

HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / SEPTEMBER 15, 1978

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**NAZARENE
BIBLE COLLEGE
OFFERING**

October 8





by General Superintendent William M. Greathouse

Called to Serve

OCTOBER 8 is both Laymen's Sunday and Nazarene Bible College Sunday. Are the two possibly connected?

Christianity began as a lay movement. Jesus was a layman. The apostles were laymen. Simon and Andrew were commercial fishermen, as were James and John, when Jesus summoned them to be His disciples. Matthew was an internal revenue agent for Rome. We don't know about the other seven, but none was formally trained as a rabbi.

What startled the ecclesiastics of the day was that Jesus had such an intimate knowledge of Scripture and possessed such evident spiritual authority. And so did the apostles. When the Temple authorities "saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus" (Acts 4:13, RSV).

Jesus and the apostles were "uneducated" only in the sense that they did not have a formal theological education, as had Saul of Tarsus, in a rabbinical school. But Jesus was theologically educated. At 12 He astounded the rabbis with His spiritual understanding. As God the Son, He knew the Father perfectly; as man, He appropriated the Old Testament Scriptures and demonstrated a perfect knowledge of them in His teaching.

The three years of Jesus' ministry was a period of intensive theological education for the apostles. Just before His departure He said to them, "Ye have not chosen me, but I

have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). This was the institution of the *Christian* ministry. In time the church established its own theological schools.

When the church is truly New Testament and open to the Spirit, its laymen are biblically informed and spiritually effective. And from their ranks Christ calls not only the young but also those converted later in life who have not had advanced formal education.

As a vital New Testament movement we have built colleges with strong religion departments. In 1945, Nazarene Theological Seminary opened its doors. In 1967 Nazarene Bible College began its service, specifically to prepare for Christ's ministry those who, because of the lateness of their call, could not take the standard college-seminary route. Nazarene Bible College graduates now comprise a significant percentage of our preachers.

Thank God, Christ continues to call, from the ranks of Spirit-filled laymen, both the young and the not-so-young, to preach His gospel. As a part of the training arm of the church, Nazarene Bible College is meeting a definite need within our denomination. On October 8, let every Nazarene give generously in the special Sunday school offering for Nazarene Bible College. □



Weeds, Thorns, and Morning Glories

by CHARLES E. BALDWIN

Nazarene Bible College
Colorado Springs

THE PARABLES of Jesus present a wide range of study and applications of truth. Though depicted in different cultural settings, we feel a close identification with these stories. They speak to us pointedly, yet easily and freely.

One such parable is a favorite of many—the parable of the sower. One account is found in Mark 4:1-9. It is generally held that the main emphasis of this parable is the fact of the “sowing,” and the assurance of a harvest in God’s kingdom. This is true, but another equally-important possibility is a focus upon the different kinds of soil and the various responses. For this reason, the unit has often been termed the parable of the soils.

From the interpretation of this parable given by Jesus in Mark 4:14-20, the relation of seed and soil has caused many “lessons” to be applied. There is hard-packed soil along the beaten paths where the birds have a feast; there is the shallow soil with layers of rock just beneath the surface where plants wither and die. For some reason it is the third class of soil that attracts my attention. Everyone knows, of course, that the fourth is good soil and the ideal! But how about type three soil, where *thorns* came up? This conjures up visions of flower beds, gardens, and fields where these smelly, sticky “unwants” always tend to show up.

Weeds are universally hated! Thorns command a respect in handling, but come out they must. What do we want?—good, clean, soft soil, of course. In this business of kingdom “sowing and harvesting,” Christian living demands good soil, so we must be careful to keep the weeds out.

Jesus said in Mark 4:19 that the weeds and thorns are “the worries of the world, and the deceitfulness of riches, and the desires for other things . . .” (NASB). But such seeds and thorns (and many more like them) are so obvious we keep them carefully

pulled up. The proper plants of holy living will be guarded from the obvious and dangerous.

But—a *weed doesn't have to be a weed to be a weed!* The weeds and thorns growing up with good plants of Christian living are not always “weeds and thorns.” They can be good, desirable—even beautiful—plants growing in the *wrong place!*

When I was a boy in southeastern Oklahoma, my mother always had morning glories at one end of our front porch. Each summer I marveled at the beauty of the reds, purples, and blues of those flowers as the vine was growing and climbing upwards. My mother treasured those flowers and we all enjoyed them, but morning glories are “wicked” in a field of corn. They are difficult to clean out and if not removed will ruin a crop!

We had a beautiful honeysuckle vine at the other end of the porch. I can almost smell the aroma of those flowers even now. But did you ever try to get rid of honeysuckles in the garden? Pretty plants become weeds when growing in wrong places.

Our lives—our deepest hearts—can become so full of good things, even legitimate pursuits, that the word of Christ is crowded and choked out. The soil of our hearts is good and deep, with great potential. However, it is often a “preoccupied” soil with the selfish “weeds, thorns, or morning glories” that choke out and ruin the harvest God desires. The Christian who would produce a good harvest of the “fruit of the Spirit” cannot push God aside into a second or third place. When we refuse to obey the call and demands of holy living, life suffers under the choking influence of even “nice” weeds.

Perhaps it might be well to go back to this parable and listen to it again. Is my potentially “good soil” growing “morning glories” of selfish living when the Lord of harvest desires a heavenly planting of His design? □



HERALD OF HOLINESS

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Volume 67, Number 18 September 15, 1978 Whole Number 3262

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

ISSN 0018-0513



CONTINUED HOT and dry." The daily weather report was a tiresome repetition of the same words the reporter spoke the day before and the day before that. For several weeks the desert country of the Columbia Basin in Washington State had lived up to its name. Day followed relentless day when the sun, already set on "high heat," climbed onto the horizon and beat down on the dry roadsides and wastelands, turning them into tinder for the grass fires that plagued the area to the south of the railroad tracks.

True, much of the land around Royal City was irrigated farm lands, with row crops of sugar beets, corn, beans, and alfalfa which looked like corduroy patches in a crazy quilt of green and brown colors. But across Crab Creek and up the hills, and then even more steeply over the Saddle Mountains were thousands of acres of wild sagebrush land which was used by beef ranchers for grazing cattle in the dry brown bunches of vegetation.

Fires, starting in the hot wheels of the railroad cars, fed on the grass, oily sagebrush, and rabbit brush, until they swept over the rangeland and into the wheatlands of the farmers who were opening new farms on the other side of the mountains. Some haystacks had already burned. Wild coyotes, rabbits, and occasional deer had fled before the fire. All efforts by the volunteer firemen to stop the fire had proved futile. Wind blew steadily, making the fire jump into new areas, threatening the vehicles used in dragging firetrails, and endangering the motorcycles and jeeps of people whose curiosity made them foolhardy.

This day had been no different than the last. The blacktop road shimmered ahead of the cars like molten tar; the sky resembled the burnished metal of a glowing oven, losing its natural blue color in the cloudless heat of midsummer. Now the evening was still-hot, with opened windows doing little to relieve the burden of heat.

The Wednesday night Family Hour met at one

by VIOLET ROETCISOENDER
Royal City, Wash.

To Move the Hands of God in PRAYER!

the homes in the trailer park downtown. Several of the men were absent, wearily taking their long turns trying to contain the fire, only to see it race up still another canyon and blacken more hillside. Faces of the members present looked lined and tired; children were cross and whiny as they caught the concerned attitude of their parents. The wind continued to blow over the scorched desert land.

Rev. Hahn looked at the faces about him and began the study lesson. "If ye shall ask any thing in my name"; "Commit thy way unto the Lord"; "he shall give thee the desires of thine heart"; "In all

thy ways acknowledge him, and he shall direct thy paths." The familiar words came with a healing touch.

And then it was prayer time. "Did not we see three of them, and is there now four?" Yes, Jesus was there in the midst of that smoking land! The group took their turns and their time, speaking to their loving Heavenly Father. The faces became calm, became peaceful, even became radiant! Truly the Lord blessed. And then it was Rev. Hahn's turn to pray: "We thank You, Father, that we can come to You with our prayers, with our problems, with our praise. We thank You, Father, for all the many answers to prayer that we have had; we thank You for this precious family of God here in Royal City. We pray for the men who are still out fighting that fire, Lord. We pray that You will intervene, that You will put out that fire tonight, Lord, even if it means sending a rainstorm. We pray this in the name of Jesus of Nazareth, and we give You our thanks, and praise Your wonderful name. Amen." And everybody said "Amen!"

The kindly people gathered up the kids and went home under the still cloudless sky of this desert country. They went to sleep trusting in the words, "for thou, Lord, only makest me dwell in safety" (Psalm 4:8). They woke up to the sound of an abundance of rain. The fire was out!

"Elijah was the same kind of person as we are. He prayed earnestly that there would be no rain, and no rain fell on the land for three and a half years. Once again he prayed, and the sky poured out its rain" (James 5:17-18, TEV).

Thank you for that prayer, John Elijah Hahn! □



by LEON D. DOANE
Executive Director
Department of Stewardship

YOUR PASTOR Can't Do It Alone

Your pastor has been called of God. So have you. We have been called to minister, to proclaim the gospel, and to support Kingdom work by every means possible.

The distinctions between clergy and laity were not sharply defined in the Early Church. There were no spectator members, no observers. If there were hangers-on, they were soon eliminated.

In an exhaustive study of the New Testament Church, Auguste Sabatier sums up his findings in these words: "At this period, we find no trace of division of Christians into clergy and laity. All formed the elect people, and conversely, this people was collectively a people of priests and prophets. There were no passive members. The most humble had their share of activity and were by no means least necessary."

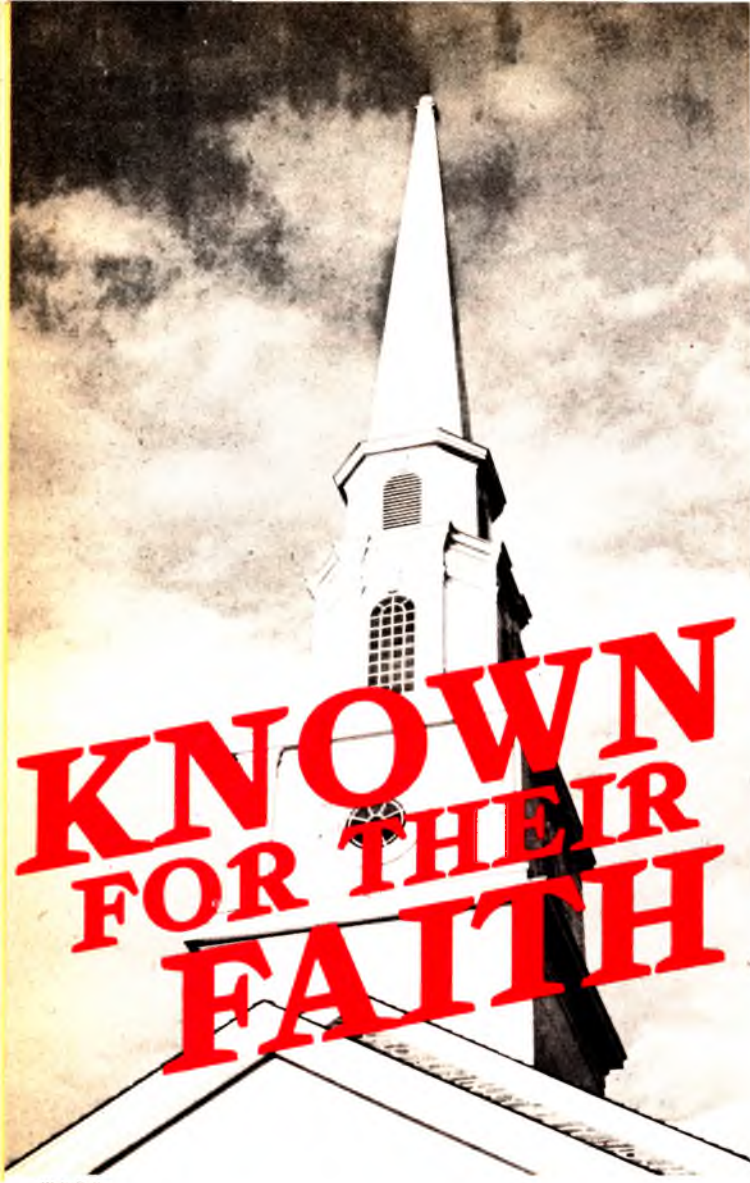
In his first letter to the Corinthians, Paul strongly emphasizes that each member is important to the proper functioning of the whole body.

A striking example of human cooperation is given in the account of Jesus raising Lazarus from the dead. About to perform this miracle of miracles, the Master commanded, "Take ye away the stone." One word from His lips and the stone would have moved. But He called for help.

When the Israelites battled with Amalek, they prevailed so long as Moses held up his hands. But his hands were heavy, so Aaron and Hur "stayed up his hands." And the enemy was "discomfited."

Your pastor needs your help. And you need to exercise your spiritual muscles in helping him. I appreciate the pastors I have had as my spiritual guides. All pastors carry a heavy burden and need our help and support. Be generous in your encouragement to your pastor. You will find that his ministry will really grow and you will reap a coveted blessing.

You do need your pastor, and your pastor needs you! □



Walt Bolter

by JOHN C. BOWLING

Nazarene Bible College
Colorado Springs

FIRST, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Romans 1:8).

In the history of Christian experience there have been many examples of *individual faith* which have been spoken of throughout the world. The 11th chapter of the Book of Hebrews provides a gallery of men and women who were distinguished because of their individual faith: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Rahab, and others.

But here in the City of the Caesars was a *group* of believers whose faith was spoken of throughout the world. This was a rare thing! The New Testament records but one other instance where the faith of a group was so widely spread abroad. Paul wrote to the church at Thessalonica: ". . . ye were ensamples to all that believe . . . not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing" (1 Thessalonians 1:7-8).

What is the nature of this faith that was spoken of throughout the whole world? This word *faith* is one

of those intangible, connotative terms that is often lost in vague or false definitions. *Faith is believing in God's Word and acting upon it.*

Faith is not apathy. It is not the attitude that God will take care of the situation, so I'll just sit back. It is believing that God will take our efforts, no matter how meager they seem, and multiply them as Christ did the loaves and the fishes.

Some confuse faith and simple belief. Faith is more than simple belief—it is belief rightly placed. You may drive your car 50 mph down a familiar road and cross a bridge that is well-built and strong. It was not your faith that carried you over the stream, it was the bridge. On a stormy night when a flood had taken away the foundations of the bridge, you might come down the road in your accustomed manner, with the same faith, and the bridge would collapse beneath you, and you would find yourself in the raging flood.

Faith, to be worthy, must be rightly placed, having solid foundations. That is why our faith can be in none other than Jesus Christ, the solid rock.

How many of us have been in a strange city in need of directions and we've stopped and asked a stranger to help us. Then *acting* upon his word we find our way out.

Now faith in God is a very similar thing. We're lost in the midst of our need and God tells us that He has provided the way out. Here we are, hopelessly in debt to God, and He announces that He has paid the debt. Where we had nothing in our favor, we now have the shed blood of Jesus Christ. We must *act* upon our faith and accept the way that God has provided for us.

Faith is an individual matter, but when you get a group of people who are like-minded in this faith, and in their surrender to it, you have a situation that becomes the talk of the whole world.

If it seems that the world is not talking much about the church today, it may be because so many churches have become famous for things other than their faith.

We have churches that are known for their architecture, for how many people their sanctuary will hold, or for their stained-glass windows. Some churches are known for who attends there: "That's so and so's church."

There are churches that are known for the eloquence of their pastor. His diction, his art of persuasion, his personal charisma, all tend to make him the center of attention.

Other churches are known for their fanaticism or their gimmicks. One church hung bananas around the Sunday school rooms and advertised for people to come and be part of the bunch. Churches give away cars, have people jump out of planes, sponsor social affairs: they are known for things other than their faith.

God has not promised to bless great buildings, although they are nice. He has not promised to bless programs, or structure, or advertising—but he *has* promised to bless His Word. If our churches will cling to the Word of God, there must be blessing.

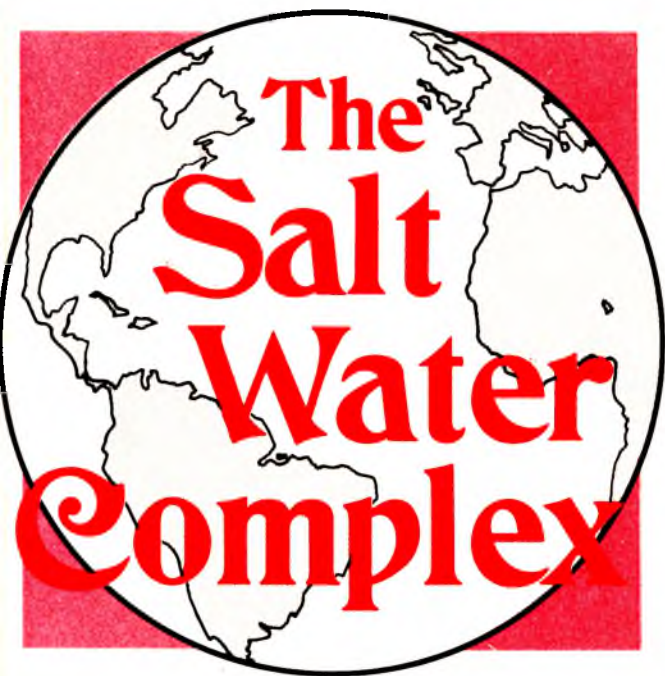
Centers of faith may begin with one person being

true to the Word, then another and another, and where two or three are gathered in His name there is blessing.

We must be men and women of the Word. Faith that is built upon the Written Word will center upon the Living Word. As we walk with Christ, feasting in Him, our faith is strengthened. Our efforts are mul-

tiplied. We know that He who hath begun a good work in us will keep on perfecting it until the day of Jesus Christ.

May the Lord help us to be people of simple faith, who have abandoned the uncertainties of this world to center our lives in the Eternal Word that is Jesus Christ our Lord. □



by DUANE E. SRADER

Cape Verde Islands

THERE WAS a feeling of freedom as I walked from the corridors of the Nazarene Theological Seminary. Another busy week of studies was past and a change of pace would be good. The trip down the Paseo was normal, up onto Interstate 70 as planned, and then the connection with Interstate 29.

Then I did something you never want to do if you are driving a 1969 Volkswagon with 113,000 miles on it—a borrowed vehicle at that. I let a terrifying thought slip into my mind, “What if the motor should fail? I have a deadline to meet and that flight will go with or without this passenger.” And yes, it happened. Without warning the motor coughed. There was a burning smell coming from the engine and then quickly the motor was turned off. It wouldn’t start. I prayed and was glad that the Lord knew where I was.

Then I decided to put some feet on those prayers. A wrecker was flagged down. The only thing to do was take the Volks to a garage. We went. Time was short, very short. “I’ll take you to the airport,” said the young man, “just 10 dollars.” We headed off, and by this time much of the enthusiasm had gone out of this missionary, who was to present a deputation

message in south Texas. Finally we arrived at the airport—just in time to check the baggage and run on board and slump dejectedly into seat 11F.

I couldn’t figure it out and didn’t even want to try. I had felt so free about two hours ago, now I felt like a prisoner.

The intermediate stop took us to Tulsa, where we landed on a slick, icy runway. After about 20 minutes the passengers from Tulsa started boarding and, wouldn’t you know it, a man that weighed about 285 pounds was assigned the seat next to me. He had been a football player. He was jolly and shortly we were in full swing with a friendly conversation.

I told him I was a missionary. Before I knew it this guy had come right out and said that he needed the Lord. I must admit that I sure hadn’t been thinking of the “Roman Road to Salvation,” or the “Four Spiritual Laws.” All I could think about was that Volks and the fact that I was now without transportation. Then I suddenly remembered the prayer I had been praying silently to the Lord since coming home on a medical furlough for a few months. “O Lord, help me to not develop a ‘Salt Water Complex.’ Help me not to just be a missionary after leaving the States and crossing the Atlantic. Help me to take advantage of these months. I know there is a reason for our sickness.”

I didn’t say anything profound. As a matter of fact, I mostly listened as he told me that he would like, more than anything, to be free from guilt, to be victorious. I knew he had finally convinced himself with the help of the Holy Spirit, and about 15 minutes out of Houston, I asked, “Smiley, would you like to pray? Right here, right now?” So as we were descending from 35,000 feet, our prayers were ascending to heaven and Smiley won the battle. “Amen, Lord.”

Smiley asked, “What do you think all these people are thinking about us praying here on the plane?”

“Well, Smiley, I really don’t care, for we are taking care of the most important business in the world. That’s what is wrong with us Americans, Smiley, we are so worried what everyone is going to think.”

Then he asked, “Do you think it is a coincidence that I sat down here beside you this afternoon?”

“No, not a coincidence, but providence.” Then I explained to Smiley about the problems I had on the way to the airport. If I had arrived at the airport earlier I would not have been assigned that seat.

I continue to pray for myself and I pray that every Nazarene might not fall into the “Salt Water Complex.” Men are so hungry here in the States. They are searching for Christ. Let’s be missionaries. You do not have to cross salt water to be a missionary. □



Preventive Maintenance

by BERGE NAJARIAN

Tice, Fla.

RECENTLY I heard on the radio a company advertising their services on all kinds of machinery. They referred to it as *preventive maintenance*.

In the physical world, preventive maintenance is very important. This is especially true regarding automobiles and engines that are in constant use. It is also important for different kinds of equipment and items such as ordinary hand tools. Many buildings have regular maintenance personnel.

The dictionary describes maintenance as "the work of keeping roads, machines, buildings, etc., in good condition." And *preventive maintenance* is that which is done to prevent conditions that would cause unnecessary breakdowns and costly repairs.

"An ounce of prevention is worth a pound of cure" is true in all areas of life.

Preventive maintenance is always cheaper than repairs. It saves money, but also time, energy, and frustration. Such simple matters as checking the engine oil in the car, the water level in the battery, and the air pressure in the tires pays off in many ways. Taking care of these matters as needed will take some effort and maybe some money. But not to do so periodically invites trouble and serious breakdowns that could cost much more in lost time, money, and embarrassment, with other possible complications. Many common car troubles can be minimized or even avoided if preventive maintenance is practiced faithfully as outlined in the car manual. As a matter of fact, guarantees on new cars are not valid if this is not done properly.

Preventive maintenance is also important to our physical bodies, for "your body is a temple of the Holy Spirit, who is in you" (1 Corinthians 6:19, NIV). We should take care of our bodies by eating the

proper food, exercising regularly, and taking the necessary rest. Otherwise, sooner or later, our negligence at this point will cost us much more than we had thought in lost time, money, and health. This could even affect our spiritual usefulness.

However, preventive maintenance is most essential in our spiritual lives. "For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come" (1 Timothy 4:8, NIV).

"Truly our fellowship is with the Father, and with his Son Jesus Christ . . . If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:3, 7).

It is our privilege and responsibility to *maintain* this fellowship by "walking in the light." We are to "keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

It is also our privilege and responsibility to *cultivate* this fellowship by our personal daily devotions and by making use of all the means of grace. Thus our fellowship with our Lord will become more intimate and meaningful as the days go by. This will both strengthen and condition us for life's many emergencies *before* they come our way. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

In our spiritual lives one of the main purposes of prayer is preventive maintenance. Jesus said: "Watch and pray, that ye enter not into temptation" (Matthew 26:41). Our daily communion with God is indispensable for our spiritual health and well-being. When we maintain and cultivate this relationship, we can say with the Psalmist, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

Spending time in God's presence will help us keep our priorities straight, and realign them whenever necessary. Frequently it is good to pray with the Psalmist: "Search me, O God, and know my heart:

helps to holy living

try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24). This will make it easier for us to hear "the still small voice" saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

The Holy Spirit is faithful to help us in times of trouble, but He also tries to help us avoid unnecessary troubles. Often many of our difficulties and problems would be minimized or even avoided if we would take time to listen to the Holy Spirit and cooperate with Him. It pays to mind the checks of the Holy Spirit so that He may "keep thee in all thy ways" (Psalm 91:11).



by JACKLYN W. SHOCKLEY

Memphis, Tenn.

ON AUGUST 16, 1977, television and radio listeners were shocked to hear, "We interrupt this program to announce that Elvis Presley has been found dead at his Graceland mansion."

The evening and morning newspapers carried the tragic story of the singing star whose life ended abruptly at age 42. Across the nation from coast to coast and even around the world, the news sped by TV and radio. Many newspapers printed large bold headlines which shouted to the world, "THE KING IS DEAD."

The next few days were unbelievable. Fans from across the nation came to Memphis by car, bus, plane and even by motorcycle. Hundreds came by plane from other countries of the world. In less than 24 hours, an estimated crowd of 80,000 to 100,000 people struggled to get near the singer's mansion. Elvis Presley Boulevard was closed to traffic within a mile of Whitehaven Church of the Nazarene. And the traffic was heavy in front of the church as thousands of people inched their cars toward one common destination—Graceland.

After 20,000 persons filed up the long circular driveway to view the body of their rock 'n roll "king,"

Preventive maintenance in our spiritual lives will help prevent spiritual accidents and breakdowns that would become an embarrassment to God and His kingdom. And it will help us "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

"Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ. So I will always remind you of these things, even though you know them and are firmly established in the truth you now have" (2 Peter 1:10-12, NIV). □

the gates were forced shut and 60 to 80 thousand disappointed fans were left outside. Many of them stayed through the night to catch a glimpse of the white Cadillac hearse that bore Elvis' body to the Forest Hill Cemetery.

Months have passed and there has been very little letup of adoration for the dead singer. His body has been moved to a new family cemetery at Graceland. As I frequently drive down Elvis Presley Boulevard passing Graceland, I see a constant stream of people walking up the long driveway to Meditation Gardens to look at the grave of Elvis. They bring floral arrangements by the thousands to place on his grave. Each day a truck takes them away to hospitals in the area.

Elvis Presley's name in newspapers and magazines captures instant attention. Commemorative songs and poems have been written by the score. A young singer made an overnight fortune with his song, "The King Is Gone."

Would-be imitators have copied his style of dress and singing. One young man went so far as to have plastic surgery in order to look more like Elvis.

Would Elvis be pleased with all of this adoration? He would be glad that he was remembered, loved, and appreciated; but, if my sources of information are correct, I don't think he would like this kind of adulation.

It has been reported that he did *not* want to be called The King and strongly stated that there was only *one* King. Many sources report that, in the last months of his life, Elvis sought to find the true Almighty King and accept His reign. We sincerely hope that Elvis Presley found Him.

There is only *one* King and He is *not* dead! He conquered death and He lives! Someday we shall stand outside the gates—not of any earthly mansion—but of heaven's many mansions. We shall come from every nation of the world and *all* who know Him and recognize His kingship will be allowed, yea *welcomed*, inside. He will be crowned King of Kings. And we shall worship the One who said, "I am alive forevermore."

The King is *not* dead. He lives now and forever! □



by JERRY D. HULL
Northwest Nazarene College
Nampa, Ida.



“In the WORLD...”

Being Christian on Main Street

THE GLORY OF AN ACHING BACK

Yesterday we returned from a vacation on the Oregon coast. “Back to the salt mines,” as we sometimes say. What a strange way to describe our work and daily routine.

This evening after my first full day of work, I must confess that my fingers throb, my arms hurt, my feet are sore, and my back aches. My aching back results, in part, from lack of conditioning. I’m a college professor and a sometime writer and preacher. Typewriter keys, chalk erasers, and sermon notes don’t require a strong back. Meals and mortgage payments, however, don’t take a summer vacation, so I serve a summer stint with America’s laboring class.

Lots of questions about work beg for answers when the temperature soars to 100° on the construction site.

- Why work? At least, why so hard? Why did my parents constantly talk about the value of “hard work?”
- Should one’s work provide fulfillment? Or, should it simply supply dollars, and one’s fulfillment needs be satisfied by other endeavors?
- Why so much inequity? Why do we reward some with \$100 or more per hour and others with only \$2.60 or less?
- Should the Christian regard work differently than the non-Christian?
- Does being a Christian affect one’s choice of work and the quality of performance while on the job?
- Does a person deserve to eat because he works, or because he is a citizen of our country?

A CHRISTIAN VIEW OF WORK

Work is good. Work had a noble beginning. The eternal God was the first Self-employed Worker. He gave His initial approval to work by His six creation days. Later He accomplished the work of salvation. God continues to model faithful work as the sustainer

of His creation and the giver of salvation to all who seek Him.

Work for humans began in the perfection of the Garden of Eden. Sometimes we incorrectly assume that work was the result of the fall of man into sin. Not so. Note: “The Lord God took the man and put him in the garden of Eden to till it and keep it” (Genesis 2:15, RSV). God pronounced as “good” all that He had done. This included His institution of work.

Work is (or ought to be) a source of pleasure. Recently my wife gave me a plaque which in part read, “Blessed is the man whose work is his pleasure.” What a tragedy if one doesn’t experience at least some excitement when he thinks about his work.

Work is a legitimate means by which to acquire the necessities of life. The Bible clearly demands that godliness is our first goal (1 Timothy 4:6-10 and Matthew 6:19-34). The basic necessities, however, are also our rightful claim. God wishes us to enjoy adequate food, shelter, clothing, health care, and education. God allows no excuse for wasteful excess, but He grants us enough, so we may have sufficient and also be generous to others.

A CHRISTIAN’S QUALITY OF WORK

A thousand times or more, while growing up, I heard the verse of folk wisdom, “If a job is worth doing it is worth doing well.” Already my own children know the phrase well. What a contrast, however, with perceived reality. Many times we lament, “The quality of workmanship isn’t what it used to be.” Is some of this shoddy workmanship being done by Christians?

Was it Tauler, the mystic, who best illustrated the Protestant doctrine of work? He observed, “A farmer spreading dung [fertilizer] is just as important to God as the monk saying his prayers.” Such a lofty

view of our work ought to keep us from lazy performance and inferior products. Paul, in 1 Timothy 6:1-2, urges Christians to render quality work performance. Although the system has changed from slavery to free enterprise, the principle of QUALITY still holds.

HOW DOES A CHRISTIAN SELECT APPROPRIATE WORK?

Many gratefully acknowledge that our profession has been chosen for us by God. Along with Paul we can say, "I, (*write in name*), a (*write in occupation*) of Christ Jesus by command of God our Savior and of Christ Jesus our hope" (1 Timothy 1:1, RSV). A divine appointment to service places one under heavy obligation, but at the same time provides a continuous source of inspiration.

A conscientious Christian may choose his work by careful evaluation. The Spirit-indwelt believer may analyze the needs of his day and community and determine the skills he possesses for a response. A choice of one's work in this manner does not make the task any less important or involve any less diligence than when a person's work is assigned by dramatic divine appointment.

Most Christians with whom I'm associated simply "stumble" or "happen" into their employment. They neither received a divine call nor are motivated by a sense of "mission." They simply log their time at the store, shop, office or factory. They say, "It's just a job." If they had sufficient money they would happily discontinue their work.

You, my many "non-called and non-missioned"

friends, might want to compare your work with the following questions:

1. Is this a valuable investment of God's gift of time to me?
2. How is society in general or any person(s) in particular benefited by my work?
3. Are any persons or groups being exploited by my work?
4. Am I a good worker (thorough, dependable, punctual, helpful, teachable, etc.)?
5. Is the product or service produced a worthy extension of my person? Can I look at this product or service and say, "This is me," and feel good about it?
6. Does my employment allow opportunities for expressing a Christian witness?
7. Can I regard my work as a means of bringing honor and glory to God?

All Christians, regardless of our occupation, must accept Colossians 3:17 as our goal. Whether we are laborers digging ditches or counselors digging out causes of maladjustments, we can accept Paul's standard for our work: "*And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him*" (Colossians 3:17, RSV).

"God, I did my best today. I gave full effort. I submit my work to You as an offering of praise. These sore muscles and backache are also Yours. It's all for Your glory. Thank You for the privilege of hard work. Amen." □

PEN POINTS

THE DIMENSIONS OF PRAYER

The release of missionary Armand Doll brought fresh awareness that one of our greatest resources for effectiveness in ministry and mission is prayer.

It has always been true, but sometimes we tend to forget as we focus on the multiplicity of legitimate resources God has placed at our disposal. But prayer is our greatest resource. Charles Steinmetz, a world-renowned scientist of the United States, must have thought so. When asked what was the next great development where we ought to research, he is said to have replied: "Research prayer, for it is the world's most powerful force."

God is not always bound to answer prayer in our way, nor on our time schedule, but He is bound to answer prayer. This is clearly illustrated to us by the release of Hugh Friberg, fellow inmate in prison with Armand Doll, months before the latter.

A look at the mission church at Antioch (Acts 13), which was a missionary-minded church, will show several dimensions of prayer:

Prayer is a part of the action. It was while they ministered to the Lord in prayer and fasting that the church saw God's will. Our activist generation (which is re-

flected in the church) is apt to discount prayer. But as Dr. James Chapman wrote: "You cannot do more than pray until first you have prayed."

Prayer is a dialogue. It was in the experience of prayer that the church heard the will of God. True prayer is never just verbalizing, it is also listening. In our North American ways, organized around "drive" and "results" that are statistically tabulated, we often find it difficult to listen.

Obedience is the amen of prayer. When the church sent Paul and Barnabas, when the Holy Spirit sent them away, and when the two missionaries acted upon the revealed will of God, marvelous things began to happen.

Prayer is strengthened by symbolism. The laying-on of hands in the Antioch church expressed the inner commitment of the people and the owning of responsibility in the success or failure of the venture. It also expressed the value of physical assurance in the church's mission.

May God help us to continue the ongoing research in prayer in the laboratory of human experience. □

—NEIL E. HIGHTOWER
Rexdale, Ontario, Canada

by JAY REED

Garden Grove, Calif.

THE PRINCIPLES of Christ's relationships with people were absolutely sound psychologically, qualitatively, and effectually. In Ephesians 5:2 we are exhorted to walk in love and to be a sweet-smelling savor . . . in other words, Christ intended His people to have stimulating, attractive personalities. It never ceases to amaze me how some people can allow themselves to be abrasive, thoughtless, and alienating in interacting with others while praising the Lord for His loving kindness. Surely the definition of Christian or "Christlikeness" has tremendous value for us today as we attempt to have an influence on others in leading them to Jesus.

Some time ago I was captivated with the concepts of the Christlike personality and the evidences or factors of such a personality.

As a principal of a large public high school, my daily encounters include a wide variety of personalities in teachers, adolescents, parents, secretaries, custodians, deliverymen, policemen, city officials, and others. There are some people who simply are easy to like, and they tend to "wear well" as the

years go on. I think there is a definite relationship between the pleasant personality and the qualities found in the personality of Jesus.

Why is it that some people are easy to like, others cause you to feel passive about them, and yet others cause us to say, "Lord, you're going to have to help me with this one."

Let me describe for you the kind of person I like.

I like the kind of person who is unaffected and unpretentious; the kind of person who is consistently and sincerely himself. He is an uncomplicated person and enjoys the simple things in life.

I like the kind of person who can be aware of and feel sorry for the fellow who didn't win; the kind of person who can feel empathy for someone in sorrow and actually share in his sentiments.

I like the person who has convictions about some values and principles. It thrills me to hear a teenager with the courage of his convictions say, "I'm sorry, but I don't believe that's right and I won't do it."

I like the kind of person who doesn't explain away every opportunity to improve but is eager to try things to make himself a better, more effective human being.

I like the kind of person who can think "out," and not always "in"; who is not so totally absorbed in himself that he cannot show that he cares—really cares—about others.

I like the kind of person who finds pleasure in serving; the person whose self-respect is largely based on the fact that he is a worthwhile human being—that he is good for something and someone.

I like the kind of person who will go the second mile to do a good job; the one who doesn't draw rigid boundaries around the extent of his responsibilities. God never intended His people to be accepting of their own mediocrity.

I like the kind of person who has a proper balance of responsibilities with rights. We are living in a time where we often see virtual intoxication on the part of many people as they drink from the dipper of individual rights but are almost blind to the deep well of their responsibilities.

I like the kind of person who can laugh at himself—whose personal security is not shaken to its roots by his own errors. I like the kind of person who can take criticism without defensiveness.

I like forgiving people—people who do not carry hatred and bitterness against others with feelings that gnaw at their own inner peace of mind. The forgiving nature of Jesus attracted people from all walks of life.

I like the resilient person—the kind of person you just can't keep down with defeat.

I like the person who can express himself directly without alienating others and putting them on the defensive . . . who can attack problems and not people. I have a difficult time liking people who excuse their abrasiveness by such rationalizing as, "I

CAN I LIKE ME



can't help it, that's just the way I am . . . I just say what I think." Surely God never intended all our thoughts to be stated.

I like creative people—people with texture in their personality—people who get excited about new ways of doing things and have the ingenuity to actually make them work.

I like the person who can like the little-known and less socially acceptable person and not feel the least bit embarrassed by being warm and thoughtful in seeking him out. Jesus loved the unlovable and that includes everyone.

I like the kind of person who can relax and can make others feel at ease—the guy who isn't "up tight" constantly about disturbing details; yet is sufficiently well organized so that he can relax.

I like guileless people—people who don't try to fool you with a word facade—or paint false pictures with deceptive words—they mean exactly what their words are saying.

I like the kind of person who can mix idealism with practicality—the person who insists on seeing progress, but who sees progress in small steps—the person who doesn't get discouraged because it didn't work out right the first time.

I like people who don't have all the answers. I

suppose it's because I don't even know all the *questions*, much less have the answers. The person who admits to no vulnerabilities is very difficult.

I like humble people—people who blush at praise without really knowing how to react to it.

Yet the greatest problem I face is not analyzing and understanding the characteristics of the kind of person I like, rather it is *being* the kind of person I like. Is that not a problem common to all of us?

Oh, to be like Thee . . .

Come in Thy sweetness, come in Thy fullness;

Stamp Thine own image deep on my heart. □

Reviewed by

MARY LATHAM
Kansas City, Mo.



BOOK BRIEFS

FOR YOU

LET ME GLOW

*Am I a faint Christian,
Or am I aglow
With the joy of salvation
From Calvary's flow?
Am I listless when others
Speak fondly of Him?
Is the flow of my interest
Anemic and thin?
Am I starving my soul
By neglecting His Word,
So weak I can't share it
With those who've not heard?
God forbid! Let me feast
On the life-giving Bread,
Growing stronger in spirit
Each day that's ahead!
Transfuse me! Endue me
With power from above,
For the sake of the lost
Let me glow with Thy love!*

—ALICE HANSCH MORTENSON
Racine, Wis.

STORIES OF JESUS

Have you wished for a Bible story book you could depend on to be true to the Word, a book children would love to have read to them, a book they could learn to read for themselves, a book about Jesus—perhaps for a grandchild or for a little one of your own?

Look no more! Such a book is just off the press!

In *Stories of Jesus*, Elizabeth B. Jones has gleaned key lessons from the Gospels, arranged them in chronological sequence, and told them at a level the smallest child can understand. The easy-to-read style makes the book excellent for a bedtime storybook, and the bonus is that as he advances to primary age, the child can read it by himself.

The price makes this delightful book an excellent award. Or, Sunday school teachers, if you are an early shopper, here's an idea for your pupils' gifts! □

by Elizabeth B. Jones

Beacon Hill Press
of Kansas City

To order,
see page 23.





“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHALFANT
Norwood, Ohio

“MOTHER, GOD SAID, ‘NO’”

A small boy saw an electric train in a department store window about a month before Christmas. He told his mother that he would pray every night to receive the toy as a present. Now, his mother was a widow who did sewing to feed the family, and she knew she could never buy this expensive toy for her son. But she was afraid he would lose faith in God if his prayers were not answered.

Christmas came, and there was no train. That night the mother knelt beside the 10-year-old boy as he said his prayers. “I hope, Johnny,” she said, “that you are not too distressed because God did not answer your request for the train.”

The child looked at his mother and replied, “Why, Mother, God answered me all right. He said, ‘No.’”

Prayer is not some magic formula by which we get God to do everything we think He ought to do. We label many of our prayers unanswered because we mistakenly suppose that there is but one right answer. If we seek God’s help for a need and He fails to intervene in just the way we supposed He should, our first inclination is to say that God has not answered our prayer.

Love sometimes requires a “no” because our children often ask without realizing what is best for them. But we love our children as much when we cannot grant them what they ask as when we give them just what they ask for.

God sometimes says no in much the same way. This is a lesson we must learn in our relationship with God. As our Heavenly Father, God sometimes says no to earnest prayers. As His children we may be as disturbed about God’s denial as our children are when we must say no.

Consider the matter of prayer for divine healing. Taking the picture as a whole, there is probably more faith in divine healing in the Christian community today than at any other time in recent history.

Actually, it takes a rather strong brand of skepticism to reject the mass of both testimony and evidence that can be brought forward to support the

belief that God does heal in answer to prayer—today! This is not to say that every person who is prayed for is healed. It is not to say that God’s answer to a request for healing is always yes. Not only in modern times but in biblical times as well the answer was sometimes no.

No less a stalwart than the Apostle Paul tells us that he had a “thorn in the flesh” (taken by most interpreters to be some type of physical affliction). He also tells us that he “besought the Lord thrice, that it might depart.” But the answer was, “My grace is sufficient” (2 Corinthians 12:9).

Acts 28:8 records the healing of “the father of Publius” after Paul laid hands on him and prayed. However, in 2 Timothy 4:20, Paul mentions the fact that he left one of his co-workers, Trophimus, at Miletum, “sick.”

If the Apostle Paul were living today, he would undoubtedly be charged by somebody with “letting down the doctrine.” Why didn’t he pray the prayer of faith for Trophimus (if that is all that is involved in healing)?

Some would have glib answers to this situation. They would charge either Paul or Trophimus with lack of faith, hidden sin, or some other fault, suggesting that if the conditions are right healing will always come.

That some failures in healing can be attributed to weakness of faith may be quite true. Other potential healings are undoubtedly blocked by wrong attitudes and by unwillingness to deal honestly with both God and man.

But after all this has been said, a considerable residue of unexplained failures remains. Unless we want to raise a considerable question mark over the Christian life, experience, and faith of as great a man as Paul, we had best simply admit that sometimes God’s answer is no, that for reasons beyond our finite understanding, healing is sometimes not granted.

When my son, Erik, was five, I decided to enroll him for swimming lessons. Erik was enthused, but he

was unprepared for the discipline his swimming instructor would require of him. The smiling, eager boy who went excitedly along to swimming lessons on Monday evening returned a disenchanted, long-faced boy. By the following Monday evening, Erik was in tears. "I don't want to go, Daddy." "I'm scared, Daddy." "Please, Daddy, can I quit my swimming lessons?"

My heart was touched by his pleas. But knowing Erik's temperament and how he loved water and swimming on hot summer days, I had to shut my ears to his pleas. I answered—for his own good—"No, Son, Dad must insist that you continue your swimming lessons. They are good for you."

Remembering this incident helps me relate to God's nos to some of the prayers I've prayed for my church members' healing. Sometimes God says no because He realizes that the afflicted one may need the discipline of quiet time and solitude to be drawn closer to Him. I cannot offer this as the only reason God answers no to prayers for healing, but there is a truth here we need to learn.

How should we respond when God says no? Sometimes we react as our children do in their bad moments when they don't get their way. But when we consider how great and marvelous our Heavenly Father is, usually we come around to recognizing that whether God answers yes or no, either answer is bathed in the affection and concern that only divine love can manifest. As we grow in our Christian experience, we find it increasingly easy to accept the unacceptable from God's hand of love.

When God says no, we must hold firmly to our faith in God. We may be tempted to question and doubt, but we must keep God at the center of life. If we don't, we may spend our whole lives bowing like a slave to questions and doubts.

We must also keep in mind that it is never wrong to ask, "Why?" Even Christ on the Cross asked, "Why?" Momentarily it seemed that God had left Him stranded, but as the Resurrection so positively revealed, it was merely the shaded darkness of the hour which caused Jesus to lose sight of the Father.

When God says no, we must trust our uncertain future into His hands.

Are we willing to accept no from God, willing for Him to use our "thorn in the flesh" to make us humbler and more serviceable to the kingdom of God? Here is the real test of the bigness of Christian character. Most of us have plenty of room here for spiritual growth until we can say with Paul, "Most gladly therefore will I rather glory in my infirmities . . . in reproaches, in necessities, in persecutions, and distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:9-10).

When God says no, just hold on and trust Him. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5). Remember that the grace of God can turn a material disappointment into a spiritual triumph by which we become more useful and happy.

To receive no answer is the lot of the careless and profane. To receive an answer from God, either yes or no, is an honor which blesses the soul. □

AUTUMN FOLIAGE

*The leaves have written God's glory
Across the continuing hills;
Writing with wealth of color
Against sky of unbelievable blue,
They face death with a burst of beauty,
Reminding us that we, too,
Can face death with triumph
Because in God's love for man,
Christ purchased a shining glory
For all who accept His plan.*

—MARGUERITE S. DIGBY
Columbia, S. C.

ASSURANCE

*There are times when my life
Seems so well ordered,
With everything working out as scheduled
And under control.
The sun is shining
And life seems good to me.
The days seem worthwhile
And profitable.*

*But there are other times
When I lose control
And chaos reigns for a season,
Swallowing up my neatly arranged plans
And personal projects.
Then I feel suffocated
By the pressing confusion
Surrounding me.*

*I must seek solitude then, for a while,
To breathe the pure fresh air
Of God's sweet presence . . .
Contemplating His creation
And enormous power . . .
And omnipotent control over the universe
In spite of the outward trouble and despair
Of our present world.*

*Then I can face my own small struggles
With renewed faith
And heightened confidence,
And bright optimism,
And serenity . . .
Because I am reminded again
That regardless of the momentary
circumstances,
He still has control.*

—GERALDINE NICHOLAS
Scarborough, Ontario, Canada



\$44.50 Expanded Brotherhood in Mississippi

by NEIL B. WISEMAN
Kansas City

GOD'S KALEIDOSCOPE for a moving historic event in the recent Mississippi assembly included brotherhood, budgets, sacrifice, church planting, missionary zeal, soul music, and perfect love.

On Thursday, May 4, 1978, Bill and Teri Cobb, gifted song evangelists, were used as channels of blessings. Rev. and Mrs. Warren Rogers, black leaders among Nazarenes for nearly 40 years, sang after testifying of the gracious victory enjoyed during several months of evangelistic efforts in the Caribbean. And when preaching time came, General Superintendent Eugene L. Stowe expressed his conviction that he was to share the beginnings of his personal spiritual pilgrimage. He testified to the continued satisfaction of living the life of Romans 12:1-2 over many years.

Then he told of a young woman in a recent revival in Washington state who came to know sanctifying fullness through the same scriptural passage. During that revival, this young woman quietly told the general superintendent-evangelist, "I have been saving a little money so I might buy a wedding dress when 'Mr. Right' comes along."

She continued, "God has asked me to give this money to you so you can invest it for a special need in the church."

Dr. Stowe replied, "I can't do that."

But she insisted, "You must."

About 9:15 p.m., the Holy Spirit directed Dr. Stowe with the idea, "Why not use that money for a new church with specialized ministry to the black population of Jackson, Miss.?" But the girl's offering of \$44.50—all she had—was not enough to start a church. Maybe it was God's seed of faith. Members and friends of the assembly were simply asked to bow their heads and consider this proposal—"Would you join this girl by giving \$44.50 to start a black church in Jackson, Miss.?"

I was there. I was asked to help count the hands.

The plan was spontaneously led of the Lord; 109 people supported that idea with their money. Later the pledges went over \$5,000; the cash offering was nearly \$2,500.

Then Pastor and Mrs. Charles Johnson of Meridian Fitkin Memorial Church sang with blessing and spiritual understanding. Rev. Warren Rogers told how he had first met Johnson in a one-day revival in Orlando years ago. Johnson sought the Lord in that revival. Like dropping a pebble in a pond, the spin-offs of faithful ministry keep going on and on and on. Rogers wins Johnson. Johnson goes to the Nazarene Training Institute in West Virginia. Johnson is sanctified at the school. The school graduates Johnson. A pastoral call leads the Johnson family to Meridian. Under their leadership, the Fitkin Memorial Church has enjoyed outstanding progress; 39 members by profession of faith last year; 37 new Nazarene members this year; all budgets paid in full for two years; and the Fitkin Memorial Church has recently sent three persons to Colorado Springs for ministerial training at the Nazarene Bible College. The membership gains from Fitkin Memorial Church have led the district for two years. And during the assembly the next morning, Rev. Charles Johnson was elected to the District Advisory Board.

Before the new church starts, there is much work to be done. Dr. Bresee, our founder, often reminded the early Nazarenes, "The sun never sets in the morning." It is only the beginning—the daybreak of our evangelism among the black population in Mississippi. Think what it means. Perfect love makes racial brotherhood possible. A new church will be born this year.

Who shares in the reward?

At the front of the line stands a young woman who sacrificially gave \$44.50 . . . Brother Rogers and the stalwart leaders of the Nazarene Training Institute now merged with Nazarene Bible College in Colorado

Springs . . . everyone who helped in the offering . . . every Nazarene who prays for brotherhood and the evangelism of the American minorities . . . the Orlando church where Brother Rogers preached that one-day revival. General Superintendent Stowe and District Superintendent Talmadge Johnson are in

line for God's commendation too, and the circle of awards goes on and on across the district and around the church until it probably includes every *Herald* reader.

Let's go to the minorities with love—God's love. It is our privilege and our joy! □

DELIVERANCE

A TIMELY TURNING

I was brought up my first 10 years in a "church" family. By that I mean that we went to church every Sunday morning and most Sunday nights. Many times we even made it to prayer meeting on Wednesday nights.

All of this was due, not to any intense piety on our part, but to practicality. It made my grandmother happy to have us in church and it was important to make Grandma happy.

I was a model Sunday school pupil most of the time. I was good at memorizing Scripture and always seemed to have the answer when the teacher asked a question. I was a "perfect little angel" in Sunday school.

However, as I took off my Sunday clothes, my halo came off, too. When we went over to Grandma's on Sunday afternoons, we changed into play clothes and played outside. My cousin and I would walk around the block where Grandma lived. As we walked, we would share the new discoveries of the week; things like who had caused the most trouble at school, new words of profanity we had picked up, and what else we could do for excitement.

I ran around with a bunch of guys, some about my own age, some a little younger. I always had to be in the house when it got dark, but you'd be surprised at the trouble a group of boys can get into in broad daylight. I was no "angel" then! I was ready to join right in with the rumbles and get in trouble along with the other fellows.

All that changed during a Sunday morning service on November 12, 1964. We were sitting with the pastor's son and his mother, Mary Erickson. As her husband gave the altar call, Mrs. Erickson leaned over to me and said, "What about you, Roger?"

She could see I was deeply under conviction and the Holy Spirit used her to help me make the biggest decision of my life up to that time.

I started forward to the altar. As I walked past those front four pews from where I sat, my dad was coming down the outside aisle from the back. Although I never saw him, I know he must have been running because he

beat me to the altar! He was waiting on the inside of the altar with his arms open wide. As I knelt, he put both his arms around me and hugged me so tight I could scarcely breathe. It was one of the few times in my life I ever saw my dad cry. Crying and hugging and praying in the arms of my dad, a new Christian himself, as a child of 10 I found Jesus. It is probably the sweetest memory of my early years.

It was four years later that I sought sanctification. I wanted to know all about it and the preacher said, "It is better felt than told!" That same evening I was sanctified and found he was right!

Six years after my conversion, the Lord started dealing with me about a life's work. I had planned to attend Olivet Nazarene College to gain an engineering degree in conjunction with the University of Illinois. However, the Lord had other plans for my life. He wanted me at Olivet, all right, but it was to prepare for the pastoral ministry, not engineering. From there He led to the Nazarene Theological Seminary. I am now in my second year and looking forward to serving Him.

As I think back to where I was and where I could be today, I thank God for His deliverance. I was only a step away from reform school, and who knows but what I might now be in jail if Jesus Christ had not rescued me.

Most of the fellows I hung around with have police records, some of them pages long. I think of the one rumble in which I was almost arrested and other close scrapes I had with the police, and I am grateful for what Christ has done in my life.

There was once a popular gospel song which said,
*Remind me where you brought me from,
And where I might have been. . . .
Remind me, dear Lord.*

Over the years, that has become my theme song. If it had not been for a preacher's wife who cared and a new Christian father who loved me, I shudder to think where I might be today. □

by ROGER OUTLER

Lowell, Ind.

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

The Editor's

STANDPOINT

THE COST OF SLEEP

The advertisement read, "Are You Sleeping Through the Revolution?" To my disappointment, it turned out to be a plug for waterbeds. According to the propaganda, waterbeds have revolutionized sleeping comfort. I dismissed the ad, feeling that if God had wanted my bed to be water, He would have made me a fish or a duck. But the cost of sleeping stuck in my mind.

When the infamous Caligula was emperor of Rome, he auctioned off gladiators and slaves to raise funds, and he compelled the aristocrats to attend the sales and bid on the human wares. Will Durant, in his book *Caesar and Christ*, tells of an aristocrat who dozed off during an auction. Caligula "interpreted his nods as bids," and when the hapless man awoke he was "richer by thirteen gladiators and poorer by 9,000,000 sesterces."

The costliest sleep on record is probably that of Sisera, the great Syrian general whose army was routed by Barak (Judges 4:12-22). Fleeing from the battle site, Sisera took refuge in the tent home of Heber and Jael. Jael gave the weary fugitive a drink of milk and he lay down for a much-needed rest. While he slumbered she tiptoed in and drove a tent peg through his temples with a few heavy blows from a mallet, staking him to the ground. In a masterpiece of understatement the Bible says, "So he died." By as much as a man's life outvalues all his goods, by that much Sisera paid for his sleep.

There is nothing wrong with sleeping in proper measures at the right times. But there is danger and death lurking when men are spiritually asleep. The call of Scripture is, "Awake, O sleeper, and rise from the dead, and Christ shall give you light" (Ephesians 5:14, RSV). Spiritual sleep invites death.

The warning is not addressed to the world only, but to the church as well. Describing the moral deterioration of England, when Wesley's preaching began to shake the country, one historian said that the nation was asleep in the dark and the church was asleep in the light. Pastors and people were orthodox in creed and flawless in ritual. Indeed, Wesley did not seek to alter either. But the churches were lifeless

and the preaching, as Oliver Goldsmith put it, was "dry, methodical, and unaffecting." There was no power in the church's life to stem the nation's drift towards utter moral collapse. Its hymns, prayers, and sermons had become soothing lullabies inducing deeper sleep.

I thought of that yesterday when I read some bumper stickers on a car just ahead of me at a traffic light. In the center of the bumper a sticker read, "THE KING IS COMING!" It was lettered and colored to express excitement at the thought of Christ's imminent return. But flanking it on each side were identical stickers advertising a popular amusement park. Talk about asleep in the light! How can you hope to persuade a pleasure-oriented society that Christ is coming when you advertise its pleasures two to one? The owner of that car did not really believe that Christ is coming soon.

Our gravest danger as a church is not heresy but slumber. Our songs and sermons can be filled with the same grand gospel truths our fathers celebrated, while they are imperceptibly emptied of vibrancy and reality. Our worship services can be faultlessly executed, and our weekly schedules crammed with church-related activities, all of which are void of soul-saving and life-changing power. If we adopt the values and spirit of a godless society, we shall discover at some rude awakening of judgment the awful cost of sleeping in the light.

Writing about "the day of the Lord," Paul said, "Let us not sleep, as others do, but let us keep awake and be sober . . . since we belong to the day" (1 Thessalonians 5:6-8, RSV). We do not belong to the world's moral night. It has no legitimate claim upon us. We have been purchased from it by Jesus' blood. We belong to the day, the day of Christ that has come and is coming.

While Samson slept in the lap of Delilah he was shorn of his power to act for God. A church that slumbers in the lap of the world will be a contributor to its evil when it should have been a disturber of its conscience. God keep us awake! □

Our gravest danger as a church is not heresy but slumber. Our songs and sermons can be filled with the same grand gospel truths our fathers celebrated, while they are imperceptibly emptied of vibrancy and reality.

NBCLSOADFECSYAM

That may be a new term to you. Allow me to interpret.

NBC stands for Nazarene Bible College. Seeing the letters, some of you may have thought of the broadcasting system, but they are a less important outfit. The broadcasting company informs and entertains for this world only. The Bible College prepares men and women to preach and teach a message that, when believed, fixes people up to live forever. Unlike the other Nazarene colleges, the Bible college has no educational zone. It is supported by the church generally, and October 8 is the day when the annual NBC offering is taken in our local churches throughout the United States.

LSO stands for L. S. Oliver, the president of NBC. A warm, genial, dedicated man, he is providing the school with efficient and forward-looking leadership. He is the kind of man who deserves the encouragement and cooperation represented by our prayers and dollars.

ADF stands for Able Dedicated Faculty, the men and women who staff the classrooms at NBC. They

teach with keen insight and bright outlook the Bible-focused curriculum. They challenge the students by their teaching skills and personal lives. They are serving in response to God's call and the Church's needs. Our offering is an investment in their godly ministry.

EGS stands for Eager Gifted Students. They come from varied backgrounds, but they have a common purpose—to receive a Bible-saturated education that will allow them to utilize their gifts as effective servants of the saving Word of God. They want their love for Jesus, the church, and the world to be directed for maximum usefulness.

YAM. No, not a Southern delicacy: That stands for You And Me, the folks who are going to give generously on October 8 and pray constantly throughout the year for NBC. Our obligation is measured by our ability. The most we can give is the least we ought to give.

NBCLSOADFECSYAM. Put them all together, they don't *spell* anything. But they *mean* something very important to us all. Remember, the prefix will not make it without the suffix! □

CANADIAN FIRSTFRUITS

Sunday, October 8, is an important date for our churches in the provinces of Canada. On that Sunday they participate in a Thanksgiving offering for world evangelism. Canadians will celebrate their national Thanksgiving holiday on October 9 this year.

This makes the Canadian offering a kind of “kick-off” for the mission offering to be received in the United States on November 19. The Canadian offering is the “firstfruits” of that harvest gathering which has been so crucial to the world program of the Church of the Nazarene.

As always, the Canadian churches will be generous. The per capita giving of Nazarenes in that great country is a challenge to our people everywhere. We look to them as pacesetters on October 8.

When the United States celebrates its annual Thanksgiving, every thoughtful citizen among us is grateful for Canada. To share our border with a nation whose heritage of, and commitment to, liberty fully equals ours is one of our nation's greatest blessings.

And among the impressive resources of Canada, none are more precious than our Nazarene churches. The Canadian districts are huge geographical areas. This means that our churches are often much farther apart than in the States. Opportunities for pastors and people of the churches to get together are less numerous. Those of us who have served in somewhat remote places can appreciate what this means. Canadian Nazarenes serve the Lord and stand by the church in especially unselfish and heroic ways.

Within past months the *Herald* has been enriched by an increasing number of articles and news items from our Canadian people. We hope for an expanding contribution from them in the future.

The Maple Leaf is a precious symbol. May God grant that the heritage of national liberty and prosperity for which it stands may be preserved forever. And may God grant an ever-enlarging worldwide ministry to our churches in Canada. □

SCHOLARS STUDY CHURCH GROWTH

Nazarene scholars gathered June 18-23 in Vail, Colo., at the invitation of the Department of Home Missions to take an analytical look at the church growth movement.

Ten college presidents, 1 acting

president, 19 professors, 6 executives, and 8 district superintendents heard Dr. C. Peter Wagner lecture, and then applied his lectures to the Nazarene context.

The eight district superintendents were members of a church growth advisory committee to the Depart-

ment of Home Missions.

The scholars agreed that the church growth movement fits well within the context of biblical and Wesleyan theology, although they expressed a need for a more thorough exploration of that context.

A church growth symposium was



Nazarene scholars at Vail formed a steering committee to plan a church growth symposium to be held at the time of the Faith and Learning Conference in Olathe, Kans., August 14-17. Making plans for the symposium are from left, Dr. Raymond W. Hurn, representing the Department of Home Missions; Dr. Frank G. Carver, Point Loma College;

Dr. Morris Weigelt, Dr. Don Owens, and Dr. Mildred Wynkoop, Nazarene Theological Seminary; and Dr. Irving Laird, Northwest Nazarene College. Other members of the Symposium Committee are Dr. Paul M. Bassett, Dr. Paul Orjala, Dr. Rob L. Staples, and Rev. Bill Sullivan.



Dr. Kenneth Pearsall, Northwest Nazarene College, and Dr. Mark Moore, Trevecca Nazarene College, were among the Nazarene college presidents at the Nazarene Scholars Church Growth Seminar in Vail, June 18-23.

Canadian Thanksgiving Offering



organized through the help of the Department of Home Missions to answer that need. The symposium was held in August at the time of the Faith and Learning Conference at Mid-America Nazarene College in Olathe, Kans., August 14-17. □



Dr. Mildred Wynkoop, theologian in residence at Nazarene Theological Seminary, takes notes during lectures on Church Growth at Vail. Purpose of the seminar was to conceptualize the mission of the church, to understand how the church has grown, and how best to renew the characteristics of a religious movement.



Plans for a series of Great Commission Colloquiums to be held on Nazarene college campuses were formulated during the Scholars Church Growth Seminar in Vail when Nazarene college presidents met informally with Dr. Raymond W. Hurn, executive director of the Department of Home Missions, and Dr. C. Peter Wagner, principal lecturer at the seminar. From left, Dr. L. Guy Nees, Mount Vernon Nazarene College; Dr. Leslie Parrott, Olivet Nazarene College; Dr. Wagner; Dr. Hurn; and Dr. Don Irwin, Eastern Nazarene College.

NEWS OF REVIVAL

Madison, W.Va.: We just had an excellent revival with *Rev. Craig Wyant*. From the first day to the last, the Holy Spirit was present in a wonderful way. On Monday evening the Holy Spirit came in an outpouring; there was no preaching but rather an exceptional unity in prayer. Many were at the altar. A continuing outpouring of the Holy Spirit is prevailing in the church. □

—Billy Pollard, pastor



Seminar participants take advantage of a short break to continue their discussions of church growth in the brisk mountain air of Vail, Colo.

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Adams



Simms

"DON'T I KNOW YOU?"

The two men sat across from each other at the conference table. Periodically they looked at each other. You could almost see a question mark in their eyes; then they would get back to the business at hand. One of the men was a North American Indian, the other, an American Black. The occasion was the Interracial Advisory Committee in Kansas City.

As the two men continued to exchange glances there was a hint of recognition, but also puzzlement as to when and where.

Each one searched his mind for that one connecting link; but it wouldn't come. They were both pastors in the Church of the Nazarene, one in San Antonio, Tex., the other in Parker, Ariz. They had never pastored on the same district. They knew they had not gone to school together. They had not served on any committees prior to this. So, where had they met?

Finally, Leonard Adams couldn't take it any longer. He approached Ben Simms.

"Don't I know you? Haven't we met before?"

"I think so. Were you in Korea?" Ben replied.

"That's it! We were in the same outfit, the 187th Airborne in Korea." Leonard answered.

"I thought I recognized you too, but I couldn't place you."

Immediately they began to talk about their experiences in the military. They both registered surprise that this would be the occasion for meeting again. Neither one was a Christian while in Korea. In fact, they were living just the opposite life-style. Now the Interracial Advisory Committee had brought them together.

Leonard Adams was born in Climax, Ga. He was saved at the age of 11. He left the Lord while in the Army. When he returned home from Korea, he went to Orlando, Fla. He was led back into saving grace by a Nazarene pastor, Rev. Archie Williams. He felt God's call in his life for ministry in 1959 and has been a pastor in the Church of the Nazarene for the past 15 years. He is presently at San Antonio Eastside Church.

Ben Simms was born in Parker, Ariz. He did not have a Christian background. He joined the Army and did many things he was not proud of,

After he returned home from the Army he got into trouble with the law. It was in 1962 that he attended a revival in the Winterhaven, Calif., Indian Church. There he found the Lord and his life was changed. In 1965 he went to the Nazarene Indian Bible School in Albuquerque, N.M., to prepare as a minister. He has been pastoring since 1967. He is presently the pastor in his hometown of Parker, Ariz.

And so in this very unlikely way, two ex-airborne men came face-to-face as members of the Interracial Advisory Committee for the Church of the Nazarene.

Out of very different backgrounds and cultures, God had worked a miracle in each life. Now they were saved, sanctified, pastoring, and serving the church. They rejoiced that they could meet as Christian brothers,

leaving their past behind and looking forward to united efforts in ministry to reach out to those in need.

—Bill Young
Dept. of Home Missions



Pastor Harold W. Hoffman (l.) presents a plaque to Roy D. Austin, honoring him for 25 years as Sunday school superintendent of the Hamilton, Ontario, First Church. Wes Reeder (r.) is chairman of the Board of Christian Life.



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Rev. Paul Hetrick, Sr., missionary for 32 years in Swaziland, Africa, was recently the speaker for a week of evangelistic services at the 15th anniversary of the San Juan, Puerto Rico, Calvary Church. Calvary Church, the only English language Church of the Nazarene in Puerto Rico, is called the "Crossroads Church of the Caribbean." Each year many people from the United States and the English-speaking Caribbean Islands attend services there. Pictured (l. to r.), seated in the front row, are: Rev. and Mrs. Hetrick; Elna M. Rogers Worts, pastor; Maria A. Gillette, wife of the church founder, Maxwell Gillette; and Irma Lopez, church secretary.

NAZARENE YOUTH IN EXCITING SUMMER MINISTRIES

Early reports from the Nazarene Youth International's summer ministries overseas are exciting.

Norman Shoemaker, program director, reports that AIM (Athletes In Mission), a basketball team of Nazarene young men from Nazarene colleges, had a most successful tour. In Korea, they played eight games and won seven. They played the National Team (the caliber of Olympic representatives), and in the last game at Moon-Chun City, a crowd of 8,000 saw AIM win by a score of 95-72. Missionary Brent Cobb says a church is being organized in the city as a result of the witness of the players. They received national recognition in the newspapers, television, and radio. The daily stories about the team always repeated the fact they were Nazarene young men whose major purpose in touring was to witness. The Korean Basketball Association said they were the finest team that had come to play there.

In Taiwan, the team won all of its games and made a lasting impression with its testimonies.

In the Philippines, the team played 13 games, winning all but two. They played and witnessed before a total of more than 40,000 people.

Reports are not yet in on their tour of Australia and New Zealand.

In addition to the AIM team, the International Student Ministry divided 43 young people into four teams, sending a team to each of its four districts in the Philippines.

A total of 200,000 were touched by their ministry, not counting those reached through television, radio and newspapers. The team from Luzon reported a total of 1,500 decision records.

The team which went to Samar was an international team made up of

three Koreans, eight from the Philippines, four Australians, two from New Zealand and two from Canada. They held services in the plazas since many of the churches meet in houses, and had audiences averaging about 10,000 in these outdoor meetings.

The people were deeply moved as the impact of this international team highlighted the reality of the International Church of the Nazarene. □

—NCN

DR. AMAYA ENDS TRANSLATION PROJECT

After eight years of intensive work by a 15-member committee, the Spanish translation of the New American Standard Bible (NASB) has just been completed.



Dr. Ismael E. Amaya, associate professor of Spanish and religion at Point Loma College, was involved in the project from the beginning. Dr. Amaya was part of the translating committee, as well as the editing com-

mittee, of both the New and Old Testaments. Prof. Amaya will continue functioning as part of the editing committee for the Old Testament until the manuscript is ready for press.


The translating project, undertaken by the Lockman Foundation of La Habra, Calif., started in 1970. The New Testament was completed and published in 1974. The whole Bible is expected to be published in 1980 under the name "La Biblia de las Americas" ("The Bible of the Americas").

The Spanish translation was made on the basis of the English translation in constant consultation with the original languages of Greek and Hebrew.

A Japanese translation of the NASB is already in circulation, a Chinese translation is under way, and a Portuguese translation is being considered. □



Another Paul Rice Memorial building was dedicated Sunday, July 16, at Milan, Ill. The church is located on five acres of land in the growing section of the Quad City area. Rev. Jack Leatherman started the work in a school building. The organization of the church began at the altar of the Manville Nazarene Camp, July 4, 1977. Sixteen charter members began the church and six more were added before the close of the charter on January 1, 1978. In its first year, the church raised \$18,660 for all purposes, and averaged 42 in Sunday school attendance. Dr. Raymond Hurn was dedicatory speaker and Rev. and Mrs. George Rice shared in the services of the day.



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HAPPENINGS

by Melton Wienecke



Bill and Edna Dickson

**MARRIAGE ENRICHMENT
LEADER COUPLE CHOSEN
FOR SOUTHERN
CALIFORNIA AREA**

The newly-formed Nazarene Marriage Enrichment Selection Committee has appointed Bill and Edna Dickson of Camarillo, Calif., as leader couple for the Los Angeles and Southern California areas.

The Dicksons are currently ministers of family counseling at the Camarillo Church of the Nazarene. Bill holds a master's degree in social work from Syracuse University and Edna a master's degree in education from New York University.

They are members of the Association of Couples for Marriage Enrichment and have received training by A.C.M.E. in facilitating Marriage Enrichment events. The Dicksons

have received additional training at the American Institute of Relations and the California Study Center. Bill is a licensed marriage and family counselor. His ministerial training was taken at Annapolis College, Ottawa, Canada, and Toronto Bible College.

Having been married almost 40 years, the Dicksons have been able to use their skills in helping others experience the love, joy, and growth of marriage with enriching marriages. They have two children who have established homes in Camarillo.

Sponsoring churches or districts interested in this program should contact the Dicksons by phone: 484-9458; or by writing them at Leisure Village No. 20, Camarillo, CA 93010.

The Nazarene Marriage Enrichment Selection Committee invites serious inquiries concerning leader couple training. Write J. Paul Turner, Marriage Enrichment Ministries, The Paseo, Kansas City, MO 64114. Ask for the document, *Standard of Selection, Training, and Certification of Leader Couples*.

Couples selected for training must possess certain characteristics. They will be rated by the selection committee on the following criteria:

1. A commitment to *spiritual growth*, and currently working effectively in these two areas;
2. Able to function well as a team and not competing with each other;
3. Ability to express a warm and caring attitude that is characteristic of the Spirit-filled life;
4. Willing to share experiences . . . express an appropriate openness, and sometimes to be vulnerable in order to minister to other couples;
5. Ability to communicate certain understandings and insight from Scripture and from the helping professions;
6. Sensitive to other couples' needs and perceptively aware of potential problems that may arise;
7. Possessing basic Bible knowledge as well as knowledge of human development and marital interaction;



Selection Committee members, (l. to r.) are: Marilyn Turner, Kay Young, Dick Young, J. Paul Turner, Betty Rice, Ken Rice.

8. Ability to facilitate small groups and have a working knowledge of small-group processes;

9. In harmony with the biblical doctrine of the Spirit-filled life and *Articles of Faith* set forth by the Church of the Nazarene.

Applicant couples who have experienced a Marriage Enrichment event will receive priority attention by the committee. This and other criteria are explained in the afore-mentioned document and application form. □



NAZARENE COUPLE HEADS KANSAS CITY A.C.M.E. CHAPTER

Phyllis and Randy Michael of Olathe, Kans., have been appointed co-presidents of the Greater Kansas City Area Chapter of the *Association of Couples for Marriage Enrichment*, Winston-Salem, N.C. Over 200 persons in this geographical area are members of A.C.M.E. The Michaels report: "Kansas City is the site of a vigorous Marriage Enrichment movement.

"For instance, there is Marriage Enrichment for senior adults, and a Marriage Guidance Program for couples who are in the first 18 months of marriage. Plans are being developed for a family enrichment center offering enrichment programs, experiences, and resources for the entire family. Because of the size of Kansas City, both in geographical area and in A.C.M.E. members, a special need-meeting structure is being developed. This comprises a large central chapter with subchapters according to the geography and the number of member couples in a given area."

The Michaels have been involved in marriage enrichment for three years. Both are certified through A.C.M.E. basic and advanced training.

The general director of Christian Family Life is interested in hearing from Nazarene couples who are either members of an A.C.M.E. chapter or have experienced a retreat sponsored by A.C.M.E. Send the information to J. Paul Turner, 6401 The Paseo, Kansas City, MO 64131.

Watch for a *Herald* announcement in November concerning the standards for selecting, training, and certifying Nazarene couples for the Marriage Enrichment Program. □



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PASTORS HOLD WORK WEEK ON BNC CAMPUS

The maintenance department of Bethany Nazarene College received an extra boost of manpower recently as nine pastors exchanged their clerical garb for work clothes during a four-day volunteer project.

Representing Churches of the Nazarene from the Southeast Oklahoma District, the pastors donated eight-hour work days doing painting, ceramic repair, and general campus work, with special evening workshops conducted by Dr. John A. Knight.

"The added effort of these pastors helped ease the last-minute rush to

complete summer projects," said Wes Bentley, maintenance director. "They were able to complete several minor projects which would normally tie up our full crew for several days."

Headed up by Rev. Wendell Paris, Southeast Oklahoma district superintendent, the volunteer laborers included: Rev. Marvin Buell, Idabel; Rev. Dale Coble, Atwood; Rev. V. B. Curlless, Madill; Rev. Jim Graham, Coalgate; Rev. Larry Hunter, Midwest City First; Rev. Grady Roundtree, Sulphur; and Rev. Leon Hendrix and four of his local teens of Oklahoma City Oak Cliff.

On the final evening of their visit,



Rev. Wendell Paris, Southeast Oklahoma district superintendent (near L), heads up a group of painters assisting in the refurbishing of a men's dormitory

the pastors were hosted for dinner the home of Dr. and Mrs. John Knight, BNC college president.

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The British Isles South District Assembly, held at Bolton First Church, May 27-29, was the Jubilee Assembly—25th year of the district. Pictured (l. to r.) are: District Superintendent T. W. Schofield; ordinands Rev. and Mrs. Brian Davies, Rev. and Mrs. Michael Tewkesbury, Rev. and Mrs. David McEwan; and Dr. V. H. Lewis, general superintendent.

DISTRICT ASSEMBLY REPORTS

IOWA

The 66th annual assembly of the Iowa District convened in Grand Rapids, Ia., First Church. District Superintendent Forrest E. Whitlatch, completing the third year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Rosa Lee Hunter and Lyle E. Clancy.

Elders elected to the Advisory Board were Gene C. Phillips and A. D. Foster; laymen elected were Don A. Diehl and Merle D. Freed.

Reelected to their respective positions were Mrs. Forrest E. Whitlatch, NWMS president; Rev. Terry L. Rohlmeier, NYI president; and Rev. Donald J. Kelly, chairman of the Board of Christian Life.

AKRON

The 36th annual assembly of the Akron District met at the Akron District Center, Louisville, Ohio. District Superintendent Floyd O. Flemming was reelected for a four-year term.

General Superintendent William M. Greathouse ordained William R. Dillon II, Ward L. Hall, William E. Taylor, Donald Wilson. The elder's orders of Allen Arner were recognized.

Elders elected to the Advisory Board were Russell J. Long, Sr., Paul Merki, Oval L. Stone, and Austin H. Wright; and laymen were James R. Couchenour, William Davis, Gene Frye, and Del Sanford.

Mrs. Barbara Flemming was reelected NWMS president; Rev. Dennis Yingling was reelected NYI president; and Rev. Paul Merki was elected chairman of the Board of Christian Life.

NORTHEASTERN INDIANA

The 36th annual assembly of the Northeastern Indiana District convened at the District Center in Marion, Ind. District Superintendent Bruce Taylor, completing the third year of a four-year term, reported.

General Superintendent Charles H. Strickland ordained Max E. Hodge, Lindell R. Browning, Carl S. Dawson, and Harry Angel.

Elected to the Advisory Board were elders Wilmer R. Watson, S. J. Roberts, and Lorne V. MacMillan; and laymen Darrell Zimmerman, Fred Wenger, and Jack Snowden.

Mrs. Bruce Taylor was reelected NWMS president; Lindell Browning was elected NYI president; and Carl E. Greek was elected chairman of the Board of Christian Life.

INDIANAPOLIS

The 53rd annual assembly of the Indianapolis District convened at the District Campgrounds, Camby, Ind. District Superintendent John F. Hay, completing the first year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained John H. Day, Dana L. Harding, Richard C. Keeley, Robert W. Muncie, and John T. McCormick. Bob L. Edwards was commissioned minister of Christian education.

Elected to the Advisory Board were elders R. B. Acheson, Garland Johnson, and Duane Landreth; laymen Ralph Fox, Clayton Lewis, and Homer Maddox.

Elected president of the NWMS was Mrs. Frances Hardin; Rev. Bruce Hayse was elected NYI president; and Rev. Ralph Lee was elected chairman of the Board of Christian Life.



Pictured is the ordination class of the 36th annual assembly of the Akron District with (front row, l.) General Superintendent and Mrs. William M. Greathouse and (r.) District Superintendent and Mrs. Floyd O. Flemming. (center front l. to r.) Rev. and Mrs. Donald Wilson, Rev. and Mrs. Ward Hall. (back row l. to r.) Rev. and Mrs. William Dillon II, Rev. and Mrs. Allen Arner, Rev. and Mrs. William Taylor.

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Pictured (l. to r.) are the participants in the ordination ceremony at the annual assembly of the Southwest Indiana District. Seated are: Dr. B. G. Wiggs, district superintendent; Dr. William M. Greathouse, general superintendent; ordinands Don J. Devore, Richard C. Dickson, Kenneth Hawn, Dallas L. Robinson, and Max L. Ditto; and Darrell Wineinger, district secretary. Standing are: Mrs. Don Devore, Mrs. Richard Dickson, Mrs. Kenneth Hawn, and Mrs. Dallas Robinson.

SOUTHWEST INDIANA

The 30th annual assembly of the Southwest Indiana District met in Evansville, Ind. District Superintendent B. G. Wiggs was reelected unanimously for a four-year term.

General Superintendent William M. Greathouse ordained Don J. Devore, Richard C. Dickson, Max L. Ditto, and Dallas L. Robinson; and recognized the orders of Kenneth Hawn from another denomination.

Elected to the Advisory Board were elders Paul Byrns, B. W. Downing, Darrell Wineinger; and laymen Jess Pitts, Edward Mason, and Byron Buker.

Mrs. Barbara Wineinger was reelected NWMS president; Rev. Roy Shuck was elected NYI president; and Rev. Gerald Green was elected chairman of the Board of Christian Life.

TENNESSEE

The 67th annual assembly of the Tennessee District met at the Holiday Inn Rivermont in Memphis, Tenn. District Superintendent H. Harvey Hendershot, completing the third year of an extended term, reported the organization of the Nashville Hermitage Church.

General Superintendent George Coulter ordained Joe E. Bowers, Phillip Marklin, Darryle Lee Vaught, and Richard D. Wagoner.

Elected to the Advisory Board were elders James Craig, Harold Latham, and Millard Reed; laymen Wendell Poole, Levi Barnes, and Leon Guill.

Ruth H. Leviner was reelected NWMS president; Rev. John Maxwell was reelected NYI president; and Rev. James L. Sankey was elected chairman of the Board of Christian Life.

NORTHWESTERN OHIO

The 19th annual assembly of the Northwestern Ohio District met at the District Center in St. Marys, Ohio. District Superintendent James R. Blankenship was reelected for a four-year term. He reported the organization of two churches, Swanton and West Jefferson, and the opening of three missions, Delphos, North Baltimore, and Deshler.

Elected to the Advisory Board were elders Robert Anderson, Verdean Owens, and Noah Wyatt; and laymen Ronald Borton, David Granger, and George Jetter.

Mrs. Christine Blankenship was elected NWMS president; Rev. Douglas McVay was elected NYI president; and Rev. Robert Anderson was elected chairman of the Board of Christian Life.

WEST VIRGINIA

The 39th annual assembly of the West Virginia District met in Summersville, W.Va. District Superintendent M. E. Clay, completing the third year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Jack Edward Capps, Jerry Wayne Chandler, Cecil R. Faulkner, Paul Alan Laird,

Burl Smith Lemon II, James Arthur Morris, Billy Burke Pollard, Terry Glenn Solina, Roy L. Williams, and Robert W. Wiseman; and consecrated Betty Jo Tennant as deaconess.

Elders T. James Boshell, Samuel Brown, John W. Dennis, Kenneth Maze, and Brady Riffle were elected to the Advisory Board. Laymen elected were Russell "Mack" Bailey, Donald Estep, John Jenkins, Dallas Moore, and Elmer Snodgrass.

Mrs. M. E. Clay was reelected NWMS president; Terry Solina was elected NYI president; and Jan Forman was elected chairman of the Board of Christian Life.

PITTSBURGH

The 71st annual assembly of the Pittsburgh District met at the District Center, Mount Chestnut, Butler, Pa. District Superintendent Robert I. Goslaw was reelected for a one-year term. He reported the organization of a new church in New Clarion, Pa.

General Superintendent V. H. Lewis ordained Ernest P. Machia, William H. Patch, Thomas E. Rockrohr, and Barry W. Shimel.

Elders Wayne Acton, Jack Christner, and Dallas Mucci; and laymen Lauren Cousins, Ronald Reider, and Willis Whiting were elected to the Advisory Board.

Mrs. Marjorie Goslaw was reelected NWMS president; Rev. Terry S. Sowden was reelected NYI president; and Rev. Daniel B. Kunselman was elected chairman of the Board of Christian Life.

ILLINOIS

The 35th annual assembly of the Illinois District met at Springfield, Ill., First Church. Dist Superintendent James E. Hunton, completing the first year of an extended term, reported.

General Superintendent George Coulter ordained William W. Campbell, Michael L. Kesli, Carlton Heyliger, Roscoe L. Strunk, and Cu M. Kaptein.

Elders Cecil Carroll, Sr., Gilbert Hughes, and Dwight Millikan; and laymen Kent Nisbet, Ger Oliver, and Kenneth Whittington were elected to the Advisory Board.

Lorene Whittington was elected NWMS president; Bill Chenault was elected NYI president; and Melvin Davis was elected chairman of the Board of Christian Life.

EAST TENNESSEE

The 31st annual assembly of the East Tennessee District met at Chattanooga, Tenn., First Church. District Superintendent Glen Jones, completing the first year of a four-year term, reported.

General Superintendent Eugene L. Stowe ordained Kenneth Turner.

Elders John Andrus and Charles Patton, and laymen Don Moore and Oscar Wheaton were elected to the Advisory Board.

Mrs. Glen Jones was elected NWMS president; Jimmie Hodge was elected NYI president; and Merle M. Meade was elected chairman of the Board of Christian Life.

CENTRAL OHIO

The 35th annual assembly of the Central Ohio District met at the Columbus, Ohio, Campgrounds. District Superintendent Terrell C. Sanders, Jr., completing the second year of a four-year term, reported.

General Superintendent William M. Greathouse ordained Earl Scott Mann, Isaac C. Shupe, and Robert F. Worthington. Betty J. Euton was commissioned minister of Christian education.

Elected to the Advisory Board were elder Wesley B. Frederick, E. K. Richey, Robert F. Styers, and Gordon Wetmore; and laymen James Cline, Paul Forgrave, Jack Hansher, and Ray Horton.

Mrs. Terrell C. Sanders, Jr. was reelected NWMS president; Rev. Jerry D. Lambert was reelected NYI president; and Rev. Wesley B. Frederick was elected chairman of the Board of Christian Life.



The ordination service for the Central Ohio District was held on Thursday evening, July 20, at the Columbus Campgrounds. The three ordinands were: Earl Scott Mann, Isaac G. Shupe, and Robert F. Worthington. Mrs. Betty J. Euton was commissioned as a minister of Christian education. Pictured are (front row, l. to r.) Mrs. Earl Scott Mann, Mrs. Isaac G. Shupe, Mrs. Robert F. Worthington, Mrs. Betty J. Euton; (second row, l. to r.) Mrs. William M. Greathouse, General Superintendent William M. Greathouse, Earl Scott Mann, Isaac G. Shupe, Robert F. Worthington, Mrs. Terrell C. Sanders, Jr., District Superintendent Terrell C. Sanders, Jr., and John H. Euton.



Pictured (l. to r.) Dr. George Coulter; with Illinois District ordinands William W. Campbell, Michael L. Kesling, Carlton Heyliger, Roscoe L. Strunk, and Curtis M. Kaptein; and District Superintendent James E. Hunton.

MOVING MINISTERS

DONALD K. BALLARD from Memphis (Tenn.) First to evangelism
JELROY BENDER from student, Nazarene Theological Seminary, Kansas City, Mo., to Benedict, N.D.
JAMES C. CONKEY, JR. from Douglas, Ariz., to Bethany Children's Home, Bethany, Ky.
KENNETH L. DODGE from Richmond, Calif., to evangelism, San Pablo, Calif.
RAYMOND W. DUNCAN from Youngstown (Ohio) Boardman to West Lafayette, Ohio
RALPH A. FINK from Bedford, Ind., to evangelism and camp director, Calera, Ala.
JIMMIE FRANKLIN from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Yakima (Wash.) West Valley
PAUL S. GILMORE from Jamestown, N.Y., to supply, East Charleston, Vt.
N. B. GRAHAM from Willits, Calif., to San Ramon Valley, Calif.
LEWIS P. GRIMM from Jefferson, Pa., to St. Louis, Mo.
MELVIN JUSTICE from Cleveland (Ohio) West Side to Dayton (Ohio) Maryland
ARTHUR MAENDL from Albuquerque, N.M., to Sheridan, Wyo.
LORNE MacMILLAN from Anderson (Ind.) First to district superintendent on Canada Central District
JIM MEANS from Storm Lake (Ia.) Trinity to Clarinda, Ia.
PAUL I. MILLER from Montgomery, Mo., to Des Moines (Ia.) Highland Park
PAUL A. NEAL from Ashland (Ky.) Plaza to Worthington, Ky.
EDWIN L. PORTER from Waurika, Okla., to Elk City, Okla.
GARY SKAGERBERG from Port Angeles, Wash., to associate, Kirkland, Wash.
PAUL L. SLATER from Watsonville, Calif., to John Day, Ore.
HAROLD SUMAN from Defiance, Ohio, to Clinton (Ia.) First
TIMOTHY TINKER from Weatherford, Okla., to Ames, Ia.
VERIAN W. TRAVER from Morenci, Mich., to Flint (Mich.) East
EDDIE D. WEST from Shenandoah, Ia., to Bettendorf, Ia.
CHARLES J. WHEELER from Kittanning, Pa., to Morrow, Ga.

MOVING MISSIONARIES

JOHN ADAMS, Papua New Guinea, furlough address: 208 E. Hawaii, No. 8, Nampa, ID 83651
JACK BARNELL, Rhodesia, furlough address: 1817 Arrowhead, Olathe, KS 66061
ED BOADWAY, Papua New Guinea, field address: Nazarene Hostel, P.O. Box 171 S.I.L., Ukarumpa via Lae, Papua New Guinea
MORIS BROWN, Republic of South Africa, retired: 67 Williamson St., Scottburgh, Natal, Republic of South Africa
PAT BUFFETT, Papua New Guinea, field address: P.O. Box 456, Mount Hagen, W.H.P., Papua New Guinea
ETHEL BULL, new appointee to Papua New Guinea: 1108 Murphy Rd., Sarnia, Ontario, N7S 2Y2
OWELL CLARK, Malawi, furlough address: c/o J. B. Hughes, P.O. Box 1491, Woodward, OK 73801

EMMA FETTERS, Swaziland, furlough address: Box 34, Mowrystown, OH 45155
DR. VICTOR GORDEUK, special assignment to Acornhoek hospital, R.S.A. North: 70 Oak Ridge Drive, York, PA 17402
DAVID HEAPS, Swaziland, furlough address: c/o Stevenson, 710 W. Main Street, Van Wert, OH 45891
DR. T. HAROLD JONES, R.S.A. North, furlough address: 237 Hickory Ave., Somerset, KY 42501
REV. BILL KITCHEN, New Zealand, furlough address: c/o Box 1137, Lander, WY 82520
JOHN LEWIS, Panama, furlough address: R.D. No. 1, Austin, PA 16720
RALPH McCLINTOCK, R.S.A. North, field address, temporary: P.O. Box 23037, Windhoek 9100, South West Africa
REV. ROBERT McCROSKEY, SR., Philippines, furlough address: Rock Glen Apartments, 7010 N.W. 16th Street Apt. 2110, Oklahoma City, OK 73127
REV. HILBERT MILLER, R.S.A. South, field address: P.O. Box 1238, Randfontein, TVL. 1760, Republic of South Africa
MR. DUANE MUTH, Middle European, field address: Postfach 3108, 8201 Schaffhausen, Switzerland
MISS RUTH RAWLINGS, Middle European, furlough address: 4137 Woodland Dr., Howell, MI 48843
MR. HAROLD RAY, Guatemala, furlough address: 1745 N. Allen, Pasadena, CA 91104
REV. MAURICE RHODEN, Japan, field address: 18-3, 2-Chome, Okamoto, Setagaya Ku, Tokyo 157, Japan
REV. STEPHEN RIEDER, Taiwan, field address: P.O. Box 232, Taichung, Taiwan 400, Republic of China
MISS RUTH SAXON, Trinidad, furlough address: 11411 Minor Dr., Kansas City, MO 64114
REV. DARYL SCHENDEL, Papua New Guinea, field address: Box 369, Madang, Papua New Guinea
REV. DUANE SRADER, Cape Verde, field address: Apartado 134, Mindelo, Rep. de Cabo Verde, Cape Verde Islands
REV. D. SWARTH, retired: 1763 Royal Oaks Dr., R. O. Manor, Duarte, CA 91010
DR. VERNON VORE, Papua New Guinea—new special assignment: c/o Rev. D. L. Toussaint, 11910 Welland Dr., Cumberland, IN 46219
MISS EVELYN WIENS, R.S.A. North, field address: Nurses' Home, Queen Victoria Maternity Hospital, Sam Hancock St., Milner Park 2001, Johannesburg, R.S.A.
MRS. A. D. FRITZLAN, retired: 319 Washington Ave., Bellefontaine, OH 43311

ANNOUNCEMENT

The **Canton, Ill., Maples Mill Church** will celebrate its 75th anniversary September 13-17. All former pastors, members, and friends are invited to attend. For more information contact Rev. Jerry Thweatt, Rte. 1, Canton, IL 61520. Phone (309) 668-2818.

RECOMMENDATIONS

REV. TIMOTHY D. SINGELL is reentering the field of evangelism October 1. He is an excellent preacher and soloist. I recommend him for the consideration of our churches. Send communications to P.O. Box 527, Kansas City, MO 64141. —D. E. Clay, Ohio district superintendent.

VITAL STATISTICS

DEATHS

CYNTHIA BALLARD, 18, formerly of Pasadena, Calif., died June 14 in Houston. Funeral services were conducted by Rev. R. W. Branstetter. She is survived by her parents, Mr. and Mrs. Charles Ballard; a brother, Charles, Jr.; and a sister, Patty.

BONNIVERE CARPENTER, 63, died Aug. 3 in Petoskey, Mich. Services and interment were held in Oxford, Ohio, with Rev. David Benson officiating. Survivors include two sons, David W. and Dean S.; four grandsons; one brother; and one sister.

WILLIAM I. COBB, 84, died May 5 in Pasadena, Calif. Services were conducted in Los Angeles by Rev. Randal Denny and Rev. V. W. Peters. Surviving him are his wife, Mabel, and one sister.

MARTHA MATILDA GILBERT DALRYMPLE, 93, died July 23 in Harmon, Okla. Funeral services were conducted by Rev. A. T. McKinley and Rev. W. I. Poteet. She is survived by five daughters, Goldie Martin, Bertha Miller, Eunice Wheeler, Frances Ross, and Zera Mae Scholl; 38 grandchildren; 103 great-grandchildren; and 43 great-great-grandchildren.

REV. GERALD W. EVERIST died March 28 in McKinney, Tex. Services were conducted by Rev. Bruce A. Schooling. Survivors include his wife, Mildred; 3 sons, Wendell, John, and Gerald; 3 daughters, Elma Rea, Mary Dodds, and Millie Griffith; 21 grandchildren; and 4 great-grandchildren.

WILTON TRAVIS FISHER, 55, died June 4 in Huntsville, Ala. Services were conducted by Dr. Carl Powers and Rev. J. Don Jernigan. Surviving are his wife, Freda; two daughters, Ruth Johnston, and Carolyn Garland; one grandchild; two brothers; and two sisters.

BERTHA E. FIRESTONE, 85, died Aug. 4 in McAlester, Okla. Services were conducted by Rev. Abe Christian and Rev. R. F. Lindley. She is survived by 2 sons, Rev. Orville and R. T.; 2 daughters, Mrs. Harry Lee and Mrs. Bob Lindley; 6 grandchildren; and 12 great-grandchildren.

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NEWS OF RELIGION

REV. EDWARD RAYMOND HOUSTON, SR., 79, died July 21 in Burseson, Tex. Rev. Houston served 48 years in the ministry of the Church of the Nazarene. Services were conducted by Rev. Clifton Robnett, assisted by Rev. Edward Houston, Jr. and 3 nephews. Interment was in Ballinger, Tex. with Rev. Bill Collins and 2 other nephews officiating. He is survived by his wife, Minnie Emert Houston; 1 son, Rev. Edward, Jr.; 1 daughter, Glenna Boyd; 6 grandchildren; 14 great-grandchildren; 1 brother; and 2 sisters.

LEE K. JONES, 74, died July 19 in Fresno, Calif. Funeral services were conducted by Rev. John Payton. Survivors include his wife, Agnes; one son, Cloice; one daughter, Linda Lucero; three grandchildren; two brothers; and three sisters.

HAZEL B. KIMBLE, 58, died July 20 in Perry, Mich. Services were conducted by Rev. George V. Harris. Surviving her are her husband, Arthur; one son, Richard; twin daughters, Carol and Karen; one brother; and three sisters.

RAUL MALDONADO, 31, died July 3 in Quincy, Wash., of injuries sustained in a fall at work. Services were conducted by Revs. Raymond Kratzer, Jim VanderSchoor, Jose Carrillo, Allan Bennett, Henry Roybal, and Elias Olvera. He is survived by his wife, Lilly, and one daughter, Melissa.

RUBY OCTAVIA MAXWELL, 82, died July 2 in Boise, Ida. Services were conducted by Rev. Robert Rush. Surviving are a brother and a sister.

HUBERT I. SALSBUURY, 66, died Apr. 28 in Los Angeles. Services were conducted by Rev. Randal Denny and Rev. Hubert (Sonny) Salsbury, Jr. He is survived by his wife, Nellie Pearl; three sons, Hubert, Jr., Richard, and Ron; two daughters, Cathy and Linda; and four grandchildren.

REV. LLOYD A. STUBBS, 53, died June 29 in Waverly, Ohio. Rev. Stubbs served as a minister in the Church of the Nazarene 21 years, holding his membership on the Southwestern Ohio District. Interment was in Chillicothe, Ohio. Surviving are his wife, Rose Marie and a son, Allen.

REV. JAMES H. STURGIS, 79, died July 19 in an accident in Santa Cruz, Calif. He had held pastorates in Northern and Central California for 50 years prior to his retirement. Funeral services were conducted by Rev. Wallace Renegar and Rev. John Payton, with interment in Colma, Calif. Survivors include one son, Rev. James E. Sturgis; one daughter, Mrs. Robert Speir (Lauranna); five grandchildren; and three great-grandsons.

MYRTILLA W. TRIPP, 84, died July 29 in Orlando, Fla. Funeral services were conducted by Revs. J. V. Morsch, Larry Leeper, Jim Cummins, Howard M. Tripp, Archie Williams, and Chester Smith. Interment was in Mattapoisett, Mass. Survivors include 5 sons, Francis W., Albert W., Rev. Howard M., Thomas C., and Clarence L.



September 17
"A Sure Welcome"
by Albert J. Lown

September 24
"Life's Greatest Discovery"
by Albert J. Lown

GOSPEL ACCORDING TO MARK TO BE TAPED FOR U.S. TV. Warner Brothers will tape the London stage show of Alec McCowen reading the Gospel According to Mark on an empty stage, for U.S. television. Alan Shayne, president of Warners' television division, said he had contracted to film the two-hour production after making a special trip to London to see it.

"Katherine Hepburn told me about it," the Jewish executive says. "But it was an incredible experience. You really felt you were hearing the story from someone who was there." The TV executive is under no illusions about the commercial value of the program. "We're not in business to lose money and be charitable," Mr. Shayne holds, "but a public corporation needs to do something to balance the trivial."

The *London Guardian* calls Mr. McCowen's performance as Gospel narrator, "A superb piece of acting." The *London Observer's* critic observed, "There was silence such as I have rarely heard from the capacity audience, sold out and overbooked in advance." The *Times* of London held that "you cannot listen to it spoken like this and thereafter doubt its living power or its entirely contemporaneous meaning for our lives." □

WELL-KNOWN HOLINESS LEADER DIES. Bishop Myron F. Boyd, 69, of the Free Methodist Church, died August 1. Four years ago he suffered a stroke which led to his retirement, and from which he did not fully recover.

Myron Boyd was a familiar voice on the "Light and Life Hour," the international radio program of the Free Methodist Church, for 20 years. In addition to his leadership as a bishop for 10 years in his own denomination, he had served as president of the Christian Holiness Association, the National Association of Evangelicals, and National Religious Broadcasters.

Funeral services were held in the Free Methodist Church, Greenville, Ill., August 4. □

RELIGIOUS ISRAELI GIRLS GIVEN MILITARY EXEMPTION. The Israeli Parliament (Knesset), after one of the most heated debates in its history, passed a controversial law exempting religious girls from military service without a tribunal examination.

In fulfillment of a pledge made to the ultra-Orthodox Agudat Israel Party, the government of Prime Minister Menachem Begin last April introduced the legislation that would automatically exempt women from the Army if they declared they had religious objections.

The drafting of women into the military has long vexed Israel's most Orthodox Jews. Some Orthodox elders, including the Council of Sages, a body of 12 rabbis revered for their piety and knowledge of the Talmud, have gone so far as to assert that service of women in the Army is "a horrendous violation to which death should be preferred."

Orthodox rabbis have interpreted the biblical injunction—"A woman shall not wear anything that pertains to a man . . . for whosoever does these things is an abomination to the Lord your God" (Deuteronomy 22:5)—as prohibiting women to wear men's service clothing and carrying weapons.

Opponents of the new law argued vigorously that it would invite draft dodging on a mass scale by non-religious women. This, they said, would seriously impair the efficiency of the Israeli armed forces, which rely on women to run many basic administrative and support services. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

day's trend toward loud music has gotten me down, especially as it is church music. Every singer or musical group that comes to our church sets up a battery of sound equipment, amplifiers, and a canned round music console, and they don't open their mouths except into a microphone. The resulting tones crackle off the ceiling and ring in the ears, and the beauty of the melody is lost along with many of the words. We are urged to attend the services, but I never dare—most of my friends hate church music as much as I do.

Special singers do not need amplification. Most have strong voices, and I project and be heard.

Should it be too much to ask of all church singers and groups that we make the melody and harmony and are not deaf (yet) be favored with an equal number in each service or concert that is performed entirely without amplification and sound equipment? We'll all go deaf if this amplification practice continues.

Your request is reasonable, and is really directed to musicians, not me. Perhaps some of them will heed your complaint.

sympathetic, for I often find myself annoyed by noise pollution. I keep hoping someone will invent and market a cheap way to automatically reduce noise when it reaches a certain level, just as we can now auto-

matically dim approaching headlights on offending cars.

Disturbed by TV addicts, Fred Allen once said that the next generation may be born with eyes as big as saucers and brains the size of English peas. We may also produce mutants without eardrums and with huge snapping fingers. □

Different ministers say what seems to be contrasting views. Position 1: Thankful I am not a sinner saved by grace. Position 2: I am thankful I am saved by grace. The first seems pharisaical and conflicts with 1 Timothy 1:15: "Christ Jesus came into the world to save sinners; of whom I am chief."

Do not interpret this as condoning a sinning religion, but I feel we should ask for forgiveness every day for our failures (sins).

All have sinned, and all who are saved are saved by grace, every one can say, "I am thankful I am saved by grace."

On the other hand, as John makes 1 John 3:1-10, the grace of God from our former habits of sin, who is continuing in them is not again.

His testimony in 1 Timothy 1:15 does mean that he is continuing in his former sins. This is emphasized emphatically by such passages—Romans 6:1-18 and 1 Thessalonians 2:10. Paul is saying that he

is the worst of sinners who have been saved, but he has been saved!

If we define sin as voluntary transgression of the known will of God, the New Testament makes it clear that we can be delivered from this. But if we think of sin as any failure to measure up to complete Christlikeness, we will all need to ask forgiveness, and often. John Wesley was right, I think, when he said that in the full light of 1 Corinthians 13 there is no man who does not fall short.

All sins are failures, but failures are not all sins. □

What do you think about all the furor over putting a woman's portrait on the money? Is this a fulfillment of any prophecy in the Bible?

No reason why women should be honored in this way as well as men would improve a coin's ap-

pearance. I only wish it would enhance its buying power. As to your second question—no. □

2 daughters, Louise Lienard and Dorothy Peters; 25 grandchildren; 11 great-grandchildren; and one sister.

BIRTHS

to MARK AND CONNIE (BOWMAN) ADAMS, Bethany, Okla., a girl, Kelli Ann, May 5

to FRANK AND DIANE (COLLINS) BOSTICK, Nashville, Tenn., a boy, Patrick Heath, July 23

to BOYD AND DAWN (McDONNELL) BOUCH, Portage, Pa., a girl, Kelli Dawn, July 17

to REV. MARCUS AND CINDY (WALB) BRIGGS, Gettysburg, Pa., a boy, Michael Ryan, July 18

to BRUCE AND CHRISTY (HORTON) CALE, Quincy, Mass., a boy, Christopher Michael, June 16

to LEONARD AND EVERTA (WHITE) CANNAFAX, Charleston, S.C., a girl, Amy Lynette, June 7

to JOE AND NANCY CHANDANAS, Colorado Springs, a girl, Amanda Virginia, July 25

to REV. AND MRS. ALAN R. DICER, Wayne, Mich., a girl, Autumn Delane, July 14

to REV. LEON AND RHONDA (DAVIS) HENDRIX, Oklahoma City, Okla., a girl, Jill Leann, Aug. 1

to HERBERT H. AND LINDA M. (EVERLY) HOWENSTEIN, Morgantown, W.Va., a boy, James Andrew, July 25

to DAVID AND MARLENE JEROME, Swaziland, a boy, Matthew David, July 31

to DON AND DEE (MANION) KAUFFMAN, Winnipeg, Manitoba, Canada, a boy, Kyle Dean, July 19

to REV. LOWELL AND MARY (HARRIS) KEENE, Waimea, Kauai, Hawaii, a girl, Malia Louise, June 12

to RICHARD AND JEAN (ROBERTS) KNOX, Rogers, Ark., a girl, Karissa Anne, June 19

to SKIP AND EDITH (GARCIA) LEWIS, Charleston, S.C., a girl, Joanna Kay, July 29

to REV. WILLIAM AND DONNA (PHILLIPS) LEWIS, Watkins Glen, N.Y., a boy, Jason Daniel, July 30

to CLAIR AND SUSAN LLOYD, Portage, Pa., a boy, Clayton Ross, July 13

to KENDALL AND CINDY LORD, Muncie, Ind., a boy, Christopher Aaron, July 25

to REV. MIKE AND KAY (WILLARD) MARTIN, Blossom, Tex., a boy, Christopher Michael, July 27

to JOHN AND LORELEI (SCHMITT) PFAUTZ, Kansas City, Mo., a girl, Erin Ruth, July 14

to JONATHAN AND MAGDA SALGADO, Gatemala, a girl, Marshela Janet, July 3

to REV. DAVID AND KATHY (RANUM) SPEICHER, Kingston, Mo., a boy, Philip David, July 22

to REV. JAMES AND KAREN (ALLER) SPRUCE, Champaign, Ill., a girl, Sharolyn Rae, Aug. 14

to GERRY AND FAMA TAAL, Myrtle Creek, Ore., a girl, Jami Lynn, June 22

to CARL AND BARBARA JO (STEENBERGEN) TAYLOR, Russell, Ky., a boy, Bradley Douglas, July 23

to REV. JIM AND DIANE VANDERSCHUUR, Quincy, Wash., a girl, Sharla Sue, June 21

MARRIAGES

ADIA GRACE LAKIN and THEA ARTHUR DILL at Fort Scott, Kans., Apr. 15

DEBORAH LYNN SMITH and ROBERT PATRICK DONAHAY at Lakeland, Fla., July 14

SHIRLEY ANN HUNSBERGER and KENNETH GLEN THATCHER at Washington, D.C., July 22

ALICE MARIE HALL and CHARLES WILLIAM SMITH at Clearwater, Fla., Aug. 4

DIRECTORIES

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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.



Rev. and Mrs. Jean Cherite learned together, along with nearly 200 other pastors and wives.

HAITIAN PASTORS' RETREAT

Dr. Leslie Parrott, president of Olivet Nazarene College, traveled to Haiti August 1-3 to be the special speaker for the annual Haitian Pastors' Retreat held on the mission station.

Attendance at most of the sessions ran over 200, with pastors and wives coming from all corners of the country, some on foot, or riding mules as long as seven hours to be present for the first service.

God's presence was very near as the pastors and wives prayed and learned together during the three-day session on the *Fulfilled Life*, directed by Dr. Parrott.

This is the first time the course has been presented in a second language, according to Dr. Parrott. The 68-page booklet was translated into French, and is the only material of its kind in the French language. Rev. Florentin Alvarez, superintendent of the Haiti South District, translated for Dr. Parrott.

"The course has helped us more than we can describe," said Rev. Duroc Placide, Haiti North superintendent. "He taught us how to deal



Pictured (l. to r.) are: Dr. Parrott; Rev. Florentin Alvarez, Haiti South district superintendent; and Rev. Duroc Placide, Haiti North district superintendent.



Dr. Parrott expressed appreciation for the gifts presented to him by the pastors and wives.

with problems in the church, problems with teenagers; how to deal with difficult family and church problems. He helped us to see that love starts at home!" □

"BASIC" PENSION INCREASE APPROVED

The Board of Pensions, at its August meeting in Kansas City, gave final approval to an increase in the ministerial "Basic" Pension. The General Board in January approved an October 1 increase subject to economic factors.

The chief factor was payment of Pensions and Benevolence budget each local church. Though the statistical year is not yet complete on a few districts, payment to this point ahead of last year.

The increase raises the form from \$4.00 to \$4.50 per month for a year of full-time active ministerial service in the Church of the Nazarene. Benefits are received for a minimum of 15 years of service to a maximum of 30 years of service. The maximum benefit as of October 1 will be \$180 per month.

This is the fifth increase in the pr



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gram's existence of less than eight years. Benefits have increased 125 percent in that period of time.

Almost 1,800 retired ministers and widows of ministers are affected immediately by the current increase. Virtually every Nazarene minister will receive greater retirement benefits as a result of the increase.

The increase follows a recent announcement by the Department of Pensions concerning the rapid growth rate of the Nazarene Supplemental Retirement Program. A contributory tax-sheltered annuity, this plan supplements the "Basic" Pension in forming the total retirement plan for Nazarene ministers. Current deposits to this annuity plan are earning nine percent interest, compounded annually. □

MINISTERIAL COMPENSATION UP

According to statistics released by the general secretary's office, the average salary and cash benefits for Nazarene ministers during the 1976-77 assembly year was \$7,920. This represents an 8.1 percent increase over the previous year.

Comparison of similar statistics for the five-year period from 1972 to 1977, with the rate of inflation during the same period, shows that Nazarene ministers' average salary and benefits has kept slightly ahead of inflation. The rise in the Consumer Price Index over those five years was 45.4 percent, while the average Nazarene minister's salary rose 50.8 percent.

Though this indicates progress, Dr.

Dean Wessels, executive director, Department of Pensions and Benevolence, cautions that many Nazarene ministers are still underpaid. The minimum average salary should be \$10,000 annually plus parsonage by the end of the decade, according to Wessels.

In his Church Board Financial Seminar district tours, Wessels has asserted that "a better prepared ministry demands a better paid ministry." The average, full-time (it was learned in PALCON that the average pastor works 60 to 70 hours per week) Nazarene minister today is better prepared as a result of PALCON, Church Growth and Evangelism Clinics, and other continuing education opportunities. □

TNC AWARDED KRESGE GRANT

Trevecca Nazarene College has been awarded a challenge grant of \$100,000 by the Kresge Foundation to aid in the construction of a Chapel/Fine Arts Building.

During 1978, the Kresge Foundation of Troy, Mich., made 203 grants after considering 1,229 qualified applica-

tions. These grants are generally toward the construction and major renovation of facilities and almost always require the raising of additional money on a challenge basis.

Since its establishment in 1924, The Kresge Foundation has granted more than \$311 million to institutions in the areas of higher education, health services, the arts, social welfare, and the care of the young and the elderly. The Foundation was created solely by the personal gifts of the late Sebastian S. Kresge and is not affiliated or associated with any other corporation or organization.

The new Chapel/Fine Arts Building will replace McClurkan Hall as a center for chapels, meetings, large concerts, dramatic performances, and classroom facilities. The main auditorium will accommodate up to 1,500 persons. A large stage, orchestra pit, dressing rooms, costume storage area, and band practice rooms will more adequately serve the growing needs of TNC's growing student body.

TNC is now in the process of raising additional funds for this building project. The new Chapel/Fine Arts Building is scheduled to be completed on the main campus by 1980. □



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June 25, Cambridge, Mass., First Church, honored those who were over 100-year members of the Church of the Nazarene. Pictured (top row, l. to r.): Harry Burns (4/7/28); Emma Randall (2/3/24); Lenna Burgess (11/7/26); v. Moses Hagopian (1913); (bottom row, l. to r.): James F. Randall (5/4/13); Abel E. Randall (2/14/17); Ralph Latty (7/17) Walter Burgess (6/7/25). Pastor Robert Utter is shown at the far left.

I Am a Grandparent

by JOHN K. ABNEY
Maryville, Tenn.

YOU'VE SEEN Grandma pull her "brag book" out of her purse and proudly display the pictures of her grandchildren. She acts from a sort of parental joy and happiness for healthy grandchildren. May I brag a little about being a grandparent—spiritual grandparent, that is?

For years Dr. James Kennedy's *Evangelism Explosion* lay on my bookshelf. When Dr. Don Gibson, executive director of the Department of Evangelism, came to our district for our Evangelism Clinic, the book and personal approach took on a new meaning. Sure, I had been through the training before and used the program half-heartedly but never got past the "another district program" stage. I was afflicted with the "just as soon as" syndrome. This attitude is well illustrated in the man who said to Jesus, "Just as soon as I bury my father, then I will follow you."

Dr. Gibson emphasized the importance of training others. I had never followed this procedure; however, I was determined that after this clinic I was going to train at least two people. I asked the Holy Spirit to guide and help me. I kept the invitation to the program low-key and began to approach people individually.

Finally, two young adults said they were interested in personal evangelism training. After qualifying them, this ministry was laid out with all its requirements and I left the decision up to them.

The following week they returned and said, "Pastor, after much prayer, we feel that Jesus wants us to begin training." I was very happy with their decision and we began immediately. After many weeks of study and practice, many hours of planning, trusting, working, and praying, we made our first appointment. We went with fear and trembling. There was no commitment made; however, we didn't have any regrets because we left the results up to the Holy Spirit. We did receive an invitation to return, and we learned a valuable lesson that night: we must always be very careful not to leave any scars because we do want another opportunity with the same people.

During the following week, Diane, one of the

trainees, was wanting to practice her personal soul-winning outline. She asked her dad to help and he consented to do so. Thinking her father was a Christian, she thought he would be the perfect helper. She began by asking the first question.

"Dad, if you were to die tonight, do you know for certain that you would go to heaven?"

To which he replied, "No, I don't think so . . ."

Diane was startled. A large lump grew in her throat. She swallowed hard and decided to go on.

She asked the second question. "Dad, if you stood before God and He would say to you, 'Why should I let you into my heaven?' what would you say?"

He replied, "I don't know, Honey, other than I've lived a good life, I guess."

She paused and asked the Holy Spirit to guide her. She continued with the gospel, showing him that it is "trusting Jesus Christ alone for salvation" and not trying to live a good life that will get us to heaven.

She drew the conversation to a close by asking, "Dad, would you let Jesus come into your heart tonight and trust Him alone?"

"Yes, Diane, I would."

Tears of joy began to roll down her cheeks as she prayed with her father. Revelation 3:20 became his promise of assurance. She presented her father with the picture of Jesus knocking at the door and he signed his spiritual birth certificate.

The following week at our regular study session, she bounded into the group with the electrifying news about her father. She was so filled with the excitement of being a "disciple." She exclaimed to us, "Let's get to work, I'm sold on this approach."

We all rejoiced with her, and I said, "You know . . . this makes me a grandparent. A spiritual grandparent of a spiritual grandchild."

You see why I am so overjoyed and proud to be a grandparent. Think of it, what was to be a practice session for an assignment was guided by the Holy Spirit to bring a man into the Kingdom! □

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

RESERVATIONS AVAILABLE FOR CANADIAN NIROGA!

Reports that the Canadian Rockies NIROGA is full are premature. Space is still available. Call Hazel Wiggins 403/261-6900, or write Calgary First Church, 126 14th Avenue S.W., Calgary, Alberta T2R 0L9, Canada. □

MISSION TO THE WORLD RALLIES SCHEDULED FOR NORTHWEST

Dr. Jerald Johnson, executive director of the Department of World Mission, has announced that 18 Mission to the World Rallies will be held on 11 districts between September 13 and October 1.

Featured in the rallies will be Rev. Tom Pound, gifted young missionary speaker from Belize, and the Woodland Trio from the Philippine Islands. The Woodland Trio is led by Thomas Chamos, a well-known and popular singer, and has drawn large crowds in the Philippines. With him are two other young Nazarenes, Alfredo Velasco and Meliton Bernabe, Jr.

The rallies will begin in Colorado Springs on September 13, travel on to the Northwest, down the west coast, and will end in New Mexico, October 1. □

—NCN

A NEAR TRAGEDY IN PARADISE VALLEY

Rev. and Mrs. Harry Turner and the congregation at the Phoenix, Ariz., Paradise Valley Church, are rejoicing that a near tragedy turned out to be a miracle of answered prayer.

The Paradise Valley Church of the Nazarene had advertised for and hired a nursery attendant. On Sunday, August 20, during the morning worship service as Pastor Harry Turner was preaching, the newly hired nursery attendant disappeared with his 4½-month-old daughter, Becky, leaving another baby in the nursery unattended.

The police were notified. The FBI entered the case after four hours. At the motel where the attendant and her companion had been staying, it was learned that she had taken the job at the church under a fictitious name.

It was also found that money was there for which the couple had wired earlier, and they had left before it arrived. The money came from Stockton, Calif., where the police found the couple on Monday afternoon with the baby unharmed.

The Paradise Valley Church gathered for a service of thanksgiving on Monday afternoon, August 21, and sent Harry and Deborah Turner by plane to Stockton to bring baby Becky home. The affair received wide coverage in the press and television in Phoenix. The couple who took the baby have been arrested and charged with kidnapping. □

—NCN

BILLY GRAHAM GOING STRONG AT SIXTY

Evangelist Billy Graham, who will be 60 in November, said at a press conference in the Muehlbach Hotel, Kansas City, on August 23, that he is receiving more calls for campaigns than any time in his ministry. Although he does not understand it, many calls are coming from all over the world but especially from Eastern Europe.



Following the Kansas City August 27—September 4 campaign, he will go to Poland. The invitation, he told reporters, came with no restrictions whatsoever. He wonders why. He said he felt like Habakkuk, the prophet, who also asked "why?" God said, "If I told you, you wouldn't believe it."

While Mr. Graham would like to reduce his travel and perhaps pastor where he could shepherd a flock of 'born-again' disciples, he feels he must accept the challenge of calls from around the world. As an example, he referred to Memphis, Tenn., from which he had returned after conducting a second campaign, and said that the crowds were larger and response in 'seekers,' greater. □

—NCN

M. LUNN, LONG-TIME MANAGER OF NPH, DIES

Mervel S. Lunn, Sr., 91, died Tuesday morning, August 15, in Bethany, Okla., following a short illness.



M. Lunn, as he was generally known, was called to head Nazarene Publishing House in 1922 at a time when its financial situation was nearly untenable. Under his consecrated and efficient management for 38 years, it grew to become what it is today, a leading publisher of holiness literature. During 17 years of this period he also served as general treasurer of the International Church of the Nazarene, and head of its ministerial Pensions and Benevolence Fund. He retired in 1960, leaving a record of godly stewardship.

M. Lunn was preceded in death by his wife, Alma, in February this year. He lost a son, Charles, in a plane crash three years ago. He is survived by three sons: M. A. (Bud) Lunn, Overland Park, Kans., present manager of Nazarene Publishing House; Vernon Lunn, vice-president of Alexander Hamilton Insurance in Farmington, Mich.; Dr. Mervel Lunn, business manager of Bethany, First Church; three daughters: Madlyn (Mrs. Ray) Hance, Oklahoma City; Betty (Mrs. Allen) Miller, Shawnee Mission, Kans.; and Dr. Alma Jean Lunn, Olathe, Kans.; a brother, P. H. Lunn of Kansas City; and a sister, Mrs. Muriel Betts of Orange, Calif. There are 12 grandchildren and 4 great-grandchildren.

Funeral services were held August 18, in the chapel at Nazarene Theological Seminary, Kansas City. Dr. Samuel Young, general superintendent emeritus, officiated. □

—NCN

IOWA ORDAINS FIRST BLACK WOMAN

In their 66th annual assembly, at Cedar Rapids, Ia., First Church, 263 delegates, representing Nazarenes from all over Iowa, voted unanimously to ordain their first black lady minister, Rev. Mrs. Rosa Lee Hunter.

Mrs. Hunter, pastor of Des Moines Faith Church, was ordained Thursday evening, August 10.

Presiding General Superintendent Charles H. Strickland said that Mrs. Hunter is the first black lady minister that Nazarenes have ordained in Iowa. The church always has ordained women when they have met the educational and spiritual qualifications.

Mrs. Hunter, who was born in Birmingham, Ala., attended Wayne County Community College for one year while living in Detroit and serving as assistant pastor in her local church. She graduated from the Nazarene Bible College in Colorado Springs in May of 1976.

A mother of six, Rev. Mrs. Hunter began her ministry with the Des Moines Faith Church July 3, 1976. Her first service for the public was a demonstration program held at the close of a vacation Bible school with



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LAYMEN'S SUNDAY

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