

HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15, 1972



by General Superintendent George Coulter

“When Thou Prayest”

IN JESUS' DAY the practice of prayer had become a very shallow and superficial exercise.

He told His disciples to turn away from the practices of the hypocrites who loved to pray standing in the synagogues and on the street corners “to be seen of men.”

He gave specific directions to His followers to refrain from using vain repetitions as the heathen did in their prayers. He properly discerned the motives of those who believed that they would be heard “for their much speaking.”

Jesus assumed that His disciples believed in prayer and practiced it. Against the background of the insincere and hypocritical kinds of praying to which they had been exposed, Jesus gave them a glimpse of the real and the genuine nature of prayer.

His challenge to them, and to us, is contained in these words: “When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall

reward thee openly” (Matthew 6:6).

To Jesus, real prayer is what happens when we are truly alone with God.

Today, we have a passion for technique. “How to” journals are popular and prolific. For many, prayer is a shortcut for getting what we want. Jesus' directions are simple but sufficient: “enter into thy closet”; “when thou hast shut thy door”; “pray to thy Father which is in secret.”

Real prayer is something much different from “getting what we want” from God. It is primarily being consciously in the presence of God. It is communion and fellowship with Him. It is discovering His will. It is drawing apart from life's demands to worship and adore Him.

“When thou prayest” is a challenge to turn from the shallow and the superficial kinds of prayer practiced by the hypocrites. “When thou prayest,” shut thy door. “When thou prayest,” pray to thy Father. “When thou prayest,” wait and worship and adore Him! □

The ROUGH Road

I AM in no position to buy a new car," I said to the salesman who wanted me to go with him for a demonstration ride. "I am pastor of a home mission church. On my salary I will do well just to buy one of these cheaper used ones."

"Well, it won't cost you anything to go for a ride," he said; "come on and go with me for a little drive."

So my wife and I got into the car with the man and we drove off in his sleek little station wagon.

Gliding over the black asphalt in the air-conditioned comfort of this new car was not greatly different than riding in other new cars. A new car is expected to offer such a pleasant experience. We rode on to the edge of the city.

"Now," he said, "I want to turn down here on River Street and show you something else."

River Street, in Savannah, Ga., where the demonstration was taking place, is as bad as any street you will find any place. It is right down on the riverfront where the ships come. In the days of sailing vessels that came from England and other European ports, cobblestones that were used for ballast were dumped there when they took on their cargo for Europe. These cobblestones were later used to pave the street. A railroad track runs down the middle of the street. Many of the crossties had rotted away, leaving irregular holes. That street was not really made for modern automobiles. It was, at the time, lined with old abandoned cotton warehouses which dated back to pre-Civil War days when slaves handloaded the ships.

Down this street the salesman turned to conclude his demonstration. We paused for a moment, and then he took off at 30 miles per hour. My wife and I grabbed something to hold on to. We knew what this street was like. Five blocks later he turned up one of the streets that leads to Bay Street and safer driving. When he stopped to conclude his sales talk, my wife and I sighed with great relief.

He surprised us by not even mentioning the fact that the car still was in one piece. He said, "You will notice that you did not hear one rattle in this station wagon."

"I am amazed that we even made it over that obstacle course, much less a little thing like a rattle," I said.

"That street sells a lot of cars," he said; "it's not out on the good road but here on cobblestones that a car's worth is demonstrated."

How like the grace of God, so beautifully demonstrated, was my ride that day. The pleasant walk down the sunlit path under a cloudless sky proves nothing. But life is not like that much of the time. All too often our days turn to a "river street" of cobblestones and missing crossties. The bumps and jolts are only compounded by the rushing days that rob us of our youth and leave us gray and wrinkled much sooner than we had hoped. The abandoned buildings we pass remind us of hopes and dreams that never materialized.

by ROBERT E. MANER
Valdosta, Ga.

We wonder if we will keep the body and soul together until the end of the race.

The apostle Paul knew something of this kind of life. We read in his Second Epistle to the Corinthians of the long list of cobblestones he went bumping over. He tells of robbers, perils in the sea, weariness, fastings, cold, nakedness, thirst, hunger; his list is very long. In the next chapter he tells of a thorn in the flesh that he had to bear. Even his prayers were not answered in this desperate matter.

It is in the hard places that the grace of God is best demonstrated. It takes little grace and strength of character to live for Christ when all is going our way. Nothing is proven by easy living, free from distress and worry. Paul's promise can be ours for the thorn in our flesh too. The grace that was sufficient for his problem is also sufficient for ours. And out of our distress God demonstrates His power to keep us together over the impossible jolting days of life. While we see others fall apart in the same situations, the Christian has a spiritual cohesive not explainable by modern psychology. It is best understood as that grace that God gives to His children to guarantee their safe passage to that harbor of untroubled water we call heaven. □





HERALD OF HOLINESS

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by HAL M. VON STEIN

Napa, Calif.

THEY DON'T PREACH on hell the way they used to. People won't stand for it. All they want to hear about is love and heaven."

We were driving across the plains of Kansas on a freeway pointing to infinity under a limitless sky stretched over seemingly endless prairie. The above remark came to mind alongside an incident related by a friend who once preached an effective sermon on hell while operating a threshing machine in these same Kansas wheat fields. It seemed reasonable to ponder whether people really have changed, or if the doctrine of hell, the negative gospel, has lost some quality.

The most impressive reaction, as we passed swiftly over mountains and plains, was the realization that a little over a generation ago, men and women just like my wife and myself crossed this same rugged land by ox team, pack mule and afoot, carrying all their earthly possessions, and using for food whatever the land had to offer.

When, on occasion, we paid for mediocre food or a bed that sagged, we consoled ourselves that our lot was vastly better, from San Francisco to Halifax, than that of the early-day pioneers. In general, the good far outweighed the bad.

The contour of the land hasn't changed as much as the circumstances under which those early-day crossings were made. Massachusetts has more laws and more policemen to enforce them than there were disgruntled souls who left New England then, seeking a less circumscribed life on the wide, wild prairie. It twists a man's mind to grapple with the span of human experience; of blood, sweat, and heartbreak

WASTED SPACE

Building costs
per square foot of room
are astronomical
anymore.

Then isn't it amazing
how we clutter
with trivia
and junk!

Same goes
for the SPACE
of our lives—
so much wasted
with trivia
and trash!

—MARCIA SCHWARTZ
Falls City, Neb.

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NO MORE HELL?

which swept the vast herds of buffalo from the Kansas plains, supplanted by waving oceans of wheat and milo and a generation of farmers who now live in towns, driving Cadillacs out to the ranch to work at nine in the morning! Circumstances do bring out changing qualities in people.

My minister friend told me how he once preached the shortest, most effective sermon on hell he ever heard of! His hair is now white and he is still preaching, but on that day he was struggling to winnow a living following the wheat harvest with his machine and threshing crew.

"I had the best bunch of fellows a man ever worked with," he declares. "We made a good team. But though I talked to them about the Lord, and they agreed that what I said was probably true, I couldn't get them to commit themselves. Every payday they would go to town and get drunk, but they were always back on time and worked like beavers.

"One hot afternoon I was up on the machine making some adjustments while it was running. As I worked I prayed. I became so burdened and God's presence became so real I just stood there and bawled like a baby. I couldn't help it!

"One of the crew happened by and saw me. He jumped upon the machine and shouted above the noise: 'Hey, boss, what on earth is the matter?'

"Somewhat mortified to be discovered in tears, I yelled: 'I've been talking to God. You men are the best bunch of boys I have ever worked with, and you're all going to hell!'

"The man jumped down off that machine as though he had been hit in the face.

"This was Friday. That evening the boys were unusually quiet. Next morning they borrowed saddle horses from the rancher and lit out for town as usual.

They came back late in the evening, and they weren't drunk! They asked me if I would preach the next day, and I was so surprised I hardly knew what to say. It turned out those boys had ridden far and wide inviting people to come to church. Everyone knew they were usually drunk on Saturday and were about half afraid to say no.

"Well, people came! We packed the only shed on that ranch fit to hold a crowd. I don't remember what I preached about, but God met us there. My men got down on their knees along with some wheat farmers, confessing their sins and committing their lives to Jesus Christ.

"In a few weeks we organized a church there, and it's still going! I don't think I ever again had such results from telling a man he was going to hell. But, you see, I loved those men, and they knew it."

Have changes taken place since that time which make it more difficult to reach men with a sound gospel?

You're right, they have! The shape of the land hasn't changed much between San Francisco and Halifax, Nova Scotia. The roads are a lot better and the food and motels are probably the best in the world. But have people changed?

Yes, they have! To contend that the moral characteristics and expectations of the people haven't changed is a head-in-the-sand conclusion. People are more confused concerning church, government, and life in general than they have ever been in America.

Is there a universal, congenital yearning among all people which offers an opening to the suspicious, cynical, and often injured minds and hearts for the gospel?

Yes, there is! As one eloquently stated, "That's all any of us really wants, isn't it? To be loved." □



Third-Class Christians

by JIM SORRELL

Covington, Ky.

I AM MAINTAINING from observations, from gathered comments, and from attitudes expressed, that there is an unspoken caste system in Christianity. The people who support this system consider clergy and missionaries to be first citizens. They consider Christians who work in the military, the labor movement, the police departments, and as employees in local, state, and federal levels of government to be third-class Christians. They place remaining occupations—including their own—in the second-class slot. I am further maintaining that we who are placed in the third-class rating are performing valuable services under God's direction, and that it is time for the church to acknowledge this fact. Let's stop this caste system which has existed since Jesus was on earth.

An example of the small digs we third classes get happened this last January when snows and cold reduced church attendance to a mere trickle of the usual participation. After I gathered up the class packets during Sunday school and I and other Sunday school officers settled down to checking attendance and counting offerings, one friend turned towards me and asked, "Jim, what is the Federal Government doing about these snows?"

I stopped what I was doing, walked to the nearest window, spread wide my arms, and commanded the skies with "Poof! You are no longer snowing. If any of these unbelievers suffer cold or frostbite, it is only their imagination and lack of faith."

Have you noticed throughout the New Testament that it was religion and not the government that attempted to thwart Jesus' ministry and persecuted the Christians? Religion dogged the Lord's steps to Calvary and tried to halt the gospel after Jesus left this earth. I have to admit in passing that Hadrian, Nero, and a score of other rulers (government officials if you will) saw what fun religion was having in tor-

menting Christians; therefore, tormenting Christians became a way of relaxing from the strain of being a ruler. And now, some Christians blame the world's ills on Christians in other occupations. The early persecutions were finally stopped when Constantine—another government type—molded Christians into a fighting unit. And it is time we third classers rally around the banner of Christ and demand our equal portion in the family of God.

Peter was in a fishing partnership with Andrew, James, and John. When Jesus was questioned on His willingness to pay taxes, He sent Peter back into the fishing business to catch a fish that contained money for the Lord and Peter (Matthew 17). The Lord told me through this story that one's occupation provides the money to meet our obligations to Caesar (government) as well as to God.

Did you know that Matthew (Levi) was an Internal Revenue Service employee for the United States of Rome before he became a full-time evangelist? Zacchaeus worked in the IRS District Office in Jericho when Jesus came to the city for a visit. True, Zacchaeus was "up a tree" before the Lord straightened out his life—and I've heard the remark that Internal Revenue has been up a tree out on a limb since that day—but nowhere do I read that Zacchaeus or Matthew were chastened for working for the government. It was religion that grouped Jesus, Matthew,

THE EYES OF LOVE

*The eyes of love looked down on me
And saw the person I could be.*

*They looked into a heart of sin
And saw the love that should have
been.*

*They saw past pride, and hate,
and greed—
Beyond the flaws, they saw a need.*

*"Oh, as Thy labors I pursue,
Give me, Master, eyes like You."*

—CHRISTINA GRAUMAN
Dwight, Ill.

EDITOR'S NOTE: Some of our readers may not like the way Jim Sorrell makes his point, but it needs to be made. He is interested in hearing from other Christians in government and can be contacted at this address: N.T.E.U. Chapter 73, P.O. Box 3, Covington, Ky. 41012.

Zacchaeus, and others into the category of "publicans and sinners."

Paul was saved by a civil servant, in what I consider to be the funniest story of the Bible, when a Mr. Demetrius formed a Better Business Bureau to accuse Paul of boycotting his Religious Souvenir & Book Store beside the Ephesus First Temple of Diana.

When persecutions from religion halted Paul's travels, he appealed to the Roman government. More than once, the Roman police had to rescue Paul from religious leaders.

Have you noticed the score of the church as compared against the score of government? This should forbid anyone to be scornful of Christians in political occupations. As long as Romans 13 remains in the Bible, I maintain that God considers any job you do for Him worthy of approval, including honor for those involved in politics for others. The Christophers state, "It is better to light just one little candle than to curse the darkness."

I feel I am doing a service for others by remaining in government. Our president and first lady openly confess to being born-again Christians. What is to prevent the rest of us from also confessing to be born-again Christians, since the greatest government figure in the nation is attempting to blend Christianity and politics? Isn't it about time we stop this caste system? □

A Command to FAITHFULNESS

ALMOST EVERYONE has heard and admired the ardent testimony of Polycarp, the Christian saint and martyr. When asked to renounce Christ or forfeit his life, he responded, "Eighty and six years have I served Him and He never did me wrong; and how can I now blaspheme my King that has saved me?"

There is little doubt that Polycarp was familiar with the words of his Lord to the church, "Be faithful in the face of death and I will give you the crown of life" (Revelation 2:10, Phillips).

His life and death has served throughout centuries as a clear example of faithfulness. By it many have renewed their covenant with God to be more faithful in their daily living.

Paul gives testimony of a faithful life just before he was beheaded by Nero: "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).

These instances of faithfulness caused the second-century theologian, Tertullian of Carthage, to observe, "The seed of the Church is the blood of Christians."

Because these martyrs and others have planted "the seed" with their blood, each follower of Christ in this age should not do less than be faithful regardless of the cost.

When one considers the tremendous price paid by Christ on the Cross for the redemption of mankind, he must realize that "following afar off" does not

meet the requirements of faithfulness. Only a commitment which follows closely and constantly will be rewarded with "the crown of life."

Faithfulness has at least three inherent qualities that cannot be overlooked.

First, it is a mark of discipline and habit. People are not faithful simply because others expect them to be. Rather they choose to be faithful because that is what they expect of themselves. No person is born faithful—he fashions the habit.

Second, faithfulness is a mark of character. Closely akin to discipline and habit is Christian character, which primarily emanates from discipline. If a man is unfaithful he mars his character, thereby losing his own sense of self-respect as well as losing the respect of others.

Moreover, faithfulness is not a peripheral matter. Rather it is the heart and soul of Christian character.

The songwriter was correct when he penned:

I would be true, for there are those who trust me.

I would be pure, for there are those who care.

Third, faithfulness is a mark of love. Ultimately, it is love for God that makes a Christian faithful.

Love for Christ and the church is expressed in loving obedience. The loving Christian does not need position or coercion to be faithful. When Christ controls the life, a new love and affection is imbedded within a man's heart, and he naturally seeks out the things of God.

Jesus stated, "The man who is faithful in the little things will be faithful in the big things" (Luke 16:10, Phillips).

When we think of God's great faithfulness to us, how can we be other than faithful to Him? □

by C. D. HANSEN

Lowell, Ind.

THE PERFECT RUNNER

THE RUNNER'S FACE twisted with the agony of his effort. He had covered two miles already and had another to go.

The cross-city race demanded strength and wind. And above all it called for staying power. The course, between the two high schools on opposite ends of the sprawling community, was almost too long for school-boy competition. Many tried but some dropped out. Others lagged, finishing far back.

Someone, of course, would win. Someone who had what it took to run those miles and sprint the last hundred yards to come in ahead of all the rest.

A race is thrilling, but demanding. It was like that in Bible times, too. Paul the apostle says much about athletic contests.

I picture Paul writing a letter. He hesitates, considering how to get the message of Christian perfection across to the Philippian Christians. People like Lydia, seller of purple, and the jailor and his family. Not theologians, any of them. The letter must be simple.

"I'll liken the sanctified life to a race," says the apostle to himself. "A very difficult contest, but one in which any determined, steadfast person can win with God's help."

The coach at my high school had stopped me one day. "Louis, how'd you like to run the cross-city this year?"

I didn't win. I didn't run. I knew the cross-city would be grueling and the conditioning for it rugged. No sweets, no late nights, no skipping the punishing daily workouts. But by failing to enter, I lost my chance of winning.

"I was stopped by Jesus Christ," says Paul. "He challenged me to seize the prize. That's why He seized me on the Damascus road."

Conditioning for the Christian race means leaving off something besides cookies and gravy.

"To run and win," the apostle is saying, "you must have a perfect heart. A heart free from the longing to glance back at the old life when things get hard; a sound, strong heart that keeps you keeping on when it would be a luxury to drop out and give up."

No one, muses Paul as he reaches to dip his quill in ink, can succeed saved today, backslidden tomorrow, next day testifying weakly again. That isn't salvation at all. It's . . .

The motion of his hand pulls the

chain which binds him to a soldier on either side. With an oath, one of the guards jerks him back.

It had not been easy to include those brutal guards in the "all things" which work together for good to those who love God. But a complete abandonment of all to the Lord had been the price of a perfect heart. It made Him real in the hard place.

Before touching quill to parchment again, the apostle glances back over what he has written. It is full of joy and praise. But he must not give the folk at Philippi the idea that he could rise airily above temptation, with no suffering or sacrifice.

"Brethren," he continues, "I count not myself to have apprehended, either to be already perfect."

"I have to fight, to run, to keep on, to discipline my body, just as you do. Beware a feeling of having arrived. The victor is never crowned until the race is finished. There can be no perfect winners here, but even in this life you can be perfect runners. Some of you are, and it is an honor for me to include myself among you. Brethren, I press toward the mark for the prize."

Once again I see the desperate agony on the face of that determined cross-city runner. That's the kind who win.

Yes, muses Paul. The blessed thing about this Christian race is that a perfect runner always becomes a perfect winner if he keeps going. We are all headed for heaven. He sighs with a little thrill of anticipation.

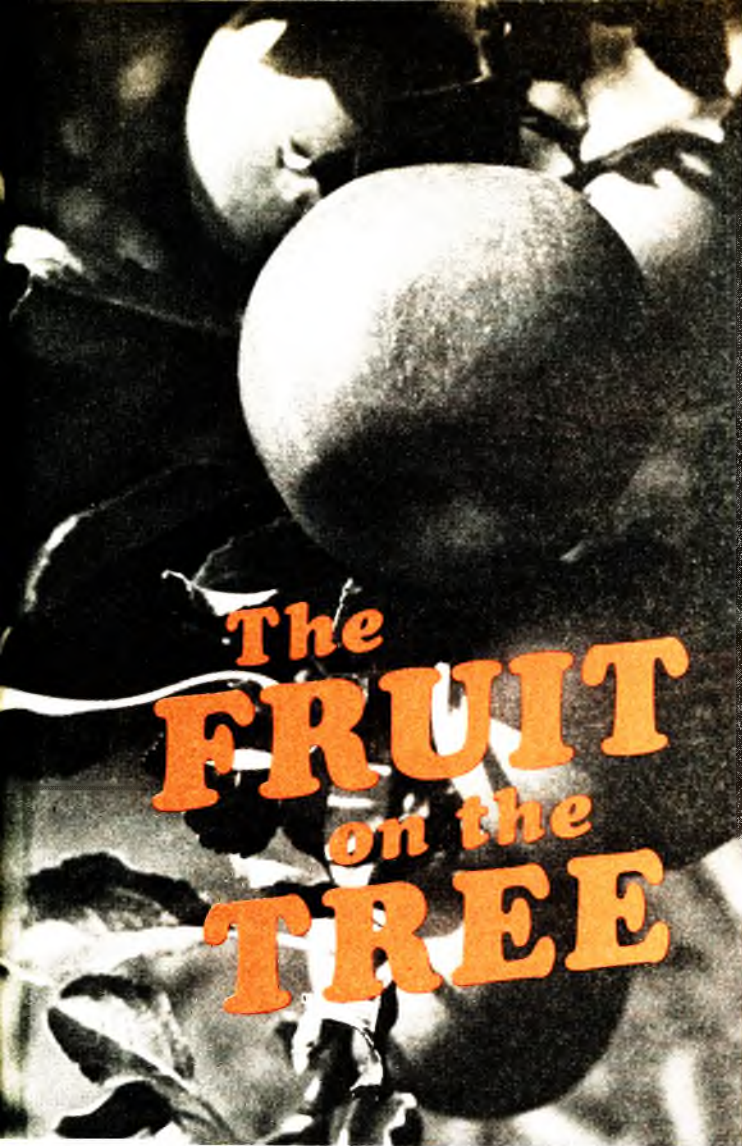
"You want something, old man?"

It is the guard who jerked him. The voice holds just a touch of apology. Perhaps this man's heart is tender enough to listen to the gospel.

"Yes, my friend," says the apostle. "I'd like to talk with you, if you don't mind. Have you ever heard of Jesus Christ?" □



by LOUIS A. BOUCK
Vancleve, Ky.



The FRUIT on the TREE

by J. GRANT SWANK, JR.

Fishkill, N.Y.

IN LIVING the life of holiness, are you praying daily for bountiful fruit on your tree of life? This is scriptural, for it is by your fruit that you will finally be judged. Not by *lip* service, but by *life* service we will all stand to be judged—either to *commendation* or to *condemnation*.

“For God will bring every *deed* into judgment, with every *secret thing*, whether good or evil” (Ecclesiastes 12:14, RSV).

“I tell you, on the day of judgment men will render account for every careless *word* they utter; for by your *words* you will be justified, and by your *words* you will be condemned” (Matthew 12:36-37, RSV).

“On the day of wrath when God’s righteous judgment will be revealed . . . he will render to every man according to his *works* . . .” (Romans 2:5-6, RSV).

“On that day . . . God judges the *secrets* of men by Christ Jesus” (Romans 2:16, RSV).

“We shall all stand before the judgment seat of God . . .” (Romans 14:10, RSV).

“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).

In Matthew 25:31-46, Jesus speaks of the judgment when He will separate the sheep to His right and the goats to His left. The goats will be consigned to condemnation in eternal darkness; the sheep will be commended to the Shepherd’s eternal light. What will be the standard of judgment on that Day? It will be by the *works* of the righteous and the unrighteous that they all will be judged. The standard will be the same standard—the auditing of the books of works.

Unfortunately down through history the Roman Catholics have championed works over against faith. And the Protestants have responded with faith over against works. However, in the Bible there is no *contest*; instead there is a *complement*. By faith we are saved unto good works! Our works could never save us; only faith in the sinless works of Jesus can save us. However, our works had better follow, for by our works we will be judged.

Why? Auditing the books of works is to make certain that our *lip-witness* has *life-work* to back it up. It is comparatively easy to say, “I am saved. Praise to the Lord!” But is it not something else to support that orthodox testimony with deeds, words of kindness, motivations of “to *God* be the glory”? On the day of judgment it will not be enough simply to recite John 3:16, or answer a few catechism questions correctly. The soundness of our *creed* will have to be matched with the sincerity of our *convictions* set to work. The sweat of it, the labor in love, will be what counts.

Even the thief on the cross has a work to present on that Day. In his last hours of breathing he worked for the good of the Savior by speaking in His behalf, comforting him with allegiance and final words of comradeship. Given more time than he, how much do you and I have to lay at the feet of the One who gave His all to save us?

“Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit” (Matthew 12:33, RSV).

In professing holiness, is your fruit holy? In testifying to a second work of grace—the work of purging—is your fruit pure? In witnessing to sanctification as a reality in this mortal life, is your fruit clean? Either give up the testimony if the fruit does not match the lips, or, better yet, keep the confession of holiness and live out in daily patience the fruit of consecration and cleansing (Romans 2:6-7).

May the fire of the Holy Spirit cleanse our works, words, attitudes, and motives so that when we meet the fire in judgment (2 Thessalonians 1:7; 2 Peter 3:10; Revelation 19:12) our works will be found to be as gold, silver, and precious stones (1 Corinthians 3:11-15). □

helps to holy living



by ROBERT BRANSON

Eastern Nazarene College
Wollaston, Mass.



The BIBLE In English

A FRESH, LIVELY TRANSLATION

One of the most delightful translations of the New Testament, one to which I find myself turning time after time, is J. B. Phillips' *The New Testament in Modern English*. In this work Phillips has most satisfactorily blended accuracy of translation with modern expression. The reader is gripped by the flow of the text, as in Philemon 9-10.

I am appealing to that love of yours, a simple personal appeal from Paul the old man, in prison for Jesus Christ's sake. I am appealing for my child. Yes, I have become a father though I have been under lock and key, and the child's name is —Onesimus!

One feels an excitement about what he is reading, as if he were reading for the first time a letter sent directly to himself. The translation not only communicates information, but allows the reader to feel the force of a passage. It moves the emotions so that the whole person is confronted with the message of the gospel. One feels with Phillips that he, too, is "like an electrician re-wiring an ancient house without being able to 'turn the main off.'"¹

Dr. Phillips began translating the NT in 1940 while England was being bombarded by the Nazis. The building of his own congregation was destroyed by a flying bomb. In the midst of these trying times he began to work on the Epistles of Paul, putting them into a language that would appeal to his young people. In 1947 his translation of all the Epistles of the NT was published under the title *Letters to Young Churches*. *The Gospels in Modern English* followed in 1952; then *The Young Church in Action* (Acts) in 1955, and the *Book of Revelation* in 1957. The entire NT first appeared in 1958.

While working on the project, Phillips was constantly reminded that the NT was written in the common language of the day. It is not the literary, formal style of Greek classics, but the everyday style used by merchants in trade and by husbands writing

to wives. He, therefore, decided to use the English "commonly written and spoken" today and, when the accuracy of meaning demanded it, to "feel free to expand or explain" the verse he was working on.²

Phillips acknowledges that at times a paraphrase of a passage is the only method available to convey in English what was originally written in Greek.³ The NT often contains expressions or idioms that cannot be translated "literally" because they would not make sense in English. Rather, the translator must understand what the writer intended to say and then carefully choose the best way to express it in contemporary language.

To gain that "understanding" Phillips worked with the original language. In addition, he learned as much about the times and lives of the various writers of the NT as he could. Then he tried by "imaginative sympathy" to get inside the heart and mind of Paul or John, for example, until he could visualize himself writing to the various churches.⁴ Thus Phillips attempts to rewrite for us in the same style and mood what was written so long ago. Most scholars and laymen alike agree that he has done an admirable job.

What has made this translation of the NT more popular than any other one-man work is its freshness. In Matthew 6:1 Jesus warns, "Beware of doing your good deeds conspicuously to catch men's eyes or you will miss the reward of your Heavenly Father." Paul in Ephesians 5:22 and Peter in 1 Peter 3:1 admonish women to "adapt yourselves to your husbands." Even the most profound thoughts find clear expression as in Colossians 1:15: "Now Christ is the visible expression of the invisible God. He existed before creation began, for it was through him that everything was made, whether spiritual or material, seen or unseen."

Wesleyans will be pleased, on the whole, with the manner in which holiness texts are expressed in this translation. Phillips seems to believe that holiness is a quality of life conferred upon the believer by the action of God. Note for example:

John 17:17 and 19: “. . . make them holy by the truth; . . . I consecrate myself for their sakes that they may be made holy by the truth.”

Ephesians 5:26, “Christ gave himself to make her [the Church] holy, having cleansed her through the baptism of his word.”

1 Thessalonians 5:23, “May the God of peace make you holy through and through.”

2 Thessalonians 2:13, “. . . to make you holy by the work of his Spirit and your own belief in the truth.”

In Matthew 5:8, “Happy are those who are hungry and thirsty for goodness,” the last word is too weak a term for “righteousness.” However, on the whole Phillips’ handling of holiness passages is quite good.

The format of the translation is rather attractive. Each page has one column set up in paragraphs. There are paragraph headings marking major divisions of thought. The only versification printed is where the headings appear, making it difficult to locate a specific verse.

Copies can be secured in a variety of bindings, from paper to leather. Some have various study aids

such as maps and introductions to each of the books of the NT.

Phillips’ translation is excellent for private reading and devotions. Because of its paraphrasing its use in the worship service is probably limited. However, if one were, and I have, to give a copy of the NT to someone seeking the Lord and who was unacquainted with Scripture, this is the translation I would recommend.

Finally, it should be noted that Dr. Phillips also made a stab at translating the OT. In 1963, *The Four Prophets: Amos, Hosea, First Isaiah, and Micah* was published. The translator acknowledges that the material in the OT is much different than that of the NT and that a more formal style of expression is demanded.⁵ It is a solid piece of work, but lacking the liveliness of his earlier works. □

1. J. B. Phillips, *Letters to Young Churches* (1947), p. xii.

2. *Ibid.*, p. ix.

3. J. B. Phillips, *The New Testament in Modern English* (1958), p. ix f.

4. *Ibid.*, p. xii.

5. J. B. Phillips, *The Four Prophets: Amos, Hosea, First Isaiah, and Micah* (1963), p. x.

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
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THE PERFECT PATTERN

In the apostle Paul’s first letter to Timothy (1:12-17) he gave an eloquent description of the saving grace of Christ as it was revealed in his own life. This description serves as a pattern of how Christ’s salvation is appropriated to man’s sinful condition. Let us trace the triumph of grace in the life of the apostle.

Paul’s previous position before God was that of a blasphemer who derided Jesus. He was bent on persecuting the Church and ridding the world of this worrisome sect. Luke captured this deep hostility by recording that Saul breathed out threatenings and slaughter against the disciples (Acts 9:1). Given the power to both bind and kill, it is no wonder that the disciples feared him (Acts 8:3).

Paul’s positive pardon came to him in his angry, murderous state. He neither earned nor deserved God’s grace—it was bestowed as a gift. Paul later recounted that the grace of our Lord was “exceeding abundant” (1 Timothy 1:14). Grace was greater than his need. It is no wonder that he declared, “. . . Christ Jesus came into the world to save sinners, of whom I am chief” (v. 15). It is doubtful if,

indeed, Paul was really the chief of sinners, but he felt himself to be so. This is contrition—a godly sorrow for sin—and it is always an indication of genuine repentance. Paul knew that his salvation came about by God’s mercy (v. 16) and through no merit of his own.

Paul’s precious possession as a result of God’s gift of grace was “everlasting life” (v. 16). This matter of everlasting life for Paul was not “pie in the sky by and by”—it was his present possession. Our Lord Jesus affirmed this great truth by stating, “He that heareth my word, and believeth on him that sent me, *hath* everlasting life” (John 5:24).

Paul’s perfect pattern is this: If God could redeem the chief of sinners, He could, and would, save anyone. It was for this reason that Paul declared himself to be a pattern “to them which should hereafter believe on him to life everlasting” (v. 16).

The lesson to be learned is this: If God’s grace can transform the chief of sinners into the chief of apostles, it can save anyone, anywhere, anytime, and anyplace. “Thanks be unto God for his unspeakable gift” (2 Corinthians 9:15). □

holy Men of Old



OUR HERITAGE MAKERS

by JOHN CHILTON

Trevecca Nazarene College
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H. ORTON WILEY: The Man Who Loved to Learn

“... Who hath despised the day of small things?” The prophet’s question might well have been asked on a cold November night in 1877, when little Henry Orton Wiley was born in a sod-covered dugout home on the wind-swept Nebraska prairie. It was a humble entrance for a man who would become a preacher, educator, and author, and who would be remembered as the one who provided his fledgling church with a solid theological, intellectual, and ethical foundation.

The Wiley family had only recently moved from Iowa to the farm near Marquette, Neb., when Orton was born. He grew up in a community of farms owned by his grandparents and uncles, all of whom were faithful Christians and members of the United Brethren church. His mother had been a schoolteacher, so a variety of books joined the family Bible in the Wiley home, and young Orton was nurtured in a secure and pious atmosphere.

Even as a very young child he displayed an avid interest in reading, so when the district schoolteacher boarded with the family for a time, the boy begged to go to school. At the age of four he was walking with the teacher four miles each way to the schoolhouse every day. By his fifth birthday he had learned to read and write and was demonstrating an unusual ability to learn.

After enduring a number of the bitter Nebraska winters, the Wileys decided to move to warmer climes, and when Orton was nine years old his family and grandparents loaded their earthly possessions onto a railroad “immigrant car” and made the week-long trip to California. It was on the Fresno County farm that the boy learned to coax crops from the earth, and there he suffered the injury that left him with a permanent limp.

But other voices were calling. When Orton was 16, the family moved again, this time to Medford, Ore. To help with his high school expense Orton found a part-time job in a drugstore, and soon he had decided that he wanted to become a pharmacist. He studied diligently, and soon after graduating from high school was licensed by the state to practice. When the opportunity presented itself, he enrolled at the Southern Oregon State Normal School near his home, and after only nine months of work was given a teacher’s certificate.

In 1901, Orton decided he wanted to continue his college work, so he enrolled at the University of California in Berkeley. Here the young scholar found his element. He immersed himself in the university’s massive library and spent long hours reading on every subject that caught his fancy.

As young Wiley bicycled each day from his room in Oakland to the university, he passed a little church building called the Peniel Mission. He had always attended church regularly since his conversion as a child, so he was looking for a place to worship. He began attending the mission services and discovered that it was the home of a new congregation who called themselves the Church of the Nazarene. It was here that Orton Wiley first heard the message of heart holiness, and he was sanctified under the preaching of Rev. C. W. Ruth.

Things began to happen in Wiley’s life. He met and married Alice House, a Nazarene young lady in Berkeley, and almost immediately received an appointment to pastor a circuit in the United Brethren church. Following his sanctification he had begun to feel a calling to special work for God, so he had applied to his church for a pastorate. He and his bride accepted the appointment to Gridley, Calif., and eagerly began their ministry. The salary was \$10.00 per month, and they held services in the three different churches each Sunday.

After three successful years in the pastorate, Wiley resigned his church and began attending the Church of the Nazarene in Berkeley. Soon he accepted the position of associate pastor there and was ordained in 1906 by Dr. P. F. Bresee. As he served the Berkeley church, he continued his seminary classes which he had begun while pastoring. He had just completed his work when he was asked to take a small Nazarene church in San Jose, Calif.

Imagine his delight to discover that his new home was also the location of the University of the Pacific. In less than a year he had completed his class work there and was awarded the bachelor of arts and bachelor of divinity degrees at the same time.

Although it seemed to Orton Wiley that his education had taken a long time, God’s timing was perfect. Two months after his graduation in 1910, he was called to Pasadena College to be a teacher and the dean. Three years later he was elected president of

the college, the position he held, with two interruptions, until his retirement in 1949.

He served for nine years as president of Northwest Nazarene College in Nampa, Ida., and for eight years as editor of the *Herald of Holiness*, the last three of which were spent in Pasadena directing both the college and the magazine. Through the years he never lost his love for learning, and he earned a master's and doctor's degree in the midst of his heavy duties at the school. His 22 years as president there were the fulfillment of his pledge to Dr. Bresee to "stand by the college."

H. Orton Wiley had served his church and his Lord well as pastor, editor, and educator. But there was more! While in Nampa, Dr. Wiley decided to write down what he had learned about God during the

years of reading and study. The result was the three-volume *Christian Theology*, published after 20 years of labor and acknowledged to be the leading exposition of Wesleyan-Arminian theology. This was followed by the one-volume *Introduction to Christian Theology* which he wrote with Paul T. Culbertson. His last major work was his *Epistle to the Hebrews*. This was in addition to hundreds of articles for numerous publications.

Dr. H. Orton Wiley was a man small in stature and quiet of temperament, but a giant in spiritual and intellectual achievement. When he died in 1961 at the age of 84, he left a church deeply in debt to his genius and his commitment. At his funeral the ultimate tribute was paid by a friend of many years: "Dr. Wiley was great, but he didn't seem to know it." □

ATTENDANCE IS VITAL

by ROSS W. HAYSLIP
Tucson, Ariz.



Illustration by Roy Mink

JOHN WESLEY was concerned about sporadic attendance at the class meeting in one of his societies, so he wrote them, "Either you must meet or cease to be." This was not a command or the threat of an irritated pastor. Rather it expresses one of man's deepest spiritual needs and shows the consequence of ignoring it. Wesley did not believe in solitary Christianity, and as a result societies, classes, bands, love feasts, and watch nights were provided as a means of fostering the communal nature of Christianity. Real religion is not only a relationship between man and God, but it is a relationship between a man and his brothers and sisters in Christ.

Christ expressed the fact that where His people gathered together in His name, He would be in the midst of them. The quality of the revelation of Christ's presence is not governed by the number of persons gathered, but the absence of one person means that a priceless privilege has been lost by the absentee.

Attendance at public worship should not be motivated by a feeling of social acceptance or a fear of censure or disapproval if I am not present. If I am a part of God's family, I will want to be with my family

in my Father's house whenever they meet together in His name.

Being faithfully present at the public worship services of my church testifies to an unbelieving world that God and His claims are important in my life. When I am absent without cause, it speaks in a negative way, indicating that there are things of greater importance to me than the fellowship of my church.

I once met an humble lady in one of our churches who had not missed a regular or revival service in her church for 32 years. I was surprised to find one whom God had so wonderfully blest with health so that she was never too ill or tired. Her interests were such that the areas of entertainment offered no competition to the church. "Why did you form such a pattern of regular attendance?" I asked her. "Weren't you ever tempted to miss a service?"

"Yes" was her unforgettable reply. "I've been tempted, but I was always concerned that if I were absent one service that it could be the time that God did something in our midst that I would forever regret that I missed." □

GOD SAID unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth" (Genesis 6:13). As in the days of Noah, the earth is filled with violence. Who will do something about it? Will we continue accepting violence as a way of life, waiting for God to do something about it?

Two men knocked an elderly lady down and stole her purse and bag of groceries in daylight on a busy street. I responded in my police car and gave the woman first aid. No one saw anything!

An Iranian student driving an ice cream truck was shot and killed in daylight by a 17-year-old youth in sight of two witnesses. After two trials, the jury deadlocked 11 to 1. The witnesses had been intimidated so that they refused to appear, and the case was completely dismissed.

There are thousands of cases where people are killed (20,600 murdered), hurt, beaten (452,720 assaults, 55,210 rapes), robbed, and burglarized each year with no chance to defend themselves. Who will defend those who are victims of crime? Who will defend the innocent? How much defense will be given?

In an imperfect world full of violence, what is the church's position? A deranged saint in the Early Church allowed lice to nibble him to death because he refused the violence of killing them. Mark Hatfield's book *Between a Rock and a Hard Place* tells about people called purists who will not compromise with a world that bows to the dictates of violence and revenge. The purist believes that the state is the principle that governs force and violence. Police are needed but purists would not personally perform their functions and duties which rely on violence for execution. The purist accepts the legitimacy of force



Ed Carlin

VIOLENCE

Is the Church's Problem, Too!

as necessary in principle to maintain social order and prevent the injustice of anarchy.

As it stands now, the police department is the major agent to enforce laws in our society. Police officers hear ministers and church people say, "Even I don't like cops!" Or they hear church organizations state, "If you don't agree with a law that is bad, then break it."

There is a deepening hostility between the police and community, including the church. Laws are established by society and the police vow to enforce the laws of society. As society refuses to accept laws, support laws, or punish those who violate the laws, police agencies can only retreat. Without the

PEN POINTS

SPEED-READING THE BIBLE?

I do it. I did it the other day from Revelation chapters 4 through 14. I started with the verse, "And a door was opened into heaven, and I saw . . ." In the next five minutes I got a panoramic sweep of what was behind that open door. Not only did I "see," but I "heard" more than 10,000 times 10,000 angels singing "loudly." That's a choir of over 100 million voices! Speed-reading did that for me.

But most Bible reading isn't like that . . . and in my humble opinion shouldn't be . . . whether in family devotions (even when time is limited) . . . privately . . . from the pulpit . . . or in responsive reading in the congregations. Let's savor it. Roll it over in the mind. Look at it from several sides. Chew on it. Discuss that verse, or word, or phrase with others present.

It is true when we are reading the Bible, we are looking at words with our eyes. Is your heart, your spirit, your whole being also "listening" to what the blessed Holy Spirit may be whispering to you for that time and occasion

. . . a very personal message?

Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." I have a mental picture of the Holy Spirit charging along beside us as we race through His Word, trying to catch up to us to give us a bit of fresh insight "just for today."

The other day I walked where previously I had only driven by in my car . . . many times, too. It was amazing what I saw . . . and heard . . . and felt. Garden fences attractively laid out; birds singing and the perfume of roses.

Speed-read? One thousand words a minute or more? The newspaper? Yes. The Bible? Once in a while. But for the most part, let's slow it down in this hurried age and take in more of the "countryside." □

—KENNETH VOGT
Seattle, Wash.

by WILLIAM GOODMAN

Kansas City, Mo.

support of the community, courts, and penal institutions, the police can only issue statistics of increased violation of laws (crime).

There have been incidents where police officers have been gunned down. Without community cooperation, they withdrew from those areas. Bullet holes through the roofs and windows of police cars are commonplace. The prosecutor usually agrees in plea bargaining to a charge of destruction to city equipment.

For instance, I was shot at by two men in a car passing my police car. The high-powered bullet missed me by just 12 inches. The two brothers were apprehended and went to trial. The driver of the car received 30 days probation and a warning not to do it again. The would-be assassin was given a fine of \$200. A protest was raised and the case was lost on the court calendar.

Nonviolence is not passivism with righteous people to be society's punching bag. The righteous philosophy of the Christian meets evil philosophy to subdue it and win. As evil forces become physical and increase their efforts, so should the forces of righteousness (the Church).

As the police department fights crime and drugs and so-called victimless crimes (pornography, prostitution, gambling, homosexual activity, and drunkenness), what will the Church do? Will it stand by and silently watch, expecting secular society to make things right? Does one minister's remark speak for all, "We fight sin, officer, not crime!"

Before the Christian way can be applied to our community, everyone must be Christian. Romans 13:4, ". . . if thou do that which is evil, be afraid; for he beareth not the sword in vain. So he is the minister of God, a revenger to execute wrath upon him that doeth evil." There must be people who arrest, accuse, punish to protect, defend, and maintain peace. In the realm of the real world of the streets of America, there can be no tolerance for injustice, but rather a defense against wrong and a punishment of it.

Church leaders and church members must support police officers in the fight against crime. The Church must become vocal about community cooperation with police, about lack of prosecution of criminals, about plea bargaining where criminals go free on lesser charges, about paroled criminals who serve minimal amounts of time for capital crimes for lack of rehabilitation systems in prisons.

Will the Church address political leaders about crime in their community? Or will they remain silent? Will the Church remain silent while the liberal politicians decriminalize prostitution, gambling, homosexuality, pornography, public drunkenness, and marijuana?

Ezra 7:26 declares, "Whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." □

Reviewed by

T. E. MARTIN
Kansas City, Mo.



BOOK BRIEFS

FOR YOU

THE OCCULT AND THE SUPERNATURAL

One of the startling indications of the appalling drift from traditional religious custom in recent years is the surge of interest in the occult. The mysterious, the hidden, the esoteric has a fascinating appeal.

Belief in and the practice of astrology is not a current development, but in the past two or three decades its acceptance has been amazing. Newsstands are loaded with magazines devoted to this pseudo-science.

Occult studies are now being included in academic programs. Witchcraft, magic, voodoo beliefs and practices are considered as part of the world's religions and cultures. One of the most ominous of the trends is that of Satanism—not only among the hippies and their ilk but among otherwise respectable, well-educated men and women.

That this interest in the occult and the supernatural is more than a passing fad is attested by the fact that responsible current events periodicals and prominent religious journals have published reports and studies of this subject.

Author Dr. Mildred Wynkoop sums up as follows the reason for researching and writing this study, "We will be seeking reasons for its popularity and discovering answers to its appeal. The deceptive lure of the occult goes beyond the unchurched and the unstable Christian. There are directions of thinking in it that seem to parallel the emphases of certain Christian 'renewal' groups—whose doors are not adequately guarded against its invasion." □

By Mildred Bangs
Wynkoop

Beacon Hill Press
of Kansas City

to order,
see page 23



The HEALING POWER of the HOLY SPIRIT

TONIGHT I tucked in two small cherubs, kissed them goodnight, and wished them sweet dreams. Watching the snow fall silently through a fogged window, I was thinking a prayer for this special day in my life. A prayer for what I have, for being here, for what I want to be. Planning for the future, a future of peace, not on earth but here in my heart. Yes, this is a very special day for me and for my family, for today I was discharged from the hospital.

As I started to walk out of the room, I looked back at my two, deep inside themselves with their dreams, some of which will come true. They lay peacefully sleeping and I wondered what the future held for them. Would their dreams come true? Would they know the heartache and pain of sickness as I have experienced over the past 12 years? Would they know the peace and contentment that I feel in my heart right now because Jesus is living with and within me? What does the future hold for them?

This is a night for reflection. I know that everyone says that you should never look back, but tonight I must. Anyone who has experienced the torment of an emotional breakdown and comes to the point where they really know in which direction they are heading, would have to spend some time to think of times that were and think ahead to things that are to be. After 12 lonely years of illness coupled with two attempted suicides, drugs, and alcoholism, it would only seem right that I thank God that I am alive and well enough to enjoy seeing my children sleep and play and grow.

It seems to me that the law of life always has its victorious way of bringing new healthy human relations into being. There are times that the most unexpected fortune looms up before us. God makes life right for joyous and meaningful living directly out of the face of despair and trouble. In the depth of sorrow are joy and happiness. In despair there is hope. In the throes of defeat is victory. Out of loss comes rediscovery. This simply illustrates the way God's world works. The life of goodness, the life of God, is constantly affirming and reaffirming itself.

So many wasted years! If only I had discovered this fact earlier. For 10 years I had suffered through this illness, without knowing the Lord Jesus Christ as my personal Savior. I did not know, nor did I have any way of knowing, that the Lord was always there, watching over me and guarding me. His hand of love was on me through the attempted suicides, through the times of the alcoholism and drugs, which taken in such abundance could have killed or permanently maimed me. He was there because He loved me. He loved me where I was and

for who I was. He loved me and He was always standing by to rescue me from the very pits of hell that I had placed myself in. He knew me but I didn't know Him.

During this 10-year span, I had undergone 3 years of intensive therapy with a very competent psychiatrist. The cure ended before I realized my full potential as a human being. I was not where I should have been either physically, mentally, or spiritually. Released back into the stream of living, it was not long before I suffered the second breakdown. Now here I was, right back where I started. Depression, despair, anxiety, panic, it was all there for me to endure. One year of desertion of friends, a marriage wavering on the border of destruction, no hope at all for the future. Then a very exciting incident occurred. The Lord reached down His nail-pierced hands of compassion and love and wrapped me in His blanket of peace and healing. A blanket of warmth, comfort, rest, and peace that passeth all understanding.

As I grew in the nurture of God's love and His healing power, I knew that I still had a rough and rocky road to climb back to perfect health. But this time Jesus was there with me, guiding me and helping me to climb over the rough spots. "Fear not, for I am with thee." Oh, how those precious words gave me comfort.

It was not long before I started reading God's Word, and through this He spoke to me and directed me in the paths that I should go. It was an exciting experience that always held new adventures in the dawning of each new day. The most awe-inspiring experience that I was about to enter was the knowledge in which He used people and circumstances and prayer to help bring about healing and a closer walk with Him. I soon discovered that when we are too sick or weak to pray, He hears the prayers of other Christians who intercede in our behalf until we are able to kneel and pray for ourselves. When we are too weak or sick to hear His divine directions or accept His help through the deepest times of despair, He will use someone who is open and willing to do His bidding.

For 10 years I struggled to come back from the first breakdown. There was needed medical help and there was help from the family, but there was one ingredient missing—the Great Physician himself. He could not work through the family, for they were not Christians. He could not work through the psychiatrist who was not a Christian. He could not work through friends, for they were not Christian people.

This time, however, I had accepted the Lord, and I had many Christian friends who were praying for me.

He did not stop there, for He sent my way a fine Christian lady who came to be a very dear friend. Through this friend He was able to work freely, to encourage, to guide, and to give me the strength and courage that I needed to achieve in 2 short years what I was not able to achieve in the previous 10. I soon realized a great truth; everything that the Lord created struggles consciously and unconsciously toward health and wholeness. In illness our body defenses convalesce, with fractures our bones mend even stronger, from mental breakdowns our sanity improves, even doubt becomes a curing function because of faith. I stand in awe of the healing power of God, in awe of the restoration process He provides.

There comes a time in an illness of this sort where friends or family can no longer help in this mind-healing process. With the Lord's leading I admitted myself into a private Christian hospital to seek help in unfolding the great mysteries that still lay in the very depths of my mind. I couldn't help but wonder if this would be similar to the therapy that I had undergone so many years previous. My fears were soon swept away as I found that the doctor who was assigned to my case was a devoted Christian.

Christian psychologists or psychiatrists are servants of God to whom the Lord has given special techniques and insight in understanding human behavior. Coupled with this is the understanding of spiritual matters and the understanding of man's soul and his basic inbred need of God. A Christian psychologist or psychiatrist is in a very real way helping people overcome their spiritual and emotional maladjustments. Because he has specialized training in his field, he is able to untie some of the harder knots of emotional disturbance. Again we have God working through people who are open to do His will.

Yes, I am one of the fortunate ones who is being healed through Christ and Christian people. It makes me sad to think of the people who have not yet come to know this truth—the people who are suffering ill health and the professional people who could really help with the guidance of the greatest Physician ever known.

The tendency of Christian religion has been to ignore its healing elements. I am continually praying that science will acknowledge its harmony with religion and somehow will see that a unity can be established. I believe that a scientific application of prayer and faith can set free the healing forces which are described throughout the New Testament. There should be, I feel, more of an emphasis for psychiatry to work together with religion. This combination, each in its own realm, but working together with sympathy and understanding can bring about the complete healing of the mind and the soul.

God, I believe, helps the physically and emotionally ill in two ways, through the science of faith and prayer and the science of psychiatry and medicine. Faith and prayer brings together the mind and the spirit of the sick and places it in harmony with God.

My time of reflection, of looking back, was interrupted by the stirring of one of the greatest gifts God has given to me. As I again tucked the bedclothes around this tiny life, I couldn't help but wonder: what kind of a life is in store for my two sleeping cherubs? Only God knows for sure. Perhaps I can, in some small way, help them and others who may be facing very rocky roads ahead. I can pray for them and with God's leading I can share with them, for I have been there. I have faith in the healing power of the Holy Spirit, which is now restoring and rebuilding my mind and body. In His name I am being made whole.

Sleep peacefully, little ones. Keep dreaming your dreams of tomorrows, for they will one day become a reality because I have also placed your young lives in God's hands. □

THERE'S SOMETHING ABOUT A SUNSET

*There's something about a sunset—
The grandeur of God is capsuled in it.
It touches every hill,
And bathes every valley with a bit
of its beauty and benediction.
And every heart privileged to see it
stands in awe,
as the sunset draws the
shades on another day.*

*No one can behold the handiwork of God—
In a sunset—
and ever be the same.
His concept of God must be
a little bigger.
His courage to walk into the darkness,
a little greater.
His confidence in the God of creation,
a little stronger.*

*And every sunset is an encounter with God.
For the man who walks in obedience,
with blessings fresh on his life,
it is a moment to pause—and be grateful.
For the man whose hope is gone,
and whose day has been a disappointment,
it is a moment to pause, too,
and catch the promise of the sunset.
And the promise of the sunset is
that there will be a sunrise—
—A new tomorrow,
A new beginning,
A bright hope.*

—C. NEIL STRAIT
Lansing, Mich.

Editorially Speaking . . .

by W. E. McCUMBER

HOW IMPORTANT IS HAPPINESS?

I only raise the question. I doubt that I can answer it.

The issue was sharply impressed upon my mind by two incidents which occurred the same weekend. One was a comment by a pastor. The other was a conversation with a prostitute.

The pastor was telling the congregation, of which I was a part that Sunday morning, that it was the duty of Christians to be happy. He further commented that it was the one duty that we most often fail at.

I have profound respect for that pastor. He is Paul Cunningham, one of the best pastors in our church measured by any standards. But even while he told me it was my duty to be happy, I recalled two things.

One was a statement from the pen of J. B. Chapman, regarded by many (including myself) as one of the wisest leaders our church ever had. Dr. Chapman said, "We are not bound to be happy, but we are bound to be holy." You see my problem: One very wise leader said that happiness is not an obligation; another very wise leader said that happiness is a duty.

The other thing I recalled was my conversation with the "hooker." She was very attractive, modestly dressed, with an engaging smile. You can imagine her disappointment when she learned that I was a minister and not a market for her wares. But we conversed for a few minutes and I told her of my Savior and my church. She told me that she was saved at age 17 but backslid in a year. She confessed that her line of work was condemned by the Bible. She also insisted that she still said her prayers daily and attended church occasionally. Some day, she said, I will give this all up and get back into religion.

I asked her a blunt question: "Are you happy, really happy, in your work?" Without batting an eyelash or hesitating a second she replied, "Yes, I really am. In 'straight' work I was too confined and bored. Now I travel to interesting places, and I have freedom, excitement, and no responsibilities."

So when the preacher said, on Sunday morning, "It's your duty to be happy," I thought about the

prostitute who said, on Friday night, "I'm happy." It made me wonder, Just how important is happiness after all? Is happiness my duty? Who is right, James Chapman or Paul Cunningham?

The more I reflect upon the matter, the more I think both were right. For given the full context of his life and thought, Dr. Chapman was saying, Happiness is not so important that it should be pursued in ways inconsistent with holiness. Whatever happiness we experience should come as the by-product of redeemed character and not as an end in itself. And given the full context of his life and thought, Paul Cunningham was saying, To be redeemed and sanctified ought to produce happiness, a happiness that will come to expression in our faces and our words. "The fruit of the Spirit is joy," and while joy may be more than happiness, it is not less. Spirit-produced joy creates happiness. "Blessed and holy," the Bible says. Blessedness, which includes happiness, has been joined in holy wedlock to holiness.

But if holiness and happiness are so compatible, how can we account for a happy hooker? Another scriptural phrase explains it—"the pleasures of sin." There can be a happy hooker, but there cannot be a *blessed* hooker. Her happiness will fade as a leaf. Its season is short and will be followed by a terrible winter of discontent. But the blessedness and happiness of the Christian will continue and increase forever.

"At thy right hand," the Psalmist said, "there are pleasures for evermore." That's where the believer lives, at the right hand of God. Martin Luther referred to wrath as the work of God's left hand. That is where the sinner abides, under the left hand of God. The pleasures of sin are doomed by the character of God, for He is a holy, sin-hating, and sin-judging God. But the pleasures of holiness will endure beyond all pain, tears, and grief, for they are congruous with the nature and purpose of the Holy One.

I am ready to conclude that it is my duty to be happy, for it is my duty to be holy, and holiness is a joy-filled experience. □

No Latin would say “*tempus fugit*” who was hanging around a hospital. For patients and their families alike, the days and nights pass with the speed of an arthritic tortoise.

A WOODEN SWORD

I have been reading *With Malice Toward None*, an excellent biography of Abraham Lincoln, by Stephen Oates. Lincoln’s one and only military experience came during the Black Hawk Indian War in northern Illinois. With a company of his young friends, eager for adventure and money, Lincoln answered the governor’s call for volunteer soldiers. To his surprise and satisfaction the men elected him their captain.

They never fought Indians. Instead they marched and camped in mud, becoming steadily unhappier. The only war they made was on surrounding farms, foraging and pillaging for food. Then some of the disgruntled troops filched some whiskey from the officers’ quarters, and next morning they were too drunk to march.

Lincoln was held responsible for their disgraceful behavior, and the officers imposed a humiliating punishment upon him. For two days he was compelled to carry a wooden sword, mute symbol of his lack of authority over his soldiers.

The Church affirms that “Jesus is Lord.” The

world does not recognize His lordship, however. If that lordship ever becomes visible and convincing, it is in the lives of Christians, people who have sworn allegiance to Jesus and have volunteered in His war against evil.

What happens when those who call Him “Lord” fail to live by His teachings and example? What happens when they fall into sin and disgrace? Then in the eyes of the world Jesus bears a wooden sword. His authority is mocked by the world when it has been denied by the Church.

Simon Peter denied Jesus. Other disciples forsook Him and fled. The sequel to their failure was the boldness and cruelty with which the authority of Jesus was mocked by His enemies. They gave Him a hollow reed for a scepter, a circlet of thorns for a crown, and cried in jest, “Hail, King of the Jews.”

In the eyes of the world, does Jesus march with a wooden sword because we have denied His lordship in our lives? Or does His authority become visible and real because they see that He rules us in love, and that we had rather die than disgrace Him? □

TIME FLIES

“*Tempus fugit*,” time flies, was an old Latin saying. Like most old sayings, whether from Latin classics or the *Farmers’ Almanac*, it is not always true. There are times when *tempus* drags by as though its boots were filled with lead.

No Latin would say “*tempus fugit*” who was hanging around a hospital. For patients and their families alike, the days and nights pass with the speed of an arthritic tortoise. Unable to sleep and wracked with pain, the sick long for morning, only to wonder if the day it brings will ever end. Unable to work or help, the anxious family frequents the intensive care unit, paces the hall, browses the dog-eared magazines in the waiting room, and puts their watches to their ears to see if they have stopped.

For the prisoner time does not fly. The deadening routine of gray days and drab walls seems to suspend life in a near-motionless limbo. Few things happen to increase the rate of time’s flow. The hours lock-step by as though time itself was serving time. Unless the prisoner is to be executed at sunrise!

Hunger slows the clock. Will the cook’s cheerful “Come and get it!” ever sound?

Fear paralyzes time. You called the police an hour ago, it seems. When will they come? Where is that prowler now?

When you think about it, time is hobbled mostly by negative emotions and unhappy experiences—fear, illness, depression, unemployment, a car breakdown, a dull sermon. It is when you are having fun that time rushes by.

In part, that is why heaven can be eternal without ever becoming boring. God’s people will be constantly enjoying themselves in ways and at tasks beyond our imagination. And this is why hell will be so terrible—the loss and pain and emptiness go on and on forever. In heaven, eternity will seem but a moment. In hell, a moment will seem an eternity.

I am writing this in a hospital waiting room. My wife’s mother is the patient, and we are concerned about her prospects of recovery. We can only wait, so time trudges slowly past.

One thought comforts—the biblical phrase “It came to pass.” Time may not fly, but it does pass. Tomorrow will be better. □

NEWS OF CHURCHES

Sunday, April 17, the **Isabella, Okla.**, church under the leadership of Pastor Claude E. Guy, dedicated an educational unit of 840 sq. ft., to be used as Sunday school rooms and a fellowship area. Dr. Jerald R. Locke, district superintendent, brought the dedicatory message. The new addition is of concrete block, with central heat and air. It is valued at \$16,000. Much of the labor was donated by members of the church. □

The **Sublette, Kans.**, church dedicated their new educational wing and renovated sanctuary on Sunday, April 24, with General Superintendent George Coulter as the speaker.

The block and brick structure was completed at the cost of \$255,000, and will carry an indebtedness of \$60,000. The educational wing contains a complex of three church offices, a new entrance and foyer, and Sunday school classrooms, containing about 6,800 square feet. The newly renovated

sanctuary and overflow area will accommodate 350 people. Rev. Don Crenshaw has been pastor of the church for the past six years. □

San Antonio First Church recently broke ground for their new church building. They are relocating and building an all-purpose building as



On April 10, the **Stuart, Okla.**, Friendship Church dedicated their new sanctuary and expanded facilities. The dedication speaker was District Superintendent Wendell O. Paris. Dr. Lester Dunn was special soloist. The cost of the new sanctuary and furniture was \$44,000. The new sanctuary will seat 250. Rev. Irwin Harris is the pastor.



Sunday, April 17, the **Vici, Okla.**, church, under the direction of Pastor Laverne D. Wilson, dedicated its new sanctuary and fellowship hall. Dr. Jerald R. Locke, district superintendent, brought the dedicatory message to an audience of 300 people. Others participating in the service were Rev. Theodore Louthan and Rev. Glen O'Hair, former pastors; Mr. Charles W. Shaw, Vici Ministerial Alliance; Mr. James Browning, architect; and Mr. Charles Campbell, chairman of the board of trustees. The new brick structure contains 3,800 sq. ft., is carpeted throughout, and has central heat and air. The sanctuary will accommodate approximately 300. The total value of the buildings is \$100,000 with a current indebtedness of \$42,500. Much of the labor on the building was donated by members of the church and community.



The **Clovis, N.M.**, First Church building was completed on March 5 and dedicated on March 20. Dr. Eugene L. Stowe was the guest speaker for the dedication service. The building consists of 25,000 square feet with an auditorium that will seat 1,000, office complex, chapel, and Sunday school facilities for 800. It is situated on eight acres in one of the growing subdivisions of Clovis. Rev. Gerald Woods is the pastor.

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Participants were Dave Gilchrist, building committee chairman; Chuck Marshall, Sunday school superintendent; Jeannea Barker, NWMS president; Harold Sattler, treasurer; Sue Mowry, secretary of the board; Pastor Darrel Miley; District Superintendent Harold Graves; and W. E. Rhodes, district advisory board member. □

Spokane, Wash., Shadle Park Church was begun in 1951 by its mother church, Spokane First. During its 25 years, it has had five pastors: Rev. Jay Witt, Rev. Harold Daniels, Rev. Carl Lindbloom, Rev. Harry E. Grimshaw, and its current pastor, Michael E. Grimshaw. Twenty-fifth anniversary observances concluded November 7, with Mr. Tom Nether-ton, Rev. Carl Lindbloom, and Rev. Albert Lown as guest participants. □

A ground-breaking service was recently held for the **Florence, Ky., Community Church**. Participating were Pastor Burl Hay; Dr. John May, district superintendent of the Eastern Kentucky District; Audrey Abney, member of the district advisory board and Sunday school superintendent; Jim Estep, song leader and trustee; and Gayle Stewart, trustee. □



Sunday, April 24, the **Guymon, Okla., church** dedicated a new educational building, under the leadership of Pastor J. R. Smith. District Superintendent Jerald R. Locke brought the dedicatory message. Others participating in the service were Mr. Escal Pierce, Sunday school superintendent; Rev. Arthur Moraine of the Wesleyan Church; the Honorable Jim Cross, mayor of Guymon; Mr. Louis Behne, chairman of the board of trustees; and Rev. C. B. Carleton, evangelist in the Church of the Nazarene. Special music was provided by Dr. Lester and Mrs. Margaret Dunn of Bethany Nazarene College. The educational unit is of brick construction and contains 13,000 sq. ft. The appraised value is \$290,000, with a current indebtedness of \$65,000. Much of the labor for the building was donated by members of the church and community. The overall value of the property is half a million dollars.



The Owensboro, Ky., First Church dedicated its new church building May 15 under the direction of Pastor Coolidge Grant. Dedicatory speaker was Rev. Aleck Ulmet, superintendent of the Kentucky District. The church property, purchased in 1966, consists of the new sanctuary, educational unit, and a four-bedroom parsonage. Much of the labor was donated by the pastor and members of the church. The church sanctuary seats 350. All properties are valued at \$220,000.

A mortgage-burning service was held in the **Lamar, Mo., church** December 12. District Superintendent James C. Hester was the special speaker for the service. Taking part also were members of the present board of trustees, former trustees, and former pastor, Rev. E. M. Elrod. The church has paid the mortgage on the present church building, including the sanctuary and a two-story educational unit valued at \$100,000. The church recently purchased a new parsonage, and the total indebtedness is \$19,000. Rev. Larry W. James is the pastor. □

On Sunday, May 15, **Oklahoma City Trinity Church** burned the mortgage on its present church building. Participating were District Superintendent M. Bert Daniels; Pastor Karl W. Retter, Walter Hintz, finance committee chairman; and Kenneth

Rogers, chairman of the board of trustees. The church board has authorized a feasibility study of its present facility and location. Ten acres of land, located on I-240, has been offered to the church as a gift. The land is valued at \$500,000. □

The rural **Fulton, S.D., Beulah Church** celebrated its 60th anniversary on June 19. It was organized on February 11, 1917, with 35 charter members. The church building was dedicated on June 17, 1917. The first district assembly held in South Dakota was at the Beulah Church July 7-11, 1920, with General Superintendent Hiram F. Reynolds presiding.

Three of the charter members were present: Mrs. Hazel Bick, Fulton, S.D.; Mrs. Mary Ann Johnson, Mitchell, S.D.; and Mrs. Ruby Cunningham Wion, Oshkosh, Wis. Pastor A. W. Hands preached the anniversary sermon, and The Four Runners furnished the special music for the two services. A fellowship dinner was served following the morning worship service. □

The **Royersford, Penn., Twin-Borough Church** has begun construction of its new Christian education building. The cost estimate for the new building and parking lot is \$225,000. Completion date is set for October 1, 1977.

Participating in the groundbreaking ceremony were District Superintendent Paul Mangum; Pastor Philip Metcalfe; Robert Young, associate pastor; Joseph Bean, building committee chairman; Mayor George Rimby of Royersford; and Darryl Hurst of the Abram S. Horst Construction Company, New Holland. □

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keep us on course, and enable us to express our faith to others who desperately need our Saviour.

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—V. H. Lewis
General Superintendent Sponsor
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book-by-book study of the Bible over a period of 12 years. It will not be repetitive in nature.

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—Chester O. Galloway
Coordinating Director
Division of Christian Life

OF PEOPLE AND PLACES

Mary E. Latham is listed in the recently released *Who's Who of American Women*. The work is a publication of Marquis Who's Who, publishers of biographical reference works. This tenth edition (1977-1978) is the tenth consecutive one in which Rev. Miss Latham's name has appeared. The first edition was in 1958. The present sketch includes her term of service with the Church of the Nazarene as director of vacation Bible schools, and later director of audiovisuals, as well as her current channel of service to the church through Latham Communications. □



Rev. Fred G. Bertolet received an honorary Doctor of Divinity degree from Transylvania Bible College of Freeport, Pa., during May commencement exercises. He has been a Nazarene evangelist for 28 years. He and his wife, Grace, are known as "evangelists, singers, and musicians," having traveled in all 50 states, Canada, Mexico, and South America. □



At a recent Baby Day Service, the Chandler, Ind., church had five generations of Nazarenes present: Mrs. Fannie Modlin, great-great-grandmother; Mrs. Dorothy Youngblood, great-grandmother; Mrs. Juanita Ashby, grandmother; Mrs. Debbie Young, mother; and Nicole.



Miss Cora E. Stanley, charter member of the College Corner, Ind., church, was the recipient of the Distinguished Service Award, a "Roses for the Living" memorial in recognition of her outstanding service to the church. Miss Stanley has served as church treasurer for 24 years, as president of the NWMS for 18 years, and for 30 years has been Sunday school teacher for the young married Willing Workers. At present she is teacher of the senior high class at the age of 89. Receiving the award (center) is Miss Cora E. Stanley. Making the presentation is Mrs. Pruda M. Setser (r.), NWMS president; and Mrs. Mildred Listenberger, treasurer.

Mr. Q. L. Rouse was elected mayor of Georgetown, Ill., by an impressive majority. He assumed his new office May 3. Mr. and Mrs. Rouse are active members of the Danville, Ill., First Church. His pastor, Rev. E. Keith Bottles, says, "It is good to know we have men of high morals and character in public office." □

The Fayetteville, N.C., church honored Mrs. Clady Jane Mutzberg with two awards, "Mother of the Year" and "NWMS Distinguished Service Award" for 1977. She has been a member of the church since 1949. She has served in the NWMS in various positions, as adult Sunday school teacher, as church treasurer, and on the church board. Mrs. Mutzberg also does volunteer work for social services in two hospitals. □


Pastor Wes Smith, of the Marysville, Calif., church, served on the Yuba County Bicentennial Committee which proposed a resolution that Monday night be set aside as Family Night.

The county Board of Supervisors passed this ongoing proposition. In part, it reads: "We propose that, as far as possible, all levels of involvement not family-oriented be set aside on Monday evenings to allow our families to be together. We suggest that: (1) all meetings that would involve either or both parents; (2) all meetings on the county or city level; (3) all school meetings; (4) all unnecessary employment; and, (5) all nonfamily activities be moved to another evening of the week."

Rev. Smith was Family Night project chairman. □



The Darbydale, Ohio, church honored Mr. James Shelton with the Distinguished Service Award in March. Mr. Shelton has been active in the Church of the Nazarene over the past 50 years. He started out in home mission work as pastor and in evangelism on the Ohio, Kentucky, and Georgia districts. For the past 25 years, until his illness, he has been active in the Darbydale church as Sunday school superintendent, song director, Sunday school teacher, and in other capacities. Pictured (l. to r.) are Mr. Shelton and Pastor John E. Remmenga.



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OF PEOPLE AND PLACES

From North Pole, Alaska, **Rev. Don McCullough** reports that he has traveled to Franklin Bluffs and Prudhoe Bay to conduct services on the pipeline, and the church board authorized his spending two days each month visiting and holding services at remote pipeline camps—possibly at Pump Station One at Prudhoe Bay where the Christian group has totaled as high as 50. He also reports special spiritual victories and great answers to prayer in the lives of some of their North Pole people. □

Dr. L. Wesley Johnson, who served Northwest Nazarene College for more than 25 years as field representative, business manager, and vice-president for development, has returned to the college as financial consultant.



He received the lifetime vice-president emeritus honor in June of 1970. He has been listed in *Who's Who in the West* continuously since 1963. He served as president of the Educational Fund Raisers Institute for many years. □

Miss Alma Teeple concluded a year as president of the North Carolina Association of Educators by chairing that organization's seventh Annual Convention on March 31—April 2 in Asheville, N.C. Miss Teeple is an active member of the Durham, N.C., First Church. She has served on the church board, the NWMS council, as Sunday school teacher, and CST director. She arranged for the invocation of the convention's first general session to be given by Rev. Howard T. Wall, the founding pastor of the Durham church, and the invocation of the second session to be given by her present pastor, Rev. Roger L. Hahn. □

Ken Carney was recently elected student body president at Nazarene Bible College for the 1977-78 school year. Ken is originally from Nashville, Tenn. He will be in the graduating class of 1978. Upon graduation he plans to enter the pastoral ministry.



Also elected to the Student Council of NBC were: Lee Gamblin, vice-president of religious life, Memphis, Tenn.; Linda (Horn) Mostue, vice-president of social life, Ellicott, Md.; Walt Kriner, vice-president of recreational life, Richmond, Va.; Charlotte Mitchell, secretary, Jonesboro, Ark.; and Noel Alexander, treasurer, South Africa. □



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June 5 marked 16 years of service for **Pastor T. A. Shirley** of Decatur, Ala., First Church. In the morning service, Mayor Bill Dukes presented Rev. Shirley with a resolution and a gold key to the city. Wally and Ginger Laxson provided special music. □

Dr. John P. Hill, associate professor and director of the Bethany Nazarene College Media Center has been awarded a \$3,675 grant by the Oklahoma Humanities Committee for the development of a summer community enrichment program in the city of Watonga, Okla. Hill's proposal was 1 of 15 approved by the committee. The OHC is an affiliate of the National Endowment for the Humanities, created in 1965 by Congress for the understanding of ideals, values, and experiences vital to our culture. Dr. Hill joined the BNC faculty in 1975, coming from Indiana University Northwest in Gary, Ind. □



Mr. and Mrs. Monroe Ballard of Memphis, Tenn., South Church received a plaque naming them the Memphis Newspaper Guild's Citizens of the Year. The couple has aided hundreds of disadvantaged youngsters, providing them with food and clothing, taking many into their own home, and sending three to college during the past 10 years. He teaches at Douglass Elementary and she is employed at Memphis Municipal Employees' Federal Credit Union. □

Rev. Gideon A. F. Tredoux is the first Afrikaans pastor from the Republic of South Africa to graduate from Nazarene Theological Seminary. He pastored for 16 years in South Africa and was part-time lecturer at Nazarene Bible College of South Africa. Rev. Tredoux received the M.Div. degree, magna cum laude, from NTS on May 24. He accomplished this in two years, and was given the Baker Book House Award for scholarship, character, and citizenship. Gideon was accompanied by his wife Jeanette, who worked in the Division of Christian Life, as well as their three children, Debbie, Jacques, and Ignatius. They have returned to South Africa to teach in the Bible College and to pastor on the district. □



Mel O'Bannon, associate professor of physical education at Bethany Nazarene College, was conferred with the Doctor of Education degree from Oklahoma State University during spring commencement activities. Dr. O'Bannon joined the BNC faculty in 1970, after completing 13 years in the University City Public School system at St. Louis. He received his B.S. and M.S. degrees from Washington University in St. Louis, and served on the board of trustees for Mid-America Nazarene College in Olathe, Kans. □

Recently the Prince Albert, Sask., Canada, church presented the Distinguished Service Award to **Rev. William A. Peterson**, retired minister, for sacrificial and loyal service to Christ. Brother Peterson, who is now 80 years of age, began his ministry in 1926. For a number of years he was a pioneer home missions pastor in northern Alberta, Canada, and he also pastored churches in Saskatchewan, British Columbia, and Ontario.

In recent years he has undertaken a mini-ministry of phoning and writing to senior citizens, shut-ins, and the sick. Rev. and Mrs. Peterson now make their home in Oliver, B.C., where the winters are milder. □

MVNC COMMENCEMENT

More than 150 students received diplomas during the eighth annual Mount Vernon Nazarene College graduation May 23. The outdoor ceremonies were witnessed by families and friends on the lawn in front of Campus Center.

Following the invocation by Dr. M. E. Clay, chairman of the Board of Trustees of MVNC, Dr. Richard Schubert, vice-president for public affairs for Bethlehem Steel Corp., spoke to the graduating class.

He told the class of 1977 that "commencement denotes beginnings . . . the first step." In looking at the past and ahead to the future, Schubert mentioned the songs "The Way We Were" and "We've Only Just Begun."

"The future is less frightening when we have insight from the past. We've already achieved remarkable things but we can achieve even greater things before the year 2000," he said.

Schubert told the students that they will have to see and understand on a system-wide basis in order to deal with world problems. And actual results are not always what were planned. "We have well-intended laws to protect people, but others are hurt by them. We spray fields to kill certain pests, but also kill other animals and bugs in the process."

He said: "With the continuing scarcity of vital resources, the next few years will be full of tension, but all is not lost. We have the technical and industrial knowledge if we can manage it wisely."

Schubert suggested the use of integrated approaches which are not easy, but possible, although not by ordinary people. "Today we have tools undreamed of, but we have lost our feeling of spiritual energy," he said.

Schubert called upon the graduates not to accept the mediocre, but be obsessed with excellence. "Those who have stood out over the years are those who dared to be different and weren't content with less than excellence," Schubert added.

Although five years from now some



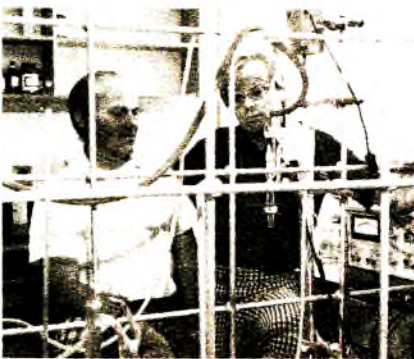
Richard Schubert, commencement speaker



Stand for Presentation—The first row of graduates stands as the MVNC Class of 1977 is presented for their diploma presentation.

of the students would not be doing what they had planned on, he asked that they not become bitter. "Seize the opportunity as God gives you strength. Jump into the midstream and swim with all your strength . . . it will enhance your quality of life and the ripples of the impact will continue on," he concluded.

Following the commencement address, Dr. Robert G. Lawrence, vice-president of academics at MVNC, and President L. Guy Nees conferred the degrees to the graduates. □



Dr. Gene Heasley (l.), professor of chemistry at Bethany Nazarene College, and Dr. Victor Heasley, professor of chemistry at Point Loma College, have received their fourth renewal of a joint research grant from Research Corporation.

BNC AND PLC AWARDED CHEMISTRY RESEARCH GRANTS

A chemistry research grant shared by Bethany Nazarene College and Point Loma College has been renewed for the fourth time, permitting PLC and BNC to continue the institutions' joint research studies on electrophilic additions to olefins and dienes, according to Dr. Victor L. Heasley, professor of chemistry at PLC.

The grant for \$6,500 from Research Corporation was awarded jointly to Dr. V. Heasley and his brother Dr. Gene Heasley, professor of chemistry at BNC.

Another grant for \$11,000 was presented to PLC by the Petroleum Research Fund, American Chemical Society. Representing the sixth renewal of support for the research program of Dr. V. Heasley, the PRF funds are also used for the joint research activities.

Each summer students and faculty members from both BNC and PLC join in San Diego or Bethany for full-time research funded by grants. This summer Dr. V. Heasley and Dr. Dale Shellhamer have accompanied five Point Loma students to Oklahoma to work with Dr. G. Heasley, Dr. P. Reinbold, and three BNC students. □

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The second Personal Evangelism Clinic on the South Arkansas District was effective in presenting the gospel to 35 persons. Sixteen responded in a positive way, and this strengthened the 16 trainees to reproduce this training in their local churches. Dr. Tom Hermon, superintendent, and Rev. Gerald Brooks, evangelism chairman, organized the clinic in Little Rock. Dr. Don Gibson and Mrs. Beverly Burgess from the Department of Evangelism joined 10 trainers in giving "on the job" training. Superintendent Hermon, who presented the gospel the second night, reported that a young married man who received Christ acknowledged that he slept well for the first time in many months.

NEWS OF REVIVAL

The Woodstock, Va., church recently had a revival with Evangelist Terry Edwards. "Souls have been revived and an awakening to prayer for the lost and unconcerned, has been renewed." Glenn Brown is the pastor. □

Pastor Bruce J. Reynolds of the West Lafayette, Ohio, church, reports they recently concluded special meetings with Evangelist David Fraser. "The Holy Spirit was present from the first service to the last." □

Milwaukee, Wis., First Church had a revival meeting in May with the Buckles-Burke Evangelistic Team. Pastor Ron Shaner reports "a number found spiritual help, and it was the best attended revival in years." □



If Mr. Don Russell, NPH mailing and subscription department manager, looks sad, it is because July 6 was the day postal rates increased for second-class publications, books, records, and bulk rate mailings. The Postal Service advised that for most items involved the increase amounts to 21 percent above the old rates. This is the sixth annual step in a plan approved by Congress to phase out taxpayer subsidies for the mail rates used by publications. Letter mail and several other classes of mail are not affected.

Pastor Gary T. Koch reports the Pisgah Church, West Chester, Ohio, recently experienced an outstanding revival with Evangelist Dale Orihood, and Lou Edwards as song evangelist. "Every service was blessed by the presence of the Holy Spirit. Old-fashioned restitution and clear-cut entire sanctification were experienced." □

The Allardt, Tenn., Pleasant View Church recently closed a youth revival. The evangelist was Danny Goddard, a Trevecca Nazarene College student, from Atlanta, Ga. Rev. James Staggs is the pastor. □

Pastor Larry G. Burns reports the Fremont, Ohio, church "recently experienced one of the best revivals in the history of the church with District Superintendent D. E. Clay as the evangelist and Rev. Charles Davidson as the song evangelist." □

The churches of the North Miami Florida Zone conducted a "Traveling Revival" January 10-16, 1977. The revival was held in six of the zone churches with six different pastors preaching on holiness. It was "a tremendous success with many of our people attending each service and receiving much help." □

Pastor Marvin Denton of the Vidor, Tex., church reports a recent revival with Rev. Bob Harrison as evangelist. During this 10-day meeting, there were 72 seekers. Within a 7-day period, the congregation made 1,800 personal contacts, and over 60 people came to the meeting who had never attended a Church of the Nazarene before. □



Mr. Vernon Whittington is the teacher of the Fellowship Class of adults (ages 35 to 45) at the Jackson, Miss., First Church. Rev. Jay Bybee is his pastor. Vernon Whittington is in the real estate business. He is a builder and developer. But for a period of five years (1965-70) Mr. Whittington completed a CST credit every 18 days. Mounted on the wall of his classroom are the following: Certificate of Progress, Teacher Training Award, Churchmanship Diploma, Search the Scriptures (Old Testament and New Testament), and Sunday School Administration Award. Asked about the course he enjoyed the most, Mr. Whittington responded quickly, "It was 'Developing Altar Workers', with Dr. Norman R. Oke's text *We Have an Altar*." □

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RADIO BROADCAST FINDS A NAZARENE

In January Mrs. Christine Hartzler of Safford, Ariz., wrote the Department of Communications arranging for "Showers of Blessing" to be aired on Station KATO. She said the little group of Nazarenes there were trying to get a church started and were taking the step of faith in buying time on the radio in the hope of reaching interested people.

In the spring the A. M. Walker family, who were Nazarenes living in Safford and who had been led to believe there was no local church in that area, ran onto the "Showers of Blessing" broadcast which closed with an announcement of the rented facilities where the 15-member new mission was worshipping. Pastor William Robertson and his congregation rejoiced that this new family became the first product of their faith work. □

—NCN



Pastor Charles A. Wilkes (l.), of Yakima, Wash., First Church, awarded gifts to two dedicated laymen. Mr. Orville Zook (c.) served for 25 years as Sunday school superintendent. He resigned to become head of the weekly visitation program. Mr. Orval Halley (r.) served as church treasurer for 20 years. Upon his resignation he accepted the teaching assignment of a new adult Sunday school class.



"T" AWARD PRESENTED

Crystine Yates Soyars was the recipient of the 1977 "T" Award, presented at the annual alumni banquet in Nashville by Joe Adkisson, president of the Tevecca Alumni Association.

In 1965 Mrs. Soyars realized the fulfillment of a childhood dream when she graduated from Trevecca Nazarene College with an A.B. degree in religion. Four years earlier she retired from Nashville City Schools after teaching 30 years. She trained at George Peabody College for Teachers, receiving B.S. and M.A. degrees from that institution.

Following graduation from TNC, Mrs. Soyars worked 10 years in the alumni office and as associate editor of *Alum' News*. On retiring from that position she was awarded a plaque by President Mark R. Moore in recognition of her service. In 1976 she wrote *Trevecca Missionaries, Past and Present*, a book of biographical sketches of TNC missionary alumni as part of the observance of Trevecca's 75th Anniversary.

Mrs. Soyars is a member of Phi Delta Lambda Honor Society, Alpha Delta Kappa International Sorority for Women Teachers, and holds life membership in several professional organizations. She has been listed in

Personalities of the South, Community Leaders and Noteworthy Americans, Dictionary of International Biography, and The World Who's Who of Women.

She served 37 years as a junior high Sunday school teacher and department supervisor; 20 years as local NWMS president; 15 years as a district NWMS officer, and two quadrenniums as NWMS Standard of Excellence Secretary for the Southeastern Zone. She and her husband, Aubrey F. Soyars, are members of Nashville First Church. □



Honored recently by the Russell, Ky., Ashland Plaza Church was Dr. Edward C. Oney (seated with his wife, Sophia). Dr. Oney was named as the first district superintendent of the West Virginia District when it was established in 1940. He served in that capacity for 18 years, during which time he helped organize 83 new churches. Flanking Dr. Oney and his wife are (l. to r.): Dr. H. Harvey Hendershot, Dr. Oney's successor in office and the current district superintendent of Tennessee; Dr. John W. May, district superintendent of the Eastern Kentucky District; and Rev. Paul A. Neal, pastor of the Plaza Church. "Dr. Oney Day" was held on Father's Day and included an account of his life in the service of Christ, a special gift of the entire Bible on tapes for Dr. Oney and his wife, and "dinner on the grounds" for all in attendance.



Pictured (l. to r.) are Rev. Irene Jester, Rev. and Mrs. Allen Wilson, and Dr. Evelyn Ramsey, following a presentation of Distinguished Service Awards in a recent service at the Indianapolis Westbrook Church. Rev. Jester, retired missionary to Swaziland, South Africa, and Rev. and Mrs. Allen Wilson, district superintendent of Costa Rica, are members of Westbrook. Dr. Ramsey served in both Swaziland and New Guinea as a medical missionary.

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New Horizon members (l. to r.) are Mark Uerkvitz, San Diego, Calif.; Catherine Simpson, San Jose, Calif.; Tim Dabney, Whitefish, Mont.; Peggy Fenimore, Sparks, Nev.; Bruce Windoffer, South Pasadena, Calif.; Vera Honea, Oceanside, Calif.; Brett Toole, Ontario, Calif.; and Robin Brewer, South Gate, Calif.

NEW HORIZON AND SONLIGHT SINGING FOR PLC

Two traveling music groups, New Horizon and Sonlight, represented Point Loma College in services throughout the Southwest this summer.

New Horizon, with eight members, is ministering in northern and central California and the Los Angeles area. Six-member Sonlight is touring southern California, Arizona, and New Mexico.

On the road from June 11 through August 15, the groups were sponsored by the Office of New Student Counseling to introduce college students to the church constituency of the Southwest Educational Zone, assist prospective students, and enhance church-college relations.

During portions of the summer, the groups were being accompanied by Dr. Don Morgan, director of new-student counseling, and Cathy Cady, the associate director. □



Sonlight members (clockwise from seated) James H. Scharn, San Diego, Calif.; Sonja Rogers, Carlsbad, N.M.; Franci Scudday, El Paso, Tex.; Tim McElrath, Tempe, Ariz.; Judy Halbert, Burbank, Calif.; and Cheryl Bunch, Blythe, Calif.



Marty Roll (l.) led the Kurtz, Ind., church in a very successful *Herald of Holiness* campaign. A poster was made with a lantern in the circle, surrounded with a black background. The theme used was "This Little Light." The slogan was "Send the light—Send the *Herald*." When a subscription had been received and paid for, a small lantern was placed on the black background. The district goal for the church was 57. Early in February the congregation decided they wanted top place on the Southwest Indiana District. A local goal of 125 subscriptions was set. Twenty-five people were selected and given an assignment of securing 5 subscriptions. Kurtz is a rural community with 60 homes, but during the month of March, the church secured 135 subscriptions to the *Herald*. The promotional gifts cost under \$30.00. Donald M. Canady (r.) is the pastor.

DISTRICT ASSEMBLY INFORMATION

MISSOURI—September 1-2. Trinity Church of the Nazarene, 3515 Shackelford, St. Louis, Mo. 63033. Host Pastor: Steven Oliver. General Superintendent: Dr. Charles H. Strickland.

NORTH CAROLINA—September 1-2. Charlotte, N.C., First Church, 701 Scaleybark Rd., Charlotte, N.C. 28209. Host Pastor: Jerry D. Baker. General Superintendent: Dr. Eugene L. Stowe.

SOUTHEAST OKLAHOMA—September 1-2. Church of the Nazarene, 8th & Trudgeon, Henryetta, Okla. 74437. Host Pastor: James Daniel. General Superintendent: Dr. Orville W. Jenkins.

LOUISIANA—September 7-8. First Church of the Nazarene, 1111 Maryland Ave., Alexandria, La. 71301. Host Pastor: Ronald Estes. General Superintendent: Dr. Charles H. Strickland.

SOUTHWEST OKLAHOMA—September 8-9. First Methodist Church of Lawton, Okla. Host Pastor: Larry Henderson. General Superintendent: Dr. V. H. Lewis.

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DISTRICT ASSEMBLY REPORTS

KENTUCKY

The sixty-ninth annual assembly of the Kentucky District convened at Louisville, Ky., Farmdale Church. District Superintendent Aleck G. Ulmet, completing the third year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Don Boesel, T. H. Elder, Darrell E. Keith, Martin Butler, William Johnson, and William Shaw.

Elected to the advisory board were: (elders) Coolidge Grant, Oliver Huff, and Marvin Appleby; (laymen) E. J. Milby, Robert Allen, and Lew Hall.

Mrs. Aleck G. Ulmet was elected president of NWMS; Rev. Bobby Grant was elected NYI president; and Rev. Eugene Campbell was elected chairman of the board of Christian life.

NEBRASKA

The sixty-fifth annual assembly of the Nebraska District was held in Kearney, Neb. District Superintendent Walter Lanman, elected for a one-year term, reported.

General Superintendent William M. Greathouse ordained Earl D. Atteberry and Steven Sisson.

(Elders) Harlan Heap, Ron Nelsen; and (laymen) Pete Beeson and Blaine Proffitt were elected to the advisory board.

Faye Lanman was elected NWMS president and Rev. Aaron Knapp was reelected as NYI president. R. W. "Bob" Carpenter was elected chairman of the board of Christian life.

UPSTATE NEW YORK

The fortieth annual assembly of the Upstate New York District was held at the Brooktondale District Center. District Superintendent J. Wilmer Lambert, completing the third year of an extended term, reported.

Leon Canfield, James J. McDuffee, and W. John White were ordained by Dr. George Coulter, and the credentials of Sydney B. Fenton were recognized.

Elected to the advisory board were: (elders) David W. Aaserud and Roland E. Dunlop; (laymen) John Bodine and Don Bausman.

Mrs. Vera McKim and Paul Wehr were reelected respectively as NWMS and NYI presidents. John E. Alder was elected chairman of the board of Christian life.

CANADA ATLANTIC

The thirty-fourth annual assembly of the Canada Atlantic District convened at Summerside, Prince Edward Island. District Superintendent William Bahan reported the organization of two new churches on the district: Goose Bay, Labrador; and Newcastle, New Brunswick. Rev. Bahan has completed four years of an extended term.

Dr. George Coulter, general superintendent, had jurisdiction. The credentials of Rev. Walter

Gilroy, from the United Church of Canada, were recognized.

The advisory board elections were: (elders) Clarence Edgar and Cyril Palmer; and (laymen) Bert Rodgers and Ken Hardy.

Elected NWMS president was Mrs. William Bahan, and Rev. Blain MacLeod was elected NYI president. Rev. Anthony Samson was elected chairman of the board of Christian life.

MAINE

The seventeenth annual assembly of the Maine District was held at the South Portland, Me., church, and District Superintendent Jack E. Shankel, completed the sixth year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Timothy D. Fox, Kendall W. Dutton, Donald C. Smith, Gary L. Smith, Fred K. Gildred, and Steven P. Wallace.

Elders elected to the advisory board were Harry E. Trask and George W. Whetstone, and laymen were Sherman G. Irving and Raymond A. Hunter, Jr.

Dorothea Brown was reelected NWMS president, and Rev. Norman A. Shaw was elected NYI president. Elected as chairman of the board of Christian life was Rev. Paul D. Basham.

ROCKY MOUNTAIN

The fiftieth annual assembly of the Rocky Mountain District was held at Billings, Mont., First Church. District Superintendent Ross Price, completing the third year of four, reported that a new church was organized at Lyman, Wyo.

Dr. V. H. Lewis was the presiding general superintendent.

Elected to the advisory board were: (elders) Garth Hyde and Darrel Slack; (laymen) Fred Erdman and Harold Saffell.

Newly elected Mrs. Lois Thorpe is NWMS president and Larry Wisenbaker was elected NYI president. Rev. Paul Harris was elected chairman of the board of Christian life.

SOUTHERN CALIFORNIA

The seventy-first annual assembly of the Southern California District convened at the Riverside, Calif., civic auditorium. District Superintendent Robert H. Scott reported.

General Superintendent Charles Strickland presided and ordained John S. Lown, Charles W. Smith, Rockey Meo, Ronald E. Fay, Noe C. Guevara, David Holman, and Ralph D. Teagardin, Jr.

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

Rev. Ronald E. Corbin was reelected NYI president and Mrs. Jewel Ferris was reelected NWMS president. Chairman of the board of Christian life is Rev. Thomas L. Goble.

The assembly followed a different form this year, with pastors' oral reports replaced by a roll call during which the highlights of each

church were reported by the district superintendent. The time thus saved provided a full afternoon of seminars dealing with church growth, soul winning, social issues, cultural ministries, church management, and holiness.

MOVING MINISTERS

R. T. ALBERTSON from Kitchener, Ontario, Canada, to Trenton, Ontario, Canada

PAUL BICKES from Orlando (Fla.) Central to Tulsa (Okla.) First

THARON DANIELS from associate, Bethany (Okla.) First, to Dallas (Tex.) First

STEVEN R. DOERR from student, Nazarene Theological Seminary, Kansas City, Mo., to St. Paul First

E. EUGENE FRAME from Brazil, Ind., to Rochester (N.Y.) Trinity

BOB GAUT from Garnett, Mo., to Anderson (mo.) Banner

WILMA GEEDING to evangelism
HERMAN M. GEORGE from Philippi, W.Va., to Barrett, W.Va.

JERRY HANSON from associate, Chattanooga (Tenn.) First to Chattanooga (Tenn.) Lookout Valley

PAUL L. HOSKINS from Mackey, Ind., to Bedford (Ind.) First

MELVIN JOHNSON from Oakley, Kans., to White River, S.D.

W. P. LOWE from Robeline (La.) to Crowley (La.) First

JIMMY V. MORRIS from Houlika, Miss., to Meridian (Miss.) Oakland Heights

ANDY NEWTON from Chattanooga (Tenn.) East Lake to Decatur (Ala.) First

GERALD PALMER from Emmett (Ark.) Sutton to Wickes, Ark.

HARDY J. POWERS from Cedar Rapids (Ia.) First to Bethany (Okla.) Williams Memorial

L. DEAN THOMPSON from Columbus, Kans., to Rolla, Mo.

CHARLES TONE from Monticello, Ind., to Glens Fork, Ky.

DALE K. TWYEFFORT to Eliot, Me.

MOVING MISSIONARIES

REV. AND MRS. DAN BREWER, Bolivia, furlough address: 18 Vaughn Dr., R.D. 1, Box 241, Albany, N.Y. 12203

MISS JOYCE CHANDLER, Belize, field address: Holland Memorial Clinic, Benque Viejo del Carmen, Belize, Central America

REV. AND MRS. ROBERT COLLINS, Brazil, field address: Caixa Postal 1008, 13.100 Campinas, Sao Paulo, Brazil, South America

REV. AND MRS. W. HOWARD CONRAD, Central-American Nazarene Seminary, furlough address: c/o T. J. Murray, Route 5, Tahoka, Tex. 79373

REV. AND MRS. DAVID COX, Japan, field address: 2-5-11 Oyamadai, Setagaya Ku, Tokyo, 158, Japan

DR. AND MRS. HARRISON DAVIS, JR., Japan, furlough address: 4225 Montavo, Apt. 5, San Diego, Calif. 92107

REV. AND MRS. ED DRINKWATER, Malawi, field address: Box 302, Lilongwe, Malawi, Africa

REV. AND MRS. REX EMSLIE, Coloured & Indian, furlough address: 6 Shinglewood, 340 Florida Rd., Durban, Republic of South Africa

REV. AND MRS. WILLIAM KELVINGTON, Japan, furlough address: 2631 16th Ave., Port Huron, Mich. 48080

MISS MARY MCKINLEY, Swaziland, retired: 11 Campbell Court, Craigie, Ayr, Scotland, KA8 0SF

REV. AND MRS. WILLIAM PORTER, New Zealand, field address: 30 Riverhills Ave., Pakuranga, Auckland, New Zealand

REV. AND MRS. JIM SAGE, Rhodesia, field address: P.O. Box 543, Bulawayo, Rhodesia, Africa

REV. AND MRS. D. H. SPENCER, Swaziland, field address: P.O. Box 152, Manzini, Swaziland, Africa



British Isles South District ordination class is pictured (l. to r.): District Superintendent T. W. Schofield, Rev. and Mrs. Keith Hopper, Rev. and Mrs. G. M. Goff, and General Superintendent George Coulter.

NEWS

OF RELIGION

REV. AND MRS. PHILIP STEIGLEDER, Coloured & Indian, field address: P.O. Box 5, Ottery, Cape Province 7808, Republic of South Africa
REV. AND MRS. DALE STOTLER, Republic of South Africa North, furlough address: Box 116, Stoystown, Pa. 15563
MR. AND MRS. DEAN TATE, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa
MR. AND MRS. JOHN WISE, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

VITAL STATISTICS

FORMER D.S. OF NEVADA-UTAH DIES

Rev. Raymond Sherwood, 73, 11 years superintendent of the Nevada-Utah District (1953-64), died July 3, in Fallon, Nev. Funeral services were in the Fallon church on July 7. His wife, Mrs. Mildred Sherwood, is an ordained elder and has pastored churches in Nevada and New Mexico.

Rev. Sherwood was a pastor on the Northern California District before his term of service as superintendent. Following his retirement from that office, he did evangelistic and supply pastoral work.

DEATHS

MRS. LURTER MAE CARBY, 78, died June 26 in Louisville, Ky. Revs. Lee Mackey and Oren Thrasher and District Superintendent Aleck Ulmet officiated at the funeral services. Survivors include her husband, Rev. Fred T. Carby; 4 daughters, Allene Castlen, Ruth Seel, Doris Rick, and Shirley Paris; 4 sons, Raymond, Thomas, C., Frederick S., and Robert L.; 24 grandchildren; and 10 great-grandchildren.

MAE DAUGHERTY, 65, died June 1 at Midland, Tex. Services were conducted by Rev. Ralph Buffington. Survivors include her husband, Elbert; one son, Mitchell; one daughter, Carolyn; one sister; one brother; and five grandchildren.

MRS. CLETA DECKER, 50, died July 2. Funeral services were conducted at Frankfort, Kans., by Rev. Riley Laymon. She is survived by her husband, Charles; and three children, Steve, Susan Dillard, and Sandy McHenry.

DELL D. HAMILTON, 80, died April 18 in Kilgore, Tex. Services were conducted by his pastor, Rev. J. P. Jernigan. He is survived by his wife, Gladys; 4 sons, Elmer, Mack, William Paul, and Wayne; 12 grandchildren; and 8 great-grandchildren.

REV. ROLAND E. HARRIS, 80, died May 9 in Edmonton, Alberta, Canada. Funeral services were conducted by Revs. Norman Wiggins and Walter Seetal. He is survived by his wife, Marjorie; one son, Ronald; two daughters, Ruby and Grace; six grandchildren; three brothers; and three sisters.

W. B. "BILL" KITE, 84, died June 18 in Dodge City, Kans. His pastor, Rev. Paul Overholt, conducted the services at Gate, Okla. Survivors include his wife, Effie; 2 sons, Melvin and Alva;



For the Month of August
"The Heart of the Matter"

A Series of Messages
By Dr. Earl Lee

"N.Y. TIMES" SETS STRINGENT POLICY ON PORNO FILM ADVERTISING. The *New York Times* has announced a new policy "sharply limiting the size, format and type of information contained in the advertising of pornographic films."

New guidelines this month will make the *Times's* policy on the advertising of pornographic films among the most stringent of any daily newspaper in the U.S., according to publisher Arthur Ochs Sulzberger.

Advertisements of X-rated and unrated porno films are "as much blight in print as the displays for pornographic films are a blight on our city streets," said Mr. Sulzberger. But he added that "banning advertising for all X-rated films would not meet the goals we are trying to achieve." □

COMMUNIST COUNTRIES RECONSIDERING STAND AGAINST RELIGION, NEWS AGENCY SAYS. The Eastern European Communist countries are reconsidering their opposition to religion, the Austrian Roman Catholic news agency Kathpres in Vienna theorized.

Moscow would like to end criticism by Western European Communists about religion being a problem in Eastern Europe or an alternative to Communism for Christians in those countries, Kathpres explained.

It said the Hungarian institute of Ecclesiastic Sociology in Vienna viewed the recent visit to the Vatican by Hungarian Communist head Janos Kadar as an event indicating changed thinking in other Communist countries as well as Hungary.

Aside from Hungary's normalization of relations with the Vatican, the new Soviet constitution was "relatively liberal" concerning religion, Kathpres commented. Citizens will be authorized to appeal against religious persecution.

The Kremlin was "testing" a more liberal policy toward religion in Hungary, the agency speculated.

Observers here of Communist affairs commented, however, that the Kathpres analysis failed to take account of developments elsewhere that do not bolster this thesis—the tension in Poland, the patched-up crisis in East Germany, and the almost daily pestering of Czechoslovak citizens by officials. □

CHURCH UNITY PLAN IN TROUBLE, ACCORDING TO BRITISH OBSERVERS. Many observers in London fear that England's most ambitious church unity project is heading for disaster.

The "Ten Propositions" drafted by the major churches' unity commission have evoked confusing and conflicting reactions. And the recent report of a Methodist committee dampened ecumenists' spirits when it reported it had given only "unenthusiastic acquiescence" to the propositions.

Involved in the Church Unity Commission are the Church of England (Anglican), the Methodist church, the Baptist Union of Great Britain and Ireland, the Congregational Federation, the Churches of Christ, the Moravian church, the United Reformed church, and the Roman Catholic church. □

UGANDA CHRISTIANS MARK A MISSIONS CENTENNIAL. Kampala Radio reported that "many thousands" of Ugandan Christians celebrated the centenary (June 30) of the arrival in 1877 of the first Protestant missionaries in the country.

The broadcast said a special commemorative service was held in the Anglican Mamirembe Cathedral in Kampala and was attended by "a very large number of Ugandans." The occasion was marked by a public holiday throughout Uganda, the radio added. □



THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ I am a member of the Church of the Nazarene, a layman who studies his Bible. Some of the members feel that I am wrong about my beliefs concerning tithing. Since God's laws are more important than church laws, I accept only the Bible for my answers.

Here is why I believe that tithing is not for followers of Christ today.

1. Tithing was a part of the Law for the Jews: Leviticus 27:30-32; Numbers 18:26, 28; Deuteronomy 14:28-29; Hebrews 7:5; Luke 11:42.

2. The law was done away with or fulfilled by Christ's death: Matthew 5:17-18; Romans 6:14; Galatians 3:24-25; Colossians 2:14-17.

3. The apostles gave freely: Matthew 10:8; 2 Corinthians 9:7.

4. According to the Encyclopedia Britannica the apostles did not practice tithing nor did the early Christians. It was not until the Council of Tours some 500 years later that tithing was started again.

I believe that since tithing was part of the law, and the whole law was done away with, then tithing should not be practiced. Freewill offerings should be used instead (Matthew 10:8). We must have faith that God will meet our needs. Where do we put out faith, in God or man?

I think you are right. I think you are wrong.

Tithing was commanded by the law, and the law was fulfilled by Christ. The apostles did give freely and so should we.

But it is also true that tithing was practiced centuries before the law was given through Moses (see Genesis 14:17-20; 28:20-22).

It is also true that Christians do practice some things which the law enjoined. Love for God and neighbor, for example, and abstinence from theft, lying, and murder for other examples. To argue that something should not be practiced because it was part of the law which Christ fulfilled is insufficient.

It is also true that tithes can be given freely and joyfully. Nazarenes

should not practice tithing in an effort to gain divine approval through good works. We are saved by faith in Jesus Christ, not by keeping laws. Nazarenes should give freely, whether a tenth or more, because of a deep gratitude for God's free forgiveness and a deep desire to further the work of the gospel.

Tithing certainly does not mean an absence of faith that God will meet our needs. It can be an affirmation of love which gives thanks because He has met our needs, and an affirmation of faith that He will continue to do so.

Since you "accept only the Bible" for answers, I will not lengthen this response by referring to the encyclopedia article.

God bless you and all our wonderful laymen who do study the Bible! □

■ Since all sin is equal in God's sight, plus the fact that I love Him as much as does a forgiven murderer, what does Jesus mean in Luke 7:47?

Big or little, many or few, sins are sins. All sin deserves God's wrath, and the only remedy for sin and the only escape from wrath is the forgiveness which God offers to us freely because "Christ died for our sins." He bore the cost of forgiveness.

If sin is regarded lightly, forgiveness will be taken for granted. In that case the thought of having been loved and pardoned by God will not overwhelm the heart with gratitude, and a deep responding love will not be awakened within the heart and expressed in the

life. But if we have a deep sense of sin, and if we are awed by the love which accepts and forgives us, we will love intensely in return. It is not the actual measure of sin that determines the intensity of love; it is the extent to which we feel contrition for our sins and gratitude for God's mercy.

This, I think, is the meaning of Jesus' statement, "to whom little is forgiven, the same loveth little." When we think of what sin has done to hurt God and others, it is never little, and forgiveness is always great! □

2 daughters. Mrs. Larry (Lenora) Isenbart and Mrs. Delbert (Lyla) Lamaster; 19 grandchildren; and 8 great-grandchildren.

ANNA E. ROBERTS, 95, died July 1 in Wheat Ridge, Colo. She was a charter member of the Church of the Nazarene since the organization at Pilot Point, Tex. A memorial service was conducted by her granddaughter's husband, Rev. Winn O. Allison, of Liberty, Mo. She is survived by 3 sons, Charles P., Wilbur C., and James A.; 2 daughters, Lois E. Lyons and Pauline R. Figge; 9 grandchildren; 13 great-grandchildren; and 4 sisters.

REV. JOSEPH W. VAN AMBURG, 70, died May 22 in Flint, Mich. The service was conducted by Dr. E. W. Martin, Dr. H. Meredith, and Rev. Fred Hall. Surviving are his wife, Dorothy; one son, LeRay; and two grandchildren.

BIRTHS

to MAC AND JOYCE (THOMPSON) CHESNEY, Soldotna, Alaska, a girl, Jewel Elizabeth, May 4

to TOM AND JANE (JORDAN) HENDERSON, Brewton, Ala., a girl, Tera Ashlie, June 13

to REV. JAMES AND MARILYN (WRIGHT) HICKS, Germantown, Ohio, a boy, James Stephen, June 10

to RICHARD AND TERRIE (JONES) PECK, Kearney, Neb., a boy, Aaron Daniel, Apr. 10
to REV. AARON AND DEBBY PUESCHEL, Ritzville, Wash., a girl, Carrie Hope, June 24

TO REV. DON AND PAULA (JOHNSON) WILSON, Canton, Ohio, a boy, Aaron Lee, May 19
to REV. DENNIS K. AND LORETTA J. (LEONARD) YINGLING, Youngstown, Ohio, a girl, Stephanie Anne, June 24

ADOPTION

by GERALD AND CANDACE (FREDRICKSON) NESBETT, Minneapolis, Minn., a girl, Frances Myung, Apr. 11, born Dec. 22

MARRIAGES

RONDA LYNN DOWNS and GARY DWIGHT SEWARD at Nampa, Ida., May 14

MARY JANE PAULEY and LESTER GEORGE CLINE at Marmet, W. Va., June 4

JOYCE CONIGLIO and REV. DOUGLAS RINGHISER at Calcutta, Ohio, June 18

SUSAN NOTBOHM and MARCUS DAHN at Larimore, N.D., July 1

CATHALEEN ROSE DAVIS and RANDAL JAY MILLER at Shelbyville, Ill., Aug. 14

ANNIVERSARIES

Sunday, June 26, a reception honoring MR. AND MRS. AL MATSON was given on their fiftieth wedding anniversary. Al and Lois are former members of Chicago Heights and Richland Park, Ill., churches and are presently members of Tucson, Ariz., Mountain View Church. They were instrumental in the building of all three churches, serving in various capacities. They have one daughter, Joann (Mrs. Bud) Ackerman of Iowa, and three grandchildren.

A celebration of the fiftieth wedding anniversary of REV. AND MRS. CECIL B. HEABERLIN was held on the lawn of their home at St. Cloud, Fla., June 12. Their 10 children and 21 of their 30 grandchildren came from the states of Washington, Maine, Texas, and Virginia to join with those from Orlando, Kissimmee, and St. Cloud, Fla. Over 200 friends from the community and church gathered with them. A greeting from President and Mrs. Carter was included among the many cards and gifts; outstanding among them being a handmade "Sunburst" quilt made by Mr. Heaberlin's 91-year-old mother.

DIRECTORIES

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

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

LUAU BUS DEDICATION

Last September the Kahului, Hawaii, church dedicated a new educational building. The church board then decided to purchase a new 1977 Chevrolet Sportvan, and the bus was dedicated May 14 at an authentic Hawaiian luau. The educational build-



Church treasurer Mrs. Nora Sakagawa receives the bus key.

ing and the bus are both debt free. In cooperation with the County Committee of Aging, the church is opening a day-care center for senior citizens as part of their outreach program.

Rev. Samuel Chiang has pastored the Kahului church for the past seven years. □



Pastor Samuel Chiang with new bus decorated with flower lei, ready to pick up Sunday school children.



Teresa A. Martin (center) received the Churchmanship diploma and was awarded a registered and qualified teacher seal, all in six months. Pastor Owen C. Weston and CST Director Vernon Esary, Fairview Heights, Ill., Crestview Church, congratulate her.



Sunday, June 5, was Hattie Martin Day at the Sayre, Okla., First Church. Pastor Charles Ferguson presented a plaque to Hattie for her 30 years of service as a nursery teacher. Mrs. Ferguson gave her a corsage in behalf of the church.

ELEVEN EARN TEACHER AWARDS AT CEDAR RAPIDS CHURCH

Eleven members of Cedar Rapids, Ia., Oakland Church earned teacher training and Sunday school administration awards as follows:

Registered Teacher Training awards: Estaline Darland, Debbie Dolash, James Matheny, Jean Matheny, Irene McCarl, Wilma Whitlatch, Jeannie Wingerson, and Jean Young

Qualified Teacher Training award: Audrey Lloyd

Sunday School Administration, Registered Award: Bernard Hearn and Don Pritchett

Many of the courses were completed on the Home Study plan. □



Pastor Crawford Howe presents awards to 5 of the 11 who earned teacher training and administration awards at Cedar Rapids, Ia., Oakland Church. Louise Blair is CST director.

WINDS WAFT SUNDAY SCHOOL MESSAGE IN HAWTHORNE

During the spring Sunday school attendance drive at Hawthorne, Calif., church, helium balloons were sent up by each person who brought a visitor.

The message attached to the balloon carried the launcher's name and the promise of one dollar to the recipient if he mailed the card back. Prevailing winds carried off the balloons as visitors and Sunday school members watched. One card was returned from 70 miles away.

The drive brought many new attendants.

Rev. Ken Robinette is the pastor. □




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The Riviera Beach, Fla., Faith Church honored Caravaners who earned the Winans and Bresee awards. First row (l. to r.): Charline Brown, Unice Munoz, Mike Otis; second row: Tammy Thompson, Diana Sanford; guides: Janet McNiece, Dave Winsinger; director, Pam Otis; Pastor Viars.



Pastor Owen C. Weston (l.) of Fairview Heights, Ill., Crestview Church joins in congratulating La Vern Vivian (center) on receiving her certified Sunday School Administration diploma. CST Director Vernon Esary (r.) presents the diploma.



Sandra Joan Tarpley celebrated her wedding day and her ninth year with perfect Attendance in a Nazarene Sunday school on Easter Sunday, April 10. She is the daughter of Mrs. Marie Tarpley of Monroe, La., First Church. She married Mr. Barry Dale Robinson, son of Mr. and Mrs. A. D. Robinson, also of that church. Sandra has played the piano for Sunday school since she was 12 and is also church pianist. Pastor Robert L. Chason presents her with the ninth bar for the Cross and Crown pin.



Sunday School Superintendent Sally Hutchison and Pastor Richard A. Lewis present a gift to Carol Brown in behalf of the Waterville, Vt., Sunday school, in honor of her ninetieth birthday. Carol is teacher of the senior adult women's class, and has been teaching since she was 16-years-old.

NEWS OF REVIVAL

Pastor Pat R. LaFon, of the Charleston, W.Va., Valley Grove Church, reports a group of laymen, headed by Sunday School Superintendent Hubert Haynes, began having cottage prayer meetings. These were originally in the homes of the sick. "The Lord rewarded this group by first saving the brother of the Sunday school superintendent. He was saved in the middle of the night in the home of a young lay couple. By the time Evangelist Richard Strickland and the Harold Williamses arrived, revival fires were burning." Seventeen or more young adults were converted with a total of 60 seekers. □

Fairbanks, Alaska, First Church celebrated Holy Week in special services with Dr. Mendell Taylor of the Nazarene Theological Seminary as special speaker. "With the master touch, Dr. Taylor ministered to the total man in every area of his life, and our people responded in the spirit of obedience which makes great things happen," reports Pastor Glenn Lord. "Many individual needs were met, among them those who came because of the Wednesday night service which was carried live on one of our local radio stations." □

The Rialto, Calif., church had a week of revival services March 1-6 with Evangelists George and Charlotte Dixon. Pastor David Holman reports, "The crowds grew each service, and over 40 people prayed and received spiritual help during the week." □

The Jacksonville Zone Holiness Convention was held March 16-20 at the Griggsville, Ill., church. Dr. L. S. Oliver and Mr. Jim Bohi were used of the Holy Spirit to present the truth of the Word in a meaningful manner. Over 40 people sought spiritual help during the convention. Rev. Bob Johnson was the host pastor. □

A Holiness Crusade was held in the Tri-Cities, Wash., in February.

Dr. Kenneth Pearsall, president of Northwest Nazarene College, was the speaker; Mr. Penguin was the children's worker. There were 105 people attending an adult banquet, which started the crusade week; and 75 attended a teen banquet. Dr. Pearsall spoke at both banquets. Attendance for the crusade was 1,630—including 453 in the concluding service. Services were conducted in the Pasco, Wash., church, and in Kennewick, Wash. The crusade chairman was Rev. Ron McGilvra of Richland, Wash. □



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This Is the Day...

by MARJORIE W. DOBBIN
Brocton, N. Y.

COUSIN MAY and her three children had just arrived for the week when the phone call came. I looked upon their coming with mixed feelings. I was glad to see my cousin after 15 years, but her life had been a hard one and, according to my standards, a loose one. I was sure that her interests weren't the same as mine. I wondered what we would find to talk about after we'd said, "Hello."

As I say, they had just arrived. We were having coffee in the kitchen when Cindy, my 14-year-old, came running into the kitchen and straight into my arms, crying. "The phone call, Mommy. It's about Rick. He's dead, Mommy. He's dead."

I was stunned. Rick was a recent friend of Cindy's, a summer visitor in town. She had enjoyed showing him around, and they had parted with a promise for him to return the next weekend. "Now, now, honey." I patted her. "It'll be all right!" Then, conscious of my visitors, I brushed her hair from her face and held her away from me. "Now, tell me—"

"Well. That phone call. I took it. It was a lady from the Pittsburgh morgue. She says that—" she sobbed—"they found Rick's body and want me to come identify it." She again sobbed in my arms. I remember thinking as I held her strong young body in my arms, Why, Lord? Why did something like this have to happen? Especially while May is here.

Later on I felt that way even more, when the phone call proved to be a hoax, a cruel practical joke. We never did find out who did it, but with the aid of the local police we were able to establish that Rick was very much alive.

During the confusing two hours while this took place, May and her children stood around in dazed and sympathetic silence. They saw me alternately cry with Cindy and scold her for "carrying on so." They saw me call the police and pace the floor. They saw me bow my head and groan, "Oh, God, I don't understand this. But You've allowed it, so—thank You anyway."

Only after we had finally proved the truth of the matter and returned to the kitchen to warm

up the coffee (and comfort an emotionally overwrought teenager) did we resume our get-acquainted time. But it was not necessary. A feeling of affinity and sympathy had been established. All newness was gone. We just sat in a dazed and relieved state murmuring things like: "What a terrible thing to do!" "Thank God, it wasn't true!" "Poor Cindy."

May and her children stayed the whole week. They shared how we lived, read with us during our Bible times, walked with us in our garden, and played with the kids in the back field or at the nearby lake. They had shared with us the horror of the phone call; and everything after that was, by comparison, joy and gladness. On Sunday they attended church with us willingly (I'd almost say curiously). She hadn't attended, or even made the children go, in years.

Yes, while May visited us she had an opportunity to see God's comfort and sustaining power in a real-life horror situation. And she has never been the same.

"I'd always thought you had to make yourself better. Keep up your own courage through willpower, somehow," she confided to me.

"That's not it, at all," I was able to tell her. "We were made for the sole purpose of glorifying God. And anything in our lives is sent for that purpose—to glorify Him. As soon as we accept Him and let Him, He gives us the grit to live through the problem. And He uses it for His purpose. That's what makes it worth all the heartache and upset it brings."

May is active in a Christ-centered church now. God is doing marvelous things with her and through her. We both realize now that at least one "glorifying" purpose of that phone call was to bring her to himself. I had wanted to impress her with my holiness and righteous living. He had purposed to show my humanness so He could show His greatness.

Each day is "the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24). And we can do that, regardless of what happens, because, and simply because, He has made it. □

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

IDAHO BANKER TO HEAD DEPARTMENT OF STEWARDSHIP

Dr. B. Edgar Johnson, general secretary, announced Monday, July 25, that the General Board by mail vote has elected Leon Doane of Coeur d'Alene, Ida., to be the executive director of the Department of Stewardship. Mr. Doane was nominated by the Board of General Superintendents and a nominating committee from the Department of Stewardship. He has accepted the election.

The Department of Stewardship is a new department of the General Board which was created by action of the 19th General Assembly in Dallas, Tex., in June, 1976.

Leon Doane is a vice-president of the Bank of Idaho and a manager of the Coeur d'Alene branch. He is 42 years old. He is a lay member of the Northwest District Advisory Board, a member of the board of regents of Northwest Nazarene College, and was a lay delegate to the 19th General Assembly. He is a graduate of NNC. He and his wife, Doris, have three children: Craig, 20; Sheri, 16; and Mark, 12. □

—NCN

CARNAHAN ELECTED TO GENERAL BOARD

Dr. B. Edgar Johnson, general secretary, announced July 18, that by a mail vote the General Board has elected Dr. Roy Carnahan, superintendent of the Washington District, to fill the vacancy on the General Board caused by the move of Rev. Gene Fuller to West Texas. Carnahan will be a member of the Department of Evangelism and the Department of Communications.



Dr. Carnahan is a graduate of Eastern Nazarene College and Nazarene Theological Seminary. He pastored Rochester, N.Y., Eastside and Baltimore, Md., First before his election to the superintendency in 1969. He is chairman of the board of trustees of Eastern Nazarene College. □

—NCN

WORLD MISSION CENTER PLANS PURCHASE OF NAZARENE CAMPUS

Following the evening service, Sunday, July 24, Dr. Ralph Winter, general director of the newly organized U.S. Center for World Mission, spoke to a full house in the Pasadena, Calif., Bresee Church and presented his dream of a proposed use of the Pasadena College campus. His goal is to have \$1½ million for the necessary

down payment by October 1 to purchase the campus for the world mission center.

The center is a consortium of more than 30 missions, missions service organizations, and denominationally related training groups. They plan to have an educational counterpart—The William Carey University—which will offer mission studies through the Ph.D. degree. As a center for research for world mission and training for missionaries, both prospective and furloughed, it will provide institutes on all major religions and all world areas.

The U.S. Center for World Mission has found wide endorsement throughout much of the evangelical Protestant world. Dr. Donald E. Hoke, executive director of the Billy Graham Center, refers to the world mission center as "probably the single most strategic institution and movement in the world today, aimed at evangelizing the two billion persons who can only be reached by cross-cultural 'missionary evangelism.'"

Dr. Paul Benefiel, superintendent of the Los Angeles District, was present at the rally. He believes it would be "a tremendous use of the campus." Many denominations and groups have shown an interest in the project.

Dr. Jerald Johnson, executive director of the Department of World Mission, says, "We would be happy if the facilities of the former Pasadena College campus can be used in some worthy Christian cause." □

—NCN

PALCON COMES TO THE HEART OF MID-AMERICA

Four hundred and ninety pastors from the North Central Zone arrived Monday, July 18, at the PALCON on the campus of Mid-America Nazarene College in Olathe, Kans.

Members of the staff of Mid-America had prepared to make the participants feel welcome. As the ministers came on the campus, they were given a kindly greeting and some fresh cherries. The hot afternoon of registration was eased a little with a cool beverage. Ministers were unanimous in the appreciation of the hospitality and of the convenient air-conditioned quarters in which they were to stay and where the sessions would be held.

General Superintendents Dr. V. H. Lewis and Dr. Orville W. Jenkins headed the team of resource people who led the ministers in a week-long intensive program around four major themes: personal growth, biblical preaching, the minister and his family, and the dynamics of church management.

Excitement and appreciation were

the most common reactions of pastors as the week progressed. Again the pattern of nearly 90 percent attendance out of the total number of available pastors was realized.

At the final banquet the entire conference wholeheartedly applauded the announcement that Dr. Neil Wiseman, director of PALCON, had accepted the responsibility of directing continuing education full time in the Department of Education and the Ministry. He will also direct the supervision of the ministers' course of study. He and his family will move to Kansas City, September 1. □

—NCN

THAXTON ELECTED SUPERINTENDENT OF HOUSTON

Rev. D. W. Thaxton, pastor of Pasadena, Tex., First Church for six years, was elected superintendent of the Houston District on the ninth ballot, July 20, at the district assembly in Houston. He has accepted the post. Thaxton succeeds Dr. Raymond McClung who retired after 21 years in the position. Dr. McClung expects to give his time to revivals and conventions. Mrs. McClung died of cancer June 22, 1977.



Rev. D. W. Thaxton was superintendent of the South Carolina District from 1952 to 1957. In addition to Pasadena, Tex., First, he has pastored Sumter, S.C., First; Miami, Fla., Central; Charleston, W.Va., Davis Creek; and Birmingham, Ala., First. He and his wife, Vivian, have five children who are grown. □

—NCN

SEYMOUR PASTOR ELECTED SUPERINTENDENT SOUTHWEST INDIANA

On July 27 at the 29th annual assembly of the Southwest Indiana District, Rev. B. G. Wiggs, pastor in Seymour, Ind., for the past 18 years, was elected superintendent on the second ballot. He has accepted the election. Rev. Wiggs succeeds Dr. W. Charles Oliver who resigned to accept the appointment to the superintendency of the Alabama District.



Rev. Wiggs has pastored for 29 consecutive years, previously in Missouri and Kentucky. He has served on numerous district boards and committees.

He and his wife, Leulla Faye, have two grown children, Ted and Carol. □

—NCN

NEWS!

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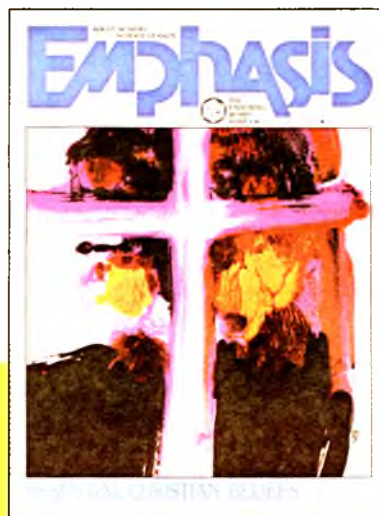
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