

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JUNE 1, 1978



by General Superintendent William M. Greathouse

The Release of the Spirit

I WAS SAVED FOR 18 years before I experienced Life in the Spirit,” a former student recently wrote. She and her husband had sat in my classes at Trevecca Nazarene College in the 50s.

“During those 18 years I wanted only to please God and serve Him. I was trying in my own strength. In May 1977, after reading *The Fullness of the Spirit*, and Dr. Richard Taylor’s *Life in the Spirit*, I gave God all of me. I no longer live, but Christ lives in me. . . .

“Before, I wanted to share Christ, but without the power of the Spirit I could not. Now it is as natural as breathing.”

Her husband too has now entered this life in the Spirit. “He has lived a perfect life, but until recently he did not share the gospel. We both now are completely different people. We know who we are, and we have a purpose. We are children of the King, sharing the gospel. It is God’s love in and through us. We know our Source, and His resources are unlimited. . . .”

This testimony touches sensitive areas of Christian living. It is possible to “believe” in holiness and the Spirit-filled life without experiencing the release of the Spirit.

What is the problem? Do we not have the Holy Spirit? Yes, but He does not have *all* of us. By our lack of total surrender (“I gave God my all”) we block the Spirit. Self-will—the very essence of sin—restricts the Spirit’s

sanctifying work to more obvious areas of our life. In the hidden depths self still rules. Sin remains imbedded within our very nature.

But, “He who began a good work in you will perfect it” (Philippians 1:6, NASB). He will continue to probe your heart until self is routed from its hiding place! Then, and only then, is the Spirit released—when we submit absolutely to the Lordship of Christ.

What is the problem? “I was trying in my own strength.” There’s the rub! “They that are in the flesh cannot please God” (Romans 8:8). Life in the flesh is not necessarily a life of self-gratification; it may be a life of self-dependence. “I was better when I didn’t try!” a church member once confessed to me.

God must bring us to the end of ourselves before He can fill us with the Spirit. There comes a moment when we must cease to struggle, and begin to rest and appropriate God’s promise. “There remaineth therefore a rest to the people of God” (Hebrews 4:9). A rest from self-works. A rest from self-effort. A rest in God’s promise. “If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13)

Do you personally know “It is God’s love in and through us”? “We know our Source, and His resources are unlimited!” Do you know? □



by SIMON GORMAN, JR.

Port Huron, Mich.

I JOHN, TAKE THEE, MARY” . . . and another family is begun. These are familiar words to us all, but seldom do we stop to realize the great privileges and responsibilities these words thrust us into.

The family is the most important institution on earth. God, in His wisdom, established it first when He created Adam and his wife, Eve, and told them to be fruitful and multiply. Some of the most tender and precious moments of our lives are times spent with our own families.

God has so created mankind that his needs are basic. We tend to think the young people of our day are a different breed, but they are just trying to satisfy the basic needs of their lives in different ways than those we pursued when we were young. The needs of mankind are physical, emotional, and spiritual. If these needs are met within the home, it will be solid and stable. These needs are so bound together as to influence the total personality.

YOU AND YOUR FAMILY

The one thing which could be called the cement of the structure of the home is love—genuine, self-giving love. From the wedding day through the entire lifetime, love should permeate the very atmosphere of the home. Children need to know that parents love each other and need to see tender expressions of love. They need to know the tender caressing of both parents as they grow to maturity in this world of so much violence and hatred.

If there is deep abiding love in the family, it is easy to fulfill other basic needs. Food and shelter are not enough. We must provide the climate for their healthy emotional maturing. Emotional stability demands security. Children need to know that their home is secure, that their father and mother are going to stay together and raise their children together. They need to know Dad and Mom care where they are and what they are doing. They need some rules to abide by and some goals to reach.

Children need to be taught discipline at an early age. As they grow up with obedience in the home they will carry this over into the adult years by being obedient to the laws of the land. Deep down, children want to be under the protection of authority. Many times I have heard teenagers, when other teenagers would be chafing under some of the rules of their home, say, “I wish my dad and mom cared enough to give me a set time to come home and cared where I went.” Authority, administered through love and because of love, brings a deep sense of security to the child.

Children need to be taught the virtues of sharing, kindness, forgiveness, and respect in the home. If we teach these virtues by daily example, they shall become a part of our children’s lives.

The deepest need of mankind is spiritual. God has built this need into the fiber of man’s being. Anywhere you go in the world around you, you will find people worshiping something. We are spiritual beings and are created to fellowship with God. If this need is not met, then young people seek to fill the void with drugs, alcohol, occult worship, or just anything which will bring satisfaction for a while. It is our privilege to teach our children early in life about God and His goodness to mankind. I believe as children learn of God, they will desire a personal experience of salvation provided by the atoning death of Jesus on the cross of Calvary. They need to be taught, also, the great privileges of prayer, Bible reading, and church attendance.

Yes, when a family is provided with food, clothing, and shelter, the body is comfortable and at ease. When there is love and security, the emotional needs are being supplied. Let us say with Joshua of old, “As for me, and my house, we will serve the Lord.” As we serve Him together as a family, He will meet our spiritual need with the assurance of His presence. In Matthew 28:20, Jesus said, “Lo, I am with you always, even unto the end of the world.”

With deep love for one another, and the presence of God abiding with us, we can have the strength sufficient for whatever need may face the family unit. □



HERALD OF HOLINESS

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IN HIS BOOK, *In the Steps of the Master*, British writer H. V. Morton observes, "At home one always thinks of Jesus in heaven, on the right hand of God the Father, but in Jerusalem one thinks of Him walking the dusty white roads . . ."

He is right.

Indeed, walking through modern Saladin Street in East Jerusalem, one half expects to meet Him coming along. Or to spot Him among the swarms in some narrow bazaar lane, like the Street of Spices, in the walled Old City.

His physical appearance must have resembled such as these. After all, they share a common lineage; He is of their blood line. Madeleine L'Engle has written a popular science fiction novel titled *A Wrinkle in Time*. I marvel at this thought: a 2,000-year "wrinkle in time," and any one of these faces might be His!

As a doctoral student, I determined that my Jerusalem visit (at least this first one) should be an objective one. Subjectivity would not color my fact-finding. But come to Jerusalem and just *try* being nonsubjective toward this city!

Jerusalem can be characterized as a nervous, almost hypertensive city, whose inhabitants have seen and been through just about everything. To me it is the city of the lit fuse. And ever there is the pervading sense that at one time Someone very significant has been here—that some event most unique must have transpired here.

He must have been all over this place, I think to myself. And then I realize: He *still* is all over this place! His presence seems to hover here almost physically, yet . . .

There are reminders of His presence just about everywhere.

The most profound evidence seems to bobble up where I least anticipate. I mean, I thought it might happen down at Masada, up at Megiddo (Armageddon), or maybe at Bethlehem, or along the Galilean shores. I truly expected to realize the acme of my Israeli experience at some such place. Certainly, there I will be most moved, I reasoned. But this was not to be.

Rather, the setting was quite removed from these.

In the midmorning chill of a cold, December sun, I am somewhat nonchalantly situated within the walls of this old and holy city—beneath the shadow of some ancient stone structure which seems to house nothing except the centuries.

Half-attentive to an explanation by my tour guide as we examine the significance of some ancient nearby pools, I am startled by a chattering explosion of what must be hundreds of sparrows congregating atop what appears to be a date palm.

Their song bombards the still morning air and bounces hollowly from these cold, stone walls—and what echoes back to me are His words from pages from the past. From Matthew 10:29, 31, specifically:

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Pages from a Jerusalem Diary



“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father . . . Fear ye not therefore, ye are of more value than many sparrows.” So, these “many sparrows” today are the same kind of small, supposedly inconsequential creatures to which Jesus Christ paid notice 20 centuries back!

And He knows their whereabouts, and if one should fall from up there just now, it will not escape His notice.

Beautiful!

Possibly, it was Jerusalem’s sparrows that He used in His little parable to “get through” His concern to me, and all the rest of us down here. And right now I’m thinking that’s just about the neatest thing there is to know!

Jerusalem! What memories that name must conjure for millions! But my favorite remembrance of Jerusalem ever will be its sparrows . . .

Jerusalem is not an easy place to leave. Particularly when one flaunts life savings for this pilgrimage, or lives his or her entire life just for this one climactic “moment”—to know this one city above all the rest!

Recognizing this, it is not difficult to comprehend that long ago there lived a certain Jewish Man who, in His early 30s, one spring night sat across the Kidron Valley from here in a garden of olive trees, and there wept in love for this city.

His recorded words are by now familiar: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matthew 23:37).

Nor is it really so incredible that those of the Jewish faith, and Christian tourists, alike, should gather here from all corners of earth to pray before the Western Wall, the only extant remnant of the sacred Wall which once surrounded Temple Mount.

What I do find incredible are the enormous number of tiny scraps of folded paper which seem to cram every little cranny or crevice, seemingly “cementing” the Wall’s stone blocks, and representing the most desperate, earnest, and intimate of man’s desires.

Oh, what a revelation of humanity a compilation of these petitions to the Almighty would make, could or should such a production be undertaken!

With all the reverence I can muster, I insert my plea too. What I desire more than anything is scrawled on that slip of paper!

Then, as I walk off, I turn just in time to see it fall from its place into a hopeless, obscure pile below. But I am not really disturbed, for, like the sparrow, I know it does not fall unheeded . . .

As I take my last leave and last look at this sacred city, which seems to me always to be “holding its breath,” I can only deduce that, certainly, this is no ordinary city.

And its extraordinariness was not diminished by the visit of a certain controversial Figure of great import who consummated here a most unique gesture—although there *are* those who would like to attribute and reduce it all to one big fantastic PR (public relations) job or push.

And so, approximately two millennia ago, came a *Personality* of great magnitude—promoting a *cause* of great magnitude—who made such “waves” the world has not gotten over it yet. Undoubtedly, they never will. □



OPEN DOORS

by KEITH A. PAGAN
San Diego, Calif.

SEE, I HAVE GIVEN YOU a door flung wide open which no man can close!" (Revelation 3:8, Phillips).

An open door always excites curiosity! It is an invitation to enter, to seek, to view. Watch any person walk down a hall with many closed doors. He sees one open door and inevitably it attracts his attention.

This facet of human nature was recognized by the Revelator. It is an effective word picture. We respond to it immediately. Although his writing focused on spiritual issues and was addressed to a designated body of believers, its analogy may be easily transferred to other areas. The *open door* is a meaningful symbol in terms of Nazarene higher education. It has been so since our founding. May it ever be true.

OUR FRONT DOOR IS OPEN. The denomination's commitment to educating youth predates our formal beginning. With great intensity, we have sought to provide an appropriate educational opportunity for every qualified Nazarene youth. Admission policies at all of our school reflect this desire to keep the door open. Students with marginal academic qualifications and with limited resources have historically been welcomed. Our faith in them has been more frequently rewarded than not.

OUR PROFESSORS' DOORS ARE OPEN. Graduates of Nazarene colleges probably comment more often about the impact of professors on their lives than any other aspect of their education. This is a commentary on the *open door* that students find not only to faculty offices, but to faculty members as people who love and serve. Our professors are more directly related to students than in most types of colleges. There is more emphasis on teaching than on research. Larger teaching assignments are dictated by the financial realities of our colleges. Faculty members demonstrate commitment to students as persons. These factors combine to maximize the

faculty/student interaction on our campuses.

Nazarene college students find *open doors* to new areas of interest and knowledge during years of rapid personal expansion. With considerable frequency they progress from a vague perception of "wanting to go to college" to the vigorous pursuit of a specific career goal. The general studies required of each student in our colleges open many doors to new areas of learning. There is exploration of many new facts, concepts, and theories. Part of the excitement of going to college is the rapidity with which the student encounters new and stimulating ideas.

Within the environment of our colleges, there is a dedication to truth as a value and to the One who

HAVE A GOOD DAY!

*If regrets for failures I have known
Scatter gloom, and joy is overthrown,
If I worry what my plan should be
And the problems it may bring to me,
Till my hours are lost in blind dismay—
How can I be thankful for today?*

*If from failures I have wisdom gained,
And forgiveness for my wrongs obtained,
If tomorrow's plan is trusted to the Lord,
And His name is worshiped and adored,
If I trust, and smile, and work, and pray,
Then—I can be thankful for today!*

—PEARL BURNSIDE MCKINNEY
Phoenix, Ariz.

described himself as "The Truth." This makes the pursuit of new ideas and concepts integrative rather than disintegrative. The *open doors* are not just vast areas of undefined space. They are entries to the Highway and the Way which leads ultimately to a knowledge of "The Truth."

OUR DOORS TO THE FIELDS BEYOND ARE OPEN. While college life is rewarding enough to be an end in itself, the important beginning is not with matriculation but with "commence"-ment. From the day a new student enters, he or she is presented with an *open door* to service. This may be to his roommate, his classmates, the college community, or to the church constituency.

Vigorous student efforts in areas long since passé on secular campuses still abound in our colleges. The reason is obvious—there is a real *desire* to serve. Students are involved in traveling groups, choirs, evangelistic bands, inner-city volunteer programs, mission groups, and tutorial programs. Nazarene college youth learn by precept, example, and practice that the greatest love is shown by the man who gives his life for his friends.

After the intense preparation of the college years, the graduate faces a bewildering array of *open doors*. Opening these doors has been a significant function

of the college experience. A somewhat undefinable disorientation is sometimes the result. If the integrating factor of the Christian commitment is not a part of the student's life, a sense of dejection and futility may be present. This is the prevailing beauty of the value of an education in a Nazarene college! Equipped with a broad understanding of the world in which he lives and with a spirit attuned to Christian values, the graduate looks through the *open door* of his future into opportunities to serve, to love, to fulfill the law of Christ.

The record of Nazarene college graduates clearly attests the validity of this claim. You can find them serving at every level of our church structure—in places of great visibility and often in less pretentious but needy areas in the work of God's kingdom. Nazarenes have never *spent* money on educating their youth; they have only *invested* in the future with yields of "an hundredfold" and more.

Dear Lord, let the OPEN DOOR symbolism speak to us all. May every open door our eyes view remind us of the important business daily transacted in our colleges. Help us to see the fields in our own visions as our Master saw them, as "white unto harvest." Amen. □

PEN POINTS

I CAN'T "GIT" HOME

The windows of my office, at the church where I am secretary, are covered with a mirrorlike sunscreen. This provides me with many a laugh as the youngsters, who come through the churchyard for a drink of cold water from our fountain on their way home from school, stop by to primp or even make faces at themselves. Little do they realize that on the other side of their "mirror" I am getting a real charge out of their antics.

One day recently, I glanced out my mirrored window to see a dejected little boy sitting on the sidewalk beside the water fountain. His face was red and wet with tears. He had a look of complete desperation. His bicycle was lying on the ground near him.

I quickly dropped what I was doing and went out to see if I could help him. "What's the matter, fella?" I asked. "I can't git home," he wailed. "Are you lost?" I queried. "No, I know the way. But my sack's busted, and when I try to get on my bike all the stuff falls out and I can't git home!" he blurted.

Assuring him that I could help, I went into the church and got two grocery sacks that I happened to have handy as liners for the waste basket I use for messy stencils when I take them off the duplicator. I took them out to my little friend, double-sacked his precious belongings—his year's collection of treasures he was trying to get safely home on this last day of school—uprighted his bike,

helped him on it, and away he went. He didn't say one word as he watched and experienced the help he was getting. He just rode off in amazement. He was going to "git" home after all!

Joyfully, I went back to my desk thanking the Lord for the privilege of helping one of His little ones. And then I thought . . . how many people in this old world are like that little boy. They're discouraged, disheartened, and feel like they might as well forget about the possibility of ever getting to their heavenly home. It's not because they don't know the way. Many do. But their loads are so heavy and they feel so all alone. At times the pressures of the world blur their vision until they can't seem to see their heavenly Father. They forget that He sees them, knows all about their struggles and wants to help them. That is when they need a friend to slip beside them and offer to help share their burdens. Perhaps all they need is to know that someone else loves them and really cares about how they are hurting.

Lord, I want to be available to help somebody make it home. You said that anyone who gives a cup of cold water in Your name would not lose his reward. Does this include paper sacks too? □

—AUDREY PSAUTE
Mesa, Ariz.

by C. WILLIAM ELLWANGER
Bourbonnais, Ill.

THERE ARE TWO primary misconceptions about the Spirit-filled life. One school of thought holds to the idea that the fullness of the Holy Spirit comes by a gradual process of spiritual growth. Scripture and human experience bear out the fact that there are steps in the life of the born-again believer which prepare him for the baptism with the Spirit. We cannot grow or slide into this deeper spiritual-life experience. There comes an awareness of the presence of the carnal nature and the need of divine cleansing. When one seeks inward purity, he receives the Holy Spirit in fullness. This second work of divine grace is a definite crisis experience.

A second school of thought looks on the Spirit-filled life as only a crisis, resulting in a fixed or final state, beyond which there is no room for growth. The Spirit-filled life is both a crisis and a process. Following sanctification, the believer grows in grace until he reaches spiritual maturity. Like Paul, we must continually press on to maturity (Philippians 3:12).

The Spirit-filled life is primarily a relationship to the Holy Spirit. As long as we maintain this intimate relationship, He will keep on cleansing and empowering us from day to day. The moment we mar the relationship, the Holy Spirit is hindered from perfecting His work in us, and we are in spiritual peril.

How then, is the Spirit-filled life maintained? In precisely the same way in which we receive the fullness of the Spirit: (1) by self-surrender, and (2) by faith. The initial act becomes the perennial attitude. The crisis becomes a daily walk.

Like sanctification, self-surrender is both a crisis and a process. There is the moment when we make a total surrender of our life in consecration. But this act of surrender must be followed by a moment by moment attitude of surrender. It's like a marriage relationship. At the marriage altar we say one big "Yes" which sets the course of two lives. Any of us who are married know there are also many little "yesses" which we say through the years. Indeed, there is a sense in which married couples make a new surrender frequently. When the Spirit-filled believer

WALKING IN THE LIGHT

helps to holy living

faces some new point of surrender in his life, he simply says, "Yes, Lord I surrender this too." When one has made the big "Yes" in total commitment to Christ, the little "yesses" are not difficult to say. In self-surrender we put our willingness into His hands. However, we cannot surrender anything concrete until we face the particular issue at hand. At that moment we affirm our willingness to decide in God's favor whenever we become aware of some specific issue before us. As each crisis arises, the Spirit-filled Christian reaffirms the initial surrender by saying: "Lord, I choose Your will now in this particular situation." John tells us it's like "walking in the light" (1 John 1:7).

A second attitude of life in the Spirit is the attitude of faith. We receive the fullness of the Holy Spirit by grace through faith. In the crisis moment the believer makes a total surrender of his life to God

in consecration and appropriates by faith the inner cleansing from carnal sin and the subsequent infilling of the Holy Spirit. Faith, like surrender, is a process as well as a crisis experience. Faith is a disposition of the mind as well as a decision of the will.

The temptation will arise to doubt the validity of our experience. This is especially true if one allows faith to be influenced by emotions. Our feelings fluctuate according to circumstances, temperaments, moods, and even the weather. However, spiritual faith is founded on the Word of God.

There is also the temptation to allow faith to depend on outer manifestations and signs. One may be led to believe that he must possess a particular gift of the Spirit in order to experience the fullness of the Holy Spirit. The Bible teaches there are various gifts of the Spirit, and that the Holy Spirit reserves the right to distribute those gifts according to His will. Each one of us does not receive all the gifts, nor do we receive the same gift. Gifts are always secondary to the Giver! We cannot dictate to the Holy Spirit how He shall manifest himself in our lives. The gifts of the Spirit cannot be the evidence of the Spirit-filled life.

Then, too, Christians are prone to doubt simply because they are tempted. They fail to distinguish between temptation and sin. Jesus was tempted, and so are we. Temptation is not sin; yielding to temptation is sin. The real question is: How do we face temptation? For example, how do we react when feelings of jealousy or resentment begin to arise? Do we harbor them, or do we ask "the Blood to cleanse"? What happens when lustful thoughts creep into our minds through the eye-gate, such as a sensual billboard or a sexy advertisement on television? We are not responsible for receiving them, but we are responsible if we make them our own. Martin Luther said: "We cannot prevent the birds from flying overhead, but we can prevent them from building a nest in our hair."

What about the occasion when some temptation catches us off guard and gets the best of us? Should we immediately cast away all confidence in God and ourselves? Certainly not! We find an emergency provision for such sin in 1 John 2:1. In this passage John most certainly does not make a place for or condone, willful, premeditated sin. If sin is calculated, planned, and done over the repeated promptings of the Holy Spirit, then one severs his relationship with Christ. It seems to me that John is making a case for one "caught in a sin"; that one has "an Advocate" to whom he can go immediately and find forgiveness. I do not keep a spare tire in my trunk so that I may hit deep holes and drive wrecklessly over sharp objects and have a flat tire. We keep a spare tire in case we have a flat tire, all the while exercising care not to have one! God's provision, as given by John, is an emergency arrangement, not a license for repeated sin! Many could have been saved loss of faith had they turned to their "Advocate" when they were caught in involuntary sin. This seems to me to be "walking in the light" rather than returning to the way of darkness and sin.

Walking in the light—maintaining the Spirit-filled life. Sanctification is attained in a crisis experience of cleansing and the infilling of the Holy Spirit by surrender and faith. The Spirit-filled life is maintained by "walking in the light"—continual surrender and faith! □

Reviewed by

ELIZABETH SMITH
Independence, Mo.



BOOK BRIEFS FOR YOU

BEYOND THESE HILLS

Ferrell Holden, visiting a Florida beach, finds an arresting sea shell—beautiful but, somehow, also unbearably ugly.

"You'd better throw that murex away," speaks a quiet voice behind her. "Anybody finding a murex meets bad luck within the hour."

Ferrell wasn't superstitious, but within the hour she heard the bad news. Her fiance had jilted her, and the wedding invitations had already been sent out.

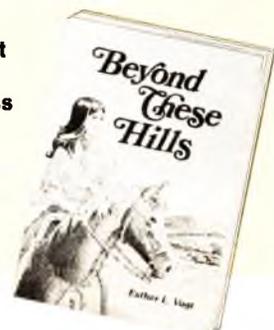
You will cry with Ferrell, and you will feel the knot of apprehension she feels as she heads out West, to the home of her uncle and aunt in the Flint Hills of Kansas, seeking to pick up the pieces and start again. You will grimace at her callous attitudes and you will love the members of her aunt and uncle's family, as well as the Christian friends who put up with her and become a part of her life.

The novel is authored by the accomplished Esther L. Vogt, a prolific writer. She has lived most of her life in the area in which this story is cast. □

by Esther L. Vogt

Beacon Hill Press
of Kansas City

to order,
see page 23





by WIL M. SPAITE
Porterville, Calif

influence

“EVERY DAY IS PAYDAY!”

God is looking for models! M. Lunn has been one of the models—an example that God has raised up for people to follow. May we learn from his Christlike life.

Mervel Samuel Lunn was born in 1886 to Anton and Mary Lunn, who had recently immigrated from Denmark. As he grew up in Wisconsin, Merv, along with his brother and sister, learned to speak both Danish and English.

Reading together was a family custom. His devout mother would read to him from the Bible. She, in turn, taught him to read in preschool days.

Merv's mother died when he was just five years old. “It was a real shock to me,” he remembers. “My dad worked 10 hours a day and then came home and prepared the meals for us.”

Young Merv learned to love work. His first outside job was as a paperboy delivering the *Racine News* for 75c a week to the homes along Lake Michigan. He went to work at age 15 as a file clerk. After finishing grammar school, he worked during the day and studied bookkeeping at night school.

When Merv was 21, Pastor E. J. Fleming of the Independent Holiness Church came to visit him. He recalls, “The pastor came especially to see *me*. We had a friendly visit . . . then he inquired about my spiritual condition. It impressed me how much my pastor cared.” But Merv hesitated in becoming a Christian because, “I knew I would have to give my testimony at a street meeting.”

Merv's desire for Christ finally overcame his fear of witnessing. On a Sunday morning he was saved as he knelt at the altar. Sure enough, the people asked him to testify the next Sunday on the street corner. God gave him courage while the people supported him in prayer.

GET A GOD-SIZED GOAL

On a humid summer afternoon, tall, lanky Merv Lunn was looking for a holiness church where he might worship on the Lord's Day. He was visiting Kansas City as a traveling representative for the J. I. Case Company.

At 21st and Troost, his attention was drawn to a sign, “Nazarene Publishing House.” He remembered that Jesus was a Nazarene. A Sunday bulletin was posted announcing services by the Church of the Nazarene.

When he entered the next morning, he noticed the desks pushed to the side of the room in order to have “church.” He sensed a genuine friendliness and devotion. These would be his people.

In September of that year, 1912, M. Lunn left his good-paying job with J. I. Case to become a bookkeeper with the Nazarene Publishing House.

Those were difficult days financially for “The House.” Manager after manager tried to make it self-supporting. By 1921, the indebtedness had reached the staggering amount of \$103,000.

The general superintendents asked 32-year-old M. Lunn to consider becoming manager. He spent the night in prayer. He knew that people were looking for someone to blame for the financial failure. Finally, he committed himself: “I told the Lord that, if He wanted me to be the goat in this situation . . . I was willing to be that . . . for *Him!* But I just suspected that *God had a real interest* in getting His printed Word out, so I decided to invest my life in something bigger than myself.”

M. Lunn's first contact with all the employees was to ask each of them to work 10 hours a day for the same pay as 8. He called them to pray together at chapel each day at 10 a.m. Instead of cutting back on sales promotion, he tripled the advertisement of gospel literature. General Superintendent R. T. Williams asked Nazarenes around the world for their support. A longtime publishing employee, Arch Edwards, remembers, “It was a common thing for M. Lunn to call us in on Friday to ‘pray in’ the funds to meet the payroll. *Never*, however, was the payroll missed.”

God performed a steady, quiet miracle through M. Lunn. Just 18 months later at the General Assembly of 1923, M. Lunn reported that *the entire indebtedness had been paid in full*.

M. Lunn was asked to bring stability to other areas of the church. For 19 years he served as general treasurer. He was executive secretary of the Ministers' Benevolent Fund for 16 years. He held these positions *in addition to* being full-time manager of the growing Publishing House.

When Brother Lunn retired in 1960, General Superintendent G. B. Williamson stated, “M. Lunn's 47 years are unequalled by any man in general leadership.”

He did his work well, never asking any credit for himself. God was in all his decisions. General Secre-

tary S. T. Ludwig served with him and observed, "Seldom did we come to any important decision but that I heard him say, 'I am for what is best for the whole church.'" To be sanctified, for M. Lunn, meant to put the *church's interests* ahead of his own personal desires.

FIND FULFILLMENT IN A FAMILY

When M. Lunn entered that first Nazarene church, he noticed a young lady in the choir, Alma Hoeft. She also was an employee at the Publishing House. After becoming friends and taking her on dates on the streetcar, he readily admitted, "I fell head over heels in love with her!"

A family altar was started—from the first night of their marriage. He tells how it was: "I would read the Bible one night and she would pray. The next evening she would read and I prayed. We followed this through at bedtime with all of our seven children."

The family table was a center of hospitality in their home. Church leaders and unsaved neighbors were often invited. The Lunn children were a vital part of the mealtimes. "Our kids were never asked to eat at a side table," M. Lunn relates. "Each one had their place and were encouraged to enter into the conversations."

Daughter Madlyn reminisces: "Dad would shine all seven pairs of shoes, getting ready for Sunday. On Sunday mornings we were always there 30 minutes early to greet the people. We were taught never to be late. God's work deserved our best."

The Lunn grandchildren also have fond memories of their granddad. Once he played ball with them, resulting in broken glasses, skinned face, and torn clothing for grandpa, but happy grandkids.

FAITHFULNESS: THE SECRET IS YOUR HEART

The motive for his own life of faithfulness was aptly described in the book he authored, *Treasures in Heaven—The Abundant Life of Stewardship*.

An old English woman, dreadfully crippled with rheumatism, used to hobble to church on two improvised crutches. Each trip was accomplished with the utmost effort and pain. A friend asked how she managed to be so faithful in her attendance. Her answer was, "My heart gets there first, and my old legs follow on after."

M. Lunn put his *heart* into everything he did—yet without fanfare.

A daughter recalls his response to a special offering, "I can see Dad yet, barely raising a finger indicating to the pastor he would carry his share and more of a special offering."

Son Vernon looks back, "One thing I remember about Dad was that he brought home a check of \$61.00 per week. As I sat with him in church each Sunday he allowed me to put in his tithe envelope . . . always \$6.10. And Dad never failed to give to *every* special need."

M. A. "Bud" Lunn has followed in his father's footsteps as Publishing House manager. In earlier years, Bud had taken a position with General Motors. He was rapidly advancing as a young executive. He confided to his dad that *God's will* for his life was more important to him than money. M. Lunn felt led to inform the General Board, "Whatever decision you may make is all right with me, but I just wanted to share with you that Bud told me that his *heart* is with our Publishing House." The Board voted unanimously to hire Bud as assistant manager. He replaced his father in 1960.

Looking back on their association together, Bud declares, "Dad's greatest heritage to us was his *steady walk, his faithfulness*. We've worked together under all kinds of pressures. I've never once seen him out of character."

GOD KEEPS US ON THE PAYROLL

In a seminary chapel service, M. Lunn was being introduced by one who elaborated on his many accomplishments. When M. Lunn came to the pulpit, he shrugged off the compliments and talked instead of undeserved blessings. He testified to his discovery that, "*Every day is payday* in the service of the Master!"

On February 2, 1978, his lifelong companion, Alma, passed away. Looking back on their life together, he states, "My sweetheart for nearly 64 years is now singing her praises to the Savior. I plan to meet her one of these days."

M. Lunn is a *Christlike model* for us to follow. While he looks forward to heaven, he continues to live abundantly here. He will be 92 years old this year. He sums up his love for life, "When people ask me how long I expect to live, I reply with the words of my good friend, Bud Robinson, 'I'm going to live to be 100 years, or die in the attempt!'" □



50th Wedding Anniversary picture of the Lunn family and their spouses. Seated (l. to r.) are Mrs. Charles (Laura Grace) Lunn, Dr. Alma Jean Lunn, Mrs. Ray (Madlyn) Hance, Mrs. M. (Alma J.) Lunn, Mrs. Allen (Betty) Miller, Mrs. M. A. (Reva) Lunn. Standing (l. to r.): Mr. Charles Lunn (deceased 12-1-74), Dr. Mervel Lunn, Mrs. Mervel (Virginia) Lunn, Dr. Ray Hance, Dr. M. Lunn, Mrs. Vernon (Carolyn) Lunn, Mr. Vernon Lunn, Rev. Allen Miller, and Mr. M. A. "Bud" Lunn.



First Nazarene Publishing House in Kansas City. This was the complete facility when M. Lunn took over as manager in 1922.



Manager M. Lunn at his desk in 1948.

"THE TRUMPET SHALL SOUND . . ."

Lord,
On this ordinary day
With its ordinary mountain of duties
That verse stopped me!
I wonder where I'll be
When it sounds—
That last trump?
I wonder what I'll be doing.
There are so many sounds in my life,
So many important sounds
That I can't escape.
I hear my children—
Laughing, talking, living . . .
Hungry, happy, excited.
They sound out loud and clear
And sometimes inconveniently.
When the trumpet sounds, Lord,
Will my children hear?
Have I taught them to really live
Expecting it,
And you?
And there are other things, Lord.
The sounds my house makes—
The phone, the doorbell, the washer . . .
So many things
Demanding . . .
And church sounds—
"Come," "Go," "Give."
Sounds I like to hear,
But sometimes they deafen me
To the real sounds
I need to hear.
Have I learned to listen
For the things that matter most?
To give where I'm needed most?
Lord,
Help me to hear the sounds
That I'll wish I'd heard
And heeded
When that trumpet shall sound . . .
That last trump.
Lord, I want to hear it.
Change me now.
Help me to listen to life
—And You—
As never before.
For I shall be changed . . .
The trumpet shall sound . . .
FOR ME.

—JOAN WHITTENBERGER
Uhrichsville, Ohio



A Family Affair

by WAYNE M. WARNER
Battle Creek, Mich.

WHETHER IT BE a courtship problem, the generation gap between parents and teens, or the settling of the empty-nest syndrome, marriage remains a family affair. Marriage is by necessity a do-it-yourself project and can never be limited to a package you dig out from among the pile of wedding gifts at the reception.

Love is the glue that holds a marriage together and enables it to endure under otherwise impossible conditions. An unknown poet described the emotion of love in this way:

*Love is not passion, love is not pride;
Love is a journeying side by side.
Not of the breezes, nor of the gale—
Love is the steady set of the sail.*

*Deeper than ecstasy, sweeter than light,
Born in the sunshine, born in the night,
Flaming in victory, strongest in loss,
Love is a sacrament made for a cross.*

Paul described love as patient, kind, and lacking in envy. He saw it as never boasting, never showing conceit, never being rude, never being selfish, and being very slow to take offense (1 Corinthians 13).

Love lacks limitations, causing Clyde Narramore to say, "Love is more than fanciful dreams. When translated into everyday living, love means unselfishness, it means kind and thoughtful deeds. Love is a manner of life . . . There is no better way to show others that we love them than to give ourselves."¹

Love caused one mother to work 15 years to get her kids through college and give these reasons for her sense of responsibility: (1) They're mine; (2) I love them; (3) I feel responsible for them.

In spite of the high idealism of love and in spite of the inroads of divorce upon American family life, at least 20 percent of all marriages last for more than 50 years. In one instance a reporter inquired of an elderly gentleman, "Sir, what is your recipe for a long, happy marriage?"

"Well, I'll tell you, young fellow," said the old man softly; "I was an orphan, and I always had to work pretty hard for my board and keep. I never even looked at a girl until I was grown. Sarah was the first one I ever kept company with. When she maneuvered me into proposing, I was scared stiff. But after the wedding her pa took me aside and handed me a little package. 'Here is all you really need to know,' he said. And this is what was in the package."

Reaching for a gold pocket watch, he opened it and handed it to the reporter, and written across its face were these words to be read every time he checked his watch: "Say something nice to Sarah."

Family relationships in marriage provide situations for many rules but no rule can be substituted for giving God a real place in the home.

It was only when Bill had reached the end of his rope and contemplated suicide that he thought about God. Only then did God touch his life and enable him to begin a new family relationship.

Bill's young son had begun stealing, and he was doing poorly in school, but after only two weeks of Dad's changed life the youngster inquired, "Dad, what's happening to you lately!"

Dad reached for the right words with deliberation. "Well, Son, I guess I was making a pretty big mess of my life, and I decided I'd ask God to take over and show me how to live it."

The boy looked at the floor, then quietly said, "Dad, I think I'd like that too." They stood there together with tears staining both faces.

The next day Dad left for an extended business trip. When he returned 15 days later, his son broke through to him at the air terminal and said, "Do you know what God has done?"

"No, Son. What has He done?" responded an eager dad.

"He's changed every kid in my class!" came the thrilling reply.

When a marriage becomes a family affair, with God working at its heart, something beautiful happens.

John Killinger describes a young man strolling a Mediterranean beach one day—penniless, lonely, and hungry after having eaten but a single sandwich in several days. He was strolling along the beach, depressed and listless, thinking how hard the world is. Suddenly a commotion occurred ahead of him. A

man who had been swimming in the sea came out to find all of his clothing and his money had been stolen; all he had was the skimpy swimsuit he was wearing. "But then a quiet miracle occurred. Someone took off a part of his own clothing and gave it to the man. Another person did the same, and another and another. Soon the poor man was completely outfitted and was able to depart for home. It all happened in a moment. Instinctively the boy thought: 'It is of God.' He had *named* the wonderful act he had seen. And he went on his way with a new spirit."²

We have dubbed this do-it-yourself package as marriage. In its full family involvement, it remains the most wonderful act our society has discovered. When seen and experienced in its fullness, the beholder goes his way with new spirit and new life. □

1. Clyde Narramore, *This Way to Happiness*. Grand Rapids: Zondervan Publishing Company, 1958, pp. 25-26.

2. John Killinger, *For God's Sake Be Human*. Waco: Word Publishers, 1970, p. 79.

PRAYER FOR "A FACE NOT FEARING LIGHT"

*Resisting the temptation
to hide away
beneath the blanket of tradition;
Not content to sit in darkness,
Nor fearing to walk through shadows,
but pursuing steadily
the light that shines in darkness.*

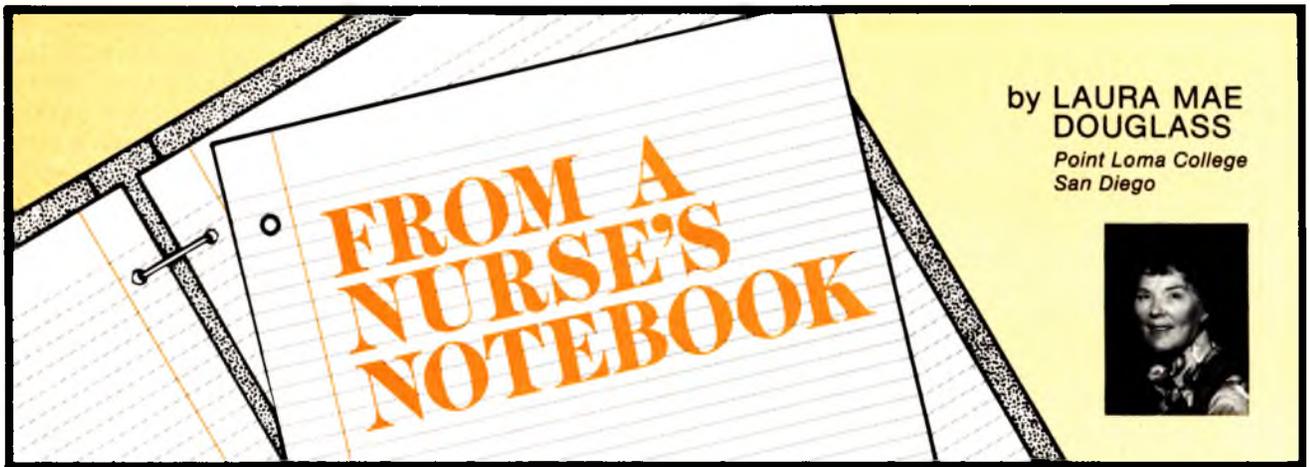
*Ready to speak
with those whose ways
are unfamiliar;*

*Surprised by truth
in forms and places
nearly missed;*

*Centered fully on the hope
that "he who seeketh, findeth"
with a willing mind and heart.*

*Only this path can lead
beyond despair—
beyond mere religion—
beyond plan and formula—
to a place where Love can activate.*

—ANNIE STEVENS
Rochester, N. Y.



WILLING TO WALK THE EXTRA MILE

I will never forget the tragedy revealed in chapel by Sharon, a member of the nursing faculty. Tears streamed down her face as she told her story.

Tom, her 15-year-old brother, was running around with a wild crowd. Each week he added a new thrill to his life. The young people first dipped into alcohol, then drugs, and finally "pot." Sometimes they mixed all three. Behaviors were erratic and unmanageable. The truancy rate was high. Money was disappearing from wallets and purses of family and friends. Parents were at their wit's end about what to do.

In a desperate effort at control, Tom was restricted to his home, except for school where each day he was deposited and called for. All went well for one week. Then at 3 a.m. one morning, his parents were shocked awake with the news that Tom had been admitted to a hospital in a city 200 miles from home, severely burned and not expected to live.

"There must be some mistake!" they protested. "Tom is asleep in his room."

Sadly, this was not the case. Later it was learned that Tom had waited until all was quiet in the house; then sneaked out to join his friends. After ingesting mind-altering substances for a few hours, the group decided to take off for Las Vegas and more fun.

They "borrowed" a new camper that was parked on the street and took off with Tom driving, one friend at his side and two in back. All were singing at the top of their lungs.

A police car heard the noise, noted the vehicle weaving from side to side and blew the siren signaling the young people to stop.

Instead, Tom thought it would be fun to engage in a chase. He stomped his foot on the gas pedal and the race was on.

They were logged at 90 mph when the crash came.

The police set up a barricade to force a halt. Tom lost control of the camper. It careened back and forth and tumbled over an embankment. The diesel fuel tank exploded, instantly killing the two young people who were in the back. By the time Tom and his buddy were rescued, they were engulfed in flames. Both suffered third degree burns over 50 percent of their bodies.

Sharon hurried to the hospital with her mother, who was afraid to see her son. And no wonder! Tom was horribly burned. His face was unrecognizable, and his body a mass of charred flesh.

This faculty member teaches about burns and knew the seriousness of her brother's condition.

"Am I going to die?" Tom asked his sister.

"I don't know, but you are very ill," was the reply.

The next 48 hours were a nightmare. Tom hovered between life and death. His mother was terrified to see him, so Sharon went from Tom to their mother, trying to attend to the needs of both.

Tom passed the crisis and was given a chance to live. Sharon returned to college and told her story in chapel. She asked the community of believers to pray for strength for her to help her brother and family, and especially for Tom's salvation.

The nursing students in Sharon's class banded together and believed God for answers to their cries. Then they put their prayers into action. The students gathered all the money they could muster through extra work and sacrifice. They presented their gift to Sharon in a small box wrapped in ribbon and tagged, "With all our love."

This money enabled Sharon to return to her brother's side for a weekend. Tom was at the point of desperation. He was ready for help.

"I'm scared," he whispered.

His sister responded gently, "I'm here to help you, Tom." Then she related the act of love expressed by the nursing students.

Tom was silent. Then he remarked, "They don't even know me and yet they care what happens to me."

Later he stated, "I'd really like to know how to be a Christian."

Oh, what joy Sharon felt! She led her brother to Christ through the simple act of confession and acceptance of God's saving grace.

In the painful months of hospitalization that followed, Tom grew in the knowledge of Christ through tapes, studying the Bible, and chatting with a few Christian people from the community who had volunteered to visit him.

It has been six years since this story was told in chapel. How I wish I could give a glowing account of Tom's progression to a Spirit-filled life.

Instead, Sharon tells me that Tom is horribly scarred both inside and out and has suffered terrible rejection from most people. He experiences great guilt for his delinquent behavior that caused the death of two people and disfigurement for himself and his friend.

He fluctuates in his walk with God. Some months he expresses concern about his relationship with God and makes a serious effort to draw close to the Savior. But, most of the time, he masks his feelings with hostility and anger.

Sharon has permitted me to share this story with you because she witnessed the dramatic affect on her brother as a result of one act of kindness and believes he can be touched again. When the nursing students in her class recognized a need and reached out to help, great things happened.



by MARILYN MILLIKAN

Decatur, Ill.

A Bicycle and a Prayer

EVEN THOUGH JANE had attended church all of her life, it was only in the last few months she had committed all to serving Christ. She was doing her best to live a Christlike life before her neighbors and family.

One Sunday night after church Jeff, the 10-year-old, discovered his bike was missing. Of course all were upset, but Jane said they would pray about the bike and God would help them find it.

All week long they prayed and looked for the bicycle. They inquired of the neighbors and at each house Jane would explain what happened and give her witness by saying that her family was praying about the bicycle and believed God would help them find it. So the whole neighborhood was aware of the missing bike and the family praying to God for help in finding it.

By Thursday the children had become discouraged and were beginning to think maybe God wouldn't hear their prayers after all. That morning Jane and her preschooler got down on their knees; "God," she prayed, "you know that we believe in prayer, and the faith of my children and my witness for you in the neighborhood will be hindered if we don't find the bike. Please help us find the bike today."

After prayer little Timmy said, "Mommy, I think God heard our prayer today."

Unfortunately, since that time, there have not been Christians who are willing to accept Tom as he is and to give of themselves to the extent that he needs. Some do try, are repulsed, and shy away.

Christ's message in word and deed is that He came to seek, save, and help those who are lost and in need. This means the unlovely as well as the lovely—the sick and the well—those who are imprisoned by visible and invisible walls.

1 John 3:17-18 states: "But whoso . . . seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

This brother of Sharon's was moved toward Christ by an act of reaching out. He can be again if someone is willing to walk the extra mile.

Is there someone reaching out to you? You can help someone too. □

Getting on her own bicycle, Jane once again rode up and down the street to look for the missing bicycle. She stopped in front of a house with a silver bicycle lying in the front yard. As she hesitated, a voice seemed to say, "That is Jeff's bike." "That can't be," she reasoned, "his bike is blue and this one is silver." "That is Jeff's bike," the voice repeated. With fear and trembling, Jane went to the door and knocked. When the lady came to the door, Jane told her the story of Jeff's bike and that God seemed to be telling her that the bike on the lawn was his. The woman was indignant and said, of course, her son didn't have a stolen bike. Jane asked if they might check the paint. Refusing, the woman backed away and Jane started to leave.

"Just a minute," said the woman, "if you feel so strongly about this, we will check the paint on the bike."

They scratched a little paint on the bike and found it was blue underneath the silver. Going to a nearby shed they found all the missing parts to Jeff's bike plus several other bikes which also had been stolen.

What a victory for Jane! Not so much finding the bike, but now the whole neighborhood and her own children know that God does answer prayer. □



LIFE'S CONTINGENT CHOICES

by FORREST W. NASH
Bourbonnais, Ill.

Three Lions

LORD, YOUR WILL in my life at any cost" is life's ultimate commitment; it is the important choice. With this foundation established, we are ready to build a life structure on other contingent choices.

The Old Testament story of Ruth portrays beautifully the relationship between the basic and the contingent decisions of our human experience. When Naomi, her mother-in-law, decided to return from Moab to her native country, Judah, she insisted that Ruth, whose husband also had died, remain in the land of her people. But Naomi's godly influence had made a profound impact on Ruth. As a result, this young woman made a choice which said no to the idolatrous religion of Moab in order to serve the God who had become very real to her.

Hear her utter one of the most dramatic statements in all of literature, ". . . Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried" (Ruth 1:16-17). How clear and absolute is her main decision—"Thy God shall be my God"—and because of this decision she experienced little difficulty with the relative contingencies—"Thy people shall be my people," and, "Where thou diest, I will die, and there will I be buried." The strength of the lesser depended directly on the strength of the greater.

It is a truism in all of life that our various and sundry decisions will never survive the test of the crucible unless they are supported by a "do or die" resolution to do the whole will of God. God's people will never be our people in the truest sense unless the God of God's people is our God in the same resolute way in which He is their God. And we cannot hope to die the victorious death of God's people without their kind of assurance, born out of a right relationship to God.

Consider the many mundane choices which are made every day—choices which have to do with our vocations, our intimate friendships, our place of residence, our choice of a church, and many more. It is

essential that we have a reason for making the decisions we make—a reason in harmony with the basic. The spiritually minded person is able to give clear, positive reasons for all the lesser "yesses" and "nos" of life.

One day when Admiral Byrd and his men were exploring the Arctic area, they were forced to leave their shelter to obtain provisions. The blizzard was fierce. Any tracks which they made were covered in seconds by the snow. To find their way back, it was necessary that they follow a rope from the home base center to circumference. Beyond the end of the rope there was death. How many contingent choices are made without a rationale connected with the center. What seemed harmless at the time led on to moral and spiritual havoc.

There is always a plausible rationale which accompanies the life of a divided love for God. It is a life-style which can be quite religious, but it is void of genuine righteousness. How subtle is Satan! It is his way of bringing a church and her people to a practice of sinning religion with little sense of remorse.

Our adherence to the original ideal is kept alive through persistent prayer. In the sanctified life there is the crucifixion of the self-life; there is the full, unqualified surrender to the whole will of God. It is prayer which keeps this divine relationship healthy and meaningful. The Holy Spirit comes to cleanse our lives; His purpose is to abide in the temple to keep it fittingly beautiful. When we pray, our eyes are kept clean that we may continue to see clearly the way of faith; and our ears are kept clean that we may continue to hear the still, small voice of the Lord who speaks daily to those who pray. There is a direct relationship between the prayer life of our Lord and His faithfulness to the Cross. The apostle Paul's admonition is so true, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

Although Ruth's courtship and marriage with Boaz, the rich landowner of Judah, makes for a story-book finish, the real reward of her decision was not here. Rather, it was her place in the divine order of

things. Her life was a segment in the sovereign line of God's redemptive work; from her lineage the incarnate Son was born. Likewise, in our lives the real reward of putting God first is not an increase in salary or some other earthly advantage. Rather, it

is in the realm of the eternal scheme of things. Some day we will see the finished tapestry of right choices and will rejoice in the divine "yes" which influenced the days of our lives. □

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

The Passage For Study: 1 Peter 2:13-25 (NASB).

The letters of the apostles are concerned with two broad areas—Christian belief and Christian behavior. They make no attempt to legislate for the world, but they tell believers how to live in the world. Peter calls upon the church to "be holy" in all its behavior (1:15) and to keep its behavior "excellent" among the unconverted (2:12).

In the present passage for study some specifics of Christian behavior are given. Two things are emphasized, Christian behavior as submission and in suffering.

I. Christian behavior as submission.

Followers of Christ are to "submit . . . to every human institution" (v. 13). The reference is to political institutions by which citizens of a country are ruled.

The Lord himself ordains human government. Governors are "sent by him for the punishment of evildoers and the praise of those who do right" (v. 14).

For this reason, Christians ought to be law-abiding citizens. This is "the will of God" (v. 15) and "for the Lord's sake" (v. 13). If Christians become anarchists, the character of God and the name of Christ are slandered. When "foolish men," speaking from "ig-

norance," accuse Christianity of being an immoral and illegal movement, Christians are to "silence" their slander by "doing right"—by deeds which contradict the charges.

Christians can submit, precisely because they are "free men." Anarchists are not free. They take the law into their own hands, because they are slaves to "fleshly lusts, which wage war against the soul" (v. 11). Freed from sin and self-centeredness, Christians can honor rulers and obey laws.

No one is absolutely free. The autonomous man is a myth. Everyone is a slave of someone. Christians are "bondslaves of God" (v. 16), and the unsaved are bondslaves of sin (cf. Romans 6:12-23; John 8:31-36). There is a "freedom" which enslaves, and a "slavery" which frees. We were created to live under the Lordship of Jesus, and when we are bound to Him we are truly free to be genuinely human.

But what of rulers who do not punish wrongdoers, but instead persecute rightdoers? What if the ruler's command and the Lord's will are in conflict? Peter does not address the problem here, but he faced it personally and said, "We must obey God rather than men"

(Acts 5:29). *The New Testament never absolutizes any human authority*, for this would be idolatrous.

Therefore, Christians are to "fear God" and "honor the king" (v. 17). We are never to fear men. If we fear God we can honor the king, but if we fear the king we cannot honor God.

II. Christian behavior in suffering.

Because some men are "unreasonable" (v. 18), Christians may suffer even when they do right. If so, they are to "patiently endure," and in that way find "favor with God" (v. 20).

The Lord provides the perfect "example" of patient endurance of unjust suffering. Though He "committed no sin," He was scourged and crucified. But He bore it all without retaliation. He did not threaten, rather He trusted God (vv. 21-23). We are to "follow in His steps" when suffering wrongfully.

Of course, His cross is more than example; it is atonement. He "bore our sins" and His wounds heal our souls (v. 24). We strayed like silly sheep, but "the good Shepherd" died for us, and His cross draws us back to God (v. 25).

Our sufferings, however undeserved, cannot atone. We cannot bear others' sins or bring others back to God. But the passage implies that our patient suffering may cause others to think of His cross and find Him as their Savior and Shepherd. Christian suffering points to Christ's suffering!

(1) Think of your relation *to those who rule*. Are you obeying laws cheerfully? Are you paying taxes honestly? Is your submission, in attitude and action, a witness for Christ?

(2) Think of your relation *to those who revile*. When abused, do you revile or threaten? Or do you trust yourself to God, and by your patience set the Cross before those who mistreat you? □

The Editor's STANDPOINT

REMEMBER THE POOR

The Early Church had its problems. Personality conflicts and doctrinal debates were part of its life. You can read about some of them in Galatians. But there you will also find one thing upon which the Christians were agreed. All were to “remember the poor,” and Paul assures us that he was eager to do this (Galatians 2:10). Whatever disputes arose, one thing all had learned well from the example of Jesus was concern for the poor.

The Church of the Nazarene was born in the heart of a man with a passion to “remember the poor.” Phineas Bresee organized the first of our churches only because his former and beloved denomination refused to “locate” him so that he could evangelize and serve the poor of Los Angeles.

How far have we drifted from this vision and passion? Are we so fully a middle-class church that we can no longer reach out to the downtrodden and oppressed? Are we so “spiritual” that we feel no obligation to feed the hungry, shelter the homeless, and minister to the sick?

“Remember!” That has been a great rallying cry for mobilizing resources for war in our history. “Remember the Alamo!” “Remember the Maine!” “Remember Pearl Harbor!” Perhaps it is time for someone to recall negligent and indulgent Nazarenes to a vital phase of our original mission by raising a slogan from Scripture—“Remember the poor!”

“Remember the poor” in prayer. Intercession is a noble service for others. We have not done all we can for people until we pray for them. Often we will not do anything else until we have prayed, for intercession has a way of breeding compassion. If God

does not despise the prayer of the destitute (Psalm 102:17), will He not hear those who pray for them?

“Remember the poor” with money. It is not enough to pray. Indeed, prayer can become a cop-out for not rendering direct aid. We must add dollars to prayers in order to care for the hungry, sick, and old who cannot provide for themselves. The law of Moses forbade the Jews to harden their hearts or close their hands against the poor (Deuteronomy 15:7). Those who are “under grace” cannot do less for the destitute than those who were “under law.” If they do less, grace becomes disgrace.

“Remember the poor” with influence. God’s people ought to support community endeavors to relieve human suffering. We ought to encourage legislation to provide ways and means of lifting the burdens of poverty. According to Proverbs 29:7, “The righteous is concerned for the rights of the poor” (NASB). God is everywhere represented in Scripture as the champion of the needy. His people should support strenuously those community programs designed to protect the rights and promote the welfare of the poor.

Jesus “became poor” to “preach the gospel to the poor” (2 Corinthians 8:9; Luke 4:18). We do not exact vows of poverty from those who unite with our church, but are we truly His if we fail to “remember the poor”? In the light of Matthew 25:42-43, neglect of the poor is neglect of Jesus!

“Remember the poor!” And do it in ways that do not embarrass or demean them, but rather preserve their dignity as human beings. This, too, is our calling. □

COSTLY JOURNEY

I am writing this in the airport at Boston. Soon I will board a plane and in a few hours—barring unscheduled landings—I will be in Seattle. Across the continent in a fraction of a day!

If you have read much in the history of the American West, the contrast is striking. Pioneers, on horses or in wagons, jolted their way to the Northwest on dangerous treks that took months to complete. They

endured desert heat and mountain cold with scant shelter. Some battled thirst and hunger when supplies were exhausted. A few desperate cases of cannibalism are recorded. Hardy and heroic people, they sought the promise of new freedom and fortune in the raw West.

I will fly in comfort, read at leisure, eat and drink all I want, and deplane with no trail marks other

The Church of the Nazarene was born in the heart of a man with a passion to "remember the poor." How far have we drifted from this vision and passion?

than a five o'clock shadow on my face and a few wrinkles in my clothes! So rapidly have science and industry advanced that the distance between Atlantic and Pacific has been incredibly shortened.

But our vaunted engineering feats are peanuts compared to the mighty acts of God by which the distance between Him and us has been annihilated. Sin made it much farther from God to man than it is from Boston to Seattle. Man found the distance impassable, try as he might to reach God. But from the other side God came to man, closed the gap, and made communion with His creature a glorious reality.

This spiritual transcontinental journey was costlier to God than our minds can calculate or our words can describe. The incarnation and crucifixion of Christ represent a sacrifice that pales to insignifi-

cance the heroic struggles of our pioneers. No one ever paid so great a price to achieve anything as God did to reconcile us to himself in Christ.

Think of it! God is now "a prayer away" from any person. The alienation caused by sin, stretching over the years and miles of one's life, disappears in the moment that a sinner cries, "Lord, save me!" We do not have to fight and climb and suffer our way to God. We have only to yield in faith to the pride-smashing but life-saving truth that Christ has already and completely atoned for sin. Ours is but to trust and rest in the merit of His cross and the power of His resurrection. By that Cross, at that price, God has come close enough to fill our hearts as surely as He fills the immensities of the universe. A costly journey for Him, and redemption as a gift to us! □

TREASURE, NOT TRASH

The *Seattle Post-Intelligencer* recently carried a story that touched a responsive chord in my heart. Eight-year-old William Edmons, with the exuberance of youth in spring, tossed his baseball glove high into the air. To his dismay, it fell into the chimney of a neighbor's house. He got a ladder, climbed to the roof, and slid down the chimney. Groping around for his glove, he got stuck. Friends realized his plight, called the fire department, and firemen hoisted him out by a rope. He was dirty and happy, for he had his glove back.

The day before I had read Will Campbell's touching account of a nephew's death. When Will broke the news to the lad's mother, she walked into the boy's room and pulled out a small box he kept under the bed. It held his "treasures"—a rock, a marble, a shiny bolt, and other things only a little boy would value, for they were very specially his.

I remember feeling just that way about an old glove and a box of assorted prized possessions. Anyone else would have labeled them junk. But to the heart of a boy who owned them they were treasures.

And that is how God looks at and thinks about people. In one another's eyes we may not seem much. People can cruelly label someone "trash." But no one ever sinks so low or gets so grimy that he passes

beyond God's love. Sin has stopped the flow of human affection in millions of hearts, but sin cannot quench the love of God. He holds the door open over a welcome mat, and rejoices when the lost is found.

To retrieve his glove young Edmons slid down a chimney with no thought of danger to himself. Foolish, we say. The glove was not worth the risk. But what do we know of a boy's deep feeling for his very own glove? To rescue lost sinners Jesus came, fully aware of the risk and cost involved. He was hammered brutally to a Cross and died in anguish before a heartless crowd of mockers. But to Him we were worth it, for we are His in a special way. He created us. He has sustained us. And when careless acts of sin hurled us far from Him, He could not dismiss us as trash. Instead, He sought us out to bring us back as treasures.

I can picture a scraped and soot-streaked boy, face split with a wide grin, pounding his fist into the pocket of that glove and saying, "I got it back!" And I can picture a Man, blood-smearred and pain-racked, crying out, "It is finished!"—I got them back!

When Jesus looks at the vilest or shabbiest among us, He sees treasure to be redeemed. God pity us if we see only trash to be removed. □



WALT TRACY
Nampa, Ida.



DONNA SANDYS
Arcadia, Calif.



JUDY MOENCH
Tigard, Ore.



CYNTHIA KYLO
Reynoldsburg, Ohio



SANDY KRAUS
Overland Park, Kans.



AMY HERZOG
Dayton, Ohio



CAROLYN WESTMARK
Kansas City, Mo.



KIM HAYES
Rayne, La.



WES BALDASSARE
Loveland, Colo.



JEFF BROWN
New Whiteland, Ind.



JEFF HARRIS
Toledo, Ohio



KAREN ANDERSON
Delhi, India



RICHARD GREEN
Colorado Springs, Colo.



PAM ELS
San Angelo, Tex.



JANELL CRENSHAW
Pueblo, Colo.



BARRY JONES
Orwigsburg, Pa.



JIM CLAYTON
Nampa, Ida.



NANCY CLAYTON
Nampa, Ida.

STUDENTS TO PARTICIPATE IN LIVE-IN DISCIPLING EXPERIENCE IN COLORADO

Golden Bell Ranch in the mountains of Colorado will be the scene of a unique learning experience for 16 Nazarene college students this summer. The ranch will become their home for three months as they participate in a special "live-in discipling experience." The program is part of the Inter/Sect summer ministries sponsored by the Department of Youth Ministries.

The "live-in discipling" concept is not just a study retreat in which the participants keep to themselves all summer. Each person will be employed full-time working in a job which will give them daily opportunities to implement the ideas and principles of discipleship they are learning.

Ernie McNaught, director of the Inter/Sect program, has chosen the phrase "Journey inward, journey outward" to describe the purpose of the discipling ministry. Every Christian is on two journeys; one leads inward to the things of the heart and spirit, the other journey leads outward to those around us and a place of responsibility in the world. The live-in experience at Golden Bell will seek to help these 16 committed college students along both journeys.

Ten of the participants will be

employed at The North Pole, an amusement park near Pike's Peak. The remaining six will work on the campgrounds at Golden Bell. The evenings will be devoted to learning sessions in which the students will study and dialogue concerning biblical principles of discipleship and witness.

Before the summer is over, the participants will share with some of the area churches about their growth and ministry. Fellow employees at the amusement park will be invited to Golden Bell to meet the Inter/Sect group and enjoy food and fellowship.

The program is designed to provide immediate opportunity for the participants to apply the truths they will be learning. The rationale behind the program is that Bible truths of discipleship and obedience have no value unless they are concretized in daily life.

The facilitators for the group at Golden Bell will be Jim and Nancy Clayton from Nampa, Ida. Jim has served as youth minister at Nampa College Church for the past several years. Jim and Nancy bring to this summer ministry leadership assignment a wealth of experience in discipling high school- and college-age young people. □

—Department of Youth

HUDSON HEADS TREVECCA ORLANDO BRANCH CENTER

Trevecca Nazarene College announced April 20 the employment of Dr. Robert Hudson as director of the Trevecca Orlando Branch Center, Fla.

In January, 1978, the Florida Department of Education had granted Trevecca an educational license recognizing it as an official institution offering courses for credit in the state of Florida. Immediately plans were developed to establish the Trevecca Branch Center in Orlando. In May, Hudson and his family will move to Orlando to begin the developing and directing of the new extension program there.

Dr. Hudson grew up in Guatemala, where his parents, Rev. and Mrs. James Hudson, were missionaries for 21 years. A graduate of Bethany Nazarene College, he earned the M.A. in Latin American studies from the American University in Washington, D.C. He has completed the Ed.D. in educational administration from the University of Houston, where he has been teaching and serving as director of international education.

Dr. Hudson will also be responsible for coordinating other Florida extensions of Trevecca Nazarene College as they develop. □

—NCN

BNC HIRES ESTATE PLANNER FOR DEVELOPMENT

A Florida banker has been named to a newly organized office of "development" at Bethany Nazarene College, according to BNC president, Dr. John A. Knight.

Lecil Brown of the Peoples Bank of Lakeland, Fla., will assume the position of Development Associate for Deferred Giving and Estate Planning, effective June 1.

A native of Augusta, Ark., Brown graduated from BNC in 1952, completing an M.A. degree in sociology from Wichita State University in 1955.

He is a graduate of Florida Bankers Trust School at the University of Florida, and the National Trust School at Northwestern University.

For the past 18 years, Brown has served as a trust and loan officer for the Lakeland bank.

Brown and his wife, Glorene (Watt), are both alums of Bethany Nazarene College. They have four children: Deborah, a '74 BNC graduate, teaching in Lakeland; Rhonda, a '76 BNC alum, teaching at Western Oaks Junior High; Tim, who will graduate from BNC this May; and Edward, a freshman at Bethany. □



"Lifting Up Jesus" was the theme of Mission Blitz '78 sponsored recently on the campus of Eastern Nazarene College by the World Student Outreach Society. Involved in the four-day event were (l. to r.), WSOS President Bill Taylor; Rev. Steve Reider, missionary to Taiwan; Rev. Bill Kelvington, missionary to Japan; Rev. Paul Hetrick, Jr., missionary to Swaziland; missionary Emma Feters, Swaziland; and Dr. Charles Gailey, professor of sociology and WSOS advisor. The chapels, classes, fellowship, and international banquet featuring Dr. W. E. McCumber and the A Capella Choir were all means of presenting the theme and raising \$3,000 for the "People Helping People" project. Funds raised will assist a Korean pastor in Bible College, help build a church in Berlin, Germany, and provide travel for an international student missionary next summer.



The Muncie, Ind., Emmanuel Church recently dedicated its new sanctuary on its silver anniversary under the direction of Pastor Floyd L. Zurcher. Dr. Bruce T. Taylor, district superintendent, brought the dedicatory message. Others participating in the service were Rev. Harold Richardson, Rev. James Tucker, Rev. Frank Voss, and Rev. Keith Kelley, former pastors; and Claude Musgrove, chairman of the Board of Trustees. The new building—with an auditorium that will seat 300, a foyer, and a pastor's study—is carpeted throughout and is electrically heated and air-conditioned. All church properties are valued at \$224,000.

CANADIAN BOARD MAKES PLANS FOR LOAN FUND

The Canadian Investment Committee met April 15 to develop plans for introducing the General Church Loan Fund—Canada.

The committee was named by the Executive Board of the Church of the Nazarene in Canada.

Creation of the General Church Loan Fund—Canada was a part of the process of internationalization in the Church of the Nazarene.

The new Canadian fund corresponds with the previously existing General Church Loan Fund—USA. A similar planning session will be held in June by the General Church Loan Fund—British Isles.

All three funds are established according to *Manual* provisions to raise and hold funds to make short- and long-term mortgage loans to new Nazarene churches.

Members of the Investment Committee of the Executive Board are Mr. Bob Rimington of Calgary; Dr. Robert Collier of Vancouver; and Rev. Alexander Ardrey, Calgary, chairman of the Executive Board of the Church of the Nazarene in Canada.

Particular attention was given to means of securing gifts to the fund which can be credited as 10 Percent Missionary Specials.

Methods were also considered for contacting the approximately 3,000 Canadian Nazarene families who live in Canada.

Mr. Harold Allen, coordinator of loans for the Department of Home Missions in Kansas City, represented the loan interests of the General Board. □



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CHURCH MUSIC COMMITTEE MEETS

The new Church Music Committee, nominated by the Board of General Superintendents and approved by the Department of Publication in January, held its first meeting in Kansas City, April 21, with personnel from the Division of Christian Life and the Music Division of Nazarene Publishing House.

The group was given a complete orientation to all of the publications offered to the church through the Lillenas Publishing Company, the music trade name for NPH. This background was presented as a basis on which to

build future programs and music concepts for the church, which is the responsibility of this committee.

Committee members pictured (l. to r.) are: Mrs. Carol Davis, director of music, Portage, Ind.; Rev. Charles Higgins, pastor, Nampa, Ida., First Church; Mr. Renda Brumbeloe, minister of music, Bethany, Okla., First Church; Dr. Jerry Nelson, director of music, Denver First Church; and Dr. Keith Pagan, vice-president for academic affairs, Point Loma College. M. A. (Bud) Lunn (not pictured), manager of the Nazarene Publishing House, is an ex-officio member. □

"FAMILY" IS IMPORTANT CONCEPT FOR AMERICAN INDIAN MINISTRY

For Rev. and Mrs. Merle P. Gray, the "family" has come to include the men and women and their families of the Nazarene Indian Bible School.

They have prayed for, cooked for, and studied with countless young Indian men and women whose journey has led them through the Bible school at Albuquerque, N.M.

Now Rev. Gray is completing a sabbatical year from the superintendency of the Bible school.

During this year he and Mrs. Gray have prayed for, cooked for (she works

in the seminary cafeteria), and studied with seminarians in their preparation for ministry. This affinity for big families comes naturally. Rev. Gray is the sixth son of a family of 12 which grew up on a Pennsylvania farm in the 1930s.

In 21 years of service among the North American Indians, Rev. Gray expanded that concept of family into one that embraces the "concerned body of the Nazarene family."

The North American Indian, Rev. Gray believes, is a cherished part of the family of God. He cites with approval the words of the great early missionary David Brainerd who always called the Indians "my people."

Rev. Gray believes that God is calling the Church of the Nazarene into expanded work among the North American Indians.

"We desperately need to plant more Indian churches," he says, "because God has called the church to do this."

Only the gospel, he believes, holds the ultimate answer to the problems which now face the American Indian.

Rev. Gray's own pilgrimage of faith began in 1938 when he attended an evangelistic children's meeting on Saturday afternoon through the efforts of his Nazarene mother and her friends.

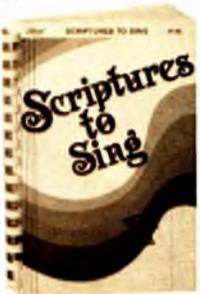
He was converted then at the age of



Rev. Merle Gray, on sabbatical leave from Nazarene Indian Bible School in Albuquerque, N.M., studies in the Nazarene Seminary library.



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15 and soon afterward he received his call to preach. In response to that call, he completed the college preparatory course in high school and enrolled at Eastern Nazarene College where he was to graduate with an A.B. in 1945 and a Th.B. in 1946.

About this same time in Fenelon, Pa., Ruth Walker, daughter of Nazarene pastor Rev. Clair Walker, was



Mrs. Ruth Gray pauses from seasoning some tasty stew for Nazarene seminarians to flash her friendly smile for the photographer.

also finding herself drawn to Eastern Nazarene College for training in music and teaching.

Merle and Ruth met at ENC and they soon decided to get married, and formed another family unit within the larger family of God. In time three children were born.

Following graduation they pastored two churches in Pennsylvania and through the influence of Rev. C. Helen Mooshian began to follow the ministry of Rev. Dowie Swarth among the North American Indians in the pages of the *North American Indian*. The poetry of Mrs. Swarth spoke strongly to his heart.

When Rev. Swarth was speaking in Pennsylvania on behalf of the Indian work, Rev. Gray asked him about service on the North American Indian District.

There were no openings at that time, but on September 3, 1949, he received an airmail postcard from Rev. Swarth inviting him to come to Cache, Okla.

He was there one year and then returned to a pastorate in Pennsylvania due to the serious illness of Mrs. Gray. But by 1955 the illness was arrested and they returned to the Indian work at Winterhaven, Calif.

From 1957 to 1964 he was in service as a professor at the Nazarene Indian Bible School and then after four more years in the pastorate, he was called back to the school as superintendent in 1968.

The years between 1968 and 1977 were spent in sacrificial but willing labor on behalf of the school and its American Indian constituents.

Speaking of his year at seminary, Rev. Gray says, "I deeply appreciate this opportunity to study at the seminary. It has meant a lot to me. I didn't understand at first how much it would mean, but now I am convinced that a sabbatical 'refresher' can be a big boost to anyone's ministry. I am returning to my assignment with new perspectives and new enthusiasm."

Now after a year of spiritual and intellectual "refreshing" at Nazarene Theological Seminary, he is looking forward to a series of camp meeting services on the North American Indian District to recruit students for the school.

He will be making this tour at the request of Rev. Julian Gunn, district superintendent.

Rev. Gray cites three distinct reasons why a young Indian boy or girl should choose a Nazarene Bible school or college. They are:

1. A deepening of their own spiritual life.

2. Training within the context of Nazarene doctrine.

3. Inclusion within the concerned body of the Nazarene family.

There are currently 31 students enrolled at the Bible School.

Rev. Gray believes that "this is the day for the church to grow among our North American Indians."

Much attention has been given to the bad treatment that the Indians have received at the hand of the white man and the things that have been taken away from them, but now, Rev. Gray says, "we need to emphasize what we have to give to them, which is the hope which comes with the gospel." □



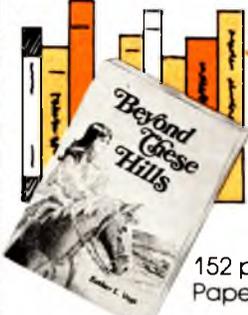
George W. Demarest, Jr., president of Greater Cincinnati Convention and Visitors Bureau, was host to the 1978 national meeting of the Religious Convention Managers Association, January 31—February 2. He is shown "pinning" the Cincinnati badge on General Secretary B. Edgar Johnson, who is president of the RCMA and was reelected for another year. The RCMA exists to encourage professionalism in religious convention and meeting planning and to promote better understanding between the meeting planners of the more than 100 affiliate denominations and religious organizations and the "sellers and service" people in the convention/meeting business.



On December 25, the Watonga, Okla., church observed "Martin Day" in honor of Lee and Grace Martin. Pastor Harold Rains (r.) presented them with the Distinguished Service Award. Mr. Martin served 24 years on the church board, 15 years as Sunday school teacher, and 13 years as youth sponsor. Mrs. Martin served 20 years as church treasurer, 16 years as church secretary, 17 years as Sunday school teacher, 9 years on the church board, and 13 years as youth sponsor.



Sunday, January 8, was "Gladys Eversole Day" as Dayton, Ohio, Central Church celebrated its 34th homecoming with a presentation of the Distinguished Service Award to her. She has been a member of Dayton, Ohio, Central Church since 1945. She has served the church as secretary of the Church Board for 20 years, NWMS worker for 20 years, adult teacher for 32 years, district Alabaster secretary and NYPS president. She prayed 33½ years for Mr. Eversole, who has been saved for 11 years. Pictured (l. to r.) are Cora Cooper, NWMS president; Mr. and Mrs. Roscoe Eversole; and Pastor Harold Maish.



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- ARMSTRONG, CHARLES R.:** Orlando, FL (Colonial), June 19-25
BELL, JAMES & JEAN: Gainesville, TX, June 6-11
BELL, WAYNE & TEENA: Texarkana, TX (First, VBS), June 4-11; Corpus Christi, TX (House of Faith), June 12-18; Temple, TX (Grace), June 20-25
BERTOLETS, MUSICAL: Green Acres, FL, June 15-18
BOHI, JAMES: Cumberland, MD (First), June 7-11; Montgomery City, MO, June 23-25
BOHI, ROY: Texarkana, AR (First), June 20-25
BOND, GARY & BETH: Mount Vernon, IL, June 6-11; Saginaw, MI (Shields), June 20-25; Ionia, MI, June 27-July 2
BRISCOE, JOHN B.: Vernon, TX, June 23-25
BURKHAMMER, SINGING FAMILY: Mount Savage, MD (U/M), June 9-11; Belington, WV (First, Child. Crus.), June 12-18; Barborton, OH (Wesleyan, VBS), June 19-25
CAMPBELL, BILL: Garnett, KS, June 6-11; Perryville, AR, June 13-18; Texarkana, AR (First), June 20-25
CANEN, DAVID L.: Waycross, GA (Okefenokee Holiness Camp), June 15-25
CAUDILL, STEVE & SUE: Wooster, OH (First), June 6-11; Dakota Dist. Camp, June 26-July 2
CAYTON, JOHN: California, PA (Calvary), June 6-11; Franklin, PA (First), June 13-18; Kane, PA, June 20-25; Pittsburgh Dist. (Jr. Hi Camp), June 26-30
CELEBRATION TRIO: Newark, OH (First), June 10-11; Cincinnati, OH (Pisgah Community), June 18 (a.m.); Waverly, OH (C.C.C.U.), June 18 (p.m.); Fairborn, OH (Wrightview), June 25 (a.m.); Lancaster, OH (First), June 25 (p.m.)
CLARK, GENE: Huntington, WV (Central), June 5-11; S.W. OK Dist. (Boys' & Girls' Camp), June 20-25; Georgetown, IL, June 27-July 2
CLINE, JERRY: Arkansas Dist. (Boys' & Girls' Camp), June 6-11; Reserved, June 13-18; Greenville, MS, June 27-July 2
COBB, BILL & TERRI: South African Tour, June 9-July 16
CONWAY, TED EVANGELISTIC PARTY: Jacksonville, NC, June 13-18
COX, CURTIS B.: Carlinville, IL, June 6-11; Prescott, AZ, June 20-25; Prescott, AZ, June 26-July 2
CRANDALL, V. E. & BARBARA: Vicksburg, MI (Chapman Mem.), June 12-18
CRANE, BILLY D.: Nazareth, PA, June 13-18
CROFFORD, DON: Peterborough, Ont., Canada, June 3-4; Youngstown, OH (First), June 10-11; Ontario, NY (U/M), June 18
DARNELL, H. E.: Mansfield, PA, June 1-11; Columbia, SC (Ebenezer Bpt. Hol. Camp) June 16-25
DELL, JIMMY: Lake Havasu City, AZ, June 2-4; Batesville, AR, June 7-11; Phoenix, AZ (Starlight Park Free Meth.), June 14-18; Atascadero, CA, June 21-25
DENNISON, MARVIN E.: Granite City, IL (First), June 6-11; Rockford, IL (First), June 13-18; Goshen, IN (First), June 20-25; Muncie, IN (Southside), June 27-July 2
DIXON, GEORGE & CHARLOTTE: Gospel Concert Tour (Central U.S.), June 5-11; Charleston, WV (Campbell), June 13-18; Lucasville, OH, June 20-25
DUNMIRE, RALPH & JOANN: North Central Ohio Dist. (Camp Meeting), June 15-18; Jena, LA (Free Meth. Conference Camp Meeting), June 20-25
EBY FAMILY SINGERS: Nashville, TN (Concordia Luth.), June 4; Caruthersville, MO, June 17-18
FELTER, JASON: Ashley, OH, June 15-25; Pembroke, Ontario, Canada (Forrester Falls, Zion Hill Camp), June 30-July 9
FILES, GLORIA; & ADAMS, DOROTHY: Moundsville, WV (Child. Crus.), June 6-11; Arlington, VA (Calvary), June 20-25
FORD, JAMES & RUTH: Cambridge City, IN (Child. Crus.), June 5-11; Spiceland, IN (Child. Crus.), June 12-18
FULWOOD, JOANNE; & BOOTH, DIAN: Williamsburg, VA (Child. Crus.), June 25; Victoria, VA (Child. Crus.), June 26-July 2
GAGNON, DAVE & KAREN: Elkhart, IN (First), June 4 (a.m.); Fort Wayne, IN (Lake Avenue), June 4 (p.m.); Winchester, IN (First), June 6-11; Columbus, OH (First), June 14; Deerfield, NJ (South Jersey Camp), June 17-25; West Chester, PA, June 28
GAWTHORP, WAYLAND: Berry, AL (Parrish), May 30-June 4; Brownsburgh, IN, June 5-11
GLEDDENING, PAUL & BOBBIE: Fairchance, PA (Uniontown Free Meth. Camp), June 15-25
GOSPEL SINGING POLICEMEN: Concert Tour, Month of June (Indiana, Ohio, Pennsylvania, & New England areas)
GREEN, JAMES & ROSEMARY: Warren, OH (Champion), June 6-11; Illinois Dist. (Camp Meeting), June 19-25; Peoria, IL (Northwest Illinois Dist. Camp), June 30-July 9
HAINES, GARY: Rocky Ford, CO, June 9-11; Southwest Oklahoma Dist. (Youth Camp), June 12-16; Bethany, OK (Calvary), June 18; Mena, AR, June 20-25
HILDIE, D. W.: Meaford, Ontario, Canada, June 9-18; Pepperlaw, Ontario, Canada, June 20-25
HOOTS, BOB: Science Hill, KY, June 6-11; Eastern Kentucky Dist. (Youth Camp), June 19-23; Gallatin, TN (First), June 24-25
HUBBARD, MRS. WILLARD: Lakeland, FL, June 6-11; Plant City, FL, June 13-18; Sand Springs, OK, June 20-25; Joplin Dist. Camp, June 26-30
JACKSON, CHUCK & MARY: Kokomo, IN (First), June 6-11; Decatur, IL (First), June 18; Somerset, KY (Kentucky Dist. Assembly), June 20-25; Reserved, June 26-July 2
JACKSON, PAUL & TRISH: Georgia Dist. (Junior Camp), June 19-23
JANTZ, CALVIN & MARJORIE: Springfield, OH (Maplewood), June 6-11
JOHNSON, RON: Concert Tour, Month of June (Washington, Oregon, Idaho, Wyoming)
KESLER, REV. & MRS. JAMES: Princeton, IN, June 5-11; Southwest Indiana Dist. Boys' Camp, June 12-18; Southwest Indiana Dist. Girls' Camp, June 19-25; Kansas City Dist., Home Missions, June 26-July 2
KRATZ, ELDON & KAY: Union, MO, June 3-4; Kansas City, MO (Dundee Hills), June 5-11; Britt, IA (Zion), June 12-18; Kansas City, KS (Metropolitan), June 19-25
LAMBERT, MARSHALL: Martinsville, IN (Willow Grove), June 6-11; Cleveland, TN (First), June 13-25; Welch, WV (First), June 27-July 2
LANIER, JOHN H.: Hagerstown, MD (Community), June 7-18; Myersville, MD (Community), June 19-25
LASSELL, RAY & JAN: Lebanon, PA, June 6-11; Dempseytown, PA, June 13-18; Rimersburg, PA, June 19-24; Springfield, MO, June 27-July 2
LAWHORN, MILES: Beebe, AR, June 2; Gilmer, TX (Barton Tabernacle), June 3; Dallas, TX (Casa View), June 4 (a.m.); Mesquite, TX, June 4 (p.m.); Bonham, TX, June 7; Cleveland, TX, June 8; Irving, TX (Faith), June 9; Johnson City, IL (Touching Jesus Center), June 17; Pittsburgh, PA, June 24
LAXSON, WALLY & GINGER: Marietta, GA, June 13-18; Wrightsville, GA, June 20-25
LECKRONE, LARRY: Midland, MI (First), June 13-18; Three Rivers, MI (First), June 20-25; Lima, OH (First), June 27-July 2
LIDDELL, P. L.: Paterson, NJ, May 30-June 4; Caro, MI (Tuscola Holiness Camp), June 9-18; Illinois Dist. (Manville Camp Meeting), June 30-July 9
LINDER, LLOYD P.: Jackson, MI (First), June 18-22
LOMAN, LANE & JANET: Reserved, June 11; Jasper, AL (Grace Chapel), June 13-18; Pine Mountain, GA (Camp), June 22-July 2
LONG, WILMER A.: Ebensburg, PA, June 11
LUSH, RON: Barstow, CA, June 3-4; Reserved, June 5-13; Helena, MT, June 14-18; Rocky Mountain Dist. Assembly, June 21-25; Whitefish, MT, June 28-July 2
MANLEY, STEPHEN: Wooster, OH (First), June 6-11; North Central Ohio Dist. (Camp), June 13-18; Peru, IL, June 20-25; Montpelier, IN (Union Chapel), June 27-July 2
MANN, L. THUR: Winchester, IN (First), June 6-11
MCDONALD, CHARLIE: Jackson, AL (Butler Meth.), June 18-23; Ashland, AL (Springhill Meth.), June 25-30
MCWHIRTER, G. STUART: Chillicothe, OH (Union Camp), June 5-11; Cottondale, AL, June 13-18; Cordova, AL, June 20-25; Scottsboro, AL, June 27-July 2
MEEK, WESLEY: Panama, OK, June 6-11; Heavener, OK, June 19-25
MEREDITH, D. L.: University Park, IA (Holiness Ass'n Camp), June 29-July 9
MERRITT, HERBERT & ANN: Cimarron, KS, June 5-11; Burlington, IA (First), June 12-19; Gladstone, MO, June 20-26
MEYER, BOB: Huntsville, AL (First), June 4-8; Lakeview, OH (Indian Lake Northside), June 11-15; Springfield, MO (First), June 18-22
MICKEY, BOB: Steventville, TX, June 6-11; Seiling, OK, June 13-18; Rocky Mountain Dist. (Boys' & Girls' Camp), June 26-30
MILLHUFF, CHUCK: Cleveland, OK, June 4; Pasadena, CA (Bresee), June 6-11; Fergus Falls, MN, June 14-18; Fresno, CA (Dist. Indoor Camp Meeting), June 21-25
MOYER, BRANCE: Waco, TX (Trinity Heights), June 5-11; Temple, TX (Trinity), June 12-18; Little Rock, AR (Springlake), June 19-25
MULLEN, DEVERNE: Downsview, Ontario, Canada (Emmanuel), June 4; Coshocton, OH (Interdenominational Camp Meeting), June 8-18; Hannon, Ontario, Canada (Free Meth.), June 25
MYERS, HAROLD: Beulah, MI (Wesleyan), June 7-12; New Lothrop, MI (Tent Crusade), June 16-25
NEFF, LARRY & PAT: Bluefield, WV, June 4; Thomasville, NC, June 6-11
OVERTON, WILLIAM D.: Livermore Falls, ME (Bethel), June 7-11; Wells, ME, June 21-25
OYLER, CALVIN B.: Newton, KS, June 19-25
PASSMORE EVANGELISTIC PARTY: Guys Mills, PA (U/B), June 6-11; Ola, MI (Camp), June 15-25; Lavelle, PA, June 27-July 2
PERDUE, NELSON: Grover Hill, OH, June 6-11; Monroe, IN (Adams Holiness Camp), June 14-25; Vicksburg, MS (First), June 27-July 2
PITTINGER, TWYLA: Greensboro, IN, June 1-4; Gary, Colo., June 6-11; Cortland, OH (Greene), June 14-25; Crestline, OH, June 26-July 2
PORTER, JOHN R.: Vance, AL (Wallace Chapel), June 6-11; Reserved, June 13-18; White Springs, FL (Suwannee Camp), June 21-July 2
PRIVETT, CALVIN C.: Warner Robins, GA, June 6-11; Evansville, IN (Victory Chapel), June 13-18
QUALLS, PAUL M.: Excelt, AL (Beulah Holiness Camp), June 22-July 2
REYNOLDS, PHIL: Little Rock, AR (Westwood), June 6-11; Kuscusko, MS, June 13-18; Halleysburg, IN, June 20-25
ROBINSON, TED: Charlottesville, VA, June 9-11
ROTHWELL, MEL-THOMAS: Coshocton, OH (Bethel Camp), June 8-18
SIPES EVANGELISTIC TEAM: Superior, NE, May 30-June 4
SMITH, CHARLES HASTINGS: Newberg, OR (First), June 6-11; McMinnville, OR, June 13-18
SMITH, HAROLD: Gagetown, MI, June 7-11; Lansing, MI (Zion), June 14-18; Harbor Beach, MI (Huron County Crusade), June 19-25
SMITH, OTTIS & MARGUERITE: Wells, NY (Wesleyan), June 6-11; Moscow, MD, June 13-18; Egg Harbor City, NJ, June 20-25
SPRAGUE EVANGELISTIC FAMILY: North Arkansas Dist. (Jr. Camp), June 12-17; Cochran, GA (First), June 20-25; Springfield, OH (High St.), June 30-July 2
STAFFORD, DANIEL: Martin County, IN (Salvation Camp), June 8-18; Sciotoville, OH, June 19-25
STARK, EDDIE & MARGARET: Oklahoma City, OK (May Ave. Kids' Crus.), May 30-June 4; Mexico, MO (Kids' Crus.), June 6-11; Springfield, MO (East Grand, VBS), June 12-18; Weatherford, OK (Southwest Oklahoma Dist. Boys' and Girls' Camp), June 20-23; Orange, TX (First, VBS), June 25-July 2
STEGALL, DAVID: Potosi, MO, June 6-11; Athens, AL, June 27-July 2
STEVENSON, GEORGE: North East, MD, June 6-11; Butler, PA

(Sr. High Youth Camp), June 19-23
STONE FAMILY EVANGELISTIC TEAM: Curtis, NE, June 5-11; Sheboygan, WI, June 18-25; Wheeler, WI, June 30—July 9
STRICKLAND, RICHARD: Ypsilanti, MI, June 1-4; Celina, OH (First), June 6-11; Lexington, KY, June 13-18; Springfield, OH (Erie Ave.), June 23-25; Reserved, June 27—July 2
SWANSON, ROBERT L.: Oklahoma City, OK (Shields), June 12-18; Iowa Dist. Boys' and Girls' Camp, June 19-30
SWEENEY, ROGER & EULETA: Crowley, LA (Acadia Holiness Camp), June 23—July 2
TAYLOR, CLIFF: St. Maries, ID (VBS), June 12-18; Benton City, WA (VBS), June 19-25 (a.m.); Kennewick, WA, June 19-25 (p.m.); Yuba City, CA (VBS), June 26—July 2

TAYLOR, EMMETT E.: Southeast Oklahoma Dist. (Youth Camp), June 12-16
TRIPP, HOWARD: Cherokee, KS (Trinity Holiness), June 8-11; Tullahoma, TN (Hill Top), June 20-25; Jackson, MS (Grace), June 27—July 2
TUCKER, RALPH: Geary, OK, June 6-11
TURNOCK, J. JAMES: Oakland, MD, June 12-18; Romney, WV, June 19-25; Akron Dist. (Jr. High Camp), June 26-30
VARIAN, BILL: East Rockaway, NY (First), June 6-11; Mifflinburg, PA (First), June 13-18
VAUGHN, VOLA: Central Florida Evangelistic Rallies, June 18-25
WELCH, JONATHAN & ILONA: Kansas City Dist. Camp, May 30—June 4; California Concert Tour, June 11-30
WILKINS, CHESTER: Sunberry, PA (Holiness Convention), June

28—July 2
WILLIAMS, LARRY: Gilmer, TX, June 6-11
WINGARD, TOM: Hickory, NC, June 13-18; Hazelwood, NC, June 20-25
WISEHART, LENNY & JOY: Waynesburg, PA, May 30—June 4; Cincinnati, OH (Mount Carmel) June 7-11; Illinois Dist. (Camp Meeting), June 20-25; Odon, IN (Interdenominational Camp Meeting), June 26—July 2
WOODWARD, S. OREN: Washington, PA (First), June 6-11; Johnstown, PA (First), June 12-18; Warren, OH (Morgandale), June 20-25; Hagerstown, MD, June 27—July 2
WRIGHT, E. GUY: Frank, WV, June 6-18; Marion, VA (Free-will Bap.), June 20-25; Culpepper, VA (Free Meth.), June 27—July 2
ZELL, R. E. & MRS.: Yukon, OK (Richland), June 19-25

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published bimonthly in the *Preacher's Magazine*.

NEWS OF REVIVAL

Pastor Donald Reed of **Beebe, Ark.**, reports revival in their church with Evangelist Thurl Mann. The emphasis of the revival was "Church and Family." Rev. Reed, in reporting to Dr. Don Gibson, executive director of the Department of Evangelism, said, "It is just tremendous what the Holy Spirit did for individuals, as well as families in my church." One man said, "I have never seen anything like this in 35 years in the church." A teenager said, "Now I know my parents really care." There were day services for night workers and senior citizens, and the attendance tripled in the five days. □

November 11-12 the New Hope youth group from **Bloomington, Ind.**, First Church went to Washington, Ind., and canvassed, held special services, and gave puppet shows in the town's main shopping center. The group canvassed 200 homes on Saturday morning and held concerts on Friday and Saturday nights. The canvass was for the fall revival which began the following week with Rev. David Street.

The revival was one of the most successful in the Washington church. Pastor Tony White reports "families were won in their homes through personal soul winning, and the evening messages were very rich and full. The revival was concluded with a baptismal service of new converts." □

Pastor R. L. Grauman of the **Dwight, Ill.**, church reports an unusual revival with Evangelist Jack Price. "A 77-year-old man was reclaimed after several years of being away from the Lord." □

The **Mansfield, Ohio**, church, with Pastor Ron Emptage, reports a revival with Evangelist Nelson Perdue and Song Evangelist Roy Bohi. "It had tangible results among the young adults of our church." □

The **Loudonville, Ohio**, church reports a recent revival with Evangelist Ted L. Robinson was the greatest spiritual awakening of its 40-year history. Pastor Jim Moss says, "We have almost a 100 percent increase in attendance since last January, using Evangelism Explosion, personal evangelism training, and Basic Bible Study follow-up." □

Pueblo, Colo., First Church recently closed a week of revival with Evangelists Rev. and Mrs. Calvin Jantz. Pastor Orlando R. Jantz reports, "The altar was lined each night with many new families making decisions for Christ. God's Spirit was truly manifested in each service. Hearts were lifted to new heights of Christian attainment." □

George and Charlotte Dixon were the evangelists for the church in **Waverly, N.Y.** Pastor Kenneth Hinman reports 8 persons were saved, 4 were sanctified, 20 persons were reclaimed, and several others received spiritual help. He says, "These were the best results in any revival we have ever had; a real revival spirit." □

Pastor Ross Cribbis writes that Rev. Gloria Files and Dorothy Adams had a well-prepared program for the children at the **Gaithersburg, Md.**, church. Sixty-seven children acknowledged a desire to open their hearts to Christ. Miss Files had people take cards to follow up with them. □

Pastor Arlie Kyzer, **Hope, Ark.**, First Church, reports a wonderful revival February 28—March 5 with Evangelist Billy Grimes. "Rev. Grimes was used of the Lord in each service. The attendance was good each evening with many people in the altar receiving spiritual help." □

Pastor D. E. Wermuth of the **Colling Church, Unionville, Mich.**, reports a good revival with Evangelists Ottis and Marguerite Smith. "The Holy

Spirit anointed the music and message, touching hearts of all ages, saving and sanctifying." □

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CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke



SEMINARIANS CONDUCT MARRIAGE ENRICHMENT RETREAT

Thirty-seven seminary couples recently gathered at the Kansas City Youth for Christ Circle C Ranch for a weekend of marriage enrichment.

The retreat was sponsored by LIFT (Ladies' Inspirational Fellowship Time), which seminary alumni would know as Parsonettes. Sue Trim is president.

Facilitated by J. Paul and Marilyn Turner, the retreat utilized nine growth groups for couple dialogue.

Couples dialogued privately about their habits of expressing appreciation and affection to each other. They also dialogued in front of their growth group members on the same subject.

Other topical areas included the need for effective communication; the creative use of conflict in marriage; and John 15 was used as a basis for dialoguing about placing their marriage under the Lordship of Christ.

Seminary couples used the couple dialogue method with a spirit of open-

ness and honesty toward their mates.

Using the theme "Experiencing the Good News of Our Marriage," the Turners closed the retreat with a meaningful Communion service. □



Pastor Ronald Ray presents a CST certificate to Carolyn Whitehouse for completion of the "Search the Scriptures" series of both the Old and the New Testaments. She completed the studies in one year. She is a member of the Elizabethtown, Ky., First Church.



Five people from the Ridge Farm, Ill., church, were recognized recently for perfect attendance. They are (l. to r.) Sherry Reitsma, 19 years; Mary Jane McCool, 15 years; June Foreman, 24 years; Alvin (Sonny) Neubert, 27 years; Spencer McCool, 18 years. Mary Jane McCool is the mother of Sherry and Spencer.



Mrs. Winnetta Watson was recently honored with the Distinguished Service Award by the Niles, Ohio, First Church NWMS. The award was given in appreciation for many years Mrs. Watson served as president of the NWMS. Pictured (l. to r.): Mr. O. S. Watson; Mrs. Watson; Mr. Carmen Vadino, NWMS president; and Pastor Larry Reinhart.

OF PEOPLE AND PLACES

Terry Lambright, minister of youth and music at the Decatur, Ill., West Side Church for the past seven years, recently completed a Master of Music degree in vocal performance from Illinois State University, Normal, Ill. He graduated from Olivet Nazarene College in 1970. □

Dr. and Mrs. Gene E. Heasley of Bethany, Okla., recently received notification of their selection by the National Advisory Council of the Danforth Foundation to a six-year appointment in the Danforth Associate Program.



The Program, founded in 1941, has a membership of 6,000 men and women from 900 colleges and universities across the United States. Membership is extended to a selected faculty who "share a broad concern for values in education and society at large and who have made particular efforts to communicate with students."

Dr. Heasley is chairman of the BNC Division of Natural Sciences and a professor of chemistry. Through his efforts, a "Science Council" comprised of science students and faculty was initiated several years ago to increase communication and understanding between the two groups.

Mrs. Heasley was extended mem-

bership due to her prior experience as an elementary education instructor, and personal interest in college activities.

The Heasleys have been associated with BNC since 1960. □



Distinguished Service Awards were presented to Mr. Ivie Quick and to Mr. Maynard Samson on Sunday, February 5, at Taylorville, Ill., First Church. These awards were given in appreciation of their service to the Lord and their local church in various capacities over many years. Mrs. M. Richard Jones, pastor's wife (l.), presented the award to Mr. Ivie Quick and C. Fern Boston (r.), NWMS president, presented the award to Mr. Maynard Samson.

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The Distinguished Service Award was recently presented to Mrs. Mamie Prosser by the NWMS of Shelbyville, Tenn., First Church. Mrs. Prosser was honored for more than 30 years of teaching ministry. Making the presentation is Pastor Harold Mills.



NWMS President Mrs. Evelyn Morgan presents the Distinguished Service Award to Dan Cable, charter member of the Momence, Ill., church for 33 years of service as Sunday school superintendent, treasurer, and trustee. Pastor Odis R. Brown states Mr. Cable is still active at age 82 years.



The Somerset, Ky., church presented Rev. and Mrs. A. A. Farris with a Distinguished Service Award in appreciation of outstanding service to the church for 16 years. They also gave them an extended call to pastor another four years. The church is now in the process of remodeling for the third time. Pictured (*l. to r.*) are Rev. and Mrs. Farris and Helen Daulton, who made the presentation.



A Distinguished Service Award from the Lawton, Okla., First Church was presented to Mr. and Mrs. George (Naomi) Jackson in appreciation of outstanding service to the church. Pastor Charles Smith (*l.*) is presenting the award to the Jacksons.



WHITCANACK HONORED

Mrs. Irene Whitcanack was presented a framed copy of the resolution passed by the Board of Directors and approved by the annual session of the National Religious Broadcasters in the Washington, D.C., Hilton Hotel, January 24, 1978.

At a luncheon of the Department of Communications at the Buttonwood Tree Restaurant in Kansas City, April 26, Paul Skiles, executive director, in presenting the citation, praised the work and faithfulness of the late Rev. Stanley N. Whitcanack who was associated for 29 years with the Nazarene Radio League and Communications Commission.

The citation reads as follows:

WHEREAS: the Lord of the Church has translated from the Church Militant to the Church Triumphant the soul of the Reverend Stan N. Whitcanack of Kansas City, Missouri, on January 11, 1978; and

WHEREAS: he served for many years as a distinguished pioneer in Gospel broadcasting on the staff of the mass communications ministry of the Church of the Nazarene at Kansas City; and

WHEREAS: he served National Religious Broadcasters for many years in many different areas, most recently as national treasurer and member of the executive committee and board of directors; therefore be it

RESOLVED: that National Religious Broadcasters, assembled in Thirty-fifth Annual Convention at Washington, D.C., January 22-25, 1978, praise God for the dedicated and devoted life and labor of the Reverend Stan N. Whitcanack, thanking Him especially for the many men and women who have come to a saving knowledge of the Lord Jesus Christ through his Gospel testimony; and be it further

RESOLVED: that the Convention express its heartfelt sympathy to the bereaved family, especially to his wife, Irene, praying that the God of all comfort will strengthen them with the sure and certain confidence of a joyous resurrection to life ever-



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Single Adults in San Diego

YSARI-San Diego is just a few weeks away. This outstanding event for Christian single adults is scheduled for July 4-9, 1978, in conjunction with the International Laymen's Conference. It will feature Jane Brewington, author of *Are You There, God?*, Ann Kiemel, well-known speaker, Glaphrè Gilliland, and many others. There will be workshops and seminars in every area of interest for single adults.

Harold Ivan Smith, author of a new book on Christian living for single adults, will share in the workshops at the El Cortez Hotel. Debbie Salter, a member of the planning committee, will present her new book, *One Is More Than Un*, to be released this summer by the Nazarene Publishing House.

For further information, phone Chuck Watson, director (817) 267-6104, or write Gene Van Note, 6401 The Paseo, Kansas City, MO 64131.

lasting and a blessed reunion in heaven; and be it finally
RESOLVED: that a copy of this resolution be inscribed and presented to Mrs. Whitcanack as a symbol and token of our continued esteem and regard. □

—NCN

DISTRICT ASSEMBLY INFORMATION

KENTUCKY—June 20-21. First United Methodist Church, Cor. E. Mt. Vernon and S. Central Ave., Somerset, KY 42501. Host Pastor: A. A. Farris. General Superintendent: Dr. William M. Greathouse.

NEBRASKA—June 22-23. Church of the Nazarene, 3211 Ave. Q. Kearney, NE 68847. Host Pastor: Jack Atteberry. General Superintendent: Dr. George Coulter.

ROCKY MOUNTAIN—June 22-23. First Church of the Nazarene, 2020 S. Jefferson Ave., Casper, WY 82601. Host Pastor: Paul W. Harris. General Superintendent: Dr. Charles H. Strickland.

CANADA ATLANTIC—June 23-24. Lute Mountain Church of the Nazarene, Rte. 8, Moncton, N.B., Canada E1C 8K2. Host Pastor: Harold MacDonald. General Superintendent: Dr. V. H. Lewis.

CHICAGO CENTRAL—June 23-24. College Church of the Nazarene, Olivet at Bresee, Bourbonnais, IL 60914. Host Pastor: Bill Draper. General Superintendent: Dr. Eugene L. Stowe.

EASTERN KENTUCKY—June 28-29. Eastern Kentucky University, Richmond, KY 40475. Host Pastor: David L. Prater. General Superintendent: Dr. Eugene L. Stowe.

DAKOTA—June 29-30. Trinity Bible Institute, Ellendale, ND 58436. Host Pastor: George Johnson. General Superintendent: Dr. William M. Greathouse.

UPSTATE NEW YORK—June 29-30. Brooktondale Camp, 120 White Church Road, Brooktondale, NY 14817. Host Pastor: Glenn Tyner. General Superintendent: Dr. V. H. Lewis.

NAZARENE CAMP MEETINGS

June 30—July 9—**NORTHWESTERN ILLINOIS**. Manville Nazarene Camp, Rte. 1, Manville, IL 61339. Special workers: Dr. Les Parrott, Paul Liddell; Jim and Rosemary Green, music. Floyd Pounds, district superintendent.

July 2-9—**TENNESSEE**. Tennessee District Center, Dickson, Tenn. Special workers: Dr. Curtis Smith, Morris Wilson, and The Laxsons. Harvey Hendershot, district superintendent.

July 2-9—**UPSTATE NEW YORK**. Brooktondale Camp, 120 White Church Rd., Brooktondale, NY 14817. Special workers: Dr. V. H. Lewis, Boyd Hancock, Bob Hoots, Jim Bohi, J. Wilmer Lambert, district superintendent.

July 3-9—**ALABAMA**. Camp Rolling Hills, I-65 South and Calera Exit (morning and evening services). Special workers: Dr. Lyle Eckley, Richard Strickland, and Ralph and Joan Dumire. W. Charles Oliver, district superintendent.

July 3-9—**LOUISIANA**—Nazarene Campgrounds, Pineville, La. Special workers: Dr. John L. Knight, Albert Neuschwanger, and Steve and Sue Caudill. Ralph E. West, district superintendent.

July 3-9—**SOUTH CAROLINA**. District Campground, Hwy. 391, Batesburg, S.C. Special workers: Dr. T. W. Willingham, William Erickson, and Chuck and Mary Jackson. D. Moody Gunter, district superintendent.

July 10-16—**MAINE**. Richmond Nazarene Campground, River Rd., Richmond, ME 04357. Special workers: Bob Hoots and Roger N. Brown family, J. E. Shankel, district superintendent.

July 10-16—**GEORGIA**. District Center, Adrian, GA 31002. Special workers: Bob Hoots and W. M. Lynch, preaching; Gerald and Janice Grindley, music. Jack H. Lee, district superintendent.

July 14-23—**MICHIGAN**. Indian Lake Camp, Rte. 2, Vicksburg, MI 49097. Special workers: Charles Millhuff, Fred Lester, Albert Lown, and Jim and Rosemary Green. H. T. Stanley, district superintendent.

July 14-23—CANADA CENTRAL-Clarksburg. (Cedardale July 23—Aug. 7) Campgrounds at Clarksburg, Ontario. Special workers: Rev. Claude Jones, Dr. Otho Jennings, and Chuck and Mary Jackson, singers. Neil Hightower, district superintendent.

MOVING MINISTERS

DONALD K. AULT from Columbus (Ohio) Linden to Decatur, Ind.
 PAUL A. BASS from Upper Sandusky, Ohio, to Pontiac, Ill.
 VICTOR J. BERG from Wheatland, Wyo., to Rawlins, Wyo.
 GORDON E. BLACKBURN from Heppner, Ore., to Donald, Ore.
 DENNIS S. BOEL from associate, Washington, D.C., First to Birdsboro, Vt.
 LONNIE R. BROWN from Williamsport, Pa., to associate, Millville, N.J.
 FRANKLIN BUTLER from Lake Placid, N.Y., to Mount Vernon, Mo.
 RICHARD L. CANNON to Kirwin, Kans.
 LOWELL CHURCHILL from Atwood, Okla., to Sallisaw, Okla.
 RICHARD K. COPPLE from Baxter Springs, Kans., to Butler, Mo.
 CLOYCE CUNNINGHAM to Ritzville, Wash.
 FRANCIS DEISHER from Gilman, Kans., to Towanda, Kans.
 MERRILL GEARHART from Central City, Ky., to associate, Hollywood, Fla.
 THOMAS W. HACKLER from student, Nazarene Bible College, Colorado Springs, Colo., to Owensville, Ind.
 JAMES L. HAYSE, JR. from associate, Lincoln (Neb.) First to Canton (Ill.) Eastside
 DANNY L. HILL from student, Nazarene Bible College, Colorado Springs, Colo., to Cayuga, Ind.
 RALPH J. HUIT from Grand Ronde, Ore., to Grants Pass, Ore.
 DONALD LADUE from student, Nazarene Bible College, Colorado Springs, Colo., to Lake Placid, N.Y.
 HAROLD M. LINER from West Columbia (S.C.) Central to Camden (S.C.) First
 RODGER MANNING from student, Nazarene Theological Seminary, Kansas City, Mo., to Schenectady, N.Y.
 WALTER F. MASTERS from Lynchburg, Va., to evangelism
 BERNARD F. MILLER from Kenton, Ohio, to evangelism
 ALVIN OWENS from Paragould (Ark.) Woodland Hills to Brighton (Tenn.) Tipton County
 ROBERT RUSH from Petersburg, Tex., to West Baden (Ind.) Springs Valley
 NOAH THARP from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Owego, N.Y.
 PAUL WEHR from Binghamton (N.Y.) First to Gaithersburg, Md.
 GARY WHITE from Springfield (Mo.) Scenic Drive to Fort Smith (Ark.) Trinity
 WILLIAM WIESMAN from associate, Kansas City (Mo.) Grace to Buffalo, N.Y.
 ELMER WILSON from Quincy (Mass.) Bethel to Binghamton, N.Y.
 DOUGLAS C. WOODS from Tenton, Nova Scotia, Canada, to Moncton (New Brunswick) Humphrey Canada

MOVING MISSIONARIES

REV. & MRS. JOHN ANDERSON, India, field address: 14 Boulevard Rd., Delhi, India 110 054
 REV. & MRS. EDMOND ARCHER, New Zealand, Specialized Assignment, stateside address: 259 Elm St., Bangor, ME 04401
 MR. & MRS. WAYNE BAUDER, Swaziland, furlough address: P.O. Box 1537, Murtlecreek, OR 97457
 REV. & MRS. RUSSELL BRUNT, Trinidad, field address: P.O. Box 1245, Port-of-Spain, Trinidad, West Indies
 MR. & MRS. JOHN ESTEY, Swaziland, field

address: Endengeni Nazarene Mission, P/B Piggs Peak, Swaziland, South Africa
 MISS ESTHER HOWARD, India, furlough address: 14 Tappan Ln., Orinda, CA 94563
 REV. & MRS. JAMES KRATZ, Brazil, field address: Caixa Postal 1008, 13.100 Campinas, S.P., Brazil
 REV. & MRS. KENNETH JONES, Peru, furlough address: 6712 Tall Oaks Dr., Oklahoma City, OK 73127
 REV. & MRS. MEL LAWS, Philippines, Specialized Assignment, stateside address: c/o Mrs. David Edtl, 1712 S.E. 38th Ave., Portland, OR 97212
 REV. & MRS. SAMUEL OVANDO PARDO, Colombia, field address: Apartado Aereo 100-529, Bogoto 10, Colombia
 REV. & MRS. DON SCARLETT, Trans South Africa, furlough address: c/o Charles Mattix, 1013 Forrest Ave., Olathe, KS 66061
 DR. & MRS. DAVID STEPHENSON, Republic of South Africa North, furlough address: 1813 Shirlane N.E., Albuquerque, NM 87112
 MISS ELLEN SYVRET, Papua New Guinea, furlough address: Surguy Cottage, St. Peter Jersey, C.I., United Kingdom

ANNOUNCEMENTS

Albany, Ky., First Church will celebrate its 50th anniversary September 2-3, 1978. All former pastors, members, and friends are invited to attend. For more information, contact the pastor: Rev. Daryl Hodge, 307 Central, Albany, KY 42602.

The Erie, Pa., First Church will celebrate its 40th anniversary with a mortgage burning August 19-20, 1978. Dr. Robert I. Goslaw, and Revs. Minich, Mountford, and Tom Younce will be participating. There will be a Saturday evening banquet and Sunday afternoon mortgage burning. All former pastors, members, and friends are invited to be present. Contact Rev. George L. Wolf, pastor, 2610 German St., Erie, PA 16504.

RECOMMENDATIONS

CHARLES J. "CHUCK" WHEELER has experienced 15 successful years in the pastorate, which have enriched his ministry and prepared him for the work of evangelism. His life and pulpit ministry are full of compassion, strong in doctrine, fervent in spirit, and spiced with a warm sense of humor. As his superintendent, I commend him to our churches. You may contact him at: 1105 Wilson Ave., Kittanning, PA 16201, telephone 412-543-4217.—*Robert I. Goslaw, Pittsburg district superintendent.*

This is to recommend REV. DONALD BAL-LARD to our pastors and churches as an evangelist. He is an effective preacher and soul winner. His long experience in the pastorate will qualify him for helpful ministry to all our

churches. He may be contacted at: 4671 Priscilla Ave., Raleigh, TN 38128.—*H. Harvey Henderson, Tennessee district superintendent.*

I count it a privilege to recommend REV. JAMES FORMAN as an evangelist. He is a man of God, a biblical holiness preacher of the Word and faithful servant of God and the church. His 20 years of pastoral ministry and as a college professor enable him to give a rich ministry to this generation. His fervent evangelistic preaching touches hearts and lives. As his district superintendent, I recommend him without reserve. He may be contacted: 101 Arcade St., Gadsden, AL 35903.—*W. Charles Oliver, Alabama district superintendent.*

REV. MARVIN E. WINSTRYG has served the Amarillo, Tex., North Beacon Church most ably as a pastor. He feels the call of God into the field of evangelism. Brother Winstryg is a fine evangelistic preacher and we commend him to our people and churches everywhere. His address is P.O. Box 5207, Amarillo, TX 79107.—*Gene Fuller, West Texas district superintendent.*

VITAL STATISTICS

DAUGHTER OF E. P. ELLYSON DIES

MRS. RUTH ELLYSON DAVIS, 82, daughter of former general superintendent Dr. E. P. Ellyson, died April 8 in Colorado Springs. She was a charter member of the Church of the Nazarene and was one of the few persons left who were present at the founding General Assembly in Pilot Point, Tex., in 1908.

She is survived by one son, Floyd Carlton Davis of Baltimore; two daughters, Mrs. Joe (Carolyn) Diffee of Woodland, Colo., and Mrs. Frank (Margery) Hagin of Denver; and one brother, Joseph E. Ellyson of Kansas City. Her husband, Floyd, preceded her in death in 1973.

Funeral services were held in Colorado Springs First Church with Rev. Milo Arnold and Dr. G. B. Williamson officiating. Burial was in the Nazarene section of Greenlawn Cemetery in Kansas City. The Davises were longtime members of Kansas City First Church.

DEATHS

REV. HARRY A. CARTER, 93, died Apr. 19 in Indianapolis, Ind. Funeral services were conducted by Rev. John Hay, district superintendent; and Revs. H. J. Rahrar, Gene Hood, and Lloyd Tucker. Interment was in Shelbyville, Ind. Rev. Carter served a number of churches in Indiana. Survivors include a daughter, Mrs. Virgie (Rudy) Ketterman; seven grandchildren; and several great-grandchildren.

LARRY W. COOK, 32, died Apr. 6 in Chicago, Ill., during open heart surgery. Services were in Kankakee First by his pastor, Rev. John Hancock. He is survived by his wife, Nellie; four children, Christina, Chuck, Cathy, and Candace; his parents, Rev. and Mrs. Curtis F. Cook; and three brothers.

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NEWS

OF RELIGION

LUCILLE DELLA GARRETT, 66, died Apr. 1 in a Kansas City hospital. Services were conducted by her pastor, Rev. Joseph F. McClung, in Burlington, Kans. She is survived by her husband, Karl; 10 children; 27 grandchildren; 5 sisters; and 2 brothers.

FRED B. LEFTON, 77, died Apr. 5 in Danville, Ill. Rev. J. B. Fustin officiated at the funeral services. His survivors include his wife, Eva; one son, Richard; four grandchildren; and one brother.

ELIZABETH MACMILLAN, 92, died Apr. 3 in Summerside, Prince Edward Island, Canada. Services in the home and church were conducted by Revs. W. W. Wilcox, C. V. Cornish, and C. L. Edgar. Surviving are 9 sons, 3 of whom are Nazarene pastors, Joseph, Charles, Rev. Harold, Heber, Hamel, Kenneth, Rev. Lorne, Norman, Rev. Fred; 4 daughters, Ethel Hardy, Agnes Hardy, Edith Horne, and Gladys Buchanan; 44 grandchildren (1 a Nazarene pastor); 62 great-grandchildren; and 7 great-great-grandchildren.

ETHEL WHIGHAM SCHMIDT, 84, died Mar. 16 in St. Cloud, Fla. The funeral services were conducted by Rev. James Page. She is survived by one daughter, Wilma Young LeHeup; and one granddaughter, Foy.

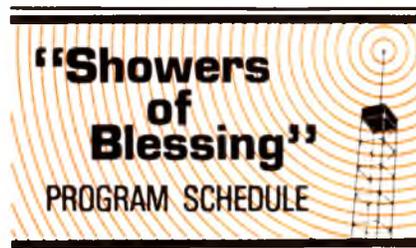
REV. ORVILLE ALLEN SHROUT, 69, died Mar. 24 in Gainesville, Fla. Funeral services were conducted by his pastor, Rev. Park D. Burkhardt; Dr. J. T. Gassett, district superintendent; and Rev. Paul Ray. Surviving are his wife, Wilma B.; 2 daughters, Mrs. Pearl Price and Mrs. Beverly Ray; 1 son, Rev. Harvey A.; 10 grandchildren; 6 great-grandchildren; 5 sisters; and 3 brothers.

MRS. BERTHA B. (HEADLEE) TALBERT, 89, died Mar. 30 in Indianapolis, Ind. Funeral services were conducted by District Superintendent John F. Hay and Revs. R. B. Acheson and H. J. Rahrar. She is survived by 1 daughter, Mrs. Lucy Adkins; 9 grandchildren; 16 great-grandchildren; and 14 great-great-grandchildren.

MRS. EMMA ROSETTA TROTH, 85, died Jan. 30 in Brazil, Ind. Rev. Mel Sorenson and Rev. James Buck were in charge of the service. She is survived by a son, 1 daughter, 5 grandchildren, and 10 great-grandchildren.

CHARLES P. WHITTENBERG, 89, died Apr. 6 in Columbus, Ind. Funeral services were conducted by Rev. Roger A. Flemming. He came into the church at Pilot Point in 1908. Survivors include 1 daughter, Mrs. Cona Armstrong; 5 sons, Wright, Ray, Arnold, Wade, and Montie; 1 brother; 2 sisters; 24 grandchildren; and several great-grandchildren.

MRS. FANNIE B. WOOD, 91, died Mar. 24 in San Antonio. Funeral services were conducted by Rev. Darrel Miley, with District Superintendent Harold Graves assisting. She is survived by one daughter, Violet Wood, and one sister.



June 4

"Has Your Mind Been Changed?"

by Alan Rodda

June 11

"Prescription For Dull Days"

by Alan Rodda

U.S. TEENS DIVORCE AT TWICE NATIONAL RATE. Teenage American women who marry between 14 and 17 have a 72 percent chance of ending their first marriage in divorce, according to recent calculations of the Population Reference Bureau.

Those who marry at 18-19 have a 46 percent chance. The national divorce level for all first marriages is 38 percent.

Between 1901 and 1970, for every divorce in the general population there were 1.9 divorces to women married between 14 and 17. The low point in the century was between 1901 and 1919, when the ratio was 1.7 to 1. □

DECENCY FEDERATION RATES TV. God, in some form, is the third most used term of profanity on prime-time television, according to a monitoring study sponsored by the National Federation for Decency. American Home Products, makers of Anacin, and Ford Motor Company were the top sponsors of profanity, while CBS was the top profanity-oriented network.

The study covered 864.5 hours of prime-time viewing last fall. Viewers were exposed to 1,054 words of profanity.

"We see an increasing amount of profanity on the tube," stated Donald E. Wildmon, executive director of the NFD.

Other top sponsors of profanity were General Motors; Bristol-Myers; Sears, Roebuck & Co.; Sterling Drug; Unilever-Lever Brothers; Proctor-Gamble; Warner-Lambert; General Foods; and Pepsi Cola.

CSB aired 470 words of profanity, while ABC was cited with 330 and NBC with 254.

CBS movies headed the program list at 146, followed by ABC movies at 125 and NBC movies at 124. "All in the Family," 54; "Washington Behind Closed Doors," 49; "Baretta," 36; "MASH," 31; "We've Got Each Other," "Soap," and NBC specials, all 26; "Kojak," 25; and "Lou Grant," 20, were the top users of profanity. □

CALIFORNIA WILL VOTE ON BAN OF SMOKING IN PUBLIC PLACES. Californians will vote in November on a proposal to ban smoking in enclosed public places, educational facilities, places of employment, and health facilities.

The anti-smoking initiative is sponsored by the Group Against Smoking Pollution (GASP) in northern California and Californians for Clean Indoor Air (CCIA). Both are headed by lawyers.

The campaigners recently filed with the Secretary of State petitions bearing more than 600,000 signatures, about twice the number required to place the proposal on the November ballot.

National surveys show that about 60 percent of the population do not smoke.

The proposed statute would ban smoking "in any enclosed public place, enclosed place of employment, enclosed educational facility, and in any enclosed health facility." Offenders would be subject to a \$50.00 fine for each violation.

Partial exemption would be given to lobbies of public places and lounges where the management gives a partitioned smoking area covering no more than 50 percent of the space. Restaurants would have smoking areas. □

TOTAL PROHIBITION BY 1981 GOAL OF INDIA'S PREMIER. To the dismay and consternation of India's drinking minority, Prime Minister Morarji R. Desai has set his country's sights on total prohibition by 1981.

The prime minister has made the banning of alcoholic beverages a major goal of his year-old administration, reversing a trend toward more liberal liquor laws.

When bars and liquor stores in several parts of India began shutting up shop, the ascetic Mr. Desai hailed the closings as "an important beginning."

"Prohibition is not a fad," he said. "It is an essential part of the fight against poverty and the struggle for peaceful domestic environment." □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I A youth leader in our church insists that "the law of sin and death" (Romans 8:2) is the Ten Commandments. Are we set free from the Ten Commandments or are we free while living within the bounds of them?

The "law of sin and death" is not the Ten Commandments. Of the Ten Commandments (the moral law) Paul writes, "The law is holy, and the commandment holy, and just, and good," and goes on to expressly deny that this law which is good was "made death to him."

The "law of sin and death" is identified with what Paul calls "another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The "law of sin" is not on the pages of Scripture but in our members.

This law of sin enslaves and torments, for while the mind may consent to the law of God the will is unable to actualize it. The sinner is

deceived, weakened, and overcome by indwelling sin, and is, therefore, unable to keep the moral law which he, in his honest moments, approves.

Christ came to die for our sins and to give us the life of the Spirit, not to deliver us from the Ten Commandments, but to make it possible for us, as redeemed people, to live joyfully, gratefully, and freely within the framework of God's moral law—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

For a very helpful discussion of this "war of the laws," see the exposition of Romans 7 and 8 by W. M. Greathouse in the *Beacon Bible Commentary* and in the *Beacon Bible Expositions*. □

I I would like to know the view of the Church of the Nazarene concerning hell. In Jude 7 is found the phrase, "suffering the vengeance of eternal fire." I know we believe that hell is eternal and a place of torment. Would you comment on whether you feel the "fire" language is symbolic or not?

Article XII of our Articles of Faith states, in part, "We believe . . . that he finally impenitent shall suffer eternally in hell."

There is no "view" of the Church concerning the "fire" language, but views. Some understand it literally, others figuratively.

Personally, I think "fire" is figurative. But writers resort to figurative speech when reality eludes literal description. If "fire" is a figure of speech it can only mean that the awful experience of eternal alienation from God is worse than the pain of physical

burning—a self-chosen destiny too horrible to describe.

This creedal statement needs to be read in the light of Article VI on "Atonement." "We believe that Jesus Christ . . . made a full atonement for all human sin . . . and that it is sufficient for every individual of Adam's race." God loves all; Christ died for all; the gospel promise embraces all. All can be saved who will repent and believe on Christ. Any who are "finally impenitent" have chosen self over God, death over life, and hell over heaven. □

I I have found one verse, John 14:31, where Jesus told the disciples that He loved the Father. Are there other such verses?

John 14:31 seems to be the only place where Jesus' stated love for the Father is recorded. There are frequent references to the Father's love for Jesus.

Jesus' demonstrated love for the

Father is constantly shown in His whole life of perfect obedience to the Father's will. Perhaps this suggests that it is more important to love God in deeds than in words, though both are included. □

BIRTHS

to JIM AND ANNE (MUELLER) BLACK, Winnipeg, Manitoba, Canada, a boy, Aaron James, April, 23

to JOHN AND GINNY (BENTLEY) BLANCHARD, Kasilof, Alaska, a girl, Melinda Ann, Mar. 20

to REV. CHARLES AND NANCY (NICHOLS) COYLE, Saint Jo, Tex., a girl, Melissa Suzanne, Jan. 3

to REV. GAETANO AND BRENDA (BEVEL) FRANZESE, Henderson, Tex., a girl, Gina Denee, Apr. 2

to KEN AND SHIRLEY (NORDEN) HESS, Oklahoma City, Okla., a girl, Kymerly Ann, March 23

to REV. DARRELL E. AND LURA (PARKER) LLOYD, Helena, Okla., a girl, Sara Dawn, Jan. 25
to KELLY AND PEGGY (SEARLE) MEIER, Nampa, Ida., a girl, Jaime Julene, Mar. 31

to REV. TOM AND MARSHA (METTS) MOYE, JR., Somerville, Ala., a girl, Daphne Brooke, Mar. 20

to REV. JIM AND CONNIE (BUZBEE) McDUFFEE, Ithaca, N.Y., a girl, Corrie Dawn, Apr. 16

to ADRIEN-DAVID AND PRISCILLA (HOLMES) ROBICHAUD, Montreal, Canada, a girl, Charlene Louise, May 1

to BILL AND PATTY (REED) RUNYON, Olathe, Kans., a girl, Rebecca Lynn, Apr. 9

to ED AND BERNITA (ASH) RUNYON, Olathe, Kans., a girl, Michelle Lee, Apr. 14

to JOE AND LEOLA (HAY) SAUNDERS, South Charleston, W.Va., a girl, Jana Lyn, Apr. 15

to CLIFFORD AND BILLIE (SMITH) STEMPLE, Bruceton Mills, W.Va., a girl, Tara Leigh, Mar. 11

to IRA AND BEVERLY (STOCKS) STRICKLAND, Jacksonville, Fla., a girl, Holly Laura, Jan. 3

to MARK AND DEBORAH (HYSONG) TAYLOR, Dallas, Tex., a girl, Rebekah Elisabeth, Apr. 13

to FRED AND MARTHA (HARDIN) WALTERS, Langhorne, Pa., a boy, Marc Frederick, Mar. 16

to KEN AND CAROL (JOHNSON) WISER, Goodlettsville, Tenn., a boy, Phillip Charles, Apr. 9

MARRIAGES

LINDA RUTH DUNCAN and PAUL LAWRENCE PUSEY at Springfield, Ohio, Apr. 1

ANITA HOAG and RON FARRIS at Kansas City, Mo., Apr. 8

OTHELLA JOANN ALDRIDGE and ROBERT HILL at San Francisco, Calif., Apr. 15

CINDY MARIE LARUE and TIMOTHY BRENT PUSEY at Overland Park, Kans., Apr. 15

ANNIVERSARIES

DR. AND MRS. T. M. ANDERSON of Wilmore, Ky., celebrated their 66th wedding anniversary Jan. 10. Dr. Anderson, a retired elder, also observed his 90th birthday Apr. 30.

MR. AND MRS. JOHN L. HATCHER of Albuquerque, N.M., Los Altos Church, celebrated their 50th wedding anniversary Mar. 24. The Hatchers are natives of College Grove, Tenn. After marrying, they made their home in Detroit. The Hatchers moved to Albuquerque, N.M., the last day of 1968, after retirement from General Motors Corporation. They have 5 children, 13 grandchildren and 3 great-grandchildren.

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

General Superintendents Emeritus and Retired. D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, AZ 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, CO 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106.



Mrs. Dorothy Roe was presented the Distinguished Service Award on behalf of the Morris, Ill., church. Mrs. Roe received the award for her faithful years as church treasurer and dedicated layman. NWMS President Sandra Perci-field presented the award to her. Rev. Paul E. White is the pastor.

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A CHAPLAIN REPORTS VICTORIES

I spent a challenging 18 months being a new army chaplain assigned to the Infantry Training Brigade at Fort Benning, Ga. We had seen over 2,000 soldiers give their hearts to the Lord and over 500 of them baptized.

Our crowds were so large that we moved our services outside and built a "baptismal pit" out of plywood (4 x 8 x 4 ft.). By using every water hose in the battalion and starting to fill the "pit" early in the morning, by noon we were able to baptize those new believers who had received Christian instruction over the past few weeks.

Then in September, 1977, by normal army procedure, I was moved from that assignment to a dependent housing area on Fort Benning. This area is where the sergeants and officers live with their families. Some 4,000 people live in this area, and it had not had a formal-type chapel religious program. Consequently, church buses from Columbus are seen everywhere in the area.

The new work was to be located in an abandoned grocery store. The facility was a near disaster. As I walked into the building, I found paint falling off the walls, a few scattered folding chairs, and one beat-up desk. I wanted to be back at my previous assignment, but with God's help and direction we started.

I had attended PALCON at ENC and I felt the Holy Spirit encouraging me. Later, I received an even greater challenge by attending the Conference on Evangelism in Oklahoma City.

God provided paint and nails for our new worship facility. He even gave us drapes for all the glass windows in the front of the building. We were able to secure some paneling and used pews from the other side of Georgia.

My wife, Vangie, and the other ladies and men volunteered many



hours of labor. In four months we had transformed the empty store building into a beautiful (almost) sanctuary.

But would God do anything for our little group? In September, 1977, we had 26 people for a worship service and we got on our knees and prayed for God's blessing. We asked Him to give us 100 people before Christmas in our services and by Easter 200. That was a 700% increase in six months!

Praise God, He answered our prayers. On December 11, we had an attendance of 101; and on March 19, 1978, we had 214, with 4 new people at the altar to accept Jesus into their hearts. God gave the increase, and we praise Him.

Over those six months we passed out thousands of pieces of religious literature and many Bibles, so graciously provided by the Gideons.

God gave me a plan I thought would never work. We backed our services up one hour, with Sunday school at 9 a.m. and worship at 10. At 11 a.m. that Sunday morning, we hit the streets with 14 teams, inviting and witnessing for the Lord. That next Sunday, we had our 214 present.

What a blessing we almost missed! But we believed God could do it; indeed God is limited only by our own imagination and fears. □

—Chaplain (Cpt.) Donald Hannah



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Don J. Gibson

Executive Secretary, Department of Evangelism

BNC PROFESSOR CHOSEN FOR LATIN MUSIC SEMINAR

Professor John Rosfeld, professor of music at Bethany Nazarene College, has been selected to participate in a two-month summer seminar funded by the National Endowment for the Humanities, which will examine Latin music.

The Bethany educator is 1 of 10 musicians chosen for the seminar entitled "Music in Latin American Society: Past and Present" sponsored through the Summer Seminars for College Teachers, and conducted by Gerard Behague at the University of Texas.

Applicants were sought from the college and university level from throughout the nation, with 10 to 12 persons chosen for each seminar, on the basis of submitted programs of study and academic preparation for the seminar.

Rosfeld has also received notification of his selection for a program entitled "Music in the United States before the Civil War," sponsored by the University of Kansas.

The Louisiana native is a 1953 graduate of BNC with an M.A. in music from the University of Illinois with an emphasis in Ethnomusicology.

He is currently teaching courses in music history, theory, and piano at BNC. □



August 3-12, 1978, the city of Edmonton, Canada's largest northern city (500,000), will host the Eleventh Commonwealth Games. It is expected that during the games and the one-month preparation period preceding it, there will be 300,000 visitors from 46 Commonwealth countries and associated territories from 5 continents. This event is being carried by a \$44 million budget and it will include sports and competition in many different kinds of activities, including track, weight lifting, lawn bowls, etc. Her Majesty, Queen Elizabeth II, will officially open the games August 3. Pictured is the new \$21 million Commonwealth stadium. There are 5 Nazarene churches in the Edmonton area. They extend a welcome to all Nazarenes from around the world who may be coming to the city at that time.

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Reaping Dividends

by JUANITA SMITLEY
Risingsun, Ohio

THE “Reach Out and Touch” campaign was underway. A little, second grade girl invited her fifth grade friend to come to Sunday school. During the next few months, Sherri rode to Sunday school with her little friend. Sherri’s mom and dad were visited and invited also. On one occasion Dave did slip into a worship service.

A team from the Seminar on Evangelism called in the home of the Smiths. They presented the gospel to Dave, Nancy, and Sherri. Although the Smiths did not accept God’s free gift that evening, the wheels of thought were set in motion.

Soon after this, the Smiths became regular attenders in the Sunday morning services. Dave is a musician, quite proficient with the guitar. He helped a great deal with the Christmas program. He also sang with a group.

One Sunday night in early spring, this group gave a gospel concert in the church. Near the end of the presentation, Dave gave his testimony. He told about the family who took Sherri to Sunday school and how he decided that this was his own responsibility. He told of the team who presented the gospel in his home, and how a few nights later as he lay in bed he did give his heart to God.

The testimony was a complete surprise to Nancy. Their lives had been free of demoralizing vices, so there had not been a drastic change in his life-style. Nancy hadn’t known of Dave’s commitment to God. The next few days Nancy shed tears—something she had not done for years. These were tears of wounded feelings and of conviction. The pastor and his wife visited in the home. On their arrival, the usual conversation covered the first few

minutes. Then the pastor asked, “Nancy, have you also met the same Jesus that Dave knows?” Nancy broke into tears again. She had a hang-up about the word *confess*. She could think of nothing in her past to “confess.”

Very simply the pastor explained that “all have sinned and come short of the glory of God” (Romans 3:23), and “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). The greatest of all sins for her would be a refusal to accept Jesus.

Nancy was in agony! Every muscle in her chest tightened to create unbelievable pain! She felt as if she were smothering to death. With great effort she followed the pastor’s wife in prayer. Then she called out to God for help and received from Him peace within her heart. Almost on key, the phone rang. Dave’s mother was calling from the southern part of the state. Immediately, Dave and Nancy were able to make the peace more real by sharing the victory just won.

The following Sunday morning Dave and Nancy stood together to share with the congregation the story of their conversions. Nancy told of her deep hurt because Dave had not mentioned his conversion to her personally. They have always been a close family and kept no secrets from one another. She told of the record she played of an old familiar hymn—how God used five words to speak to her. They were “the roll,” “yonder,” and “be there.” She shared about the terrible pain in her chest and how the muscles were sore even yet. But most of all Nancy shared her love for her Jesus. □

**“By All Means . . .
Save Some”**

NAZARENE MINISTER VISITS CHINA

Rev. Jack Holstead, Nazarene missionary to Hong Kong, became the first Nazarene minister to visit the People's Republic of China since the recent "thaw" in the U.S./Red China relationship. Holstead visited Peking and Canton during two weeks early in March, 1978. The reality of the "thaw" is evidenced in the fact that he visited as a Nazarene missionary.

He found that religious radio programs are jammed in the cities and so was unable to hear the Nazarene broadcast. He was told that there was no jamming in rural areas. The nation of China is so large that if only one percent of the population heard the Chinese "Showers of Blessing" it would still amount to 8 million listeners.

Through the Department of Communications, the church is sending the message of full salvation via radio into this nation after more than 35 years of interruption by the political changes there. The Paul Martin Memorial Fund provided the impetus for this "return to China by air." □

—NCN

DR. RONALD GRAY TO TEACH AT TREVECCA

At the May 1 meeting of the Board of Governors of Canadian Nazarene College, Winnipeg, Man., Dr. Ronald Gray, president, asked that he not be considered for reelection. He had served for nine years as academic dean and for the last four years as president.



The board voted to accept his resignation, and set up a searching committee of four members to bring recommendations for a new president to the annual meeting of the board, September 28. The board further voted a gift of \$1,500 towards a new car for Dr. Gray.

They also voted to send Dr. and Mrs. Gray to visit the three institutions that are affiliated with CNC in the granting of the Bachelor of Theology degree. They are British Isles Nazarene College, South African Nazarene Bible College, and the Caribbean Nazarene Theological College in Trinidad. Dr. Gray will discuss with these institutions the terms of their continuing affiliation.

Dr. Gray had received offers to teach from Eastern Nazarene College, Point Loma College, and Trevecca Nazarene College. He announced that he had decided to accept the position as director of developmental education and professor of mathematics at

Trevecca Nazarene College, Nashville, effective September 1, 1978.

Approximately one-half of Gray's time will be spent teaching in the department of mathematics. The other half will be involved with the direction of Trevecca's new Developmental Education Program, a basic skills program developed under Title III government grants.

Dr. Gray earned his B.A. from the University of New Hampshire. In 1959 he received the M.A. degree from the University of California at Berkeley. He went on to receive the Ed.D. degree from this same university in 1961, specializing in administration, higher education, and educational psychology. □

—NCN

THE CHURCH OF THE NAZARENE IN MAPUTO

"The Church Around the World," an interdenominational missionary news sheet, recently stated, "A Nazarene church in the capital city of Lourenco Marques has shrunk from 1,200 to 50 members."

The capital of Mozambique is no longer called Lourenco Marques, but Maputo. The largest Nazarene church in the city still has no less than 800 members, as many as it ever had, according to Dr. Jerald Johnson, executive director of the Department of World Mission. He affirmed that the department has constant contact with the church in Mozambique, including visits from two of its district superintendents who were in Kansas City in January. They stated that instead of the membership shrinking or just maintaining its own, it is increasing. □

—NCN

GENERAL SECRETARY TESTIFIES BEFORE EQUAL EMPLOYMENT OPPORTUNITY COMMISSION

Dr. B. Edgar Johnson, general secretary, was in Milwaukee, Wis., May 8, to testify before the Equal Employment Opportunity Commission concerning the religious needs of employees as they relate to the scheduling of work.

The commission is seeking to develop policy regarding the accommodation of religions in the workplace as they relate to Title VII of the Civil Rights Act of 1964, as amended. The commission is concerned about the rights of employees in light of the recent Supreme Court decision in *Hardison vs TWA*, which involved a conflict between the normal operation of a seniority system and the weekly religious needs of an employee.

Dr. Johnson explained to the commission the biblical authority and the church's position on Sabbath observance. He told the commission that there are numerous instances where Nazarene members changed their employment rather than give up their convictions about their day and manner of worship. Such conflict resulted in some members beginning their own businesses.

Some of the accounts of these experiences are modern-day success stories. For example, a used car lot business was parlayed into a multi-million-dollar enterprise by the young salesman who would not surrender his worship day convictions. □

—NCN



"HERALD OF HOLINESS" WINS EPA AWARD

At the 30th annual Evangelical Press Association meeting May 8-10 at Arrowhead Springs, San Bernardino, Calif., the *Herald of Holiness* received the award of excellence in the denominational category.

Judge Russell T. Hitt commented: "Within the objectives of the *Herald of Holiness*, the editors have achieved an effective publication. It is warmly evangelical and written in language its readers can comprehend.

"Layout, artwork, and general design are harmonious without being obtrusive.

"Writing generally is effective.

"Excellent colorwork and printing."

Receiving the award from Norman B. Rohrer (l.), executive secretary of EPA, is Ivan A. Beals, office editor (r.) Dr. W. E. McCumber, editor, was unable to attend the convention. □



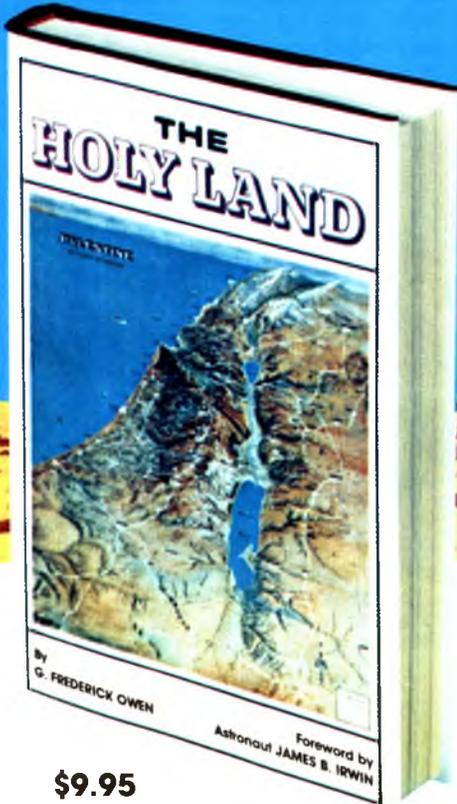
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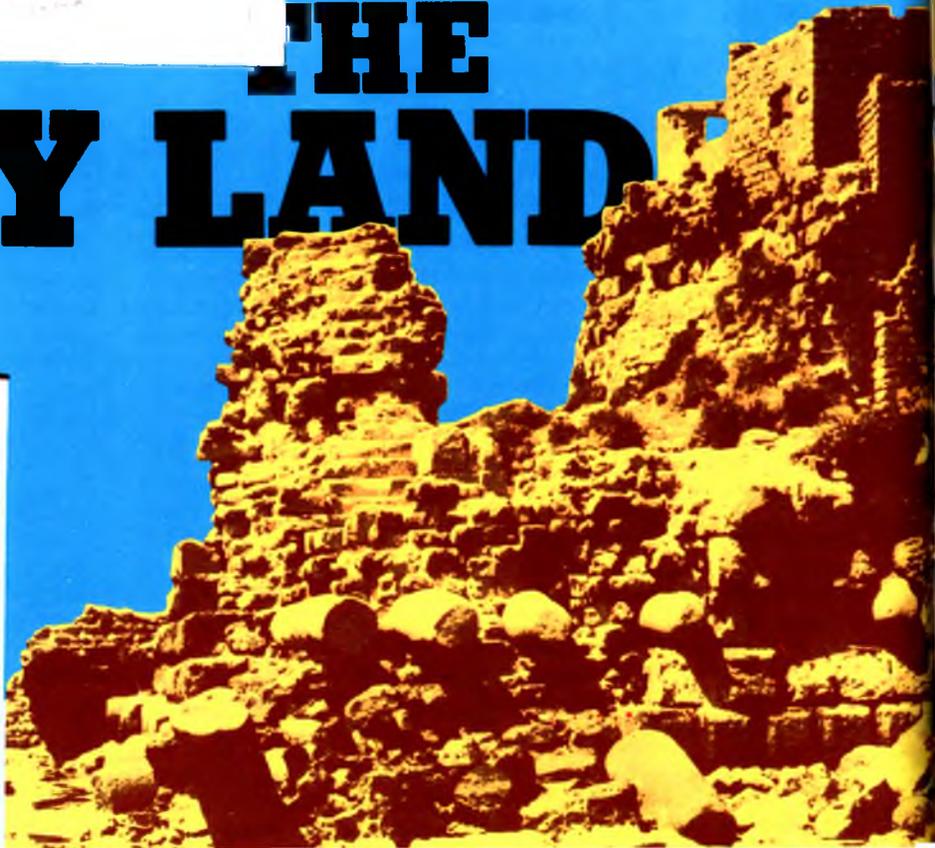
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