II

BOOK D for
TROMBONE I, II, III
STRING BASS

BOOK E for
HORN (F) I, II
ALTO SAXOPHONE (Eb) I, II

BOOK F for
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OF PEOPLE AND PLACES

Dr. Francis Sharp-ton, professor of physics at Northwest Nazarene College, was recently awarded a \$6,095 grant from the National Science Foundation.



The grant will be used by Dr. Sharpton in the continuation of his work on "Excitation of Molecular Hydrogen by Low-Energy Electron Impact."

Dr. Sharpton received his Ph.D. from the University of Oklahoma, where his major area of study was atomic and molecular physics. He previously received his M.S. degree from the University of Arkansas.

Dr. Sharpton is presently residing in Nampa with his wife Wanda and his son Jeffrey. □

AFRICA CLAN GATHERS AT TNC

During a recent mission convention at the Trevecca Nazarene College, several who have served on the African continent gathered.

Rev. and Mrs. Armand Doll were the special workers at the convention. They shared with the student body details of Mr. Doll's incarceration in Mozambique, and the present progress of church work there. Dr. D. H. Spencer is teaching in the Missions Department at the college during his

furlough year and anticipates a return to the field in the summer of 1977.

Two students are presently enrolled representing Africa; Renate Perry, whose parents serve in Swaziland; and Brian Kilian, whose home is in South Africa.

In the photo (l. to r.) are: President Mark R. Moore, Mrs. Doll, Rev. Armand Doll, Mrs. Spencer, Dr. D. H. Spencer, Renate Perry, and Brian Kilian. □



Nazarene Bible College broke ground for their new Music and Speech Building in a ceremony April 26. Pictured (l. to r.) are: Chaplain G. B. Williamson; Prof. Audrey Williamson, chairperson of the Speech Department; President L. S. Oliver; and John Ten Eyck, architect. The new facility will be the fifth building in NBC's 10-year history. The 53-by-96-foot structure will be built in two phases and will cost about \$350,000. It will contain studios for piano, organ, and speech instruction with acoustically treated walls; a recital hall with seating capacity of 150; space for an electronic piano laboratory, office, and reception areas.



The West Carrollton, Ohio, church recently dedicated their new sanctuary, which seats 600. General Superintendent George Coulter was the speaker and Jim Stevens provided the special music. All former pastors participated in the service: Revs. Ernest Clark, Michael Hutchens, Gary Koch, and Glen Curtis. The present pastor is Gerald Vaught. The architect was Walter H. Lautenbach, with Ted Kelly doing the drawing. C. D. Harmon was the builder.

BNC PROFESSORS RECEIVE DOCTORATES

Two professors at Bethany Nazarene College had doctoral degrees conferred upon them during commencement ceremonies this spring.

Phillips University's Graduate Seminary conferred the Doctor of Ministry degree on Malcolm W. Shelton, May 1, during their 70th commencement.



Shelton's doctoral project is titled "Differential Effectiveness of Inductive and Deductive Instruction Procedures."


Shelton joined the BNC faculty in 1967, teaching in the area of Old Testament.

Professor Mel O'Bannon of the Physical Education Department received the Doctor of Education degree May 14, from Oklahoma State University, Stillwater, Okla.



Dr. O'Bannon's topic is titled "The Relationship of Field Independence-Dependence and the Acquisition of a Motor Skill in Sixth Grade Children."

O'Bannon taught in the St. Louis University City Public School system, and served on the MANC Board of Trustees, before joining the BNC faculty in 1970. □



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VETERAN MISSIONARY IS DEAD

Veteran missionary Rev. Harry Wiese, 80, died Monday, May 2, in Pasadena, Calif., of cancer.

The funeral services were May 7, in the Pasadena, Calif., Bresee Church. He is survived by his wife, Katherine, of Pasadena; three daughters: Florence (Mrs. Price) Scott of Monterey Park, Calif.; Pauline (Mrs. Delbert) Morse of Sun Valley, Calif.; and Laura Mae (Mrs. Duke) Dunsing of Sitka, Alaska; and two sons, Clarence and James.

He first went to China in 1920 and served until 1940. He was able to return there for two years from 1947 to 1949. He spent six years as a missionary to the Philippine Islands, beginning in 1957. In 1963, he went to Taiwan where he served until his retirement in 1966. In the interim between his assignments in China and the Philippines he pastored the Chinese-speaking church in Los Angeles for a number of years. □

—NCN

NEWS OF REVIVAL

Fairbanks, Alaska, First Church sponsored a Korean revival with Rev. Yoon Chun, pastor of the Oklahoma City Korean Church, as evangelist. During the past year First Church started a Korean Sunday school class, which led to this revival meeting.

At the close of the revival, members of the Korean community asked Rev. Robert Sheppard, Alaska district superintendent, for a pastor. Rev. Sheppard is investigating the possibility of pastoral leadership for the Koreans, looking toward the future establishment of a Korean Church of the Nazarene in Fairbanks.

The need for a Korean Church was pressed upon Pastor Glenn I. Lord of Fairbanks Church because the Korean community numbers from 300 to 500 with more relatives to join the group already here. No one has been pastoring these people, many of whom speak very little English. □

Evangelist Robert L. Swanson of Bethany, Okla., was the guest speaker at a revival held in April at the Marine City, Mich., church. Over 30 people knelt at the altar during the six-day meeting, either to be saved,

sanctified, reclaimed, or to seek God's guidance in their lives. Jerry L. Crain is the pastor. □



New facilities for the Eldon, Mo., First Church were dedicated April 17 with Dr. V. H. Lewis, general superintendent, and District Superintendent Arthur Mottram officiating. The facility containing 10,500 square feet was begun and completed under the ministry of Rev. T. J. Daggett, with a value of \$300,000 and an indebtedness of \$100,000. It was built for a total of \$110,000. The sanctuary has a baptistry and will seat 425 persons, including the balcony and overflow rooms. The education building contains 13 classrooms, 3 offices, bathrooms, a kitchen, and a fellowship hall.

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The groundbreaking service for the new college in Natal, Republic of South Africa, was held on February 12. The guest speaker was Rev. D. Teare of the Department of World Mission. Those pictured (l. to r.) are: Rev. J. Penn, mission director; Rev. J. Riley, in charge of the college building program; Rev. S. S. Ndlovu, national district superintendent; Rev. P. Bedwell, president of the new college; and Rev. D. Teare.



Springfield, Mo., First Church was the host church for a personal evangelism clinic on the Joplin District, April 25-27. Twenty trainees, along with the trainers, presented the gospel to 56 people, with 26 of them making a commitment to Jesus Christ! District Superintendent James Hester, who took the training, had opportunity the second night to present the gospel to a young couple and they received Jesus as Saviour. Rev. Paul Aldrich, host pastor, along with Rev. B. J. Garber, coordinated the program. Clinic Director Don J. Gibson worked with 14 trainers including: Paul Aldrich of Springfield; Sarah Castle, Ruth DeLong, and Gina Holbrook of Columbus, Ohio; Rev. Gary Powell of Little Rock, Ark., First; Rev. Milford Schmidt, Rev. Paul Miller, Rev. Clinton Wasson, and Rev. Gene Grate of the Missouri District; Rev. Richard Williams and Rev. Webb Lidzy of North Arkansas; Rev. Paul Baird of Kansas City; Rev. Larry Thomas of Kansas; and Marti Rice of Springfield.



SILVER JUBILEE CELEBRATION FOR BRITAIN

All over the United Kingdom, people have draped bunting and flags, last used in 1953, observing the Silver Jubilee celebrations.

The official Jubilee Day was Tuesday, June 7, and on the previous Sunday many British churches held Jubilee thanksgiving services, initiating the celebrations.

On June 7, the queen attended a service of thanksgiving at St. Paul's Cathedral, London, followed by a special banquet at the ancient Guildhall. Also, the queen broadcast to her people.

All over the British Isles, street or communal parties are arranged, with every house on the street contributing to the event. It is a time of rejoicing that is shared by all members of society, from the toddlers to the aged.

—Rosemary Webster, Wales



Pastor and Mrs. Robert F. Huff of the Waycross, Ga., First Church, were presented a new 1977 automobile by the congregation. Pictured (r. to l.) are: Mrs. Cassie Smith, church treasurer, presenting the keys; O. C. Dell, Jr., Sunday school superintendent; Mrs. Thelma Ward, church secretary; Mrs. Robert Huff; and Rev. Huff.

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ALL THE WAY ALONG
ALTOGETHER LOVELY
CONSTANTLY ABIDING
COVERED BY THE BLOOD
DEEPER, DEEPER
GLORIOUS FREEDOM*
HALLELUJAH! AMEN!
HALLELUJAH, I AM FREE!
HE ABIDES*
HE BROUGHT ME OUT
HE NEVER HAS FAILED ME YET
HE TOOK MY SINS AWAY
HIS GRACE ABOUNDETH MORE
HIS YOKE IS EASY
HOLINESS FOREVERMORE*
HOLINESS UNTO THE LORD*
HOLY SPIRIT, BE MY GUIDE
HOW THE FIRE FELL*
I HAVE SETTLED THE QUESTION
I KNOW GOD'S PROMISE IS TRUE
I WANT TO BE LIKE JESUS

I WILL PRAISE HIM
I'VE ANCHORED IN JESUS
IN THE NEW JERUSALEM
IS YOUR ALL ON THE ALTAR?*

IT CLEANSETH ME
IT IS MINE*
IT IS TRULY WONDERFUL
JESUS IS ALL I NEED
JOY UNSPEAKABLE
LET ALL THE PEOPLE PRAISE THEE
LET THY MANTLE FALL ON ME*
LIVING BY FAITH
LIVING FOR JESUS (Weigle)
MY SOUL IS FILLED WITH GLORY*
MY WONDERFUL FRIEND
OUR LORD'S RETURN TO EARTH AGAIN
SANCTIFYING POWER*
SINCE THE HOLY GHOST ABIDES*

SUCH LOVE
SWEETER THAN ALL
SWEETLY RESTING
THE BLOOD WILL NEVER LOSE ITS POWER (Martin)
THE CLEANSING WAVE*
THE CLOSER I WALK THE SWEETER HE SEEMS
THE CRYSTAL FOUNTAIN
THE PEACE THAT JESUS GIVES THEN I MET JESUS
THIS IS LIKE HEAVEN TO ME 'TIS MARVELOUS AND WONDERFUL
UNDER THE ATONING BLOOD
VICTORY ALL THE TIME
WALKING IN THE KING'S HIGHWAY
WHERE THEY NEED NO SUN
WONDERFUL (Jesus is to me)
WONDERFUL PEACE (Lillenas)
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The 161st Annual Report of the American Bible Society shows the following denominations as the top

10 in total contributions to the society in 1976:

Denomination	Contributions	Membership	Per
			Member
American Lutheran	\$343,626.87	1,764,186	\$.195
Southern Baptist	275,630.65	12,513,378	.022
United Methodist	143,404.52	10,063,046	.014
Lutheran (Mo. Synod)	96,606.63	2,010,456	.048
Lutheran Church in America	72,444.84	2,166,615	.033
American Baptist	56,248.18	1,579,029	.036
Church of the Nazarene	48,337.29	430,128	.112
Seventh-Day Adventists	45,165.45	479,799	.094
United Presbyterian (U.S.A.)	38,707.36	2,723,565	.014
Christian Church (Disciples)	37,255.91	854,844	.043

The Church of the Nazarene was seventh in total contributions and second per member giving. The

American Lutheran church led in both categories.

—NCN



Passion Week Revival Services were held April 5-10 at the Duarte, Calif., church by five students from the Nazarene Bible College, Colorado Springs. Each day, Pastor Doyle Shepherd and the group, along with some teenagers of the church, went door to door inviting people to church and sharing the gospel. Approximately 75 prospects were found in the community. Many recommitments were made and there were many victories. Each night a different one of the five students preached. Pictured, first row (l. to r.) are: Bill Kelley, student body president, third year; Jim Perry, first year; second row (l. to r.): Bob Hunter, third year; Al Pittman, third year; and Ron Sullivan, second year.



CENTRAL OHIO WORK CRUSADE

Under the leadership of Dr. Paul Gamertsfelder, the Central Ohio Chapter of Men in Mission completed their seventh mission project.

A team of 13 men and 9 women departed Port Columbus on February 27 and returned on March 12. These 22 team members represented 11 churches on the Central Ohio District.

The location of the work crusade was in the small, isolated village of San Jose in the country of Belize (formerly British Honduras), Central America. The purpose of this crusade was to construct a 30' by 60' church consisting of cement block walls, wooden trusses, and a galvanized tin roof.

The thatched roof houses in the village of 800 people were spread out in the thickets of the rolling hills. Pigs

and poultry were allowed to wander freely. Tarantulas, rats, iguanas, and fleas were frequent visitors. The only source of lighting in the evenings were candles or homemade kerosene lamps. Electric power, autos, telephones, television, and telegraph were non-existent. Bathing was accomplished in the local streams.

The Mayan Indians were friendly and hospitable. The crusaders were invited into the village homes for meals and fellowship.

During the church activities, many local people accepted Christ as their Saviour. This was a time of spiritual renewal for the villagers as well as for each of the crusaders. The crusaders returned home with a firsthand awareness of missions and an empathy for missionaries around the world. □

—Carl Stowell, reporter

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Lincoln, Neb., First Church recently presented the Distinguished Service Award to Mr. Roy Stansbury. Mr. Stansbury has been a member of the church since 1928. He served for a number of years as Sunday school superintendent and music director. Beyond the local church, Mr. Stansbury has served in a number of district responsibilities and was a delegate to three general assemblies. Mr. Stansbury (r.) is shown receiving the award from Pastor C. Howard Wade.



Wichita, Kans., Linwood Church recently dedicated their Family Activities Center with Dr. George Coulter. Also taking part in the dedication were former pastors Rev. Marselle Knight, Rev. Thomas Cox, Rev. C. E. Rowland, and Rev. E. L. Duby. The new addition contains 14,000 square feet. Included in the building is a gymnasium, kitchen, classroom, restrooms, parlor, prayer chapel, and new offices. The 2,000-square-foot foyer features a memorial fountain. The exterior is highlighted by a 70-foot-high tower and steeple. The total cost of the new facility is \$280,000. The church now has a total floor space of 34,000 square feet and has a capacity of 600. The total property is appraised at a replacement cost of \$1,044,000. Rev. D. Eugene Simpson is in his third year as pastor.



EL SALVADOR, CENTRAL AMERICA ASSEMBLY

The seventh annual assembly of the El Salvador District was held at San Salvador Second Church, February 12, 1977. General Superintendent George Coulter ordained Rafael Flores and Omar Garcia.

Elected to the Advisory Board were: (elders) Ramon Campos and Abel Son Mazariegos; (laymen) Oscar Villanueva S. and Oscar Pineda.

The ordinands and wives of the El Salvador Central America District pictured (l. to r.) are: District Superintendent Robert Wellmon, Rev. and Mrs. Rafael Flores, Rev. and Mrs. Omar Garcia, and Dr. George Coulter. □

—R. Wellmon, reporter

OF PEOPLE AND PLACES

Eddy Hall has been named admissions counselor for the Mount Vernon Nazarene College. Announcement of the appointment was made by Richard Haynes, MVNC director of admissions.



Hall fills the counselor vacancy made by Philip Budd, who recently accepted a position as a music and youth minister in Buena Park, Calif.

Hall's duties will include traveling throughout the educational zone in Ohio, West Virginia, and eastern Kentucky, counseling with prospective students. □

The Auburn, Ill., church honored the **George Psautes** on Easter Sunday on Mrs. Psaute's 89th birthday. (Mr. Psaute is 92.) They have been married 70 years and have been members of the church in Auburn for 63 years. They were taken into the church by Dr. C. A. Gibson in 1913. Rev. Larry Gallaher is their pastor. They have seven living children. Their son, George, is pastor of Mesa, Ariz., First Church. □

NEWS OF CHURCHES

Groundbreaking ceremonies for the **Woodland Park, Colo., church** were held Easter Sunday afternoon, April 10. District Superintendent M. Harold

Daniels, General Superintendent Emeritus G. B. Williamson, Mayor Alvin Born, architect William Page, Building Committee Chairman Lionel Yetter, and Pastor Carl R. Henson participated in the ceremony.

The planned architectural character of the building will be of curved lines and planes encompassing the various structures. The exterior will be clad with stained cedar shingles in tones harmonizing with the wooded setting of Woodland Park. Financing was made possible through the General Church Loan Fund. □

March 23, 25, and 27 were historic days in the **Portland, Ore., Rose City Church**, celebrating the dedication of the new sanctuary consisting of 20,000 square feet. Originally called the Highland Park Church, it was renamed when the church purchased and moved to the site of a Safeway Store, with paved parking for 100 cars.

The sanctuary will seat 350, with rooms for other activities, including a fellowship hall, a kitchen, a baptistry, and a chapel.

The facility was dedicated by Rev. Carl B. Clendenen, district superintendent of the Oregon Pacific District. Among the many guests were four former pastors, including Rev. and Mrs. Fred M. Weatherford; Rev. Bertrand F. Peterson; Rev. and Mrs. Elvin D. Leavell; and Rev. and Mrs. Charles W. Ogden, pastor of the College Avenue Church in Whittier, Calif., who was special guest speaker for the dedication Jubilee Service on Sunday morning. Rev. Peterson was special speaker for the service on Sunday evening.

Rev. Lester E. Braddock is the pastor of Rose City Church. William Clay is director of evangelism and adult ministries. □

Escondido, Calif., First Church celebrated 66 years of service to the community, April 17, by breaking ground for a new facility. The church, located for 66 years in the heart of downtown, is moving two miles to the west. The only living charter member, Mr. George Knouf (87), turned the first spade of dirt for the new facility projected to cost \$1 million when completed and furnished. Mr. Knouf shared in the original ground-breaking service when Dr. P. F. Bresee organized the church in 1911.


Pastor Charles Ashley has led the church for 14 years in the total relocation program. He indicates a church-campus, including a hexagonal sanctuary for 500, two educational buildings, an administrative building, and a fellowship hall, will be built. All but the fellowship hall are to be built in the first phase. □

Montreal, Canada, First Church was host church for the World Day of Prayer. It was a bilingual service with 12 different denominations participating. The service was held in English and French, and the theme was "Love in Action." Five First Church ladies, two who were bilingual, and the teen choir had a part in the service. Mr. Clara Whitmore, a layman of First Church, was the special speaker. Mrs. Wilma Thompson, a First Church laywoman, was in charge of the service. □

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DISTRICT PAPER EDITOR COMPLETES 20 YEARS

At the district assembly of the Canada Central District, June 7-10, in Pefferlaw, Ontario, Rev. Everett Haner will complete 20 years as editor of the district paper, the *Amplifier*. Mr. Haner has asked to be relieved of this position.

The district advisory board plans to present him with a Distinguished Service Award during the assembly. □

—NCN

DISTRICT ASSEMBLY INFORMATION

COLORADO—July 7-8. Trinity Church of the Nazarene, 5055 El Camino Dr., Colorado Springs, Colo. 80918. Host pastor: Allen Dace. General superintendent: Dr. Charles H. Strickland.

DAKOTA—July 7-8. Trinity Bible Institute, Ellendale, N.D. 58436. Host pastor: George Johnson. General superintendent: Dr. Eugene L. Stowe.

EASTERN KENTUCKY—July 7-8. Newport First Church of the Nazarene, 830 York St., Newport, Ky. 41071. Host pastor: Carl Pratt. General superintendent: Dr. Orville W. Jenkins.

SOUTHWESTERN OHIO—July 8-9. Dayton Convention Center, 22 Dave Hall Plaza, Dayton, Ohio 45402. Host pastor: Ronald Barber. General superintendent: Dr. V. H. Lewis.

MICHIGAN—July 13-14. Nazarene Assembly Grounds, Rte. 2, Vicksburg, Mich. 49097. Host pastor: Lawrence E. Jantz. General superintendent: Dr. George Coulter.

NORTH ARKANSAS—July 13-14. First Church of the Nazarene, P.O. Box 687 (Faulkner at Scott St.), Conway, Ark. 72032. Host pastor: Harry Evans. General superintendent: Dr. William M. Greathouse.

NORTHWESTERN OHIO—July 13-14. Campgrounds, State Rte. 703, St. Marys, Ohio 45885. Host pastor: Ark Noel. General Superintendent: Dr. V. H. Lewis.

NEW ENGLAND—July 14-15. Church of the Nazarene, 529 Eastern Ave., Malden, Mass. 02148. Host pastor: Harold A. Parry. General superintendent: Dr. Orville W. Jenkins.

MOVING MINISTERS

E. ALLEN ALFORD from Shreveport (La.) Linwood to Millport, Ala.

ROBERT W. ARMSTRONG to Portland, Me.
MARTIN BASS from Painesville, Ohio, to Hernando, Fla.

JAMES W. BROOME to Middleport, Ohio
BYRON E. CLARK from Cody, Wyo., to The Dalles, Ore.

PAUL H. COTNER from Enterprise, Ore., to Champaign (Ill.) West Side

DAVID CRAMER from Nazarene Theological Seminary, Kansas City, Mo., to Olean, N.Y.

DAVID P. GRIFFIN from Northfield (N.J.) Community to West Chester, Pa.

ELMER GUTHRIE to Mt. Vernon (Ill.) Trinity
MARION B. HOLLOWAY from Madison, Wis., to Corpus Christi (Tex.) First

PAUL E. JACKSON from Holyoke, Colo., to Delta, Colo.

JOSEPH JONES from Charleston (S.C.) First to Orangeburg (S.C.) First

DERL G. KEEFER from Seymour (Ind.) Peter's Switch to Waukegan (Ill.) First

DAN P. KETCHEN from Rolla, Mo., to St. Louis (Mo.) North County

CHARLES L. KIRBY from Lubbock (Tex.) First to Pasadena (Calif.) Bresee Ave.

KAREN KREIN from Lamont, Calif., to associate, Delano, Calif.

MARK A. LINER from associate, St. Louis (Mo.) Overland to associate, Fort Mill, S.C.

RON MILLER from Nazarene Bible College, Colorado Springs, Colo., to Minong, Wis.

THOMAS A. MIXON to Houston (Tex.) Northshore

GERALD I. PAINTER from Clinton (Ill.) First to Pittsfield, Ill.

BRYCE PELREN from Dodge City (Kans.) College Heights to St. Paul (Minn.) Grace

ALAN D. SMITH from Eliot, Me., to Alum Creek (Pa.) Ryot

THELMA STANTON from Minong, Wis., to Boscobel, Wis.

WILLIAM STARK from Amarillo (Tex.) Central to Breckenridge, Tex.

GERALD STREET from Green Bay, Wis., to Brighton, Wis.

WILLIAM E. THOMPSON from associate, Modesto (Calif.) First, to Oakdale, Calif.

THOMAS G. TRIMBLE from Redford, Mo., to Hugoton, Kans.

STANLEY UNSETH from associate, Denver (Colo.) Faith, to La Junta, Colo.

BRAD WARKENTINE from Nazarene Theological Seminary, Kansas City, Mo., to Sidney, Ohio

MOVING MISSIONARIES

REV. AND MRS. RONALD BEECH, Philippines, furlough address: 6275 S.W. Hall Blvd., Beaverton, Ore. 97005

REV. AND MRS. LARRY BRYANT, Peru, field address: Apartado 193, Chiclayo, Peru, South America

MISS GERALDINE CHAPPELL, India, furlough address: 723 Sarah Dr., Decatur, Ill. 62526

REV. AND MRS. TOM COOK, Chile, language study: Apartado 10240, San Jose, Costa Rica, Central America

REV. AND MRS. ART EVANS, Swaziland, furlough address: c/o Department of World Mission, 6401 The Paseo, Kansas City, Mo. 64131

REV. AND MRS. CLYDE GOLLIHER, Peru, furlough address: c/o Leonard Smith, 869 W. 9th St., Upland, Calif. 91786

REV. AND MRS. GERALD JONES, retiring: P.O. Box 245, Pinetown 3600, Natal, Republic of South Africa

REV. AND MRS. JAMES KRATZ, Brazil, furlough address: 10317 N.E. Skidmore, Portland, Ore. 97220

DR. AND MRS. BIENVENIDO NACIONALES, Swaziland, specialized assignment, field address: P.O. Box 14, Manzini, Swaziland, Africa

REV. AND MRS. HARRY NYREEN, Colombia, field address: Apartado Aereo 100-529, Bogota, Colombia, South America

REV. AND MRS. JIM PALMER, Colombia, language study: Apartado 10240, San Jose, Costa Rica, Central America

MISS VIRGINIA STIMER, Papua New Guinea, field address: P.O. Box 456, Mt. Hagen, W.H.P., Papua New Guinea

REV. AND MRS. PETE TORGRIMSON, Colombia, field address: Apartado Aereo 100-529, Bogota, Colombia, South America

MR. AND MRS. WILLIAM WAGNER, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

REV. AND MRS. WALLACE WHITE, Papua New Guinea, furlough address: 1321 S. 3rd St., Stillwell, Okla. 74960.

NAZARENE CAMP MEETINGS

July 1-4—**NORTHWEST**. District Campground at Pinelaw (address: Rte. 1, Box 69, Loon Lake, Wash. 99148). Special worker: Charles Higgins. Raymond C. Kratzer, district superintendent.

July 1-10—**NORTHWESTERN ILLINOIS**. Man-

ville Nazarene Camp, Rte. 1, Manville, Ill. 61339. Special workers: Bill Erickson, Bert Daniels, and the Roger Brown family. Floyd H. Pounds, district superintendent.

July 3-10—**TENNESSEE**. District Center, Dickson, Tenn. Special workers: Bob Hoots, Mel-Thomas Rothwell, and Paul Qualls. H. H. Hendershot, district superintendent.

July 3-10—**UPSTATE NEW YORK**. Brooktondale Camp, 120 White Church Rd., Brooktondale, N.Y. 14817. Special workers: Charles Hastings Smith, Stephen Manley, and Paul McNutt. J. Wilmer Lambert, district superintendent.

July 4-10—**ALABAMA**. District Center, Calera, Ala. Special workers: Leslie Parrott, Leon Chambers, and Steve and Sue Caudill. Reeford Chaney, district superintendent.

July 4-10—**EAST TENNESSEE**. District Campgrounds, Louisville, Tenn. Special workers: George Scutt and Larry and Pat Neff. Glen Jones, district superintendent.

July 4-10—**LOUISIANA**. District Campgrounds, Pineville, La. Special workers: L. S. Oliver, Stuart McWhirter, and Lee Everleth. Ralph E. West, district superintendent.

July 4-10—**SOUTH CAROLINA**. First Church of the Nazarene, 1010 N. Guignard Dr., Sumter, S.C. 29150. Special workers: Jim and Rosemary Green. Moody Gunter, district superintendent.

July 5-10—**DAKOTA**. Trinity Bible Institute, Ellendale, N.D. 58436. Special workers: Curtis Smith and Bill and Terri Cobb. Phil Riley, district superintendent.

July 5-10—**EASTERN LATIN AMERICAN**. Newark Church of the Nazarene, 185 Clifton Ave., Newark, N.J. 07104. Special workers: Jose Pacheco and Roger Bowman. Jose Cardona, district superintendent.

July 5-10—**ILLINOIS**. Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Special workers: James Bell, Charles Millhuff, and Hardy Weathers. James E. Hunton, district superintendent.

July 6-10—**SOUTHWESTERN OHIO**. Dayton Convention Center, 22 Dave Hall Plaza, Dayton, Ohio 45402. Dallas Baggett, district superintendent.

July 8-17—**CANADA CENTRAL**. Clarksburg Camp Meeting. Special workers: T. Crichton Mitchell and the Naylor family. Neil E. Hightower, district superintendent.

July 11-17—**GEORGIA**. Georgia District Center, Adrian, Ga. Special workers: Carl Hall and Larry Leckrone. Jack H. Lee, district superintendent.

July 11-17—**MAINE**. Richmond Nazarene Campgrounds, Rte. 24, Richmond, Me. 04357. Special workers: Stuart McWhirter and Paul Mullen. J. E. Shankel, district superintendent.

July 15-24—**MICHIGAN**. Nazarene Assembly Grounds, Rte. 2, Vicksburg, Mich. 49097. Special workers: Gary Bond, William E. Varian, Willard Taylor, and Steve and Sue Caudill. H. T. Stanley, district superintendent.

RECOMMENDATIONS

MR. E. BRUCE WADE is a commissioned song evangelist on the Dallas District. He is entering the field of full-time song evangelism, and I commend him to our people everywhere. He may be contacted at 3029 Sharpview Ln., Dallas, Tex. 75228.—*W. M. Lynch, Dallas district superintendent.*

REV. ROBERT SPINKS has resigned his pastorate at Irving, Tex., First Church, to enter the field of evangelism. He is a strong holiness preacher and is available for revivals or weekend crusades. He may be contacted at Thou-

sand Oaks Mobile Park, 311 Knob Oak Ct., Irving, Tex. 75060.—W. M. Lynch, Dallas district superintendent.

VITAL STATISTICS

ESTHER VEGA AMAYA DIES

Esther Vega Amaya, wife of Dr. Ismael E. Amaya, died April 27 in San Diego after a lengthy illness. Mrs. Amaya is survived by her husband; four children, Diana, Anita, Edward, and Louis; her father, a brother, and a sister.

Known to many Nazarenes



while she was secretary for World Wide Missions, district treasurer of the Nazarene Young People's Society in California, and treasurer of the Baja California District Church of the Nazarene. Mrs. Amaya had worked with her husband in ministerial activities in Argentina, Kansas City, and Pasadena.

She was also known through her contacts at Pasadena/Point Loma College where she had served on the Women's Auxiliary and her husband had taught Spanish and religion since 1968. Prior to that she had been in Kansas City where Dr. Amaya was editor of Spanish books and Sunday school materials for the denomination.

A registered nurse for 30 years, Mrs. Amaya had received her training at Huntington Mem-

orial Hospital in Pasadena, Calif., working there for several years.

The memorial service for Mrs. Amaya was conducted May 2 at the San Diego University Avenue Church by Rev. Leon Wyss, pastor; and Dr. W. Shelburne Brown, president of Point Loma College.

In lieu of flowers, Mrs. Amaya had requested that funds be contributed to Point Loma College to establish a memorial scholarship fund for Latin American students. Gifts, designated for the Esther Amaya Latin American Scholarship Fund, may be sent in care of Perpetuating Memories, Point Loma College, 3900 Lomaland Dr., San Diego, Calif. 92106.

MARY C. WILLINGHAM PASSES AWAY

Mary C. Willingham, 90, passed to her eternal home April 18, 1977.

Funeral services were conducted in Kansas City First Church by Pastor James Ingalls, assisted by Dr. Roy Swim, Dr. Samuel Young, and Dr. George Coulter. Burial was in Kansas City.

She is survived by her husband, T. W. Willingham of Kansas City; one daughter, Miriam Irene Strang of Orlando, Fla.; two sons, Charles Alexander of Washington, D.C., and Lewis Elbert of Overland Park, Kans.; and one nephew, Dr. Elvan Olmstead of Elgin, Ill.; and one niece, Mary Loretta Rose of Ridgeway, Pa.

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DEATHS

DWIGHT DAVID ADAMS, 24, died April 24 in Ann Arbor, Mich., of leukemia. Services were held at the St. Louis, Mich., church with Rev. Carl Allen and Rev. Wilbur Brannon officiating. He is survived by his parents, Rev. and Mrs. James Adams of St. Louis, Mich.; and three brothers, Robert, Ronald, and Marvin.

REV. WILLIE JAMES AGNER, 80, died March 26 in Madison, Fla. Funeral services were conducted by District Superintendent Jonathan T. Gassett and Dr. William N. Harrington. Surviving are his wife, Fannie Pulliam Agner; 9 sons, Alex, Carroll, Joe Dean, Cole, John, Sam, Walter, Paul, and Robert; 3 daughters, Mildred, Mrs. Joyce Williams, and Mrs. Shellie Duran; 1 brother; 3 sisters; 35 grandchildren; and 16 great-grandchildren.

MARGARET MISCHKE BEERS, 74, died April 15 in Olympia, Wash. Services were conducted in Centralia by Revs. Earl Wheeler and Murray Pallett. She is survived by her husband, Roy; 2 daughters, Marion McCardell and Anna Mae Butkus; 2 sons, Willis D. and Rev. Glenn; 13 grandchildren; and 1 sister.

CARROL I. EDGE, JR., 19, was killed Dec. 12 in Thomasville, N.C. Services were conducted by District Superintendent Bill M. Sullivan and Rev. Ernest H. Carter. Surviving him are his parents, Rev. and Mrs. Carrol Edge; three grandparents; and one sister, Wanda Kay.

REV. ROLLIE EDWARD ELZEY, 77, died April 18 in Tampa, Fla. His pastor, Rev. Fred M. Clem, officiated at the funeral service. Survivors include his wife, Ethel; one daughter, Mrs. Pauline Welches; four grandchildren; and five great-grandchildren.

JOSEPH W. ERNST, 74, died March 31 in Rio Linda, Calif. Pastor Rev. John Kisseo conducted the funeral. He is survived by his wife, Viola B. Steinkamp Ernst.

MRS. Y. H. (BEULAH M.) FARMER died March 30 in Corbin, Ky. Funeral services were conducted by Rev. Coy Brewer. Surviving are her husband, Yewell, 1 son, Martin; 2 daughters, Mrs. M. E. (Juanita) Henderlight and Mrs. F. E. (Constance) West; 10 grandchildren; and 10 great-grandchildren.

FRANK CARL FUSON, SR., 88, died May 4 at Wellington, Tex. Services were conducted by Rev. Johnny Harrison. He is survived by his wife, Florence; 4 daughters, Mrs. Irene Hardin, Mrs. Ruth Cook, Mrs. Olene Moss, and Mrs. Betty Marin; 3 sons, John M., Col. Frank C., Jr., Dr.



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NEWS

OF RELIGION

Lonnie W.; 18 grandchildren; and 17 great-grandchildren.

HELEN GOUGH, 85, died May 4 in Pickford, Mich. Funeral services were conducted by Rev. A. L. Lang. She is survived by three brothers, John, Frank, and Fred; one sister, Mrs. Howard (Thelma) Adams; and a number of nieces and nephews.

SHIRLEY MOULTON, 42, died March 11 at Boston, Mass. Services were conducted by Rev. Harold A. Parry and Rev. David Wayman. Survivors include her husband, David; three sons, David, Jr., Stephen, and Robert; two daughters, Linda Cameron and Shirley; one grandson; four sisters; and two brothers.

EVANGELINE OTIS, 82, died March 2 at Malden, Mass. Rev. Harold A. Parry and Rev. David Wayman conducted the services. She is survived by 6 daughters, Mrs. Doris Parker, Mrs. Grace Berryhill, Mrs. Eva Kirkland, Mrs. Robert McNeely, Mrs. Beverly Whitehorn, and Mrs. Edith Andrew; 1 son, Robert; 12 grandchildren; and 3 great-grandchildren.

BENJAMIN PARSONS, 91, died April 22 at Everett, Mass. Services were conducted by Rev. Harold A. Parry and Rev. David Wayman. Surviving are a daughter, Mrs. Helen Mulhern; one granddaughter; four sisters; and two brothers.

ROBERT HUGH RUSSELL, 76, died April 1 in Midwest City, Okla. Funeral services were conducted by Revs. Emmett Taylor, H. M. Curtis, and Nolan Culbertson. Interment was in McKinney, Tex. He is survived by his wife, Mary Jane, and one daughter, Mrs. Judy Ann Hamilton.

MARCUS VANCE SIMPSON, 79, died March 27 in Concord, N.C. Pastor J. T. Drye officiated at the funeral services. Surviving are his wife, Ethel (Newman); five sons, Edgar, Bill, Rev. Eugene, Paul, and Larry; three daughters, Mrs. Evelyn Hinson, Mrs. Dorothy Lambert, and Mrs. Sybil Hatley.

BIRTHS

to REV. RALPH AND JANIE (PHILLIPS) CORUM, Fresno, Calif., a girl, Melissa Ann, Apr. 27

to DON AND CLARA (HARVEY) EADS, West Palm Beach, Fla., a girl, Alissa Renee, May 4
to BILL AND NANCY (FREER) HAIR, Goose Creek, S.C., a boy, Peter Timothy

to REV. AND MRS. DANIEL HESSELRODE, Needles, Calif., a girl, Danell Marie, Apr. 4

to RANDY AND RENEE (WALLACE) HOLLINGSWORTH, Fontana, Calif., a boy, Ryan Lee, Jan. 10

to DAVID AND DEBORAH (ROBERTS) LEE, Madison, Tenn., a boy, Brian Patrick, March 12
to PAUL AND NORMA (TYER) LINNELL, Omaha, Neb., a boy, Christopher David, March 16

to ROBERT AND DEBRA (LANCASTER) LUCICH, Portland, Ore., a girl, Sunny Lee, Feb. 27

"Showers of Blessing"
PROGRAM SCHEDULE

June 19

ALMOST TOO GOOD TO BE TRUE

by Dr. Paul Cunningham

June 26

THE BUREAU OF MISSING WORDS

by Dr. Paul Cunningham

SCHOLARS CITE RISE IN U.S. "RELIGIOUS LIFE." After slipping downward for 10 years, religious life in America seems to be on the rise, according to scholars interviewed by AP Religion Writer George W. Cornell.

"A new national mood of receptivity to spiritual truth is prevalent," he says, quoting C. Peter Wagner of the Fuller Evangelistic Association.

To Rev. Colman Barry, dean of the school of religious studies at the Catholic University of America in Washington, D.C., the U.S. religious resurgence is "the primary sign of the times."

What is causing the upturn? Cornell sees the following as causes for the change:

—Mainline denominations, which experienced declines in membership since the mid-1960s, report the shrinkage has slowed or stopped and, in some cases, turned upward.

—A greater emphasis on evangelism, a lack of which had been blamed widely for the decline, is swelling through the churches, often involving special "growth" programs and membership drives by local congregations.

—Seminary enrollment is at a record high of 43,023, according to the American Association of Theological Schools. In 193 Protestant and Catholic institutions, the growth quickened in the last 3 years. Catholic seminaries last year had their first increase in 10 years.

—A moderating of social-action tactics in broad-based denominations which are giving more attention to spiritual nurture, while evangelical churches, which previously had largely shunned social concern, now are asserting it, making for more balance of efforts in both categories of Christianity.

—Sales of religious books have soared in the last five years, increasing a third faster than general book sales.

—Overall religious affiliation, now totalling 132.2 million, edged ahead of population growth last year, rising from 61.9 to 62.3 percent of the population, after slipping behind it in recent previous years.

—Weekly church attendance, which gradually had fallen from a 1958 peak of 49 percent of the population to a low of 40 percent for the early 1970s, last year turned upward again, a Gallup survey finding it at 42 percent.

George Gallup, head of the American Institute of Public Opinion, says various other statistical findings suggest America is in the beginnings of religious revival. He says the proportion of Americans who believe religion is increasing in its influence has tripled since 1970. Some 19 million Americans, he added, are involved in various techniques for deepening their inner or spiritual awareness. □

A REASON FOR ABSTINENCE. Half of France's hospital beds are filled with alcoholics, and that country has one of the highest per-capita levels of alcohol consumption in the world. The government is trying to curtail consumption by banning liquor ads from sport arenas and television. The campaign stresses abstinence rather than "responsible" drinking. □

NEED FOR CHRISTIAN TRANSLATIONS. Twenty-nine languages received first-time translations of Scripture last year, bringing the total number of languages into which the Bible has been translated to 1,603. Linguists say there are 3,000 languages in the world; some believe the figure may be as high as 4,000.

Moreover, a great majority of the world's Christian literature is printed in English, but only 1 out of 10 people speaks English, even as a second language. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ I am becoming alarmed over the condition of the world. As I have been taught, I turned to the Bible for help. But as I read of all these strange beasts in Revelation and Daniel, I become more depressed. Can you please help with the four beasts in Daniel 7? Please tell me if those things have already been fulfilled.

I think Christians should be alarmed over world conditions, but they should not be depressed. We should be alarmed enough to speak out against evil and do what we can to reform society. But we should not be depressed because God has not and will not abdicate His control of history to any beast, two-legged or four-legged, one-headed or seven-headed!

I can't help you with the four beasts of Daniel 7. I could list for you the various (and conflicting) opinions of scholars and commentators, but that

would not help you. The way out of depression is to concentrate on Jesus, the Lamb of God, not on the beasts of Daniel or Revelation or today's newspaper. In trying to fit all the pieces together and understand about the beasts, you are apparently missing the grand central truth of these books, namely, the ultimate and eternal triumph of the kingdom of God over all evil. The beasts come and go, but the Lamb's kingdom is forever! This is the basis of our faith and hope in times like these. □

■ Could you please let me know if Simeon the Black, spoken of in Acts 13, was a prophet or a teacher? Was he a Negro or was the name given to him for some other reason?

Simeon is named among the prophets and teachers in the church at Antioch in Syria. Which of these ministries he performed we are not told. Perhaps he was both a prophet and a teacher. "Niger," as the King James Version calls him, is translated "the Black" in some recent English versions. Some scholars treat it as his "Gentile" name, Simeon as his "Jewish" name. It was not uncommon for a

Jew to be called one name by fellow Jews and another by Gentiles. Other scholars regard it as a nickname. Whether or not he was a Negro is a matter we can only guess about. Most of the commentators I have read think that the nickname tells us that he was dark complexioned. Whether he was a Negro or not, there have been many able and devout Negro leaders in the Church throughout the centuries. □

■ We have been discussing water baptism on the job. There are some who teach that baptism should be administered in the name of Jesus Christ, and not in the name of the Father, Son, and Holy Spirit. Referring to Acts 2:38; 19:4-5; 10:47-48; and 22:16, they argue that nowhere in the Bible was anyone baptized in the Triune name. I would like for you to straighten us out.

I can't straighten out anyone who is passionately convinced about baptism. Nothing has divided Christian opinion more sharply across the years than baptism, unfortunately.

I can tell you why we baptize "in the name of the Father, and of the Son, and of the Holy [Spirit]." Simply because Jesus commanded us to, according to Matthew 28:19.

The passages in Acts refer to baptism "in the name of Jesus Christ" in order to distinguish Christian baptism from the baptisms of the Jews and of John. The phrase is understood by

scholars to mean "Christian baptism."

We have two options, as I see it: (1) We can understand the passages in Acts in the light of Matthew 28:19, or (2) we can reject the passage in Matthew and interpret those in Acts as referring to the formula for baptism. Since we do not wish to set aside the plain command of Christ, we prefer option number one. The second option doesn't make sense, but the first one does. Matthew 28:19 gives us a formula for baptism; Acts does not quote a formula but distinguishes the baptisms as specifically Christian. □

to REV. MARSHALL AND NANCY (COOK) MOSLEY, Kansas City, Kans., a girl, Megan Maxine, March 25

to DAVID AND CAROL (BRANDENBURG) MYERS, Fostoria, Ohio, twins, Jason Allen and Jennifer Ann, Sept. 9

to REV. TOM AND DENISE (POWERS) REED, Garden City, Kans., a boy, John Thompson Reed II, Apr. 28

to REV. RODNEY T. AND WENDY (LANOUE) RIGGAN, Canton, Ohio, a boy, Kevin Tarrell, Apr. 21

to MARK AND VANGIE RUDEEN, Balboa, Canal Zone, a boy, Jerald Kent, Apr. 22

to STEVE AND VICKIE (KEETON) STEARMAN, Oklahoma City, Okla., a boy, Dustin Kent, Jan. 8

to DAWAYNE AND JENNIE (HAYES) STORM, Nickerson, Kans., a girl, Julie DaNette, Feb. 26

to GARRY AND SUSAN (McCLURE) THANSCHIEDT, Oklahoma City, Okla., a boy, Arthur Edward, Apr. 27

MARRIAGES

ANITA LEACH and RON HOLLINGSWORTH at Fontana, Calif., March 11

CAROL SUE BEARDEN and HOLLIS GUFFEY, JR., at Burkburnett, Tex., Apr. 8

JOYCE ELAINE HARRISON and GARY PAT JOHNSON at Wellington, Tex., Apr. 23

JOANNE SAUTER and THOMAS GRAYSON at Bethany, Okla., Apr. 30

SUSAN HAHN and RANDY HAYES at Boulder, Colo., May 21

ANNIVERSARIES

REV. AND MRS. C. A. BEARINGER celebrated their 60th wedding anniversary May 29, with an open house at Anderson, Ind., First Church, given by their seven children: Fonda, Pauline, Naomi, Mary, Janet, Bernard, and William. Twenty-three grandchildren and 10 great-grandchildren joined with a host of friends to mark the occasion. A member of the Michigan District, pioneering throughout the state of Michigan when just three Churches of the Nazarene existed, Rev. Bearinger labored with early district superintendents Rev. A. L. Kaufman, Rev. C. L. Bradley, and Rev. R. V. Starr, organizing churches. A member of the Eastern Michigan District, Rev. Bearinger gave his 60th annual report to the assembly recently.

MR. AND MRS. ROLAND DOROTHY recently celebrated their golden wedding anniversary. A reception was given in their honor by the Potsdam, N.Y., church, where the Dorothys are charter members.

MR. AND MRS. L. P. HEAVNER of Farmington, N.M., First Church, celebrated their 50th wedding anniversary with an open house April 9, in the fellowship hall. Their four daughters and families attended the open house. They are Mrs. Jack Weatherford and Mrs. Joe Cain of Farmington; Mrs. Bill Bond of Monte Vista, Colo., and Mrs. Eldon Myler of Rock Springs, Wyo. There are also 11 grandchildren and 5 great-grandchildren.

REV. AND MRS. RICHARD C. GODDARD of Lake Wales, Fla., were recently honored on their 65th wedding anniversary with a surprise picnic. They have 3 living sons, Ansley and Fincher, who live in Georgia, and Albert, who resides with the Goddards in Lake Wales. Paul, their youngest son, died in December, 1976. They have 10 grandchildren and 6 great-grandchildren. Rev. and Mrs. Goddard are members of the Lake Wales church and of NARF, of which group he serves as chaplain.

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.

NEWS OF REVIVAL

Pastor J. Ted Holstein reports **Roanoke, Va., First Church** recently had a youth revival. Rev. Bill Ulmet of Catlett, Va., was the speaker. Over 35 young people made commitments during the weekend. □

Pastor Orville Jackson of the **Peru, Ill., church** reports the congregation was spiritually renewed under the ministry of Rev. Bob Lothenore, pastor of Odessa, Tex., First Church, as evangelist. "He preached heart holiness for the full week, and many in our midst sought and received help at the altar, for which we give praise and thanks to God." Larry and Mary Holder of Kankakee, Ill., First Church ministered in music. □

The churches of the **North and South Miami, Fla., zones** sponsored a Greater Miami Area Crusade, February 22-27, with preachers Dr. Charles H. Strickland and Dr. John L. Knight and singers Steve and Sue Caudill. The crusade was designed to reach Nazarenes of the area with an old-fashioned camp-meeting atmosphere. The first three services were held in Miami Central Church and the last three in the Princeton Church. The GMAC had a holiness theme and was well attended by all our churches. There was a Spanish translation in the services for our Latin Nazarenes. There were many seekers in each service and the participating churches were strengthened. □

Pastor Richard Wycoff reports a time of revival at the **Fort Worth Westridge Church**. Rev. Marion Guy of Muskogee, Okla., was the evangelist. "New people were saved, several reclaimed, Christians strengthened and encouraged by his sound Bible preaching. Three joined the church." □

OF PEOPLE AND PLACES

Eric Scott Musser, 18, son of Mr. and Mrs. Fory L. Musser of West Mifflin, Pa., has received official notification of his nomination and appointment as a cadet to the United States Military Academy at West Point, N.Y. He is a Sunday school member and treasurer of the Pittsburgh Lincoln Place Church.



Eric has had an outstanding record at West Mifflin South High School, where he is president of both the senior class and the National Honor Society. He has lettered in baseball and football and has maintained a 4.0 average.

Eric begins his training and studies on July 6, 1977. □



One hundred and eleven gospel presentations were made in two days, with 62 persons receiving Christ, at the Northwestern Illinois District Personal Evangelism Clinic, March 28-30! The clinic was headed by Rev. Floyd Pounds, superintendent; Rev. Milton Huxman, coordinator; and Rev. Harry Hatton, host pastor at Sterling, Ill. Dr. and Mrs. Don Gibson, executive director of the Department of Evangelism, along with 27 trainers from 8 districts, including Rev. and Mrs. James Blankenship, superintendent of Northwestern Ohio District, worked together with 43 trainees. The goal of the "Nazarenes in Action" clinics are to reproduce the training in the local church among the laity.



The **Salinas, Calif., church** dedicated their new sanctuary facilities on February 20, with Dr. E. E. Zachary, Northern California district superintendent, preaching the dedicatory message. The new facilities add about 7,000 square feet to the existing educational and recreational building. The new construction includes a sanctuary seating 350, a nursery, area for preschool children, a large choir/class room, ladies' lounge, dressing rooms for the baptistry, besides a pastor's study and large foyer. The total cost of the addition was about \$200,000, making the value of the entire plant approximately \$425,000. The original building was started in 1954 under the ministry of Rev. J. M. Anderson. More educational space was added while Rev. Ed Garrison was pastor. In 1972, when Rev. L. G. Little was pastor, the mortgage was burned and plans were initiated to build a new sanctuary complex. On May 23, 1976, ground was broken; and on January 16, 1977, the congregation made the short march from the old sanctuary to the new. The former sanctuary will now be used for its original purpose, a gymnasium and community center. Former pastors Rev. and Mrs. Harold Buckner of Phoenix were present to take part in the service. The chairman of the Building Committee was Mr. Tony Stormont. Rev. Donald J. Beecher has been the pastor since February, 1973.



The **Harris Chapel Church, Selma, Ind.,** dedicated its new parsonage on February 20, 1977. Dr. Bruce T. Taylor, district superintendent, preached the dedicatory message. Paul and Bobbi Glendinning, song evangelists, provided special music. The parsonage has 3,200 square feet, four bedrooms, three baths, pastor's office, kitchen and family room overlooking the woods, a living room, and formal dining room. Rev. Larry E. Brincefield is the pastor.



The **Alva, Okla., church** dedicated their new \$260,000 facility on March 20. The facility, which is constructed on the site of the old church and parsonage, will seat 450 persons with the overflow. It is constructed with a full basement consisting of a fellowship hall and classrooms. Rev. V. Leo Kinnett is the present pastor. The congregation worshipped in one of the dormitories of Northwest Oklahoma State University while the construction was done. The dedication services included as speaker Harmon Schmelzenbach, missionary to the Republic of South Africa, and Dr. Jerald Locke, superintendent of the Northwest Oklahoma District. Alva Mayor Clyde Jones and former pastor, Rev. David Allen, also participated.



Twenty trainees presented the gospel to 91 people in the first of three Iowa clinics on personal evangelism, held at the Des Moines Eastside Church, April 18-20. Rev. Forrest Whitlatch, district superintendent; Rev. Gene E. Phillips, coordinator and host pastor; and Dr. Don Gibson of the Department of Evangelism worked together in organizing and conducting the clinic. Members of the committee shown in the front row (l. to r.) are: Gene Phillips, Lauris Meek, LeDon McAnally, Larry Hall, Daniel Arnold, and Forrest Whitlatch.



Pastor Clark Langford and the Victoria, Va., congregation witnessed the burning of the mortgage on the new church property purchased in September of 1975. Pictured (l. to r.) are: Franklin Smith, chairman of the trustees; Mildred Arrington, chairman of the stewards; Earl Pinchbeck, trustee; and Pastor Clark Langford; with the church board in the background.



The Barnesville, Ga., First Church dedicated their new sanctuary and educational building on February 27. District Superintendent Jack H. Lee brought the message of dedication. There were 7 of the 11 pastors that have pastored Barnesville First Church present for this historic day of the church. The church is on an 11-acre site. The education building has 11 large classrooms, a fellowship hall with a kitchen, a children's church, a church office, and a pastor's study. The seating capacity of the sanctuary is 475. All the pews were purchased by members and friends of the church. There is approximately 14,000 square feet in the building. The estimated value is \$336,000. The indebtedness is \$148,000. Ninety percent of the work was done by the laymen of the church. The present pastor is Rev. Bob McKenzie.

ONE OF NEW ENGLAND'S OLDEST NAZARENES

Amos Lunn was 100 years of age March 3, 1977, and was honored on March 6 in his home church, Hartford, Conn., First Church. Guest preacher was Rev. Manuel Chavier of New Bedford, Conn., Portuguese Church. Warren Lahue of Lowell, Mass., brought greetings from his church and from the New England District; and Pastor Keith Smith led the service.



Pictured (l. to r.) are: Rev. Manuel Chavier, Pastor Keith Smith, Amos Lunn, and Warren Lahue.

Amos Lunn was converted in 1900 under the ministry of Pastor A. B. Riggs in the Lowell, Mass., Independent Holiness Mission. They identified with the Central Evangelical Holiness Association in New England and later became part of the Association of Pentecostal Churches of America. As an active member, Brother Lunn joined in 1907, along with the association, in forming the Pentecostal Church of the Nazarene in Chicago. A charter member of the Lowell, Mass., First Church, he was for a time assistant Sunday school superintendent and a teacher of boys.

Brother Lunn, with his family, moved to Hartford, Conn., in 1930, and became a member of First Church there. His testimony is clear today, as he says, "holiness all the way," arms lifted, praising the Lord. □



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A Timely Invitation

WE BURIED HIM the other day. In a simple graveside service, in a Texas cemetery, near the railroad tracks (he was a former railroader), we laid him to rest.

They had lived in a trailer court. I knocked on their door in a "door to door, highways and hedges" search for people to come to the feast God has prepared for all who hear the invitation.

She responded: "Oh! I went to the Church of the Nazarene back in Pennsylvania." (I was from that locality of Pennsylvania—we had something in common.) "Someday I will come."

Returning the next Saturday, I discovered her husband was ill. "May I come in and pray?"

Returning the following Saturday, she said he was in the hospital. "May I stop by and visit him?" He was a church member but did not attend church.

Thus began a period of ministry both in and out of the hospital. His tale of woe began when a routine visit to the doctor turned up a nicotine-filled, cancerous lung. It was removed, with only fading hope for recovery. Now was the time to prepare for eternity. But until five years ago he was an alcoholic, and his church did not want him then.

"But Christ has always wanted you."

"But it would be a shame to come to Him after 60 years."

"But it would be more of a shame for you not to come to Him at all."

He did come. He confessed his sins. He believed in Jesus and Jesus came to him.

Released from the hospital, he told his tale of victory to all who would listen. He was a dying man but Jesus loved him, and how he loved Jesus! Now he was really living. He rejoiced in Jesus and he rejoiced in the weekly visits of his new pastor, who came to a trailer park to introduce him to Jesus. Then he died.

But he lives! Soon I, too, shall be where he is, and I can see Brother C. C. again.

His son, after traveling many miles to attend the funeral, said, "Are you sure he went to heaven? He asked me one time how he could be saved, and I was in no position to answer him."

"Here is the way," I told the son. "Now you walk in it."

Perhaps others of the family will also make their peace with God.

A fruitful visit at a trailer court may soon be forgotten, but eternity will remember: a funeral in a Texas cemetery, a grave site near the railroad tracks, was not the end. □

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

GENERAL ASSEMBLY ACTIONS RATIFIED

Dr. B. Edgar Johnson, general secretary, reported that on May 20 the conditions of the church constitution for ratification of the changes voted by the General Assembly had been met.

The constitution requires that two-thirds of the district assemblies must vote to ratify any change in it. There are 111 districts eligible to vote.

On May 20 the Hawaii District Assembly became the 75th district to approve the General Assembly actions. This fulfilled the requirement and the constitutional changes voted by the 19th General Assembly in Dallas, June 20-25, 1976, are now in effect, said Dr. Johnson. □

—NCN

REZA ELECTED CHAIRMAN OF BOOK COMMITTEE

Thursday, May 12, the Book Committee for the quadrennium 1976-80 met at the publishing house. Dr. H. T. Reza was elected chairman, and Dr. Paul Cunningham, vice-chairman. Dr. Fred Parker, book editor, serves as secretary.

Other members of the committee which meets four times annually to consider manuscripts, etc., are: M. A. (Bud) Lunn, Dr. John A. Knight, Dr. Terrell (Jack) Sanders, Dr. Arnold Airhart, and Mrs. B. Edgar (Kathryn) Johnson. □

—NCN

CANADIAN NAZARENE MINISTERS CONFER

One hundred and sixteen of the 140 ministers of the Church of the Nazarene in Canada spent the week of May 16-20 in Winnipeg, Manitoba, at Canadian Nazarene College, in a pastors' leadership conference (PALCON). It was designed to upgrade their skills and facilitate their role functioning as ministers. The conference leader was Dr. Neil Wiseman of Nashville who has been assigned to conduct such regional conferences in Canada, the United States, and Britain.

Major emphases in the curriculum for intensive study were: the personal growth of a minister, biblical preaching, ministry to the home and family, and church management. General Superintendents Dr. William M. Greathouse and Dr. George Coulter spoke on these themes.

Other resource leaders were Dr. W. E. McCumber, editor of the *Herald of Holiness*; Dr. W. T. Purkiser and Dr. Paul Culbertson of Point Loma College; Dr. Elwood Sanner of Northwest Nazarene College; Dr. Cecil Paul of Eastern Nazarene College; Dr. Robert Collier of the University of British Columbia, Vancouver; Dr. Dale Beckman of the University of Manitoba, Winnipeg; Rev. Bill M. Sullivan, Charlotte, N.C.; Dr. James Van Hook and Dr. Ponder Gilliland of Oklahoma City; and Rev. Robert Scott, Orange, Calif. Dr. Alex Deasley of Canadian Nazarene College gave the Bible study devotionals each morning.

Approximately half of the ministers remained at the college for another week taking special refresher courses offered in a program of continuing education. □

—NCN

DEPARTMENT OF ADULT MINISTRIES ANNOUNCES STAFF CHANGES

Executive Director Dr. Kenneth Rice has announced the following staff changes and realignment.

J. Paul Turner joined the Adult Department staff June 1 as director of Christian Family Life. With this assignment he will be placing strong emphasis on marriage enrichment. Strategies will soon be developed by him for the training of key couples in marriage and family enrichment. J. Paul and his wife Marilyn will facilitate couple retreats on: communication, growth, roles, conflict, and Lordship within the marriage relationship. They will also conduct workshops and seminars on marriage and the family. Both are working on certification with the Association of Couples for Marriage Enrichment (ACME), Winston-Salem, N.C.

In addition to marriage enrichment, J. Paul will help resource pastors and lay leaders on ministry to the formerly married. He has given extensive leadership to a growth group of formerly married persons in the Kansas City area.

Among his editorial assignments he will edit *Standard* as a leisure piece for adults; *Journeys of Faith*, small-group Bible studies for adults; and *Adult Teaching Resources*, a packet of teaching graphics for users of the Enduring Word Series. □

J. Paul was formerly a member of the Department of Youth Ministries. He and Marilyn have been married 21 years. They have one daughter, Karen, who will enter Olivet Nazarene College in September.

John Nielson, by action of the General Board last January, was named editorial director of the Department of Adult Ministries. He is also editor of the Enduring Word Series—the new adult Sunday school curriculum.

Melvin Shroul will continue to direct Senior Adult Ministries. NIROGA retreats will still be a vital part of the church's ministry to senior adults under his leadership. Mel is also the office manager for the Department of Adult Ministries.

Gene Van Note, director of Young Adult Ministries, will be responsible for the ongoing singles ministry in the church as well. Gene is editor of *Probe* and the Dialog Series—curriculum and electives for young adults. He has recently been named editor of *Emphasis*, a new teacher/student enrichment periodical for the Enduring Word Series. □

Division of Christian Life



DR. ECKEL MEMORIAL FUND

A memorial fund has been started for Dr. William Eckel, to erect a building in his memory in Japan. Friends who wish to contribute should send their gifts to Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. Mark the gift: "Dr. Eckel Memorial."

Gifts to the Dr. Eckel Memorial Fund will receive 10 percent credit in the local church. Further information may be obtained by writing to the Camarillo Church of the Nazarene, 2280 Antonio at Las Posas Rd., Camarillo, Calif. 93010. □

Department of World Mission

LARRY BRYANT SUFFERS HEART ATTACK

Rev. Larry Bryant, missionary to Peru, suffered what was at first thought a mild heart attack Friday, May 20. Later diagnosis determined it to be severe, requiring three weeks in intensive care. Physicians recommend complete rest for six months before returning to work. He is in the hospital in Chiclayo, Peru. His wife, Eunice, is at his side. □

—NCN

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Grace: Greater than Our Sins
Great Is Thy Faithfulness
Guide Me, O Thou Great Jehovah
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Have You Any Room for Jesus?
He Lifted Me
How Great Thou Art
How Sweet the Name of Jesus Sounds
I Know That My Redeemer Liveth
(Filmore)

I Lay My Sins on Jesus
I Would Be like Jesus
If Jesus Goes with Me
Immortal Love, Forever Full
In Christ There Is No East or West
In the Service of the King

Jesus Is Coming Again
Joyful, Joyful, We Adore Thee
Let Thy Mantle Fall on Me
Lord, Speak to Me That I May Speak
Lord, Speak to Me That I May Speak
Make Me a Blessing
Nearer, Still Nearer
Now Thank We All Our God
O Come, O Come, Emmanuel
O Love That Will Not Let Me Go
O Perfect Love
O Sacred Head Now Wounded
(Hassler-Bach)

One Day
Our Great Saviour
Praise Ye the Lord, the Almighty
Rise Up, O Men of God
Rock at the Cross for You
Spirit of God, Descend
The Lord's My Shepherd
(Crimmond)

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