

HERALD of HOLINESS

CHURCH OF THE NAZARENE
MAY 15, 1980

MAY 22 '80
BENNER LIBRARY
OLIVET NAZARENE COLLEGE
KANKAKEE, ILLINOIS

PENTECOST SUNDAY
MAY 25



THE CHRISTIAN PENTECOST

The Hebrew Pentecost or “Feast of Weeks” is described in Leviticus 23:15-21. It was a harvest celebration occurring 50 days after the “Feast of First Fruits” and seven weeks following Passover. The later Jewish rabbis associated Pentecost with the giving of the Law on Sinai.

The first Christian Pentecost is recorded in Acts 2. The timing of this festival allowed the largest number of pilgrims from distant areas and many nations to be present. It became thus a fitting season for the bestowal of the Holy Spirit. The disciples were gathered in an upper room and were “with one accord in one place” (v. 1) when the Holy Spirit was poured out and the foundations of the Christian Church were laid deep and strong.



by General Superintendent Charles H. Strickland

The signs which accompanied this great event were symbols of the new dispensation of the Holy Spirit which began on that day. They were also emblematic of the grace which this new dispensation made possible for all disciples.

The “rushing mighty wind” (v. 2) is the symbol of the dynamic power of God in relation to man. It is twofold: power for inner spiritual victory; power to witness effectively.

The “cloven tongues like as of fire” (v. 3) is the symbol of deep cleansing and purification and also is emblematic of the burning heart of the sanctified Christian.

The gift of “other tongues” (v. 4) bestowed upon the disciples enabled them to witness miraculously in all the

languages mentioned in verses 9-11. This is also the symbol of the universality of the gospel.

The symbols came and went but the Holy Spirit remains. The apostles and all assembled in that upper room were “filled with the Holy Ghost” (v. 4). Their hearts were cleansed and they became conscious of the Spirit’s power pervading the depths of personality and stimulating every faculty to a new intensity of life. They became frontline witnesses of the resurrection of Christ as the fundamental fact in historic Christianity. They also received an endowment of dynamic spiritual power to begin the awesome assignment of evangelizing the world.

Pentecost Sunday (Whitsunday), May 25, is proclaimed as a day of intercessory prayer for the coming General Assembly. If our entire world church can be mobilized into an unbroken chain of continuous prayer on that day, our beloved church can receive a renewal of Pentecost at its international gathering in June. □

THE AUTHENTICITY OF THE ASCENSION



AP News Service Photo

by ROSS W. HAYSLIP
Tucson, Arizona

IN HIS WIDELY read novel *The Robe*, Lloyd Douglas describes the ascension of Jesus as taking place while the disciples had their eyes closed in prayer. When they opened their eyes and looked around Jesus had disappeared. What actually happened to Jesus therefore becomes a matter of opinion, for Douglas eliminates eyewitness evidence.

Bishop Robinson's theology, as depicted in *Honest To God*, certainly attacks the validity of the doctrine that Jesus bodily ascended into the presence of the Father at the close of His earthly ministry. Many people have rejected the account of this event as a myth and do not believe that it actually occurred.

The New Testament definitely teaches that this was an event that took place before the eyes of a number of witnesses who bear credible testimony to the actuality of this miraculous happening.

In Acts 1:9 we read, "He was taken up." The Greek verb that is used here is crystal clear in its meaning. As it occurs in the New Testament it always means "lift up" or "take up." In Luke 24:31, where it says "He vanished out of their sight," a different verb is used. At Emmaus He vanished from their sight. At Olivet He was "taken up" out of their sight.

This account tells us that Jesus was taken up "while they were looking." There is no mistaking the language. The disciples plainly beheld the miracle of our Lord's departure from this earth to go into the presence of His Father. It was after they had watched Him for a time that a cloud received Him out of their sight. Jesus was in their line of vision until the cloud separated Him from their sight. It was not simply a case of vanishing; it was the cloud which broke off the eyewitness experience.

The important theological truth connected with this event is found in the statement of the angels to the disciples that the return of Jesus to the earth would be in the same manner in which they beheld Him going into heaven.

If I believe that, in a time known to God the Father, our Lord will actually return to this earth in His glorified, resurrected body, then it becomes easy for me to accept the truth of Jesus' ascension. He left the earth in a visible form and ascended into heaven, and a group of His disciples were present at the event and saw it happen before their very eyes. □



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE
General Superintendents, Church of the Nazarene

IN THIS ISSUE

THE CHRISTIAN PENTECOST	2
<i>General Superintendent Charles H. Strickland</i>	
THE AUTHENTICITY OF THE ASCENSION	3
<i>An eyewitness experience</i>	<i>Ross W. Hayslip</i>
I WILL NOT LEAVE YOU COMFORTLESS: I WILL COME TO YOU	4
<i>The promise given</i>	<i>Frances Simpson</i>
LIGHT	5
<i>Poem</i>	<i>Marcia Schwartz</i>
PENTECOST—THE REVERSAL OF BABEL	6
<i>Empowered to proclaim</i>	<i>Pearl Burnside McKinney</i>
SANCTIFY WHOM?	7
<i>All believers</i>	<i>John W. May</i>
THE SECRET OF PENTECOST	8
<i>A transformed church</i>	<i>Albert J. Lown</i>
HIS VOICE MOVED THE PILLARS	9
<i>Poem</i>	<i>Maggie Culver Fry</i>
"WHAT DO WE DO NOW?"	10
<i>Helps to Holy Living</i>	<i>David L. Schooler</i>
THE GREAT EQUALIZER	10
<i>Chosen of God</i>	<i>Kenneth Vogt</i>
DO IT AGAIN, LORD	11
<i>Book Brief</i>	<i>Randal Earl Denny</i>
THE SECOND COMING	12
<i>Preparedness, the watchword</i>	<i>M. A. (Bud) Lunn</i>
AWAIT THE OLEANDERS' BLOOMING	12
<i>To see again</i>	<i>Carlos H. Sparks</i>
TO A CHRISTIAN FRIEND	14
<i>Poem</i>	<i>Frances B. Erickson</i>
SEVENTY-EIGHT PLUS SEVEN EQUALS LOVE	14
<i>Pen Point</i>	<i>Gary F. Powell</i>
THE PASTOR IS LONELY	15
<i>Minister to him</i>	<i>Neil B. Wiseman</i>
THE AGING CHRISTIAN PRAYS	16
<i>To be more Christlike</i>	<i>J. Grant Swank, Jr.</i>
NO MAN IS AN ISLAND	17
<i>Committed persons needed</i>	<i>Neil E. Hightower</i>
THE EDITOR'S STANDPOINT	18
<i>W. E. McCumber</i>	
NAZARENE EVANGELISM: MORE FUTURE THAN PAST	20
<i>An interview with Bill Sullivan</i>	<i>Wesley Tracy</i>
IN THE NEWS	22
NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>A Cooperative Saving Effort</i>	<i>Ruth Cook</i>

Cover Photo: by Mary E. Latham

Bible Quotations in this issue:

Unidentified quotations are from the KJV. Quotations from the following translations are used by permission:

(NASB) From the *New American Standard Bible*. © The Lockman Foundation, 1960, 1962, 1968, 1971, 1972, 1973, 1975.

(NIV) From *The Holy Bible, New International Version*, copyright © 1978, by New York International Bible Society.

(Phillips) From the *New Testament in Modern English*, Revised Edition © J. B. Phillips 1958, 1960, 1972. By permission of the Macmillan Publishing Co., Inc.

Volume 69, Number 10

May 15, 1980

Whole Number 3302

HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editor: Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Copyright 1980 by Nazarene Publishing House. CHANGE OF ADDRESS: Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. SUBSCRIPTION PRICE: \$4.50 per year. Second-class postage paid at Kansas City, Mo.

ISSN 0018-0513

Litho in U.S.A.

"I will send the

HE CAME THIS MORNING. I didn't see a cloud of smoke or a pillar of fire. I didn't hear a voice like thunder or a trumpet blast. He simply came. The Comforter came.

Our world needs a Comforter. A world wracked with pain and suffering, a world feeling the effects of man's fall, a world reaping the fruits of sin needs a Comforter.

Jesus wants to be that Comforter. One day He looked out over the city of Jerusalem and wept, saying, "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). But some have come. Some have received Jesus Christ and the comfort that He brings.

I know the Scripture in John 14:18, "I will not leave you comfortless: I will come to you," refers to the coming of the Holy Spirit on the Day of Pentecost. It marks the time when self is fully yielded to God, and He comes to cleanse and empower us. So, in truth, the Comforter is always present in the sanctified life. Nevertheless, He makes himself known in a special way at various times and places in the life of the Christian. Maybe it's just to assure us that He is with us. I only know that He comes, and His presence changes things.

I'm sure that when Jesus spoke these words to the disciples in the Upper Room, on the night before His death, they did not comprehend what He was talking about. Even on the Day of Pentecost, when the power of the Holy Spirit was so evident, they may not have fully understood the office of Comforter. But as life was lived out in the midst of persecutions, deprivations, and rejections, the truth of this promise must have dawned upon them bit by bit.

"I will come to you." Jesus has always been in the business of coming when we really need Him. One night He came walking to His disciples on the Sea of Galilee in a big storm. They were so afraid. They had not yet heard His promise in the Upper Room, but they took Jesus on board and were comforted.

Jesus came to Mary Magdalene there in the garden, called her by name, and comforted her.

One evening Peter and John and five other disciples were together, so discouraged. They had seen Jesus crucified. True, He had visited with them behind closed doors after the Resurrection, but they did not yet realize the triumph of Spirit over flesh and blood. "Let's go fishing," Peter said. Maybe it was just to have something to do, or to get away and think for a while, or perhaps they really needed food. Whatever the reason, Jesus came to them in the



H. Armstrong Roberts

by FRANCES SIMPSON

Wichita, Kansas

early morning hour, built a fire, served bread and fish, and comforted them.

There are some elementary truths wrapped up in the work of the Comforter.

1. To be comforted, one must need comforting. This implies a life filled with normal frustrations, everyday problems, even some difficult places every now and then. As Christians, we are not exempt from the world's suffering.

2. The comfort is in companionship, not in things. "I will not leave you comfortless. I will come to you." Outward circumstances may not change a whole lot the moment that He comes. But His presence is the comfort. Just being there He brings peace, introduces hope, and strengthens faith.

3. This comfort is supernatural (not as the world gives). It is comfort in the impossible times, the "I can't believe it" times, the "not me, Lord" times. He comes at times when the world looks on and wrings its hands or stands back in the shadows so as not to be called upon to offer help. The Comforter comes.

4. The Comforter can come anytime, anyplace. He's not limited to human practicalities, nor man's calculations. He can come behind closed doors, in prison cells, on the stormy sea, on the rooftop, in a foxhole, mid the ruins of an automobile wreckage. This, Jesus said, is why He was going away; so that He could send just such a Comforter, one who could be with us always, anywhere.

I've heard the testimonies of those who know the Comforter. A young man knelt in a college chapel one week from his wedding night. He was weary, physically sick, working his way through college, trying to make up a semester lost by family illness. I heard him try to explain how the Comforter came. He was alone . . . yet not alone. Said he, "I was afraid to open my eyes. I knew Jesus would be there, and I dared not look upon Him."

And so He comes . . . not in a visible or audible way usually. He has come to martyrs burning at the stake. He has come to mothers in the wee hours of the night as they called their children by name. He has lingered at gravesides and invaded hospitals. He steps into the very fiber of our being. He mellows

our sorrows with His abiding Presence. He tempers our defeats with, "I will be with you." At death He whispers, "Even unto the end of the world."

Comfort is not release from life's problems. It's something like "singing in the rain" . . . believing in spite of . . . looking at God, not circumstances . . . declaring with Job, "Though he slay me, yet will I trust him." We may be numbered with those in Hebrews who were described as "not accepting deliverance; that they might obtain a better resurrection" (Hebrews 11:35). We may smile through tears.

Yet the Comforter comes. He brings "hope of glory." He brings the promise of a resurrected body, of a "glad reunion day," of a making right of all things. He comes and

all is well. I sang it again today: "The Comforter has come! / The Comforter has come! / The Holy Ghost from heav'n, / The Father's promise giv'n." □

I WILL NOT LEAVE
YOU COMFORTLESS:

I WILL
COME TO YOU

LIGHT

*Lord, when we in wonder
realize that You made one star
to dispel all the darkness
of the earth in sunlight—
Then why is it hard to believe
that the light of Your Spirit
can ignite miracles
in the hearts of men?*

—MARCIA SCHWARTZ
Falls City, Nebraska



PENTECOST— THE REVERSAL OF BABEL

by PEARL BURNSIDE MCKINNEY

Phoenix, Arizona

They were not told to “command,” to “provide,” to “produce,” to “achieve,” nor even to “ask.” They were told to wait. In complete submission to divine authority, they waited.

Matson Photo Service

ABOUT 100 YEARS after the flood in the days of Noah, when all the population of the earth had one universal language, the people decided in arrogant pride to establish for themselves a stronghold that would reach to heaven. It was then that they attempted to build what is known as the Tower of Babel.

As is true of all selfish plans, God was not consulted.

He who understands the inmost thoughts of all hearts was not pleased with what He saw. His instructions to Noah had been, “Be fruitful and increase in number and fill the earth” (Genesis 9:1, NIV). Only 100 years later (a short time in God’s timing) the people were attempting to thwart that plan. They felt that they should “make a name for ourselves and not be scattered” (Genesis 11:4, NIV).

In the words of the Genesis account, God said, “Come, let us go down and confuse their language so they will not understand each other.” So the Lord scattered them from there over all the earth, and they stopped building the city” (Genesis 11:7, 8, NIV).

Thus the people were scattered over the earth, in delayed accord with God’s original instructions to Noah.

Among today’s remains of ancient towers was found a tablet which proclaims: “The building of this temple offended the gods. In a night they threw down what had been built. They scattered them abroad and made strange their speech.”

On the Day of Pentecost, just 10 days after the ascension of Jesus to His heavenly home, the confusion of languages was reversed in order for all men present at that time to hear the gospel message in their native tongues.

The last instruction the disciples had heard from the lips of Jesus was to “wait” (Acts 1:4).



The Great Ziggurat of Ur is believed by some to be the remains of the Tower of Babel.

As in the days of Babel, “The Lord came down to see” (Genesis 11:5). But this time, He found not a rebellious people, bent on establishing a kingdom for themselves, but He found a disciplined, waiting, expectant team, ready to be empowered.

Upon those expectant hearts there came the breath of heaven as a rushing wind, with its power and vigor; the fire of purification, cleansing from carnal sin; and the clarification of languages, indicating the new power to proclaim the gospel, which enabled all those present to hear the message of God personalized for their understanding.

But these outward manifestations were only symbols and temporary. The paramount event on that Day of Pentecost was the inauguration of the dispensation of the Holy Spirit as an abiding, empowering, cleansing, comforting Presence in the consecrated human heart.

May we in that power *go and tell*. In the languages of all people, may we tell the message that is needed by every heart—the glorious story of salvation, and of the power of the Holy Spirit to cleanse from all sin. □



Thomas E. Saner

SANCTIFY WHOM?



When Jesus made intercessory prayer for His people, He asked the Father to give them a special experience beyond what they already had. Though they had walked and talked with Him, they needed something more. He would soon leave them; in fact the High Priestly Prayer comes at the close of His farewell sermon to them. They would need something else if they were to heed the admonitions and claim the promises He had made in the discourse.

The herculean task of establishing the Church called for extraordinary men in an ordinary world. If they were divisive now, what would occur when He was gone? If they were fearful now, what terror would strike their hearts in the days ahead? If they were selfish, egotistical, lacking in faith, and carnally ambitious now, what great pressures would fragment them when they could no longer run to Him for explanations and counsel face-to-face?

He devoted the whole center section (John 17:6-19) of His prayer to the needs of these disciples of His, preceding it with prayer for himself (vv. 1-5), and following it with prayer for His Church (vv. 20-26). It wasn't that they were not good men. He had some extremely complimentary things to say about them to the Father.

Actually, they had been given to Him by the Father. They had accepted the Father's message through Christ. They had kept His word. They believed. They belonged to God. They were Christ's glory. They were kept by Him in the Father's name. They were not of the world; in fact they were hated by the world. They were commissioned. None of them was lost, excepting Judas.

G. A. McLaughlin, in his commentary, wrote, "If these men were unsaved at this time, then no one was ever saved."

It was just that they needed the cleansing power, the second blessing, the promise of the Father, the Comforter, the Holy Spirit; all in one great crisis experience.

So He prayed, "Sanctify them." Sanctify whom? Why, these people who had stood by His side for the most part until now. Difficult, if not dire, times were ahead for them: physical separation from their Leader, heartrending hours at Golgotha, lonely hours

by JOHN W. MAY
Mount Sterling, Kentucky

prior to the Resurrection, 10 anxious heart-searching days of tarrying for the promise of the Father, the awesome commission to establish the Christian Church. They would need power and plenty of it. They would need superabundant grace. They would need the complete

cleansing of self of everything foreign to the nature of God. They would need clean hands and holy motivation. They would need a divine outpouring which would drive them into the streets in the greatest revival the world has ever known, one that is not over yet! They would need to be set apart solely for sacred use, and made pure and holy in one great crisis experience, for that is the nature of sanctification. Bible-language students tell us that "sanctify" in the original means all this and more.

Jesus Christ did not come to earth to get people all excited with great promises and great expectations and leave them struggling with a power over which they could not possibly be victorious. He prayed that they would be one. He prayed, not that they would be removed from the world or go into seclusion, but that they would be kept in the faith right where they lived and played and worked. He did not pray for less pressures for them but for the energizing, enabling, establishing experience that would make them more than conquerors. More than development this, more than process or growth; it was what John Wesley called "the second blessing."

Cooperation, conquering, and cleansing were the great themes of Christ's prayer. All of this occurred on the Day of Pentecost when the Holy Spirit descended in glorious power upon the waiting 120. What began with a small band of men following a Leader who was bound to be slain, became a movement that has affected the course of a whole world. What a difference a day makes, especially when it is the red-letter day of Pentecost!

For 2,000 years the prayer of Jesus has been answered over and over again. He did not plead His case with the Father for the disciples alone, "but for them also which shall believe on me through their word" (v. 20).

Sanctify whom? Why, you and me, and all born-again believers who make themselves available for the experience. □

by ALBERT J. LOWN
Keighley, Yorkshire, England

THE SECRET OF PENTECOST



THE SECRET OF PENTECOST is given in five verses, Acts 1:26—2:4. In the King James Version each verse begins with the conjunction “And.” The five verses are linked and reveal the steps or stages by which the Early Church was changed from a devotional fellowship casting ballots for the election of a 12th apostle, to a dynamic Church casting nets for the souls of men. Pentecost transformed a group of 120 with memories (particularly of the suicide and fate of Judas) and a mission (to make, baptize, and teach disciples) into an advancing army of thousands.

The quintet of verses is the key to Pentecost and every succeeding baptism and infilling of the Holy Spirit, personal and collective.

(1) **NO LACKING OF VOLUNTEERS.** “And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles” (1:26). The defection of Judas had tragically depleted the original Twelve. Peter, the natural and accepted leader, now chastened and restored, realized the vacated apostleship must be filled. The

realization arose from the conviction that Jesus had followed the divine principle of human government—12 tribes; 12 priests to bear the ark of the covenant; and now 12 apostles to witness to the life, death, resurrection, and ascension of Jesus, and bear the burden of a covenant Church.

Two men were nominated from many eligible candidates through prayerful balloting, followed by prayer that God would show which “of these two thou hast chosen.” The election was hasty, some would assert: surely God had Barnabas or Paul in mind as a 12th apostle? There can be no doubt there was no lack of willing candidates for what was felt to be God’s revealed plan. The fullness of the Spirit required wholehearted volunteers prayerfully devoted to the business and organization of a witnessing church. Unspiritual leaders and uncommitted members do not qualify for the blessing of Pentecost.

(2) **NO LIMIT TO CONSECRATION.** “And when the day of Pentecost was fully come, they were all with one accord in one place” (2:1). *The day* was fully come in every way. From the divine side,

the Son of God had entered into His glory and taken His place at the right hand of the Majesty on high, uniquely qualified to pray the Father for the outpouring of the Spirit upon a fully prepared Church. Prayer and love had banished all discord, uniting the disciples in a common need and rising faith. Tarrying, in honest self-examination and sober assessment of their commission, had inspired a burning desire to atone for past failures, and a complete dependence upon the Father's promise and Christ's intercession. Truthfully, expectantly, they waited in the spirit of General Booth's petition:

*O see us on Thine altar lay
Our lives, our all this very day;
To crown the offering now we pray,
Send the Fire, send the Fire.*

With one accord, in one place, in God's timing they prayed, "Come Holy Spirit, we need Thee . . ."

(3) NO FANATICISM IN RESPONSE. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (2:2). A sound from heaven, not a succession of violent wind gusts or the slowly increasing fury of a terrifying gale, but a mighty, majestic thunderclap betokened the overwhelming power of God. Yet there was no fear or frenzy, no false excitement arising from the awesome manifestation. The Master had commanded them to tarry—"sit ye down"—in the city of Jerusalem; and they still sat, awaiting an inward experience greater than all outward phenomena. Fearlessly and eagerly their sitting posture declared:

*Welcome, welcome, welcome,
Holy Ghost we welcome Thee;
Come in power and fill Thy temple,
Holy Ghost we welcome Thee.*

The sound that could only be described by simile, a rushing mighty wind, filled the house, but only a divine Person could fill surrendered, waiting lives. Grateful for, and glorying in, meaningful signs and symbols, their experience did not rest in these. The thunderclap that filled the house was only a prelude to a fullness that made the house of human life a temple of the Spirit. The Giver was cherished more than gifts, and the inward reality more than passing phenomena.

(4) NO SHRINKING FROM PURITY. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (2:3). Fire and flame were used by Ezekiel, Isaiah, and John the Baptist as symbols of the purifying ministry of the Holy Spirit—the burning, cleansing Flame divine.

As they sat, so the tongue of cloven flame sat upon each of them, emblem of God's invading purity and passion. Every avenue of personality and every room of life was open to the Great Refiner. There was no shrinking from the "inextinguishable blaze" ignited in the Church and world history: a living fire that spread as rapidly and victoriously as the devouring fire upon Elijah's altar. Purity was needed, welcomed, and gloried in as essential to "the power of the Holy Spirit coming upon them."

His Voice Moved the Pillars

*Through the Spirit and His Word
I felt the pillars move, that time
I too had suffered loss of my
own King. Facing accountability,
stripped of childhood shelter,
childhood trust displaced with
unbelief, I stood alone, condemned
the year my Great King died
to me. Then, bowing in the congregation,
I reached out, and Glory came . . .
the pillars moved and I stood up,
transformed, and filled with
His divine eagerness, my bright face
saying, "Here am I . . .
send me."*

—MAGGIE CULVER FRY
Claremore, Oklahoma

(5) NO EXCEPTIONS TO FULLNESS. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (2:4). It is possible to major upon the mental and vocal miracle of "unlearned Galileans" speaking in languages heard and understood by devout men of many nationalities. But the harmony of miracles in the first part of this central verse of Pentecost merits greater wonder: ". . . they—*democracy*; were—*certainly*; all—*unity*; filled—*sovereignty*; the Holy Spirit—*divinity*."

Fire and tongue implied the propagation of the gospel to all the world. Three years before, the church was *born* at Jordan; universally envisaged by Jesus in His Passover prayer (John 17); "breathed upon" by the Risen Lord in an Upper Room, an earnest of the Spirit. Pentecost was the *baptism* of the church; in immersion in the Holy Spirit, and the possession of its members by the Holy Spirit.

No one was exempt from flame and fullness. The account provides an ideal and inspiration for every Nazarene to pray:

*O Spirit of God, and of Jesus,
Blessed Trinity, come and possess
My body, my soul, and my spirit,
And fill me with Thy holiness.
Come in, come in Holy Spirit,
Thy work of great blessing begin;
By faith I lay hold of Thy promise
And claim complete victory o'er sin.* □

'WHAT DO WE DO NOW?'

by DAVID L. SCHOOLER

Branson, Missouri

OUR CHURCH has been blessed with many new converts over the past year. This is great—this is what it is all about. However, success in this most noble of all endeavors creates its own set of problems. The problem, simply stated, is, What do we do with all these new “babes in Christ”? We must do something or experience teaches us that we will lose most of them.

To some degree we can identify with Peter on the Day of Pentecost. He preached on that day under the anointing of the Holy Spirit and 3,000 souls who heard the gospel, received it, and were added to the Church. That was a very profitable day. Three thousand saved! Three thousand new babes in Christ!

The problem now begins. What do you do with 3,000 new converts from many various backgrounds, different economic levels, various native tongues, and vastly varying mental capacities? Here was Peter standing in front of 3,000 people in whose eyes was the question, “Okay, Peter, what do we do now?” Get the picture: 6,000 eyes all looking with eagerness and anticipation at one man, Peter, waiting to be told where to go after they made their decision for Christ.

It was a good question then and it is now. It is one that we in the Church of the Nazarene must answer. What did Peter tell these people who were looking to him for further orders? The answer is in Acts 2:42. This text gives us a four-part program that Peter and the other apostles set up to establish these 3,000 souls in the faith. This four-point program worked then, and it will work now. This program will give us the answer for those who look to us for guidance after they respond to our message and receive Jesus as Lord and Savior.

What was this program?

First of all, they were continually devoting themselves to the apostles' teaching. In other words, they got the new converts into the Word. This was and is essential. Our churches need to develop ministries that get our babes into the “sincere milk of the Word

that they may grow thereby.” A class for new Christians is one way. Expository teaching and preaching is another. There are many ways to do this. There is no shortcut to maturity. It comes through knowledge of the Word. The parable of the sower, in Matthew 13, warns us that those who do not have roots into the Word will wither away.

Secondly, they created for the new converts an opportunity for fellowship. They taught them that they needed each other and that they were now part of a Body wherein everyone was important and had a specific function to perform. The problem in so many churches is that everything is now being done, and has been done for many years, by a few select people. This is devastating to any church and especially to any new converts that church may win. We must work our new converts into the “system” as soon as possible—to get them into the fellowship by helping them find their place and function. This fellowship must be warm, open, accepting, and without favoritism (James 2:1-4).

Thirdly, they began to observe the Lord's Supper. This sacrament is important and needs to be observed by all churches. One of the reasons Peter and the others introduced these new converts to this

THE GREAT EQUALIZER

by KENNETH VOGT

Renton, Washington

IT IS AMAZING how we human beings fit all of us into categories. The rich . . . the poor . . . the educated . . . the unlearned . . . the intellectual and all the rest of us. Of the making of classification there is no end.

Even in church work it is easier, church growth experts tell us, to attract people of our own kind to our services. We have churches that are predominantly union workers . . . or professional people . . . or blue collar. We have churches that are predominantly Scandinavian. To be practical about it, that is one way to grow the fastest . . . to reach for the people with whom we have the most in common.

However, classifying can also be divisive and harmful. Two verses, side by side, in the little Book of James will go a long way, if practiced, to nullify the hurt and the harm of these classification differences.

The first one is James 1:9; “The brother in humble circumstances ought to take pride in his high position” (NIV). If a man is poor or unlearned . . . if he is poorly fed and ill clothed . . . if he is a slave

Helps to
HOLY Living

particular sacrament was to teach them the importance of being obedient. Jesus had commanded that this sacrament be observed—and what He commands should be observed in all areas of life and worship.

These 3,000 converts were, I am sure, anything but disciplined in the Christian graces and commandments. For this reason, Peter and the others began to teach them the importance of being obedient to the Word, of walking in the light as the Word reveals it.

Fourthly, they taught them how to pray. Little needs be said about the value of teaching babes in Christ to pray. Victory or defeat will depend in great measure upon teaching them to pray through.

How do we handle the problem of new, undisciplined, unknowledgeable converts? One thing is certain, we don't just leave them to fend for themselves nor do we ever, ever condemn them. What do we do? We do the very same thing Peter and his colleagues did, as recorded in Acts 2:41. We get them into the Word, we get them into the fellowship, we teach them the utter importance of obedience, and we teach them to pray.

A four-part program such as this is not easy to set up and maintain. It is not easy, but it is essential if we want to keep our converts. And it has rewards beyond description.

Let's raise our babes in Christ to become mature men, to reach "the measure of the stature which belongs to the fulness of Christ" (Ephesians 4:13, NASB). □

reader . . . if his circumstances are galling and even bitter, he should take pride (if he is a Christian) in the fact that he is a son of God and bound for heaven. This high position has been purchased for him and is guaranteed for him by God himself. Let him take pride in that!

On the other hand, the next verse reminds us, "But the one who is rich should take pride in his low position." What does that mean? Couldn't it mean that he should be aware of his common lot with all other members of the human family? Pain and suffering, disappointment, frustration, and heartache would come to him, too. Thus there would be developed in the rich man a compassion that would bring him a sense of identity and camaraderie with the whole human family.

St. James drives the point home still more sharply by reminding all of us, whatever our station in life, that we are mortal . . . that our lives here fade as the flower and the world will see us no more. The glorious conclusion of the whole matter is that whether rich or poor, high or low, He has chosen us through Jesus Christ, His Son, to be the firstfruits of all that He has created (v. 18). This great truth ought to stand all of us up tall and straight as children of God. What a class to belong to . . . all one class! □

Book Brief



DO IT AGAIN, LORD



RANDAL EARL DENNY, *author*

Author-pastor Randal Denny has given reading Christians a study of Acts 1—4, stressing the meaning of these chapters for today's church. Reflecting on his book's theme, Denny says:

"There's a difference between reading *about* great men, and reading what great men said. I can remember a lot of what great preachers and teachers have said about Pentecost and the Book of Acts, but for more than a year I have lived in the Book of Acts.

"During this time, episode after episode has passed by my eyes and thoughts. Acts has become *my* Book. I have lingered in quest of the Spirit. I have felt the dynamic of the Spirit. I have peeked over the shoulders of men of action.

"Consequently, there's a fresh stirring of the Spirit in my own heart. My deep longing for the Church of the Nazarene is. *Do It Again, Lord.*"

Many Christians today are echoing Randal Denny's sentiment. It is also the theme of Habakkuk's prayer, "O Lord, revive thy work in the midst of the years" (Habakkuk 3:2). A study of the first four chapters of Acts puts the prophet's plea into a perspective that 20th-century Christians can comprehend. The power of God's Holy Spirit is our enablement for personal and churchwide revival. A careful, prayerful reading of this book is sure to result in a deepening of devotion and an increasing intensity of commitment to evangelism.

The Book of Acts is an exciting one. Pastor Denny's comments on the first four chapters could well arouse readers to more zestful discipleship and to an important cry for an outpouring of the Spirit. The need is urgent. Such an outpouring can happen again. Indeed, it *must* happen again if the church is to fulfill its mission. □

Beacon Hill Press of Kansas City
To order, see page 23



by CARLOS H. SPARKS
Portland, Tennessee

Await the Oleanders' Blooming

HOW EXCITED we were that November. Dr. Louis J. Girard, one of Houston's finest eye surgeons, would perform an operation and in four or five months unveil the eye in which had been implanted a tiny lens. Surely by spring, my wife, Carol, would be able to see the beautiful oleander shrubs in front of our home on Hazen Lane. There had been a chain of surgeries and one had produced nine months of excellent vision. It was the guarded expectation of the surgeon that a new lens in the healthier eye might bring good and long-lasting results.

Years earlier, a violent reaction to a sulfa drug, given to combat an ear infection, destroyed Carol's sight at the age of 11. Remedial efforts had brought little benefit.

But this was November. As I pried my way into the heavy traffic on the Southwest Freeway toward Twelve Oaks Hospital, the sky was beautiful. The promise of a successful surgery gave me an extra measure of tolerance toward the mass of traffic headed for downtown Houston. This would be a history-making event for our family, and when it was all over we would testify with mouth and pen of the

great love of our God. We would say how we had prayed and waited over 20 years and that our patient supplication had brought us this reward. I would call our parents and we would rejoice together over a thousand miles of telephone wire. I would tell Carl and Jon, our children at home, how changed life would be now with a new world of shop-

ping, ball games, visits to the zoo, and fishing trips.

"Now Mommy can be a room mother. Jon, and work in the PTA," I would tell him as life unrolled before us in glittering panorama.

I took the elevator to the eighth floor and went directly to Carol's room. She had already been prepped for surgery. The gown and wrinkled cap, more a part of her wardrobe than a kitchen apron, was the mute evidence of a new hope.

How many times . . . was it 20 or 21 . . . had I seen her just like this? How many times had I held her hand, read some Scripture, prayed and encouraged us both? It had become like a ritual that followed some unknown cycle, drawing us to these circumstances, again and again.

Today was different. "Baby, this is what we have waited for. Can we dare believe you'll never have to go through this again?" She nodded incoherently and lapsed into the twilight sleep induced 30 minutes earlier. I took a chair beside her bed, reached through



THE SECOND COMING

by M. A. (Bud) LUNN
Kansas City, Missouri

Luoma Photos

OF COURSE we believe in the Second Coming. It's been the theme of many a sermon, of songs we've sung, of testimonies we've heard (though mostly from older saints). But is it a dynamic, motivating faith or an intellectual belief, passive and inert?

The New Testament repeatedly, clearly, and emphatically calls attention to the Second Coming. Someone has said that it is mentioned 318 times in the 210 chapters. The early Christians talked so much about it that unbelievers scoffed because it had not materialized.

The world pays little heed to our creed unless what we say we believe impels our actions, dominates our affections, and stirs us emotionally. We must not be like the five foolish virgins who believed the bridegroom was coming but dozed while their lamps flickered.

Complacency is epidemic among professing Christians. It develops subtly in this comfort-oriented,

the raised railing, and held her hand until the transport crew arrived. I followed alongside her cart to the elevator as I had always done. I kissed her and committed her to the care of the Great Physician. There was the usual dull ache that always came when I knew that she was beyond my reach and care. It was 9:30 a.m.

About 2:30 p.m. I heard the announcement that she had gone to recovery room and in an hour would be back in her room. I could hardly wait to hear the surgeon's report. Two cups of coffee and one eternity later, I was again beside her bed. Both eyes were covered with massive bandages.

She did not awaken. In a while the surgical team arrived for their usual postoperative examination. Dr. Girard avoided me for the moment. I stepped into the hallway to intercept Dr. Roland S. Hawkins.

"How did she do?" I was beaming. All he had to do was hang his success story on the curve of my smile.

"I wish I had good news," he said. His face was etched with compassion. Somewhere in the caverns of my brain, a thunderbolt had struck our dream. He continued to explain the extensive damage to the retina and how it could never be restored.

"She can be retrained to function as a blind person. It's been done before." He seemed to be offering another hope to replace the mirage that had just fallen from my grasp.

I had no contingency plan for defeat. I was poised for the laurels of triumph, and victory had not come. This mudslide of disappointment would surely bring an end to all that was worthwhile. In the parking garage I sought for a lone pillar against which I could lean and weep or scream away my fury but there was none that offered privacy. I drove out to the freeway and joined the throng. If at that moment, I only had someone to pray for me! I didn't have time to get to anybody or wait for them to reach me. A now-or-never urgency gripped me. I wanted so desperately to

find again one good reason to believe in anything. How awful to trust God for 20-20 vision, only to be handed a white cane with which to probe a path through the never-ending darkness; never to see the faces of her children again or to watch them grow. And at that moment, in the file cabinet of my mind under prayer, I found the statement of some wise man, since forgotten; "Don't pray about the problem, it will only get bigger. Start praising God and He will give the victory."

I began reciting and singing all of the 103rd psalm that I could remember. My praise lasted from the great overpass to the Beechnut exit and on west to our home at Alief. I had been quieted. I saw the oleander bushes, disrobed by the coming winter. They seemed to mock my great delusion. It didn't matter now if they ever bloomed again. What would those lovely blooms of red and white mean to that one I had wanted to share them with?

But spring came and when the shrubs were in full bloom, I led Carol to them. She held the fragile blossoms in her hand and traced each petal with her finger.

"Which color is this?" she asked.

"Red," I told her as she touched the sprig to her cheek.

"They're beautiful . . . so beautiful."

Today Carol is a well-adjusted mother and pastor's wife and the greatest prayer warrior any church could have. She brings the only confusion that our church has, and that comes from loving women who rush to help her to her seat or to the altar at prayer time. Dr. Hawkins was right. The blind can learn to function and I accept it all now without bitterness. But if science ever finds a way for her to see, I'll take her back to Houston and stop in front of that little house on Hazen Lane and show her our oleanders. And this time, I have a contingency plan: I know God will have plenty of oleander in heaven, for it is far too beautiful to be missing from that place. □

materialistic, pleasure-loving age. Yet preparedness is the watchword of the Christian, and what we believe about the imminence of the Second Coming affects all of our religious experience.

There are plentiful guides for us in the New Testament:

Looking (focusing our attention): "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Waiting: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Corinthians 1:7). No fretful anxiety but restful trust.

Preparedness: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). This implies alertness, the antithesis of repose.

Holy living: "Every man that hath this hope in him purifieth himself" (1 John 3:3). On the altar

is placed pride, self-centeredness, unholy ambition, self-gratification, injustice, ill-will; anything that blurs the image of Christ.

Anticipation: Dynamic belief is closely linked with expectation—to foresee and perform in advance. "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Perhaps the most visible effect of dynamic belief in the Second Coming is a spirit of other-worldliness. This is the hallmark of committed Christians. The apostle Peter alluded to such ones as "strangers and pilgrims." The heroes of faith in Hebrews 11 "confessed that they were strangers and pilgrims on the earth"—aliens, transients. They sought "a better country," meanwhile holding the world with a loose grasp.

Thank God for the joy of Christmas, the hallelujah of Easter, and the maranatha (the Lord cometh) of Christ's return. □



Harold M. Lambert

To a Christian Friend

*"A cup of cold water" you have been to me,
Fresh from the Master's hand,
That has been such a draught to my weary
soul!*

(You never could understand.)

*When the joy of the Lord which has been my
strength*

*Seemed withdrawn and I struggled alone,
You shared every burden, and pointed again*

To that One who died to atone

For all of my failures and all my mistakes—

He loves, and will love to the end!

O Darling, has God ever given to one

A more faithful and wonderful friend!

—FRANCES B. ERICKSON
Lake Park, Florida

PEN POINTS

78 + 7 = LOVE

It was a great day for our family! Following an uplifting worship service that Sunday, we were walking to our car when I noticed a bright light in the eyes of Jennifer, our seven-year-old. It was obvious, to us at least, that she was about to explode with some exciting news.

Now, that is nothing new! She gets excited about frogs in the backyard, an old pair of blue jeans handed down to her through the family, a repaired severed arm on an old doll—it is something exciting on the hour, and it makes our house a great place to live!

But the wonder I was seeing in her this time was different, really different. "Guess what," she started as we entered the car, "I did something in children's church this morning!"

Oh, no, I thought, just when I was convincing folks that all those awful stories they had heard about preachers' kids couldn't

have been told about my near-perfect children, she has done some terrible thing!

Then Jennifer bubbled over, "I let Jesus come into my heart this morning." I can't think of anything that I would rather have heard, and I believe it is real. Let me tell you why. I had just preached a message from Luke 13 about the parable of the mustard seed bursting forth with power to become a tree seven or eight feet in height. We had talked together about the greatness of small beginnings and I was about to receive a living illustration.

We went to a cafeteria for lunch. What a long line! As we stood in that line, a man in front of us spoke to Jennifer. I'm sure he didn't realize what he had gotten himself into, because Jennifer's excitement hadn't diminished a degree, and when she is excited (which is nearly all the time) she talks nonstop.

"Where do you live? Do you

have a family? How old are you?" She fired the questions at him.

"Honey, I'm 78 years old and I don't have a family anymore. When you get as old as I am, you don't have anybody left."

Jennifer wasn't ready to conclude the interview. "Do you have any friends?"

"No, I guess when you get to be 78 years old you can't find many friends."

"I'll be your friend," Jennifer responded.

To make a long story a bit shorter, we had lunch with Harold, in fact we were his guests for lunch. There was conversation, laughter, even tears . . . and we all have a new friend who needs to know the love of Jesus.

And Jennifer, a one-hour-old Christian at that time, gave Harold the first lesson of love. With Christ in the heart, seventy-eight plus seven equals love! □

—GARY F. POWELL
Oklahoma City, Oklahoma

A LONELY PASTOR—how could it be when a minister of God does so much of his ministry through contacts with people?

The worshipping congregation provides the setting for his preaching. In counseling, his compassionate, supportive ministry puts him in touch with people. Then, too, the need we feel for the pastor in crisis periods of sickness and death put him in urgent relationships with needy folks. And decision-making groups like church boards mean more people contact for him. The pastor is always with people.

Then how can a pastor be lonely? Could anyone be lonely in such a crowd? Remember how all alone you felt when you changed planes in a strange city's airport terminal. Recall how lonely you felt when you started looking for a friend in an unfamiliar big city hospital. Remember how lonely you felt with all those people in that congregation when you started for the altar of prayer to seek God for the first time. Anybody can be lonely in a crowd.

Part of the minister's loneliness grows out of our idea that the man of God is some kind of super saint. His hide must be thick so he can keep on loving possessive, peevish people. His faith must be so tough that it can face anything. If he lives up to our expectation, he must not wear out with the fatigue and frustration like normal mortals.

But when we say, "man of God," we are speaking of a man. And like Elijah of old, following his mountaintop victory over Baal's prophets, this human being—our pastor—needs to be reminded after the crowd is gone that he is not alone. God had to remind depressed Elijah, under his juniper tree, that 7,000 faithful folks remained. It is natural for a pastor to feel alone after Sunday is over and Monday calls for a new effort.

Loneliness comes from other sources, too. Today I am writing in the dining room of the W. W. Swan home in Nampa, Idaho. Through the picture window I can see a little peach tree about 10 feet tall overburdened with fresh peaches. The beautiful fruit is so predominant that one nearly forgets the leaves, the branches and the trunk of the tree. Just now the little tree seems to be giving its life to the peaches. Now that tree can do that for a little while during harvest season, but soon it must have a rest. Soon it must recuperate from fruit-bearing. Soon that tree must have loving care if it is to bear again next year. In the ministry of the pastor there are human cycles of fruit-bearing too. Like Elijah, the times of victory take immense amounts of spiritual and physical energy; the times of apparent defeat are never far behind the scenes of gigantic victory.

Suspicion toward a well-intended pastor always produces loneliness. This is the day of the "fast buck," and the idea that everyone has an angle provides fertile soil for ministerial suspicion. Much of our society, because of its materialism, simply refuses to believe that a minister preaches from pure motives. And some of the skepticism is in the church. Perhaps it grows out of past experience of either real or imagined "nest feathering" by pastors. But are all used car dealers judged by one charlatan? Are all bankers condemned by one embezzler? Shall all pas-



by NEIL B. WISEMAN
Pompano Beach, Florida

Harold M. Lambert

THE PASTOR IS LONELY

tors suffer a blocked flow of ministry between them and their parishioners simply because of an ancient skepticism caused by another?

Loneliness also comes to those who do not have people to lean on. Where does a pastor go for help? If he shares his feelings of isolation with his wife, the loneliness enters his home. If he confides in a church member, he can be seen as weak and ineffective. If he shares with his district superintendent, the pastor always wonders if he might be "blackballed" for future responsible assignments. And he may be too embarrassed to discuss his feelings with a fellow pastor.

How, then, can ministerial loneliness be remedied?

Even as a satisfying marriage is a two-way arrangement, so is the relationship between people and pastor. Your pastor needs you to minister to him. He needs to hear affirmation from you. His life will be enriched by your esteem of his ministry. The power of your prayers will lift him above the devastating effect of petty souls and will deliver you from ecclesiastical suspicion. Let your appreciation for your pastor be an active expression in such simple ways as, "Hey, Pastor, I love you."

Appreciation, praise, gratitude, and love are the components of a needed revolution between pastor and parishioners. It will put joy in his heart, steel in his backbone, and enthusiasm in his ministry.

Try it. You will like it. □

Dear Lord, as I find myself getting older, help me to stay closer and closer to Your house of prayer. The devil would have me think of my aching bones and worn muscles. At times it is true that I cannot get out to the church though I sincerely want to. Yet may Satan not use the minor aches and pains as an excuse to stay home from worship on Sunday nights and Wednesday nights just to watch TV.

Lord, as I near heaven's gates, may I be found more and more in prayer. Satan would whisper that I have prayed enough down through the years and now that I am older I do not have to spend as much time in that exercise. May I realize once again that the devil is a liar. Instead of praying to You less, may I have many more hours in conversation with You in order to become more and more like You.

Lord, help me also with Bible reading. You know that the devil has told me that the stories are "old hat" by now. I have gone over them time and again; but I know better. I know that the account of Noah and the ark can speak fresh truth to me this morning. The incident of Jesus feeding the multitudes has some new insight for me this evening. So take me

away from daydreaming, Lord. Keep me from frittering away the hours. Take me back to the Book with a new zeal and ardor.

Lord, it won't be long till I will shed this body. Then I will see You face-to-face. Help me not to become sloppy in my soul as I near that most important date. I look around me and see those who were once active in the church, in the work of the Kingdom, now taking it easy as they near the gate. This scares me, Lord. And I am glad that it scares me, for then I feel that I will not slip into such a trap. Help me to keep on keeping on—serving by being in the Sunday School class, serving by attending the monthly mission service downtown, serving by helping in the convalescent home outreach, serving by writing notes of cheer to others, serving by being at every service of the church, serving by being happy toward visitors at worship, serving by keeping myself joyful rather than mousy and withdrawn, serving by being young at heart.

Lord, the baits of Satan are a bit different now than they were when I was younger. I am not tempted to lustful pastimes or to superficial pleasures. Yet I am tempted to boredom, to even monotony in things spiritual. Another prayer, another offering, another revival, another sermon, another burden. I look at the easy chair, and it is so tempting. I look at the TV, and it is so tempting. Help me not to give in to that subtle selfishness of old age, that preoccupation with ME. Can I dare forget that it is still more blessed to give than to receive? Or that giving can still be a cup of cold water in His name—a smile, a handshake, a call, a greeting card, a right attitude, an encouraging word, a pat on a child's shoulder, an uplifting word to a teenager, an intercessory prayer? There really is so much that I can still do of worth, Lord. Remind me of that to get my thoughts off of myself for a change.



THE AGING CHRISTIAN PRAYS

by J. GRANT SWANK, JR.

Tallmadge, Ohio

Lord, my hands are not pretty like they used to be. They are not smooth and muscled like they once were. But they still can clasp another hand in Christ's love. They can make a pie for someone else. They can pick up a phone to call another person with the note of Christ's hope.

Lord, my mind is not always as alert as it once was. But it still recalls the past answers to prayer, the wonderful revival services I have experienced, the memories of bodily healings and spiritual touches from heaven. So remind me to share with the younger the faith I have in the Savior, and to encourage and lift those who are just starting out on the Way.

Lord, I see the teens and remember when I was young. But don't let me pass the youth by, myself contributing to the generation gap. Instead, help me to put my arm around their shoulders, to whisper in their ears that I am praying for them. It is easy to criticize them. Help me to love them.

Lord, in my most serious moments I wonder what it will really be like to face You. I will give an account of these latter years as well as the younger

ones. What good deeds will I have to offer? (The devil would have me dote on myself so much). What good words will I have to present? (The devil would have me think of my own needs so much).

Lord, I want to become more saintly. I want to be gentle, kind, and considerate. Satan would have me shrivel up, become ingrown and petty. At times I am tempted to be brittle in my dealings with others. Then I feel guilty for I know this is not Christlike. And I do not have much time left to become the Christlike disciple I have always yearned to be.

At times I am tempted to look at what is wrong in the church, and so excuse myself for staying home from services. And I am tempted to say that I have put in my time and someone else should pick up the slack. God, these temptations scare me, because my appointment day is getting closer and closer. My special audience with You is drawing near. Give me strength to throw off these unique temptations of the senior years in favor of the fully committed life.

Lord, I have need of You to become more like You as I am getting older. □

THE fragility of the ties that bind together the social, moral, emotional, and physical systems that make life possible and meaningful on this earth are only dimly understood by mankind. The interdependence of the passing generations is an awesome contemplation.

For instance, what occurs to cause ecological imbalances or destruction in the Arctic environment, the high seas, or the upper atmosphere will eventually affect the whole planet. The kinds of energy, and the amounts available to the next generation will not be determined by it but are now being decided by our generation. Robert Kirby, chairman of Westinghouse Electric Corporation, wrote recently: "The generation before ours was largely responsible for the physical environment we live in today. Likewise, our children and grandchildren will exist in an environment that is being shaped by the steps we take today to preserve, enhance, or exploit the earth and its resources."*

As awesome as the above ideas are, of far greater importance is the fact that we are now shaping the moral, emotional, and spiritual environment for the next generation as well as our own. What we are reading, seeing, and hearing through the various communication media is helping to shape our thoughts, goals, and ideals; and those of our children. What the apostle Paul wrote in Romans 12:2 is so appropriate for our guidance: "Don't let the world around you squeeze you into its own mold" (Philippians).

Our forefathers labored, prayed, and sacrificed

NO MAN IS AN ISLAND



by NEIL E. HIGHTOWER *Winnipeg, Manitoba*

for the expansion of the doctrine, the experience, and the application of scriptural holiness. To be sure, they may have unconsciously and unwittingly planted the seeds of softness and indulgence in

their children by silently saying, "They will not have it as hard as I did." But their commitment is on record, and plainly seen.

Perhaps our generation's most wanted quality is *commitment*. Over and over it keeps recurring in the speeches and remarks of politicians, statesmen, scientists, and businessmen. Recently the province of Nova Scotia employed a business analysis firm to identify the causes of failure in several provincially supported business ventures, and to offer counsel on the strategy needed to succeed in its highly depressed economy. The firm declared that it is looking for imaginative businessmen willing to take risks for a reasonable idea. The executives of this firm say that what is needed are persons *committed* body and soul to an idea.

Our generation needs a revival more than anything else. Our church, and our world, will fall apart without it. We are a link with yesterday and tomorrow. The strength of our commitment, or the lack of it, is shaping tomorrow's spiritual agenda and its application. We may shape it as much by default as by decision. St. Paul said: "None of us liveth to himself, and no man dieth to himself" (Romans 14:7). □

**Flying Colors*, Braniff International Magazine (Miami Beach: Halsey Publishing Co., Vol. 6 No. 12, 1977), p. 5.

the editor's STANDPOINT

AN OLD TREASURE

Jesus spoke of a householder who brings forth out of his treasures things old and new.

I have an old treasure to share with you. My dear friend Howard Melton gave me a nicely bound six-volume edition of *The Family Expositor*, by Philip Doddridge. This is a paraphrase of the New Testament, with critical notes, written by one of the choicest ministers of his day. Volume III, on the *Acts of the Apostles*, appeared in 1746. Just today I was reading in this volume, and want to share with you Dr. Doddridge's remarks on the "miraculous descent of the Holy Spirit" recorded in Acts 2.

"He came down as a mighty rushing wind, *to signify the powerful energy of his operations*, whereby the whole world was to be shaken. He fell upon them in tongues of fire, cloven or divided into several parts, to denote the most celebrated effect to be immediately produced, in causing them to speak, with the utmost readiness and propriety, languages they had never learnt. An astonishing miracle! which was intended, not for pomp and ostentation, but *to render them capable of propagating the gospel to the most distant nations*, to which the grace of God had determined to send it.

"It is observable that this divine gift fell upon them while they were unanimously gathered together; perhaps to intimate that *the influences of the Spirit are most to be expected where there is the greatest unanimity and the greatest devotion*. Thus did the blessed Jesus accomplish what had been foretold concerning him, that he should baptize his disciples with the Holy Ghost and with fire. And surely the sacred flame did not only illuminate their minds with celestial brightness, *but did also cause their whole hearts to glow with love to God and zeal for his gospel*. To this purpose *may he still be imparted to us*, whether we hold public or private stations in the church; and may our regards to him be ever most dutifully maintained! *Especially may he be poured out upon the ministers of it*, to direct them how they should speak the wonderful things of God, and may their hearers, under his gracious energy, gladly receive the word!"

I supplied the italics myself, in order to emphasize the factors that Doddridge found most important, for I find myself in hearty agreement with this kingdom scribe of yesteryear.

The note of "powerful energy" is prominent in the record of Pentecost. In the power of the Spirit the church can shake the world. Without that power the world either ignores the church or views it with amused tolerance. The devil has nothing to fear from a church not empowered by the fullness of the Spirit.

The first recorded effect of the Spirit's coming at Pentecost was to make the church a witnessing community. The miracle of languages testified to the Lord's intention to render the church "capable of propagating the gospel" among all nations. Pentecost is inextricably linked to world evangelism. It is the power for missions, without which no measure of education, talent, or funds can guarantee success.

The "togetherness" of the disciples at Pentecost does suggest that the Spirit works most powerfully where "there is the greatest unanimity." The Holy Spirit does not fall with blessing and power upon a wrangling, divided church. If we are unwilling to lay aside our petty quarrels and carnal bickering for the sake of Christ's work, we cannot expect the Holy Spirit to fill and use us. Our fusses reveal our desires to have our own ways; but in the church, Jesus Christ is to have the preeminence. He is the Head, we are the Body. We are dependent upon Him for life, wisdom, direction. Strife and contention among God's people is a tragic repudiation of Christ's lordship. The Spirit is grieved where the flesh is intruded.

The Spirit came, not only to illuminate our minds, but to cause our "whole hearts to glow with love to God." By His cleansing presence the indwelling Spirit can destroy within us all that would rival love to God. He can purify and unify our hearts, so that love to God and others flows in an ever-deepening stream through our entire lives. The Holy Spirit makes us holy.

I pray with Dr. Doddridge, ". . . may he still be imparted to us!" □

In the power of the Spirit the church can shake the world. Without that power the world either ignores the church or views it with amused tolerance. The devil has nothing to fear from a church not empowered by the fullness of the Spirit.

JUSTIFICATION BY FAITH

The great foundational truth of the gospel is justification by faith. On the basis of the death of Jesus as an atonement for sin, God freely forgives those who trust in Jesus, and in Jesus alone, for their salvation. God accepts believing persons into His fellowship as though they had never sinned against Him. By His Spirit of adoption He assures them of that new relationship, and their hearts are at peace.

To the longest day that we live, and however faithfully we serve the Lord, we are justified by faith, by what Christ has done for us and not by what we have done for Him. The ground of our acceptance with God is never within us, but is always the atoning death of Jesus Christ.

This is not to deny the place or value of good works. The faith by which we are saved is "faith which works by love." Unless our faith expresses itself in good works, it is empty and false. This is the undeniably plain teaching of James, of 1 John, and even of Galatians. But the works which stem from faith, and validate faith as genuine, are never the basis of our acceptance with God. From first to last, we are justified by faith in Jesus Christ.

And this is a liberating truth. If my final acceptance with God rested upon my record of performance, I would never have peace of mind. I could never be sure that I had done enough, and had done it well enough, to merit favor and escape wrath. Indeed, in honest examination of my heart and life, I would be sure that I had not earned God's favor.

We know that God is gracious and forgiving to sinners, those who have struck out. But some seem to think that once they have been forgiven, whether they make it to heaven depends upon batting 1,000 the rest of their lives. That would put us all out of the game at last!

No one laid more emphasis on good works than did Wesley, and no one in his day or since exceeded him in sacrificial labors for the kingdom of God. When he was 80 years old, in a period of illness he ex-

pected to die. He said, "Now it is probable that there are but a few steps between me and death; and what have I done to trust to for salvation? I can see nothing which I have done or suffered that will bear looking at. I have no other plea than this,

*I the chief of sinners am,
But Jesus died for me."*

Eight years later, just before he died, he confessed that this was still the language of his heart.

We must insist on good works. And we must insist on the avoidance of all evil. These are clear biblical imperatives for all who follow Jesus Christ. God justifies the ungodly, but He does not justify ungodliness. He justifies the sinner, but He does not justify sin. The idea that grace is consistent with disgrace in a Christian's life is of the devil, and it has the stench of brimstone upon it. There is no bypass of the mandate to "follow peace with all men, and holiness, without which no man shall see the Lord." But the glorious, liberating good news, throughout life and at death, is this: "God for Christ's sake has forgiven you."

Christian faith has to steer a course between the legalism that trusts in its own righteousness, and the lawlessness that, claiming to trust in the righteousness of Christ, makes the moral quality of one's life an indifferent matter. As we trust in Christ, God forgives our sins. And as we continue to trust in Christ, God gives us power by the Holy Spirit, and guidance by the Holy Scriptures, to shun what is wrong and to do what is right.

Our service to God remains imperfect in this world. The consequences of sin and the fall so impair our thinking and our doing that our service record is sadly marred. This calls for the continuous application of the pardoning grace of God and the cleansing blood of Jesus Christ. And it takes away any vain hope that we shall win heaven through the strength and quality of our moral efforts. At our best we are unprofitable servants whose only hope remains the blood of Jesus. But that is sufficient, now and forever! □



NAZARENE EVANGELISM: MORE FUTURE THAN PAST

An Interview with Bill Sullivan, newly elected
executive director of the Department of Evangelism

Conducted by Wesley Tracy

Wesley Tracy: Bill, it seems incredible, but it was 30 years ago that you and I enrolled as freshmen at Bethany Nazarene College. We were brimming with idealism and a call to preach. Looking back, do the intervening years seem more like the “Thirty Years War” or a 30-year adventure?

Bill Sullivan: Wes, there have been a few battles, but my journey has been much more of an adventure of faith. I’ve served 17 years as a pastor, 5 years as a district superintendent, and also served in the Public Relations Department at Bethany.

Tracy: Tell us something about your hometown and at least two significant events in your early life.

Sullivan: I was born and raised in Arkansas. We moved to Pine Bluff when I was 10. I was saved in the Church of the Nazarene at age 12. At 15 I was called to preach and began to preach at once, first in my home church, then at 16 I held my first revival. I’ve been preaching ever since.

Tracy: I remember when you came to Bethany you spoke of leaving the electronics business.

Sullivan: Right. I had big plans about becoming an electronic engineer. By the time I was a ninth grader, I was in business with a friend doing radio repair in a local furniture store. I had just picked up the advertising regarding our “radio laboratories” from the printer and had those cards in my pocket the night I knelt at an altar and answered the call to

preach. I laid those cards on the altar as a token of my commitment.

Tracy: Bill, tell us about your family.

Sullivan: My wife’s name is Elizabeth Ann, but don’t ever call her that. We call her Kiddy. She is a remarkable person, always positive, vivacious, and likeable. She is my best friend, and most important, a deeply devoted Christian. We have two daughters. Debbie is married to Brad King. She is a senior at Mid-America Nazarene College. Diane is a freshman at the same school.

Tracy: You received your ministerial training at Bethany, Bill, and at Nazarene Theological Seminary. Cite a couple of experiences at those schools which have helped you through the years.

Sullivan: I traveled four years with Dr. Curtis Smith and a college quartet. I learned more about the meaning of ministry from Dr. Smith during those four years than I have from any other person. Then at Nazarene Theological Seminary, I majored in New Testament under Dr. Ralph Earle. I took every course he offered. He profoundly affected my life. Overall, my seminary training gave me a thirst for the Bible which still motivates me today.

Tracy: I understand that you are working on a Doctor of Ministry degree.

Sullivan: Yes, with a concentration in Church Growth.

Tracy: That seems providentially strategic in light of your new assignment with the Department of Evangelism. Share with us what the Church Growth movement is about.

Sullivan: The Church Growth movement basically offers us a way of looking at the church. It is not primarily a program, it is not just a technique. But it encourages us to look at the church analytically, using data gained from the social sciences. My study in Church Growth has led me to believe that there is no "program" that will produce growing churches. We have studied the church thoroughly, and we know that without a divine dynamic, the church won't grow.

Tracy: A lot of people seem to be suffering from program fatigue these days.

Sullivan: There is a place for program, but we must go on to deeper things. Clever campaigns will not create solutions. And here is where Church Growth helps us. It forces us to look beyond the superficial. We understand better now what makes churches flourish or fail. And as we understand the church better, we understand the evangelism needed in our day.

Tracy: Nazarenes talk a good evangelism game. But some say that it is more memory than present reality.

Sullivan: I think that Nazarene evangelism has more future than past. At least, this can be true if we regain our motivation and fervor to win the lost. I do not believe that there is any program which can manufacture that motivation.

Tracy: What will produce it?

Sullivan: I believe the answer is the one we have known all along, and that is prayer. Only as we regain a spiritual dynamic through prayer are we going to be able to implement any kind of plan that will result in the evangelization of the world. In addition, we need a renewed sense of the sinfulness of sin and the lostness of mankind. But the need for prayer comes first, and one of the most encouraging things I am discovering as I talk with pastors and evangelists is how great a hunger there is for a renewed emphasis on prayer.

Tracy: You mentioned evangelists, Bill. They seem to have the toughest task in the church these days. What do evangelists want from the church?

Sullivan: I believe they want an opportunity to serve the church. I think they are called to do the work they do. And I think that by "gifts" they are equipped to do the work of public evangelism better than anyone else.

Tracy: How does the professional evangelist fit into the evangelistic thrust of the 80s?

Sullivan: I think that most of the work of the church is done by specialty groups. And I think the evangelists of our church can become a fantastic specialty group to spearhead evangelism in the 80s in a way not seen for years. But that won't happen just by wishing it would happen.

Tracy: How can that come about?

Sullivan: First we have to bring the pastor and the evangelist closer together socially so that they can better understand and appreciate each other's ministry. We also have to overcome the financial obstacle. It's almost impossible for evangelists to stay in the field today on the kind of offerings they receive. And yet the local church is struggling to survive unusual economic pressures. We must find a way to deal with this. A number of things have to happen, but the potential of evangelists becoming a great evangelistic specialty group is challenging. The 80s have tremendous potential for public evangelism. The task of world evangelism is so great that there always has to be a great expenditure of energy in public evangelism.

Tracy: That doesn't take anything at all away from the recent strides toward equipping laymen for their own evangelistic ministry. How will the Department of Evangelism relate to equipping lay persons for ministry?

Sullivan: For years, the department's personal evangelism clinics have been open to laymen, and some of our best personal evangelists have been laymen. However, we should not assume that personal evangelism is the only way in which lay persons can evangelize. They can serve in many ways. For example, in North Carolina, we have been trying to develop a core of what Church Growth calls "class 3" leaders. They are lay people who start and pastor new small churches. We are going to see more of that. It will be the natural result of the growing emphasis on lay ministries.

Tracy: The promising future of Nazarene evangelism has to include evangelizing large cities.

Sullivan: That is true. I think the traditional Nazarene message and method is uniquely suited to winning inner-city people. We are still trying to learn how to evangelize the upper classes, but we have always known how to preach to the poor. And we must answer the call to tackle that task more vigorously than ever.

Tracy: Bill, tell us the purpose of the Department of Evangelism.

Sullivan: The department's purpose is to utilize the energies and skills of the Church to advance the kingdom of God. Kingdom growth is the great goal, greater than institutional growth. Further, my philosophy is that the Department of Evangelism exists to help the local church do its task of evangelism. We will not aim at force-feeding the churches—but we hope to assist as we are able. Some churches will want a fully structured program; we will provide that. Others will want something different. For them we hope to be able to serve as a resource assistant which can enable them to fulfill their evangelistic ministry as God has "gifted" them, and as He leads them.

Tracy: Thank you, Bill. I know that many people will be praying that God will use you to help fulfill your own prophecy that Nazarene evangelism has more future than past. □

IN THE NEWS

NAZARENE BIBLE COLLEGE SEVENTH ANNUAL SENIOR VISIT TO KANSAS CITY

As the hands of the clock reached midnight, the senior class of Nazarene Bible College, accompanied by Dr. L. S. Oliver, president, and Dr. George Privett, dean of students, boarded two Trailways buses at Colorado Springs and headed east.

The first early morning stop, March 13, was Junction City, Kans., for breakfast, and then on to their destination in Kansas City, for the seventh annual senior trek to visit the Headquarters of their church.



Students tour NPH

After checking in at the Holiday Inn, the students traveled to the first checkpoint on their two-day, whirlwind tour—Nazarene Publishing House. The perceptive group met the personnel, watched the mechanics of operation, and examined the type of product. An informal group session convened after the tour with M. A. (Bud) Lunn, manager, fielding questions on all phases of the Publishing House operation.



Bob Bishop singing during the banquet

A banquet honoring the seniors was given at Holiday Inn that evening. Song evangelist Bob Bishop sang, followed by W. E. McCumber, editor of the *Herald of Holiness*, who challenged the seniors regarding their responsibilities to God and the church as they look forward to the active ministry.

The enthusiastic and responsive students ministered, in turn, to their hosts through their sense of dedication and spiritual fervor. After the banquet, 30 or more gathered for prayer in one of the hotel rooms and the

PEOPLE AND PLACES

Dr. Grant E. Lee recently received his Ph.D. from Claremont College in Claremont, Calif. Dr. Lee is the son of Rev. and Mrs. Earl Lee, who pastor Pasadena First Church. He is a 1971 graduate of Pasadena College (now Point Loma College) and received his master's degree from Pepperdine University in 1972. His wife, Linda Steinkamp Lee, also a graduate of Pasadena College, is from Sacramento, Calif., where her parents, Alex and Olive Steinkamp, are members of Sacramento First Church. Mr. Steinkamp recently retired from the post of deputy treasurer of the state of California.



Dr. Grant Lee is now employed as a research analyst in the Department of Mental Health for Los Angeles County. Both Dr. and Mrs. Lee are members of Pasadena First Church. □

MARRIAGE ENRICHMENT LEADER TRAINING

Seven couples participated in the most recent training seminar on Mar-

riage Enrichment. The fifth such seminar was held in Overland Park, Kans., March 27-30, 1980.

The following is a list of the participant couples and their local churches:

Norm and Judy Shoemaker, Conejo Valley, Calif.

Cecil and Ruth Cook, Findlay, Ohio

Alan and Beth Scott, Grand Rapids, Mich., First

Bob and Lora Schneider, Nall Avenue, Mission, Kans.

Dan and Karen Baker, Indianapolis Broadripple.

Keith and Barbara Fouts, Coffeyville, Kans., First

Jim and Vonnie Healy, Shawnee, Kans.

Two more training seminars are tentatively planned for the fall of 1980. Both events will take place in the eastern half of the United States and will be limited to 10 couples each.

Participating couples are required to have first attended a regular Nazarene marriage enrichment retreat. The second requirement is to have made application to the Office of **Marriage and Family Life**. Applications are available upon request to the above office, 6401 The Paseo, Kansas City, MO 64131, in care of **J. Paul and Marilyn Turner**. □



Pictured, back row (l. to r.): Norm and Judy Shoemaker; Cecil and Ruth Cook; Marilyn and J. Paul Turner; middle (far left): Alan and Beth Scott; (far right): Barbara and Keith Fouts; front row (l. to r.): Bob and Lora Schneider; Karen and Danny Baker; Vonnie and Jim Healy.



W. E. McCumber speaking at banquet

spirit of revival broke out. (There were no complaints from the hotel management; they had to be somewhat prepared because the banquet was more like a camp meeting!)

The 80 men and women visited International Headquarters the next day. They were hosted by the Executive Fellowship and Headquarters staff for a continental breakfast in the first-floor foyer of the General Board Building, and were guests at chapel for a "holiness praise" service in the General Board auditorium.

The group then toured the Headquarters building and Nazarene Theo-



Students tour Mid-America Nazarene College campus



Dr. Ted Martin giving his personal experience in chapel.

A continuing revival spirit met them upon their return, for a freshman all-night prayer meeting was in progress prior to the visit of Dr. Ralph Earle for a week of revival meetings. Later communications indicate that when Dr. Earle arrived, the atmosphere was charged with excitement and expectation. His biblical expositions and warmhearted preaching were anointed by the Holy Spirit. In nearly every service, the altars were lined with hungry-hearted seekers for the fullness of the blessing. □



Banquet for the NBC seniors at the Holiday Inn




Dr. Ralph Earle preaching in revival at NBC.

logical Seminary, where they were guests for lunch. After lunch, they visited Mid-America Nazarene College in Olathe, Kans., and then returned to Colorado Springs Friday night.

To those in Kansas City, the students' visit was a spiritual spring tonic; for the NBCers, perhaps it was a capsheaf in their preparation for full-time Christian work in the Church of the Nazarene.



Dr. H. T. Reza gives his testimony during chapel.



Book Briefs

ORDER COUPON

See page 11 for description.
Please send _____ copies of
DO IT AGAIN, LORD
by **Randal Earl Denny**
at **\$2.95** each to:

144 pages
Paper

Date _____, 1980

Name _____
Street _____
City _____
State/Province _____ Zip _____

CHECK or **MONEY ORDER** Enclosed \$ _____
CHARGE (30-day) Personal _____ other account

Clip and Mail TODAY!

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

RETIRED MINISTERS FESTIVITIES

Planning continues for the 1980 Quadrennial Recognition Dinner sponsored by the Department of Pensions. Retired ministers, spouses, and widows of ministers are anticipating this third quadrennial banquet which will occur in Kansas City on June 20.

The first dinner, which was held in 1972 in Miami Beach, Fla., seemed to start a new trend. During 1974, Dr. Tom Hermon, superintendent of the South Arkansas District, convened a similar activity for that district. In 1975, Dr. Dallas Baggett brought together the Southwestern Ohio retired ministers and spouses. Dr. Edward Lawlor was their featured guest. In 1976, the Department of Pensions sponsored the second Quadrennial Recognition Dinner which was held in Dallas.

The alumni spirit at these dinners is increasing their popularity. The Department of Pensions is expecting several hundred retirees to attend the forthcoming event.

This festivity is for all retired Nazarene ministers, spouses, and widows. Those interested in details and reservations should address their request to: **RECOGNITION DINNER**
 Department of Pensions
 6401 The Paseo
 Kansas City, MO 64131 □

A New, Timesaving Concept for Studying Your Weekly Sunday School Lessons

ENDURING WORD CASSETTES



Narrated by the Internationally known
ALBERT LOWN
Nazarene Evangelist from Great Britain



Listen to an entire quarter of Sunday School lessons with added inspirational comments, personal insights, related poems, and selected music. Approximately 22 minutes of commentary for each of the 13 lessons.

Listen to them in the car, around the house. Share them with your class, shut-ins, the sightless, and members of the Home Department. Set includes four cassettes. **AN ENJOYABLE WAY TO STUDY YOUR LESSONS!**

Price subject to change without notice.

TAX-79804

Only **\$11.95**

Order **AT ONCE** for the June/July/August Quarter

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

GENERAL ASSEMBLY YEAR

AN EXCITING YEAR FOR VBS!

So if you're not having one in JUNE
 There's **still** time to plan one for
JULY or AUGUST

1980 VBS INTRODUCTORY PACKET
 Everything you need for planning a successful VBS
V-480 **\$10.95**

1980 VBS DIRECTOR'S RESOURCE PACKET
 Timesaving ideas for opening/closing gatherings.
V-1980 **\$5.95**

SAVE ON COMBINATION OFFER
V-480C Introductory and Director's
 Packet Only **\$13.95**



ACT NOW!

Prices subject to change without notice.

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

WELCOME TO HOME MISSIONS IN KANSAS CITY

JUNE 19-27, 1980

20th General Assembly

SPECIAL EVENTS

- JUNE 19**
9:00 a.m. Exhibit opens to remain open through June 25 at regularly scheduled times. Visit Nazarene building professionals . . . Meet urban missionaries . . . Learn how to create a great center for holiness outreach in every city.
- JUNE 21**
12:30 p.m. Association of Nazarene Building Professionals luncheon at Crown Center Hotel. Purchase tickets in advance at Home Missions exhibit area. (Limit 200.)
- 9:00 p.m. Racial Minority reception at City Center Holiday Inn. Purchase tickets in advance at Home Missions exhibit area. (Limit 200.)
- JUNE 22**
2 & 4:30 p.m. World-Home Mission Rally (duplicate services). Theme: *One Mission.*
- JUNE 23**
12:30 p.m. Central City Pastors' Luncheon at Muehlebach Hotel. Purchase tickets in advance at Home Missions exhibit area. (Limit 200.)
- JUNE 24**
12:30 p.m. Luncheon for pastors of predominantly Black Nazarene churches. Purchase tickets in advance at Home Missions exhibit area. (Limit 200.)

**YOU ARE INVITED ALSO TO VISIT THE HOME MISSIONS OFFICE AT
INTERNATIONAL HEADQUARTERS ANY TIME YOU ARE IN KANSAS CITY.**

NYI PLANS FOR GENERAL CONVENTION

The General NYI Council met at TWA Breech Academy on January 14, 1980, and began planning the 15th General Convention of the Nazarene Youth International.

Plans were made for the General Convention of the Nazarene youth groups and official delegations from districts to the Music Hall of the Convention Center in Kansas City, on June 19-22, 1980.

The first evening of the Convention, Thursday, June 19, at 7:30 p.m. will be the presentation of the Nazarene Youth Service and the theme for the coming year. The theme for the 1980-85 quinquennium was chosen and procedures were set for the election of new general officers. Guidance for the simplification of the structure within the same outlines as were created in the Division of Christian Life were adopted for consideration of the General Convention.

Nazarene Youth International was able to report in the last year of this quadrennium, an overall growth of 24,000 new members. In many areas of the world, Nazarene Youth International moved to a new strength. It was reported that Nazarene Youth International now reaches over 20 percent of the church through Sunday School ministries that have been placed under its banner.

World Mission outreach through the summer ministry program of the Department of Youth Ministries was strengthened. An official step was



Shown (l. to r.) are: Michael Pitts, teen ministries coordinator; John Denney, director of senior youth; Johnny Nells, general council member; Debbie Salter, editorial director; Dave Smith, general council member; Shirley Faircloth, general council member; Bob Sturtevant, general council member; Gary Sivewright, director of early youth; Paul Fukue, general council member; Steve Fillmore, member-at-large; and Linda Gabourel, translator.

launched to give credentials of commissioning for youth ministers in the Church of the Nazarene and the structuring of NYI as an auxiliary under youth ministers when they are hired by the local church.

President Holland Lewis and General Secretary, Jesse Middendorf are now in the final stages of working with Executive Director Gary Allen Hencke for the preparations for the international gathering.

International Bible Quiz will be held in conjunction with the General NYI Convention and will be hosted in the Little Theater of the Convention complex.

Shirley Faircloth of Georgia was named as general council coordinator of the International Quiz program. □

—Department of Youth Ministries

ANBP TO OFFER FREE SERVICE AT HOME MISSION EXHIBIT

A unique service to Nazarene pastors and church boards with building needs will be provided by the Association of Nazarene Building Professionals during the 20th General Assembly in Kansas City, June 18-25.

ANBP members will be available in the Home Missions exhibit area to provide professional evaluation of building plans or to discuss building problems, according to John Westmoreland, president of the ANBP.

The ANBP, which is in its second year, is composed of Nazarenes who are professional architects, engineers, or builders.

Westmoreland, a Dallas architect, said the free General Assembly consultation service is just one of many programs on both the general and regional levels that the ANBP has designed to help the church get better buildings for its building dollars.

Pastors with limited time available may make an appointment in advance by contacting John Westmoreland at the ANBP office, 6401 The Paseo, Kansas City, MO 64131. □



Pictured (l. to r.) are: Holland Lewis, general president, NYI; Jesse Middendorf, general secretary; Diane Merki, private secretary; Gary Hencke, executive director; Bruce Oldham, special ministries; Michael Pitts, teen ministries coordinator; John Denney, director of senior youth; Johnny Nells, general council member; Debbie Salter, editorial director; Dave Smith, general council member; and Shirley Faircloth, general council member.

Books Concerning the HOLY SPIRIT



sanctification
THE BIG
QUESTION
FOR YOUTH

Sanctification—The Big Question for Youth

By Paul Martin. Straight and to the point, challenging teens to keep spiritually clean in a dirty world. Mini-size. 44 pages. Paper. **50c**

What Is Sanctification?

By Leslie Parrott. Simple, understandable answers to 10 elementary questions on the meaning of entire sanctification. 56 pages. Paper.

\$1.00; 12 or more, each 75c

LESLIE PARROTT
**WHAT IS
Sanctification?**



**THE
HOLY
SPIRIT
&
YOU**

The Holy Spirit and You

By Donald M. Joy. Refreshing, practical words on the Holy Spirit and His relationship to our personal daily living. 160 pages. Paper. **\$2.50**

The Fullness of the Spirit

By William M. Greathouse. An important biblical study on the work and ministry of the Holy Spirit today. 104 pages. Paper. **\$1.50**

Interpreting Christian Holiness

By W. T. Purkiser. Focuses attention on the doctrine of holiness together with some of its implications for life. 72 pages. Paper. **\$1.25**

The Spirit of Holiness

By Everett Lewis Cattell. A clear, honest, and objective statement of the meaning of sanctification and the holy life. 104 pages. Paper. **\$1.95**

God's Spirit in Today's World

By W. T. Purkiser. Basic teachings of the Scripture as they relate to the Holy Spirit's ministry in our world. 80 pages. Paper. **\$1.50**

Life in the Spirit

By Richard S. Taylor. Emphasis on holiness as a doctrine, a crisis religious experience, and as a life to be lived. 224 pages. Paper. **\$3.95**

On Tiptoe with Joy

By John T. Seamands. Exciting accounts of people who have had an encounter with the Source of all joy . . . the Holy Spirit. 126 pages. Paper. **\$1.65**

Problems of the Spirit-filled Life

By William S. Deal. Comes to grips with such basic realities of everyday Christian living as emotions, infirmities, doubts. 160 pages. Paper.

\$2.95

Prices subject to change without notice.

For many other related books, consult our latest "BOOKS and BIBLES" catalog. Sent free upon request.

Reading to Help You Mature Spiritually

Available from your

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

**The
Fullness
of the
Spirit**

**THE
SPIRIT
OF
HOLINESS**

EVERETT LEWIS
CATTELL

In the Spirit

**Problems
of the
Spirit-filled
Life**

William S. Deal

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NEW ENGLAND—June 4-5. First Church of the Nazarene, 529 Eastern Avenue, Malden, MA 02148. Host Pastor: Ronald M. Adams. General Superintendent: Dr. George Coulter.

NORTH AMERICAN INDIAN—June 5. Nazarene Indian Bible College, 2315 Markham Rd. S.W., Albuquerque, NM 87105. General Superintendent: Dr. William M. Greathouse.

KENTUCKY—June 5-6. Convention Center, 404 South Mulberry St., Elizabethtown, KY 42701

Host Pastor: Samuel E. Farris. General Superintendent: Dr. Charles H. Strickland.

ROCKY MOUNTAIN—June 5-6. First Church of the Nazarene, 315 S. 19th, Bozeman, MT 59715. Host Pastor, Fred M. Moon. General Superintendent: Dr. Orville W. Jenkins.

UPSTATE NEW YORK—June 5-6. Church of the Nazarene, Rte. 17C (West), Owego, NY 13827. Host Pastor: Harold Henderson. General Superintendent: Dr. V. H. Lewis.

CANADA PACIFIC—June 6-7. Church of the Nazarene, 33569 Cannon Drive, Abbotsford, B.C. V2S 3P6. Host Pastor: Mark Caldwell. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMP MEETINGS

July 1-6—**ALABAMA** District camp, Rolling Hills, I-65 and Hiway 31 south. Special workers: Harold Loman, W. E. McCumber, and

song evangelist Paul Pitts, W. Charles Oliver, district superintendent.

July 1-4—**EASTERN LATIN AMERICA**. Camp Taconic, Red Hook, N.Y. Special worker: Marshall Griffith. José Cardona, district superintendent.

July 1-6—**ILLINOIS**. Nazarene Acres, Rte. 1, Mechanicsburg, IL 62545. Special workers: Curtis Smith and Don Pfeifer. James E. Hunton, district superintendent.

July 3-13—**NORTH CAROLINA**. Campgrounds, corner of Orchard & Upward Road, Hendersonville, N.C. Special workers: Ray Hance and Ted Lee; Larry and Pat Neff, singers. Oval L. Stone, district superintendent.

July 4-13—**UPSTATE NEW YORK**. Brooktondale Camp near Ithaca. Special workers: Lenny Wisehart, Steve and Sue Caudill, Mr. and Mrs. Larry Leckrone, and Bronell Greer. J. Wilmer Lambert, district superintendent.

July 6-13—**TENNESSEE**. Nazarene Center in Dickson County, Tenn. Special workers: Stephen Nease, Richard Strickland, singer Jim Bohi, and Ed Cox. Talmadge Johnson, district superintendent.

July 8-13—**DAKOTA**. Trinity Bible Institute, Ellendale, N.D. 58436. Special workers: Don Pfeiffer and Jim and Rosemary Green. Phil Riley, district superintendent.

July 8-13—**DALLAS**. Scottsville campgrounds, eight miles east of Marshall, Tex. Special workers: Dr. Charles Strickland and John and Barbara Wells. W. M. Lynch, district superintendent.

July 9-13—**CANADA WEST** (Manitoba Camp). St. Malo Camp, south of Winnipeg. Special workers: Hugh Gorman and Ron Johnson. Alexander Ardrey, district superintendent.

July 10-13—**NORTH CENTRAL OHIO**. Mount Vernon First Church, 807 Coshocton Ave., Mount Vernon, OH 43050. Special workers: Dr. William M. Greathouse, Ted Martin, and Roy Bohi. D. E. Clay, district superintendent.

July 11-20—**CANADA CENTRAL** (Clarksburg Camp). Clarksburg, Ontario. Special workers: Orner Trio, Gary Haines, S. Martin, and Jack Holstead. Lorne V. MacMillan, district superintendent.

July 12-20—**MICHIGAN**. Nazarene Campgrounds at Indian Lake. Special workers: Ralph Earle, Richard Strickland, Les Parrott, and Wally Laxson. Harry T. Stanley, district superintendent.

July 14-20—**GEORGIA**. District Center, Adrian, Ga. Special workers: Curtis Smith, Chic Shaver, Ken and Judy Steele. Jack H. Lee, district superintendent.

July 14-20—**MAINE**. Nazarene Campground, Rte. 220, Washington, Me. Special workers: Dr. Edward Lawlor and Jonathan and Ilona Welch. J. E. Shankel, district superintendent.

July 14-20—**MISSOURI**. Pinecrest Camp, Fredericktown, Mo. Special workers: Steven Manley, W. E. McCumber, and James Bohi. Arthur E. Mottram, district superintendent.

August 3-10—**HAWAII PACIFIC**. Honolulu First, 408 N. Judd St., Honolulu, HI 96817. Special worker: Dr. George Coulter. Darrell B. Teare, district superintendent.

Library of Audio Books

The Fulfilled Life

A Study of Sanctification and Everyday Living

Written and Presented by
LESLIE PARROTT, Ph.D.

A most engaging and down-to-earth study of the sanctified life and how it relates to the people whom you come in contact with from day to day. On eight cassette sides, Dr. Parrott presents sanctification as more than a doctrine—it's a practical way to live.

Volume 1

The Attitudes That Make or Break Your Life

Chapter 1. The Laws of God in Human Nature
Chapter 2. The Problem of Resentment
Chapter 3. The Power of Guilt and Sin
Chapter 4. The Luxury of Self-pity
Chapter 5. The Attitude of Continuing Regard

TAX-1009

Volume 2

Christian Personality

Chapter 1. The Incredible Power of Your Attitudes
Chapter 2. The Three Basic Questions of Life
Chapter 3. The Making of Personality
Chapter 4. Neurotics in the Church

TAX-1010

Volume 3

How to Develop a Happy Marriage

Chapter 1. The Habit of Happiness
Chapter 2. The Characteristics of a Good Wife
Chapter 3. The Characteristics of a Good Husband
Chapter 4. Why Couples Quarrel

TAX-1011

Volume 4

Why Good People Suffer

Chapter 1. Why Does God Let It Happen?
Chapter 2. Suffering Is Nothing New
Chapter 3. Suffering for the Wrong Reasons
Chapter 4. The Real Reasons Why Good People Suffer
Chapter 5. Your Three Options to Suffering
Conclusion: Dr. E. Stanley Jones (An unforgettable story)

TAX-1012

Each, \$3.50

TAX-1013 SAVE \$1.50 on set of 4 cassettes \$12.50

Prices subject to change without notice.

A Listening Experience That Will Make You a Better Person

For Modern People on the GO... Cassette Learning!

Available from your
NAZARENE PUBLISHING HOUSE

Post Office Box 527,
Kansas City, Missouri 64141



MOVING MINISTERS

RONALD D. McELFRESH from Burr Oak, Kans., to Syracuse, Kans.

MICHAEL E. FARMER from Huntsville (Ala.) Calvary to Donalsonville, Ga.

DONALD W. GIBBENS from Corcoran, Calif., to associate, Avenal, Calif.

W. HOWARD GRIFFIN from evangelism to Red Deer (Alta., Canada) First

GERALD C. HALD from Wapello, Ia., to Washington, Ia.

HAROLD W. HONEA to Okdale, Calif.

HYLYARD IRVIN from Albuquerque, N.M., to Youngstown (Ohio) First

DANIEL JACKSON from Saratoga Springs (N.Y.) Grace to Ashland (Ky.) Grace

DAVID L. JENNINGS to Osborne, Kans

MICHAEL C. JOHNSON from El Paso (Tex.) Immanuel to Los Alamos (N.M.) La Vista
 RONALD L. JORDAN from Temple (Tex.) First to Memphis Calvary
 RAYMOND D. and NORMA J. LANE from Los Alamos (N.M.) La Vista to Kuna, Ida.
 PAUL E. LANTZ to Caruthers, Calif.
 CARL W. LYTLE from Broken Bow, Neb., to Fairbury, Neb.
 J. MARK ADAMS from Herington, Kans., to associate, Fort Morgan, Colo.
 JOHN F. ANGUISH from Rome, N.Y., to Bing-ham, Me.
 ROBERT APPLEBY from Denver Faith to Albuquerque (N.M.) Los Altos
 MICHAEL A. BEARDEN from student, Trevecca Nazarene College, Nashville, to Joelton, Tenn.
 GARY BRACKEN from student, Trevecca Nazarene College, Nashville, to associate, Churubusco, Ind.
 GILBERT BREWER from Cookeville, Tenn., to Brandenburg, Ky.
 WILLIAM RANDOLPH BYNUM from associate, Topeka (Kans.) Oaklawn, to Berkeley, Calif.
 DARYL L. CHAMBERS from evangelism to Belle Glade, Fla.
 KIRBY CHOATE from Pawhuska, Okla., to Jonesboro, Ark.
 LARRY D. CLASSEN from associate, Pasadena (Calif.) Breeze, to Sacramento (Calif.) Liberty Towers
 DAVID C. CRAMER from Olean, N.Y., to Elmira (N.Y.) Calvary
 RICHARD A. DEVENDORF from Abingdon, Va., to (church planter) Manchester, Conn.
 DONALD R. DYKE from Arlington, Ore., to Santa Clara, Calif.
 LAWRENCE A. MANCINI to Olean, N.Y.
 GREGORY D. MASON from student, Nazarene Bible College, Colorado Springs, to Minong (Wis.) Faith
 JOHN R. MAXWELL from Hendersonville, Tenn., to Independence (Mo.) Trinity
 TROY V. MEAD to Corcoran, Calif.
 GORDON MILTON to Corydon, Ia.
 WILLIAM NELSON from Dresden, Ohio, to New Lexington, Ohio
 JOHN M. POWER III from Fargo (N.D.) South to student, Nazarene Theological Seminary, Kansas City
 J. D. PRESSLEY from Anniston, Ala., to Rock Hill (S.C.) Oakdale
 BRADLEY J. REESE, SR., from evangelism to Coalinga, Calif.
 NORMAN G. RICKEY from Big Spring, Tex., to Goodlettsville, Tenn.
 LARRY L. RITCHIE from Huntingburg, Ind., to Inez, Ky.
 PAUL A. ROBBINS from associate, Huntington (Ind.) First, to associate, Red Deer (Alta., Canada) First
 J. STEVEN ROBERTSON from Jackson, Tenn., to Ashland City, Tenn.
 ELLIS L. SEDLACEK from Kendallville, Ind., to Derby, Kans.
 RICKEY D. SHORT to Waurika, Okla.
 WATSON L. SWOPE to Wyckoff, N.J.
 RONALD S. TUCKER from student, Nazarene Bible College, Colorado Springs, to Chesaning, Mich.
 SHARON WEBB from evangelism to Berea, Ky.
 JAMES D. WELDON to San Mateo, Calif.
 NOAH A. WYATT from Leipsic, Ohio, to evangelism

MOVING MISSIONARIES:

MAX BRAMMER, Papua New Guinea, New Field Address: P.O. Box 456, Mount Hagen, W.H.P., Papua New Guinea
 GARY BUNCH, Brazil, New Address: Caixa Postal 1779, 13.100 Campinas, Sao Paulo, Brazil
 JEAN DARLING, India, Furlough Address: c/o Erskine, Rte. 8, Parkhill, Ontario, Canada, N0M 2K0
 FRED FORSTER, Japan, Furlough Address: 3051 51st St., San Diego, CA 92105
 GORDON JOHNSTON, Jordan, Furlough Ad-

dress: Joseph Stockett, 2879 Doolittle, Arcadia, CA 91106
 REX LUDWIG, Brazil, Furlough Address: 600 S. Spruce, Wichita, KS 67211
 ROBERT McCROSKEY, Indonesia, New Field Address: P.O. Box 26/KBT, Kebayoran Timur, Jakarta Selatan, Indonesia
 DON MESSER, Malawi, New Field Address: P.O. Box 1128, Blantyre, Malawi, Africa
 WILLIAM PEASE, India, New Address: c/o Box 3456, Stn. "B," Calgary, Alberta, Canada, T2M 4M1
 GEORGE RENCH, Indonesia, Furlough Address: c/o Mrs. Cecil Rench, 5508 Bushnell Way, Los Angeles, CA 90042
 JIM TURNOCK, Middle Europe, New Field Address: Freiberger Ring 3, 6800 Manheim 31, West Germany

ANNOUNCEMENTS

The North Platte, Neb., First Church will celebrate its 50th anniversary July 12 and 13. General Superintendent V. H. Lewis will be the special speaker. Dr. Lewis is from the North Platte-Maxwell area. All former pastors, members, and friends are invited to attend or send greetings. For further information and reservations, write Rev. Herb Ketterling, 515 N. Lincoln, North Platte, NE 69101, or phone (308) 532-0613.

The Berne, Ind., church will observe its 50th anniversary on Sunday, July 20. All former pastors, members, and friends are urged to attend. Dinner will be served following the morning service. For further information, contact Pastor James Wolford, 526 N. Sprunger, Berne, Ind. 46711.

The Charleston, Mo. church will observe its 50th anniversary July 26-27. Rev. D. K. King, Lapeer, Mich., will be the guest speaker on Sunday the 27th. The Sonlite, from Mid-America Nazarene College, will be in concert on Saturday night the 26th and singing in the Sunday morning worship and in the afternoon service. All former pastors and members are invited to the celebration. For further information, contact Rev. Robert Cantrell, Box 368, Charleston, MO 63834, or call (314) 683-6377.

RECOMMENDATIONS

This is to recommend JON AND BETH LeCRONE, who are entering the field of evangelism. They are registered song evangelists on the Central California District. Their music is more than a performance. They involve the congregation in participation of music. Whatever they sing communicates the message of Jesus Christ and His power to make a difference in our lives. They can be contacted at 472 W.



"Yes, I have several references—one extremely reliable."

You can depend on the General Church Loan Fund to safeguard your savings while helping to build new churches.

For more information write:

GENERAL CHURCH LOAN FUND—U.S.A.
 6401 The Paseo
 Kansas City, MO 64131

GENERAL CHURCH LOAN FUND—BRITISH ISLES
 195 St. Helens Road
 Bolton BL3 3JD

GENERAL CHURCH LOAN FUND—CANADA
 P.O. Box 3456
 Station "B"
 Calgary, Alberta
 T2M 4M1



San Gabriel, Clovis, CA 93612, phone (209) 292-8476.—*Wil M. Spalte, Central California district superintendent.*

DR. RICHARD HOWARD, an ordained elder in good standing on the New England District, is entering the field of evangelism. Dr. Howard has had an impact on the district in churches and camp meetings as an evangelist, and I highly recommend him to all the constituency of the church. He can be reached at this time through Eastern Nazarene College, 23 E. Elm Ave., Quincy, MA 02170.—*William A. Taylor, New England district superintendent.*

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154.

CORRECTION

The April 1 issue carried an obituary for Rev. Tim Roberts. It should have read Rev. Tine Roberts. We apologize to all concerned for the error.

VITAL STATISTICS

DEATHS

JOHN C. ANDERSON, 47, died March 23 in Ann Arbor University of Michigan Hospital. Services were in Allen Park, Mich., with Rev. Robert Milner officiating. Interment was in Inez, Ky., conducted by Rev. Garrett Mills. Mr. Anderson is survived by his wife, Wanda; one son, Jon Keith; three daughters, Brandy Horning, Patty Stefek, and Julia Coffman; two grandchildren; his mother and father; three brothers, and two sisters.

EMMA JEAN CAIN, 54, died Feb. 8 in Houston, Tex. Funeral services were conducted by Rev. Kerry Mills and District Superintendent D. W. Thaxton. Surviving are her husband, Rev. N. Becton Cain; one daughter, Judy Carolyn Thompson; two sons, Richard and Bryan.

REV. IRVIN C. CANEN, 78, died Apr. 5 in Modesto, Calif. Rev. Harold Little officiated at the funeral services. Survivors include his wife, Laura; 3 sons, Rev. Paul, Rev. David, and Samuel; 1 daughter, Mrs. Daryl (Mary Alice) Medley; 12 grandchildren; 6 brothers and sisters.

GLADYS CASON, 75, died March 21 in Oklahoma City. Funeral services were conducted by Rev. Dave Humble and Rev. T. W. Cottam, her son-in-law. Interment was in Muskogee, Okla. She is survived by her husband, Fred; two sons, Fred, Jr., and Roland; two daughters, Mrs. E. C. (Janette) Wilson, Jr., and Mrs. T. W. (Janice) Cottam; eight grandchildren and five great grandchildren.

MRS. LUCY (HUMPHREY) HOCHMUTH, 89, died Dec. 5 in Des Moines. Rev. Ledon McAnally



"Showers of Blessing"
PROGRAM SCHEDULE

May 25
"Power from on High"
by W. E. McCumber

June 1
"From Sickness to Service"
by W. E. McCumber

NEWS OF RELIGION



CONSULTATION SUMMONS CHRISTIANS TO SIMPLE LIFE-STYLE. "The credibility of our message is seriously diminished whenever we contradict it by our lives," warns a document adopted by an international gathering just concluded in Hoddesdon, England. The first International Consultation on Simple Life-style, held March 17-21, was jointly sponsored by two cooperating international agencies, the World Evangelical Fellowship and the Lausanne Committee for World Evangelism.

The 2,500-word "Evangelical Commitment to Simple Life-style," adopted by the 80 participants from 27 countries, is a resonant summons to evangelical Christians to become more involved in issues of development and justice at all levels.

"It is impossible with integrity to proclaim Christ's salvation if he has evidently not saved us from greed, or his lordship if we are not good stewards of our possessions, or his love if we close our hearts against the needy," the document warns. The far-ranging declaration denounces "environmental destruction, wastefulness and hoarding" and deplors "the misery of the poor who suffer as a result of these evils." The declaration points evangelicals to "the uncomfortable words of Jesus about wealth." □

GOVERNMENT CALLS MARIJUANA A GENUINE THREAT TO HEALTH. A report by the National Institute on Drug Abuse says marijuana use among students has increased in the last five years, and that the drug poses greater health threats than previously believed. The report also showed that the "potency of marijuana in the United States has increased markedly over the years," largely because of more use of stronger Colombian strains and less use of Mexican marijuana.

Warnings against marijuana use in past years have focused mainly on momentary psychological and intellectual effects, but an increasing body of research shows the drug causes more permanent and wider damage, the report said. New studies show that marijuana smoke contains more cancer-causing agents than tobacco smoke and can produce tumors in animals, the report said. Studies have also found marijuana to cause abnormalities in the reproductive cycle. □

RELIGIOUS REVIVAL REPORTED AMONG REFUGEES. The number of Cambodian Christians now meeting in one Thai refugee camp exceeds the total number of known Christians in Cambodia in 1975. That development has come in the wake of the widely publicized southeast Asian refugee problem.

The congregation of recently converted Christians in the Khao I Dang camp meets in a large bamboo church building that holds 3,000. More than 40 small groups gather during the week in various parts of the sprawling camp that is home for over 110,000 refugees. The unique congregation is the largest Christian church in Thailand.

In the Sakaeo holding center, more than 1,500 have become Christians, according to Reg Reimer, director of the Christian and Missionary Alliance service agency that deals with refugees. "There is also reason to believe that similar movements to Christ are taking place in Cambodia," he added. Reimer pointed out that refugees picking up food on the Thai border are also asking for Scriptures in their own languages. □

conducted the funeral services. Surviving are one daughter, Mrs. Thelma Griffith; one son, Ivan Humphrey; four grandchildren; and eight great-grandchildren.

LAURENCE EVERETTE MAHAFFEY, 82, died March 13 in Montebello, Calif. Funeral services and interment were conducted at Rose Hills, Whittier, Calif., by Rev. Royal Warner and Dr. Orain G. Burlison. He is survived by his wife, Irene French Mahaffey; 1 son, William Carlton; 3 daughters, Mrs. Grace Weigel, Mrs. Beverly Privette, and Mrs. Mary Ann Douglas; 15 grandchildren; and 3 great-grandchildren.

REV. ERNEST J. MYATT, 78, died March 30 in Cuyahoga Falls, Ohio. Funeral services were conducted by Revs. Kenneth Culbertson, Paul Darula, and Kevin Myatt, a grandson. Rev. Myatt had preached for 43 years and pastored 11 churches. His survivors include his wife, Irva; 2 sons, Roger and George; 1 daughter, Myrna; 11 grandchildren; 2 brothers; and 4 sisters.

REV. LONNIE M. SEAY, 74, died Feb. 22 in Garland, Tex. Officiating at the services were Rev. Jack McClung and Rev. Bill Durham. He is survived by his wife, Minty Lee; 6 daughters; 15 grandchildren; and 12 great-grandchildren.

REV. LOUIS NEAL SPROSS, 36, died March 29 in New York City. A memorial service was conducted by Rev. Richard Miller, District Superintendent M. V. Scutt, and Rev. Tom Crawford. Rev. Spross had pastored in Indiana and

New York. Surviving are his wife, Judith Marie Kjonas Spross; two sons, Eric and Craig; his mother and father; and his maternal grandmother.

GERTIE STROTHER, 79, died March 22 in Ardmore, Okla. Funeral services were conducted by Rev. Garland Wallace. She is survived by her husband, Henry; two sons, Ray and Doyle; seven grandchildren; and one sister.

MERLE ARTHUR TONK, 59, died Apr. 3 in Flint, Mich. Funeral services were conducted by Rev. Henry Metcalf and Rev. Don Palmer. Surviving are his wife, Ruth; two sons, Merle, Jr., and Andrew; one daughter, Nancy; three grandchildren; and one sister.

MRS. OCIA DEVA WATSON, 76, died Dec. 29 in St. Marys, Ohio. Funeral services were conducted by Rev. John R. Williamson, Rev. Virgil Applegate, and District Superintendents J. Ted Holstein and James R. Blankenship. She is survived by her husband, Rev. H. C. Watson; 2 sons, Rev. Luther S. and Rev. Roy O.; 2 daughters, Mrs. Violet Weeks and Mrs. Ruth Wine; 15 grandchildren; and 16 great-grandchildren.

BIRTHS

to RANDY AND LORI (ORJALA) BECKUM, Frankfurt, West Germany, a girl, Sara Cherisse, Feb. 22

to DAVID AND JODI (ABRAMS) BROOKS, Keene, N.H., a girl, Julie Marie, Apr. 2

to BRUCE AND TERRY (ELLIOTT) HOLMAN, Lisbon Falls, Me., a girl, Jenna Brienne, Apr. 2

to DWIGHT AND BECKY (BRIDGES) JONES, Glenwood Springs, Colo., a girl, Katrina Marie, March 26

to KARRL AND BOBBIE JEAN (SIMMONS) MCGINNIS, Odessa, Tex., a girl, Robin Renee, Apr. 6

to REV. CHARLES W. AND DIXIE (HOMER) SMITH, Orange, Calif., a boy, Timothy Charles, March 11

to HARDY AND LUCILLE (LEWIS) WEATHERS, Olathe, Kans., a boy, Jonathan Paul, March 11

MARRIAGES

JENNIFER LYNNE HAMBY and RICKY DALE CURRY at California, Ky., Dec. 15

ETTA-MAE BENTLEY and REV. HAROLD S. RICHARDSON at Phoenix, Ariz., March 23

PEGGY LYNN JENKINS and BRUCE OLDHAM at Nashville, Apr. 12

DEBORAH DIANE PRICE-WILLIAMS and JAMES E. GABEL at Mobile, Ala., Apr. 19

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Wouldn't it be best for our ministers, when they read and preach from another version of the Bible than the King James, to tell the audience to keep their Bibles closed? It is confusing to concentrate, translate, compare, and follow when another translation is used by the preacher.

I am sure that many would agree that this is confusing. But many others would disagree, finding confusion minimal, and finding the comparison helpful, interesting, and illuminating. Personally, I would not want my pastor to tell me to keep my Bible closed, not even when he is reading the King James and I have another translation with me. □

To a "new" born-again Christian, can you explain why the Church of the Nazarene distinguishes between "members" and "non-members"? To me this is a form of entrapment. I believe any self-acknowledged believer should be considered a member. This would in no way deter someone's commitment; on the contrary, it would allow more freedom to give and serve without the feeling of "duty or obligation" to an organization.

Thank you for your answer.

Membership in the Church of the Nazarene is strictly voluntary. Our beliefs and standards are spelled out plainly. You are utterly wrong to label it a form of entrapment.

Friend, I am a veteran of over 26 years of pastoral ministry. No church that I served could have survived except for those who were committed to its beliefs and mission sufficiently to

become members. There were a few in every place who worshiped and worked with us but would not join—and they were welcome! But only members stayed by the task through thick and thin across the years.

The Church of the Nazarene is also a legal organization. It owns property and conducts business which places it under the laws of civil governments. This is another reason for membership.

And don't discount the importance of duty as a motive. If you examine the Bible closely it tells us of a number of things we "ought" to do. Love is the highest motive, but not the *only* motive appealed to in Scripture. If we are true Nazarenes, our obligation is to Christ above all, not to the organization, and to each other in the fellowship of believers. □

Why did God have "respect unto Abel and to his offering," but not to Cain and his offering, when both brought what they had from the business they were in (Genesis 4:2-5)?

Since the reason is not plainly stated, various assumptions have been made. A common one is that Abel's offering was favored because it was a blood sacrifice, Cain's was disfavored because it was not. However, under the Mosaic law which came later both animal and grain sacrifices were offered and accepted.

I think a key to understanding the situation is Hebrews 11:4, where we are told that Abel, *in contrast to Cain*, offered his sacrifice "by faith," and "obtained witness that he was righteous" by faith. The vital difference was in the heart and attitude of the two men. The reference to sin in Genesis 4:7 seems to bear this out. Cain's offering was made in unbelief, a mere form which indicated a trust in his own works, not in God's word. □



Russell T. Hitt
 Editor of *Eternity* magazine for 22 years.
 Author *Jungle Pilot* and other books.



Elaine Wright Colvin
 Christian writer's consultant and market specialist. Director of Mount Hermon (Calif.) Writer's Conference.



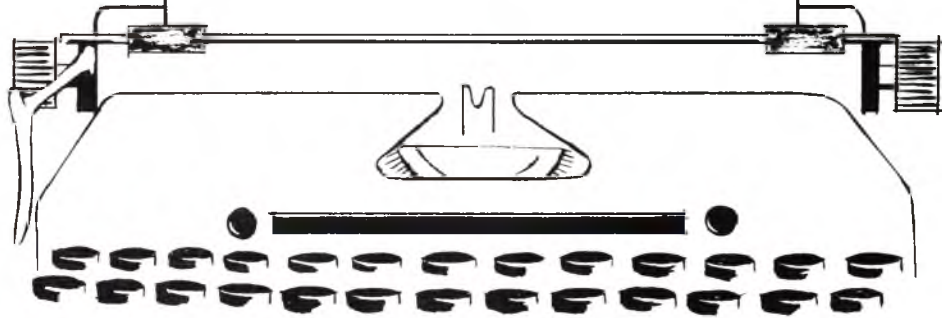
Harold Ivan Smith
 Pen name, Jason Towner; general director of Single Adult Ministries, Church of the Nazarene; author of *Warm Reflections*, *Forgiving Is Forgetting*, and others.

6th Biennial WRITERS' CONFERENCE

August 11-13

Mid-America Nazarene College
 Olathe, Kansas

(In the Greater Kansas City area)



Sponsored by Nazarene Publishing House

Lectures, seminars, meetings with editors, small-group writing workshops in specialized areas of Christian writing. An opportunity for training and an experience with outstanding authors.

Cost: \$50.00 for room, meals, and registration.

Special Feature: Two-day extended session immediately following the conference led by Elaine Wright Colvin and Dr. A. F. Harper, for experienced writers who have projects in process. Limited to 20 writers. Additional fee, \$35.00 plus meals. Application must be received by June 1.

Lee Roddy

Author of *Jesus, The Life and Times of Grizzly Adams*, and others.
 Three best sellers.



Larry Richards

Curriculum consultant, author of *Youth Ministry*, *A Theology of Christian Education*, and nearly 40 others.



Gary Warner

Executive secretary, Evangelical Press Association; former editor of the *Christian Athlete* (FCA); author of *The Home Team Wears White*, and others.



Alpin P. Bowes
1980 Writers' Conference
Box 527, Kansas City, MO 64141

Please send me the Writers' Conference program and application form.

Name _____

Address _____

City, State, ZIP _____

Yes, I wish to attend the extended session.

NEWS OF EVANGELISM

Oklahoma City Southside Church had a weekend meeting March 7-9 with *Rev. Frank Chase*. *Rev. Chase's* ministry was some of the best we have had and many sought God's will for their lives as a result of his messages from God's Word. □

—Frank B. Whittaker, pastor

Brentwood, N.Y.: The church had a revival, March 4-9, through the ministry of *Rev. and Mrs. Overton*. Every night there were seekers at the altar; children and adults alike. The chalk drawings, along with *Mrs. Overton's* puppet demonstrations, did much to win the hearts of the people. One man has answered a call to the ministry and four people have joined the church. □

—Peter Heilemann, pastor

THE CHURCH SCENE

On October 15, 1979, at 4:16 p.m., an earthquake shook California's Imperial Valley along the Mexican border. The quake cracked and weakened the walls of the **Quechan Indian Church** in Winterhaven, Calif. The sanctuary and classrooms were condemned, leaving only the 18 x 30 ft. fellowship hall intact. Worship services are now being held in the fellowship hall and Sunday School classes in the parsonage and outside.

The Yuma, Ariz., Grace Church has given \$2,483 and many hours of labor toward construction of temporary classrooms. The exterior of a 20 x 24 ft. building is nearly complete, but Pastor Paul Myers reports more money is needed to divide the building into classrooms and finish interior walls. □

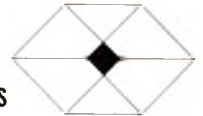
The **Redkey, Ind., church** had a mortgage burning service on April 13 at 2:30 p.m., signifying that all church property is debt-free, including a Bedford stone church building valued at \$205,000 and a Bedford stone parsonage (3-bedroom plus evangelist's quarters) valued at approximately \$69,000. The church and parsonage are located on 12 city lots. Dr. Bruce T. Taylor, superintendent of the Northeastern Indiana District, was the special speaker for this service. There were also sharing messages by

former pastors—*Rev. Carl E. Greek*, *Rev. H. Gene Pool*, and *Rev. Donald J. Cunnington*. The church also enjoyed special homecoming services with *Rev. Carl E. Greek* preaching in the morning worship service and *Rev. Donald J. Cunnington* preaching in the evening evangelistic services. *Frank D. Voss* is the pastor. □



Wyoming, Ill., recently dedicated a new church building. Construction began under *Rev. Ron Whitlock*, former pastor. *Rev. Whitlock* moved in January, 1979, and *Rev. Eldon Kratz* assumed the pastorate the end of May. The church building is valued at \$180,000 and cost only \$110,000, due to the work of the members.

PERSPECTIVE FOR CHURCH BOARDS



More and more churches are recognizing their responsibility in providing their ministerial and full-time lay staff with life insurance coverage. Most nonchurch employers have been doing this for years. Through the Nazarene "Low-Cost" Group Term Life Insurance Program, your church could provide up to \$50,000 coverage for as little as \$80.00 per year, depending upon age and insurability.

By including this insurance premium in your pastor's compensation package, you will be providing valuable protection for your parsonage family and saving him tax dollars, too. (The IRS has provided that an employee would not be taxed on this *Group Term* Life Insurance premium, for up to \$50,000 worth of coverage, if paid for him by his employer.) □

—Department of Pensions

"I'd give more to my church if I thought I could afford it."

Mrs. Peters has inherited some stocks and would like to put them to work for the cause of Christ. But, with living costs rising, she also could use more income herself.

What should she do?

Arrange a Gift Annuity with the Church of the Nazarene! It will pay her a guaranteed regular income for life, and it will benefit her church. Find out more about this double-blessing gift plan. Just use the coupon below to request our free booklet. No obligation.



Life Income Gifts & Bequests
CHURCH OF THE NAZARENE
6401 The Paseo
Kansas City, MO 64131
Attn: Robert W. Crew

In Canada:
Church of the Nazarene
Executive Board
P.O. Box 1946
St. Norbert Postal Station
Winnipeg, Manitoba Can
R3V 1L4

Rev. Crew: Please send me a free copy of
"Giving Through Gift Annuities."

Mr. _____
Mrs. _____
Miss _____
Address _____
City _____
State _____ Zip _____
Birthdate _____ Tel. _____

by RUTH COOK
Findlay, Ohio

A COOPERATIVE SAVING EFFORT

JIM WAS SAVED in the Sunday morning service of our spring revival. His wife had made a commitment earlier in the week, and hundreds of prayers had zeroed in on him as the days progressed. His victory at the altar that May morning was a spiritual booster shot for our entire congregation.

Jim had very little church background. Growing up, Bea had nearby Nazarene aunts, uncles, and cousins. They had lived in our community more than six years, for a while within walking distance of the church, yet our paths had never crossed. They were unchurched and rearing their two precious preschoolers in a non-Christian home.

What happened to bring about that beautiful scene on a revival Sunday morning? Whose efforts opened the door for the Holy Spirit to work in the lives of this couple? How does a church go about winning the lost at its very doorstep? In our situation we found it to be a cooperative effort, involving many groups and individuals over a period of nine months. Thus, a feeling of utter joy permeated the whole Body when Jim and Bea became our newest family members.

First, there was a praying cousin, a Nazarene song evangelist, who came to spend a few days with Jim and Bea between revivals. Then there was a resourceful pastor who, hearing that the evangelist was in the area, asked him to be in our service and sing. Naturally, he brought his cousins, and the first contact had been made.

The pastor called in their home. A VBS worker invited the children to vacation Bible school. Bea brought them 20 miles round-trip every day, and she and Jim were in the audience Sunday morning to hear their five-year-old sing a solo in the all-school program. During the VBS week, the pastor's wife approached Bea about becoming part of a ladies' Bible study group. She began attending in September and was a regular from the beginning. Soon she was bringing a girl friend from work with her.

Noting Bea's baking abilities, the Bible study group asked her to be refreshments chairman. To everyone's delight, she took the assignment very seriously and brought in one delicacy after another all winter long. Again, someone observed Bea's expertise in sewing and asked her to help make

costumes for the children's Christmas play. She threw her whole self into that task too.

Bea was attending Sunday School regularly, but Jim came only rarely. Then, in January, the officers of the Young Adult LIFE class decided that the group needed to set up regular monthly social gatherings. It was the key to unlocking Jim's hang-up with Sunday School. They were there for the first Saturday night party. The next morning, when Bea came home from a hard night of nursing, he insisted that she stay up and go to Sunday School with him "before he forgot everybody's names."

Not really understanding why, Jim refused to stay for the worship service. Even when invited home for Sunday dinner, he found an excuse not to be there. Then his children got involved in a musical that was rehearsing during the children's church hour. Outvoted three to one, he was shortly convinced that the savings on gas was worth the stay. Several weeks later, Jim and Bea invited the pastor's family for dinner. Perhaps feeling somewhat obligated, they promised to be at the evening service just this once. It was the beginning of an ongoing habit, as their newfound friends made it more and more difficult for them to miss a service. Wednesday night attendance fell into place when Jim became interested in a study of Revelation that was just getting under way.

How often sincere Christians become bogged down with all of their responsibilities and calendar commitments at church. We complain about the demands made by the pastor or the choir director or whoever is in a leadership position. Too often we lose sight of why we have VBS, revival, Bible study groups, class parties, Christmas programs, children's musicals, and the rest. It is for no other reason than to reach the many Jims in our communities. If one means of outreach doesn't work, another quite often will. It is a lesson our church is just beginning to learn. We have seen the walking, breathing first-fruits of a cooperative sowing effort.

A fantastic postscript to Jim's and Bea's story is the influence their lives had on another young couple, Dan and Barb. Barb, the friend who came with Bea to the Bible study group, talked her husband into bringing her to a Sunday School class Valentine dinner. The class members immediately sensed in them a spiritual depth and a kindred spirit that cuts across all denominational lines. Without pushing, we made them welcome whenever they visited our activities or an occasional service. Seven months later, Dan rose to his feet in a Sunday morning testimony service and told of their decision to become Nazarenes. Praise the Lord, we are reaping a multiplied harvest. □

**"By ALL MEANS...
Save Some"**

DR. RICHARD L. SPINDLE INVITED TO JOIN MANC STAFF

Dr. Donald Metz, academic dean at Mid-America Nazarene College, Olathe, Kans., announced April 18 that Dr. Richard L. Spindle, executive coordinator of the Division of Christian Life at the International Headquarters of the Church of the Nazarene, has been invited to join the faculty of Mid-America Nazarene College in the fall of this year.

Dr. Spindle announced on Monday, April 28, that he plans to resign from the position at Headquarters. He has not decided whether he will accept the position at MANC. He will conclude his services at Headquarters with the General Assembly.

Dr. Spindle received his Doctor of Education degree from Southwestern Baptist Theological Seminary in 1976. A graduate of Bethany Nazarene College, Bethany, Okla., Dr. Spindle has served the church as an associate pastor, pastor, and professor at the Nazarene Bible College, before his election by the General Board to his present position three years ago. His work at MANC will include both teaching and administrative activities.

Since the Division of Christian Life has paved the way for new structures of coordination among the departments of the General Board, it may not be necessary to continue the position of executive coordinator on a full-time basis. Two divisions for coordination are now functioning with a general superintendent as coordinator; the Division of World Evangelization, and the Division of Church Ministries.

Dr. Spindle, his wife, Billy Lee, and their three children, now live in Olathe and are members of the College Church. □



—NCN

LANCASTER APPOINTED DISTRICT SUPERINTENDENT IN MISSISSIPPI

General Superintendent Dr. George Coulter appointed Rev. J. W. Lancaster of Huntsville, Ala., as district superintendent of the Mississippi District, Thursday, April 17. The district assembly was in session at the Jackson, Miss., Emmanuel Church and voted in the opening session to ask the general superintendent to appoint.

Rev. J. W. (Bill) Lancaster, who has accepted the appointment, has been pastor of the Huntsville, Ala., First Church for four years. Previous to that



he pastored the Tuscaloosa Alberta, Cullman, Birmingham East, and Sheffield Southwest churches in Alabama; and Charlotte Plaza Church in North Carolina.

His wife's name is Retha. They have two children, Diane and William. □

—NCN

MRS. STOWE RELEASED FROM HOSPITAL

Mrs. Faye Stowe, wife of General Superintendent Dr. Eugene L. Stowe, underwent successful major surgery April 10 at St. Joseph's hospital in Denver. She has been released from the hospital.

Dr. and Mrs. Stowe have expressed appreciation for the many calls and other expressions of good wishes. □

—NCN

WIFE RECEIVES PHONE CALL FROM GARY LEE

Gary Lee, one of the 50 hostages in Iran, was one of 10 hostages allowed to make a telephone call to his wife in Washington, D.C., Monday morning, April 7.

He reported that his health is fine and he was able to receive Communion on Easter Sunday.

Gary is the son of Dr. and Mrs. Earl Lee of Pasadena, Calif. Dr. Lee is pastor of the Pasadena First Church. □

—NCN

ISELL CONCLUDES TEACHING ASSIGNMENT AT NAZARENE THEOLOGICAL SEMINARY

Dr. Charles Isbell, associate professor of Old Testament at Nazarene Theological Seminary, has been granted a leave of absence from his teaching schedule due to his health. Earlier he had notified the Board of Trustees that he would not continue after this year. Recently he has found his work load at the seminary too demanding, and upon the advice of physicians, he has asked to be relieved of further teaching responsibility.

Dr. Isbell's future plans are uncertain. For the immediate future, rest is essential. □

—NCN

GENERAL ASSEMBLY COMMUNION SERVICE TO BE TELECAST

Nazarene Communications announced April 25 that plans have been confirmed for a live nationwide telecast of the General Assembly Communion Service, 10:30 a.m. to noon Central Daylight time, Sunday, June 22.

The telecast from Kansas City will be accomplished by distributing the television signal to local stations through the use of a communications

satellite. Cable companies will then make the installation into church sanctuaries or auditoriums.

Any church may view the service with a regular television set. Churches which do not have contact with cable TV may still be able to get the program through local broadcast television stations.

The Department of Communications is arranging this service as a major part of its General Assembly exhibit. There will be a very simple display in the Exhibit Hall, since most of the department's exhibit budget will be used for the broadcast.

Through this means, churches throughout the United States can join the large gathering, possibly 50,000, in Kansas City and participate in the Communion of the Lord's Supper with them. Information and instructions have been mailed to every church in the United States.

Scott Stearman, television expert on the staff of the Department, is in charge of the arrangements. He says, "This is an exciting concept. Imagine Nazarenes nationwide all taking Communion together! It is going to happen, and we hope your church is a part of it." □

—NCN

DISTRICT SUPERINTENDENTS ELECTED IN RECENT ASSEMBLIES

The Department of World Mission reports the election of the following district superintendents:

Argentina Central District, Rev. Florentino Bauzá.

Argentina South District, Rev. Carlos Zoroastro.

A new Northeast/Paraguay District (pioneer), Rev. Victor Edwards.

Korea Central District, Rev. Park Ki Suh.

In the Philippines, Rev. Honorio C. Mateo, Sr., was elected district superintendent of the Eastern Visayan/Mindanao District.

Rev. Meliton Bernabe was elected superintendent of the Luzon District.

On the Metro Manila District, Rev. Andres Valenzuela was elected as the district superintendent.

Rev. Jose Causing was elected as superintendent of the Western Visayan District.

In the Republic of China-Taiwan District, Rev. Ling Ching Tung was elected superintendent.

The Windward Island District elected its first district superintendent: Rev. Zepheniah Mahadeo.

The Department of World Mission also reports that there is a new director of the Nazarene seminary in Japan: M. Tanimoto. Y. Seo, the former director, has retired. □

—NCN

Devotional Reading for times of

Refreshing...



FOR YOUR LESSONS DURING
ON June/July/August
“Biblical Devotional Classics”

Every Day with the Psalms
By Mendell Taylor

Glimpses into the ancient psalms and their relevance to modern man. Three hundred sixty-five daily readings are based upon a text from one of the 150 psalms, and are organized under weekly themes to provide continuity as well as a variety of subjects. 308 pages. Striking Kivar over board binding. **\$4.95**

Holiness and High Country
By A. F. Harper

Offers a spiritually rewarding study of the deeper life. Although the content is planned to be a systematic presentation of the doctrine of holiness, Dr. Harper has given special care to divide it into bite-size pieces for daily meditation and reflection. 384 pages. Soft Kivar binding. **\$3.95**

Good Morning, Lord
Devotions for the Mature Years
By Evelyn Anderson

Brief messages tailored to help older people face their days with joy, peace and zest for living. Here attention is focused on the over-50 set with their own problems and challenges, family responsibility winding down, and many considering retirement. 4" x 7" page format. 96 pages. Hardboard cover. **\$2.45**

Inspirational Reading Throughout the Year
But Especially Related to This June/July/August Lesson Study

Order **AT ONCE** from your
NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141
 For other related books, consult the latest copy of our Books and Bibles catalog.

Prices subject to change without notice.