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# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JULY 1 '76



—General Superintendent George Coulter



# Anniversaries Examine Us

**N**ATIONS, churches, and individuals celebrate significant anniversaries from time to time. Two great nations will be involved in appropriate celebrations during the month of July. In Canada, Dominion Day is observed on July 1. In the United States, Independence Day will be celebrated on July 4.

These two nations were established on the foundations of freedom, justice, and equality. From the beginning, faith in God and respect for righteousness set the tone of national life in both countries. In an age of border disputes, Canada and the United States have set an example of friendliness and cooperation that is unmatched throughout the world. May it continue!

No one can look back to the days of beginning without some self-examination. As citizens of these nations, we would do well to ask if we are fulfilling the hopes and aspirations of founding fathers. Are we preserving the values for which they shed their blood and sacrificed their lives? Rather than the crackle of exploding firecrackers, perhaps a more appropriate observance would be hymns of gratitude, prayers of penitence, and vows to renew commitments to freedom, truth, and righteousness.

The big question is "Can we in this gen-

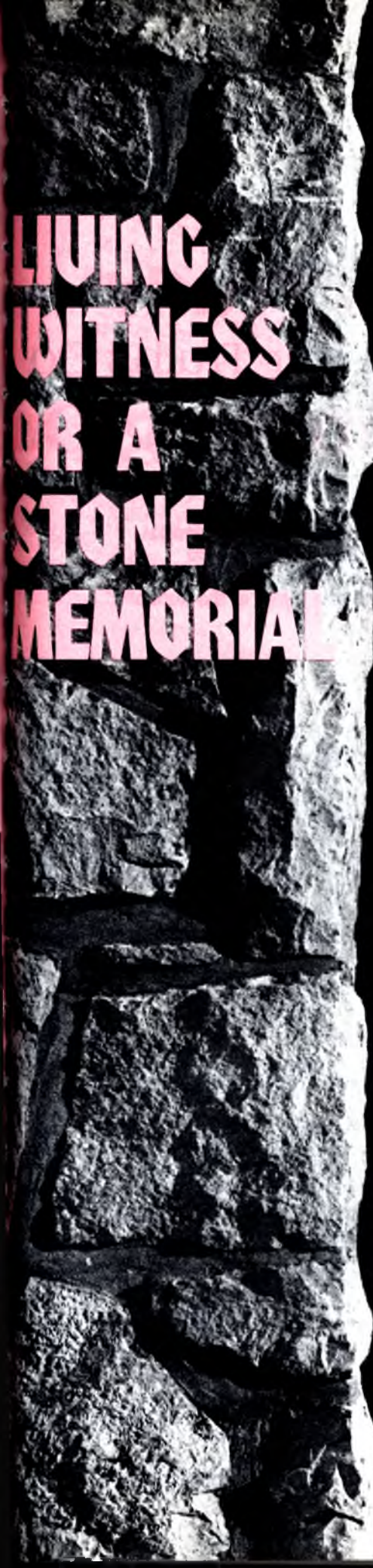
eration be trusted with the blessings we have inherited from the past?" Such a question not only applies to our national heritage but to our church heritage as well.

Are we prepared to pay the same price to preserve the truth and values that our fathers purchased with blood and sacrifice in the beginning? The doctrine of holiness with its accompanying demands of conscientious living, total commitment, and Christ-like attitudes was the basis for the beginning of the Church of the Nazarene.

We are now entering a new quadrennium. Many predict that it could be the greatest era of achievement we have ever known. We are told by some of our ecclesiastical friends that we hold the key to the perpetuation of the grand and glorious truth of heart holiness as expounded by John Wesley.

In light of these high expectations and challenging opportunities, let us examine ourselves, our preaching, our life-style, our evangelism, our commitments, our spirit, and our personal devotion.

National heritage is a thing to be cherished. It requires constant renewal. The same is true of spiritual heritage. At the beginning of a new quadrennium let us renew our vows, refine our love, and rejoice "in the liberty wherewith Christ hath made us free." □



# LIVING WITNESS OR A STONE MEMORIAL

**H**AVE YOU EVER BECOME so tired that you settled for less than what you might have gained if you stuck to your original goal? Many have, including the families of Reuben, Gad, and one-half the family of Manasseh.

In the trek from Egypt to Canaan, these people became weary and decided to settle down before they crossed the river Jordan. They received a special dispensation from Moses to settle for an inheritance short of Canaan (Numbers 32). In return for this special privilege the tribes were required to aid the rest of the Israelites in the conquest of Canaan. So far, so good.

Time passed and a nagging fear began to gnaw at the hearts of the leaders of the two and one-half tribes (Joshua 22). "How will we on the east of Jordan maintain our identity with those on the western side? How can we show that we are a part of the people of God? How will we keep those on the west from making us outcasts and cut us off from the blessings of Israel by saying, 'What have ye to do with the Lord God of Israel?'" (Joshua 22:24b).

These and related questions must have claimed their attention. A conclusion was reached: "We'll build a great stone altar [called *Ed*, meaning 'a witness'], and in the generations to come this altar will be the enduring testimonial to both East and West that our God and their God is one and the same. It will forever identify us with them. It will keep us united and prevent future discrimination and recrimination" (see v. 34).

So the altar was built. After a face-to-face confrontation between the leaders of both sides, the altar, *Ed*, was allowed to remain.

In our day, the questions may well be asked: "Will a stone memorial ever do that which its builders envision? Do markers, monuments, and slogans ever preserve spiritual power and heritage?"

"Holiness becometh Thine house, O Lord, forever" is emblazoned in many a church sanctuary. But this alone can guarantee nothing beyond a shallow and empty religion maintained in its shadow. The victorious shout of the newborn Christian, the ringing testimony of the newly sanctified, and the tear-stained faces of vibrant saints may live only in the dim memory of the aged—if at all—instead of being a present reality.

The Church of the Nazarene has an altar. Thank God for it! It is still a necessary part of the sanctuary. As one of multiplied thousands of sin-sick seekers, I found victory at one. It helps bind our Zion together. The heritage of one generation is transmitted to another generation as saints pray with earnest seekers. The wisdom gleaned from years of walking with the Lord is shared with those who are first finding their way into the Kingdom or holiness of heart and life.

But there are concerns associated with our altars. As merely an article of church furniture it cannot bind us across the generations any more successfully than the stone altar *Ed* was able to bind the Israelites together.

Our altar was instituted as a mourners' bench. It grew out of a necessity for people to weep over their sins and sin as they prayed to God. May it ever remain so. May it never become *only a place of mental assent or casual acceptance* (without repentance or consecration) of what God offers to man.

There is danger of equating desired religious experience with only two trips to the altar. Thank God for our leaders, pastors, and evangelists who urge needy hearts to use the altar as often as is necessary to reach the goal of spiritual victory and as an aid to being "conformed to the image of his Son" (Romans 8:29).

The altar *Ed* was built only for viewing, but our altar must never become a place of spectator religion, a sort of rooting section, if you please. How wonderful it is when all of the people span the generation gap and unite in travail for young and old alike who are desperately seeking spiritual victory.

This kind of an altar, unlike *Ed*, is a "living" witness of the power of God to change lives. It unites us with our common heritage as people of God. With such a witness there is no need either to build or to trust in stone memorials of any kind. □

by S. F. HICKE

Joliet, Ill.



# HERALD OF HOLINESS

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Cover Photo: By Harold M. Lambert

# "His Truth" And Her Truths Go "Marching On"

**A Bicentennial Memorial  
Music Memoette on  
Julia Ward Howe's  
"Battle Hymn of the Republic"**

**I**T WAS A FALL DAY in 1861. Gov. John A. Andrew was entertaining as his guests in Virginia Mr. and Mrs. Howe and their children of Massachusetts at a review of General McClellan's regiment.

Their carriage was forced to move very slowly on their return trip to Washington because the streets were lined with other carriages and conveyances. There was a corps of marching soldiers.

In the wearisome delay Mrs. Howe started singing "John Brown's Body," and others picked up the refrain. Soon voices of soldiers joined the choristers. The avenues resounded with the martial music.

One of the group members riding with them turned to Julia and asked: "Why don't you write more fitting words for this catchy tune?" The question became a challenge to Mrs. Howe, who had authored already three books of poems. She admitted the idea had been in her mind.

Disturbed because her family ties prevented her from alleviating suffering during the civil conflict, she wrote later in her memoirs: "I could not leave my nursery to follow the war of our armies. Neither did I have the practical deftness which the packing of sanitary stores necessitated."

Julia Ward Howe was anxious to serve her country—but in what way? Her mind was perturbed with thoughts of the agonies of war as she lay in bed on the night of the regimental review. Her great desire was to extend words of hope and courage; to strengthen the hearts of those fighting in the field; to bring cheer to those languishing in prison.

The strenuous day had exhausted her. Mrs. Howe's thoughts had not crystallized. Sleep claimed her. But as the new day was dawning, she awakened with pictures of courageous soldiers flashing through her mind.

# Battle Hymn of the Republic

Julia Ward Howe, 1819-1910

John William Steffe, 19th Century

1. Mine eyes have seen the glory of the coming of the Lord. He is  
 2. I have seen Him in the watch-towers of a hundred circling camps. They have  
 3. He has sound-ed forth the trumpet that shall nev-er call re-treat. He is  
 4. In the beau-ty of the ill-um-in-Christ was born a-gain the sea. With

tramp-ing out the vin-tage where the grapes of wrath are stored. He hath  
 build-ed Him an al-tar in the eve-ning dews and damp. I can  
 soft-ly sing out the hearts of men be-fore His judg-ment seat. Oh, be  
 glo-ry in His son-om that trans-fig-ures you and me. As He

hous-ed the fate-ful light-ning of His ter-ri-ble, swift sword His truth is  
 read His righ-teen-ness by the dim and far-ang lamp. His day is  
 swift, my soul, to an-swer Him! be-ju-bi-lant, my feet! Our God is  
 died to make men he-ly, let us die to make men free. While God is

REFRAIN

march-ing on. Glo-ry! glo-ry! Hal-le-lu-jah! Glo-ry! glo-ry! Hal-le-  
 lu-jah! Glo-ry! glo-ry! Hal-le-lu-jah! His truth is march-ing on.

Suddenly the words were born: "Mine eyes have seen the glory of the coming of the Lord . . . His truth is marching on." She found a pencil and paper and, in the dimness of that early morning, wrote line after line. They fairly flew from her mind.

At her bedside fast asleep in a cradle, her little son—yet a baby—lay. He was not aware that his mother was writing words that would bring faith and courage to aching hearts in that century—and to many in succeeding generations. After the last word was written, she too fell asleep with a sense of satisfaction.

When the sun shone much brighter, she awakened and tried to recall her inspiration. She could not. Fortunately, for that era and for posterity, she had the written record.

Mrs. Howe received \$5.00 for her lyric, published anonymously in the *Atlantic Monthly*, February, 1862. It received a fine appraisal, but the vicissitudes of war claimed most of the public's attention. Little note was given to literary matters then. The author enjoyed contentment when she heard it sung in choruses, especially by the soldiers.

But the song was touching the heartstrings of a nation. Not only did it travel from camp to camp; it journeyed from city to city. It was sung, chanted, recited, and used in exhortation and prayer throughout the world. It was soon translated into Spanish, Italian, and Armenian.

Even after the cessation of the Civil War, it remained a favorite in the hearts of Mrs. Howe's patriots. At 80 she was an honor guest at a Boston Memorial Day service held in a theatre. A reporter

for the *Philadelphia Press* described the occasion: "It was the real thing—such demonstration! As the rafters rang with the words of her great song, the entire vast audience was on its feet, stamping, singing at the top of its thousands of lungs."

Julia Ward Howe was loved by all races and creeds for her inspiring song and her humanitarian deeds. On November 12, 1904, at the age of 85, she attended a meeting of the Council of Jewish Women. Here she was warmly received and recited her "Battle Hymn" by special request. It was for her a thrill of satisfaction when not even the last verse troubled her hostesses.

On June 16, 1908, some 47 years after she had written "His truth is marching on," Brown University, her husband's alma mater, conferred the degree of Doctor of Laws on Mrs. Howe to the tune of her song and with appreciation applause.

Wednesday, October 5, 1910, Mrs. Howe heard her song sung publicly as the degree of Doctor of Laws was bestowed upon her by Smith College. She was then 91 years of age. When college dignitaries met her that "golden" fall day, she was a picture in white.

Dr. Julia Ward Howe was conveyed to the immense auditorium in a wheelchair. The vast hall was packed and every seat filled with visitors and graduates. The huge platform was lined with officials of the college and guests of honor. There was a class of 2,000 white-robed girl graduates seated in a curving gallery.

When the composer entered, the young ladies rose like a flock of doves. The whole audience also stood en masse. When the name of Julia Ward Howe was called to receive more new honors, the entire assemblage arose again. At a great peal from the majestic organ, 2,000 young voices sang: "Mine eyes have seen the glory of the coming of the Lord . . . While God is marching on."

The song remains popular still. It is included in almost every current denominational hymnal. In *God and Country*, published by the Lillenas Publishing Company in 1975, we find the number—from *Spirit of '76*, by Paul Johnson, with arrangement by Otis Skillings.

"God's truth" and Julia Ward Howe's poetical truths go "MARCHING ON"! □

## PRIVILEGED!

Oh, to be a witness  
 For Jesus Christ, my King!  
 Ah, what privilege is mine  
 The blessed news to bring,  
 By word and daily living,  
 To glorify His name,  
 For those who follow Jesus  
 Can never be the same!

—ALICE HANSCHKE MORTENSON  
 Racine, Wis.

by OVELLA SATRE SHAFER  
 Gaylord, Kans.

# the hunger for holiness

by NEIL HIGHTOWER

Rexdale, Ontario, Canada

**J**ESUS TAUGHT that the only proper food for the soul is holiness. He said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The soul has hungers just as does the body. But the earthly won't satisfy it. Only God's kind of righteousness, a holy heart and life, will satisfy. This demands a qualitative assessment of our spiritual progress, rather than the quantitative measurement of the number of years we've been on the Way.

This is what George Cell, one of John Wesley's biographers and theological interpreters, must have meant when he wrote: "Homesickness for holiness is the innermost kernel of Christianity. The essence of this holiness is Christlikeness."

He who hungers after more of God, and for more of His holiness, is a blessed person. Not because he will never hunger again, but because he has found the unending supply of God's storehouse of energy, the blessed Holy Spirit. He is blessed because he has learned to discipline his wants within the boundaries of God's will.

One of the most significant spiritual realities which needs to be emphasized among Christians is the hunger for holiness. Note four great truths in our Lord's words in Matthew 5:6.

## 1. THE BLESSING OF AN UNLIMITED FOOD SUPPLY

The grace of God is boundless as the ocean, as the old hymn states. We are confronted with the riches of God's glory, Christ indwelling us (cf. Colossians 1:27).

We are strengthened by the precious Word of God, which is spiritual bread. The Word of God is not bound by cultural lag. It is fresh in daily application.

We are nurtured by the ministry of the Holy Spirit, who renews our inward braces day by day—much as the coal-mine crew checks the status of the collar and braces of the tunnel daily. The Holy Spirit prays for us at deeper levels than we can understand (cf. Romans 8:26).

## 2. THE BLESSING OF A SPIRITUAL APPETITE

A poor spiritual appetite may result from too much "snacking," a taste for favorite "hobby-horse" preaching or teaching. It may be caused by an over-concern for trivialities, feeding the soul on earthly substitutes (e.g., highlighting the gifts of the Spirit rather than the Gift of the Spirit). Failure to regularly use spiritual tonic, prayer and Bible reading, may create a poor appetite. Or the lack of spiritual exercise may produce it.

Our hunger for holiness is in direct relation to our spiritual discipline. When we begin to blur our ethical convictions with the world, we begin to lose our spiritual appetite. Lady Julian, an unknown spiritual giant of fourteenth-century England, wrote a meaningful prayer that underscores this truth: "*O God, please give me three wounds; the wound of contrition, and the wound of compassion, and the wound of longing after Thee. This I ask without condition.*"

Are we wounded by our sorrow for our failures; our failure to love the lost world without condition of statistical improvement; or our failure to long after God, with a big spiritual lump in our throat, an ache for His continuing fullness?

## 3. THE BLESSING OF SPIRITUAL ASSIMILATION

We continue to be filled as we expend energy and exercise. It is rough treatment that gives souls, as well as stones, their lustre.

Muscles unused soon grow limp. So our muscles of devotion and spiritual mastication. Someone wrote: "It is easier to ride a bicycle up a hill at night than during daylight." The implication is that we have energy equal to the distance we see.

Rufus Jones said: "When God allows a burden to be put upon you, He will put His arms underneath you to help. Serenity comes not along by removing the outward causes and occasions of fear, but by the discovery of inward reservoirs to draw upon."

As in nature, so in spiritual things, we only gain energy by the inward assimilation of our food. So it is that the muscles of the soul, stretched by faith's challenge, are strengthened. Energy not utilized soon is stored as fat. God will not fill our plate again until we eat the last meal and walk in the light of present revealed truth.

## 4. THE BLESSING OF SATISFACTION

Jesus' promise is that the hungry "shall be filled." We are satisfied in the crisis filling of the Holy Spirit, called entire sanctification. By it indwelling sin is

helps to holy living

removed. By it the touchy, easily provoked feelings of the soul are cleansed and lubricated by Divine Love.

We are satisfied by the fresh, perennial anointings of the Holy Spirit. Only a poured-out or used vessel can be filled again. Cleansing in the present tense is so beautifully illustrated in the present-tense verbs of 1 John 1:7.

The continuing and progressive ministry of the Holy Spirit enables us to add to our faith the seven growth-graces Peter spoke about: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and divine love (cf. 2 Peter 1:6-7).

He who hungers after holiness is opening his whole life to the Spirit of God. The tragedy is that too many Christians are living in spiritual babyhood. They are

still expecting all their needs to be automatically met by psychological pacifiers or religious hobby-horses. This usually leads to disillusioned holiness professors.

Sour holiness has lost its hunger for more of God. It has built a little shrine to yesterday, a particular high point of spiritual feeling, and sees not, nor longs for, a present reality of God's unfolding highway of holiness.

*O Lord, give me three wounds: contrition, compassion, and longing after Thee.*

A man in desperation stood at the edge of a mountain precipice and cried out to God, "More of You, more of You, more of You." And in the silence of the mountain passes he heard the echo coming back: "More of you." □



# True Liberty

**T**HE WORD *liberty* has various meanings: giving consent, permission, to be set free, not busy, to do as one pleases. All of these describe some aspect of liberty. We talk about religious liberty, political liberty, and freedom of speech.

However, there is a liberty spoken of in the Bible which is unique. It is special because it includes a Special Person. Paul reminds the church at Corinth that true liberty is possible only with the presence of the Lord. "... where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

Since the fall of Adam man has been a slave to himself, to other men, to sin, and to Satan. The extraordinary powers of God are required to set man free, to give him liberty of the spirit.

There is a relationship between this true liberty and the external freedoms which some parts of our world enjoy and for which all men everywhere long.

One of the citadels of early American liberty was Fort Sackville. Fort Sackville was captured from the British by George Rogers Clark and a small band of revolutionary patriots. The victory was one of the most outstanding of the

American Revolutionary War. It enabled the American people to proclaim liberty throughout the Northwest Territory.

Today Fort Sackville is better known as Vincennes, Ind. During the 1930s, President Roosevelt came and proclaimed the opening of a large memorial in memory of Captain Clark and those early, courageous American soldiers. Thousands across the years have stopped to view this memorial and have been reminded of man's basic need for liberty.

Liberty is more threatened today than during the founding of the American Republic. It is our duty as Christians in every land to remind the present generation of the cost of liberty and the necessity of vigilance.

A few years ago, being close to Vincennes, Ind., I picked up a copy of the Vincennes *Sun Commercial* newspaper. Across the top of the paper were the words of Paul, "Where the Spirit of the Lord is, there is liberty."

Americans will celebrate the two hundredth anniversary of the founding of the nation on July 4. They will rejoice in the significance of the Statue of Liberty and will ring the Liberty Bell loud and clear. But all man's freedoms rest squarely on that true freedom which comes from the continued presence and power of the Lord! □

by CHARLES M. SCOTT

Boonville, Ind.





# Focus on the Family

by JAMES C. DOBSON  
USC School of Medicine



The article which follows is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *What Wives Wish Their Husbands Knew About Women* (Tyndale, 1975). The theme of this series focuses on the emotional needs of Christian wives and mothers amidst society's rapidly changing values and attitudes.

## EMPTY CASTLES

Though I can make no claim to wealth, I have tasted some of the things Americans hunger for: new cars, an attractive home, and gadgets and devices which promise to set us free. Looking at these material possessions from the other side of the cash register, I can tell you that they don't deliver the satisfaction they advertise!

On the contrary, I have found great wisdom in the adage "That which you own will eventually own you!" How true that is. Having surrendered my hard-earned dollars for a new object only obligates me to maintain and protect it; instead of its contributing to my pleasure, I must spend my precious Saturdays oiling it, mowing it, painting it, repairing it, cleaning it, or calling the Salvation Army to haul it off. The time I might have invested in worthwhile family activities is spent in slavery to a depreciating piece of junk.

Last summer I examined a swing set which was on display in a local toy store. It was shiny and well constructed, so I purchased an identical model for my children. When the delivery men arrived, however, they left me with a long box containing 6,324 pipes, 28,487,651 bolts, 28,487,650 screws, and a set of instructions that would make Albert Einstein bite his nails.

For the next 48 hours, I sweated to accommodate bent parts, missing parts, and parts from a 1948 Ford thrown in just to confuse me. Finally, the wobbly construction sat upright, though by this time I had mauled the knuckles on my right hand while trying to force a 1/2" screw through a 3/8" hole.

However, the crusher came as I read the final line printed on the back side of the instructions; it said, "CAUTION: *It is essential that nuts and bolts are checked and tightened at the beginning of each season and twice monthly thereafter!*"

Do you comprehend what that instruction requires of me? Along with everything else which I dare not forget, I now have to devote every other Saturday to this tin monster, or else it'll gobble up my children!

That, friends and neighbors, is the price of ownership.

Let me ask you to recall the most worthless, unnecessary expenditure you have made in the last year. Perhaps it was an electric can opener which now sits in the garbage, or a suit of clothing which will never be worn.

Do you realize that this item was not purchased with your money; it was bought with your time which you traded for money. In effect, you swapped a certain proportion of your allotted days on earth for that piece of junk which now clutters your home.

Furthermore, no power on earth could retrieve the time which you squandered on its purchase. It is gone forever. We are investing our lives in worthless materialism, both in the original expenditures and on subsequent upkeep and maintenance.

Do I sound a bit preachy in this discourse? Perhaps it is because I am condemning my own way of life. I am sick of the tyranny of things! But I'm also addressing the "have nots," those multitudes who are depressed because they own so little.

How many women today are overcome with grief because they lack something which either wasn't invented or wasn't fashionable 50 years ago? How many families are discontent with their two-bedroom house, when it would have been considered entirely adequate in the 1800s? How many men will have heart attacks this year from striving to achieve an ever-increasing salary? How many families will court financial ruin just to keep up with the Joneses, and then find to their dismay that the Joneses have refinanced and are ahead again?

Let me conclude this statement with one more thought. The utter folly of materialism was dramatically emphasized during my most recent trip to England. As I toured the museums and historical buildings, I was struck by what I called "empty castles." Standing there in the lonely fog were the edifices constructed by proud men who thought they owned them.

But where are those men today? All are gone and most are forgotten. The hollow castles they left behind stand as monuments to the physical vulner-

ability and impermanence of the men who built them. Not one has survived to claim his possession.

As Jesus said to the rich fool who was about to die and leave his wealth, "Then whose will those things be which thou hast provided?" (Luke 12:20).

May I say with the strongest conviction that I want to leave more than "empty castles" behind me when I die. At 38 years of age, I realize how rapidly my life is passing before my eyes. Time is like a well-greased string which slides through my taut fingers. I've tried vainly to hold it or even slow its pace, but it only accelerates year by year. Just as surely as the past 20 years evaporated so quickly, the next three or four decades will soon be gone.

So there is no better time than now for me (and

you) to assess the values which are worthy of my time and effort. Having made that evaluation, I have concluded that the accumulation of wealth, even if I could achieve it, is an insufficient reason for living. When I reach the end of my days, a moment or two from now, I must look backward on something more meaningful than the pursuit of houses and land and machines and stocks and bonds.

Nor is fame of any lasting benefit. I will consider my earthly existence to have been wasted unless I can recall a loving family, a consistent investment in the lives of people, and an earnest attempt to serve the God who made me. Nothing else makes much sense, and certainly nothing else is worthy of my depression! How about you? □



## The Secret of Serenity

**A**N IMMIGRANT from Scotland to America recalled that the passage was extremely stormy. Among his impressions was the serenity of the icebergs which they saw, while the sea was raging. Though the ship was tossed about like a toy of the sea, the icebergs were majestic in their steadiness as they rode out the storm.

He wondered about it. They and the ship were alike in the same turbulent sea. Why the difference?

Then he remembered that he was seeing only the tips of the bergs. The ponderous masses were sunk deep into the water. Down deep it was not stormy; only quiet and still. But the ship floating at the surface responded to the power of wild waves.

Storms are common to life. The small ones cause irritations; the big ones threaten to sink us. The secret of safety is in having a foundation which cannot be shaken.

Once I stood by the bedside of a man in a raging storm of illness. Since childhood I had known him well and remembered that he had had little time for the church. Oh, he believed in it, but his life was just so busy.

He had been a fine athlete as a youth and in manhood had built a successful insurance agency. But now he who had known strength and vigor, was dying in his early forties! The storm had come, the wind

was up. "I'm so confused," he confessed to me, "I'm just so confused." I walked from his room with a heavy heart; his foundation had given away just when he needed it most! It isn't a question of "What will you do if the storm comes?" but "when" it comes.

Jesus told of two types of men. One built his house on a rock and the other on sand. Upon both came the storm. "The rain descended, and the floods came, and the winds blew, and beat upon that house" (Matthew 7:25, 27). Each was tried.

We may be sailing along in calm waters now. Young, or comparatively so, health is excellent, home secure, job is challenging, reputation good. . . . All our ways are now prosperous, life lies before us. However, be sure of this, the storm will come! We are now building on rock or sand!

*My hope is built on nothing less  
Than Jesus' blood and righteousness . . .  
His oath, His covenant, His blood,  
Support me in the 'whelming flood.  
When all around my soul gives way,  
He then is all my Hope and Stay.  
On Christ, the solid Rock, I stand;  
All other ground is sinking sand.* □

by CLARE ST. JOHN  
Partsmouth, Ohio



by HAROLD W. REED  
Kankakee, Ill.



*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Matthew 28:19-20).*

**T**HE TEACHING AGENCY of the Church of Jesus Christ is set forth with emphasis and clarity in Christ's Great Commission. The Church is to teach all nations. The Church is to be an evangelistic force in the world through its teaching ministry.

### **I Believe in Christian Education**

For 30 years it has been my privilege to serve in the presidency of our Nazarene colleges. These years, 4 at Bresee College and 26 at Olivet Nazarene College, have been thrilling, fruitful, and happy. If I had my life to live over again, I would gladly give it all to the cause of Christian higher education. It is my belief that we cannot fully obey the Great Commission without including the cause of Christian higher education. It is a vital part of our Lord's command. It is the explicit teaching of the Word of God.

Moreover, it is an important segment of our heritage as America celebrates her Bicentennial year as a nation. Our forefathers gave us this great heritage through the establishment of Christian colleges. Harvard University was the first institution of higher learning established in this country. It was founded in 1636 through a gift of books and 400 pounds by a Congregational minister, John Harvard. Carved on the granite pillar of the East Gate at Harvard are these words:

*After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government; one of the next things we longed for and looked after was to advance learning, and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust.*

From 1636 to 1769, nine American colleges were founded, and all of them had as their primary objective to serve the church. The late President Woodrow Wilson said: "The Christian college is the lighthouse of civilization."

The founders of the Church of the Nazarene were aflame with desire to carry out the great teaching commission of our Lord. Consequently, there were many Bible schools, colleges, and budding universities established. In fact, there were many more begun than the church was able to support. As time went on, some of the smaller ones were merged into the larger ones.

However, at the present time the Church of the Nazarene is supporting day schools, Bible schools, institutions of higher education, and a graduate seminary which are scattered throughout the world. All of these have a genuine commitment to serve our church, our world, and our generation in the power of the Holy Spirit. To that end are the goals and purposes of each institution directed.

During my 34 years in Christian higher education at four Nazarene colleges, I have been privileged to serve thousands of young people from our church. The education of these students has necessitated sacrifice on the part of parents, teachers, and administrators; but the investment in the lives of young people is most satisfying and eternally rewarding.

My dream for Christian education approximates that of a fellow educator, Dr. Arthur Holmes of Wheaton College. He records his dream in an excellent book entitled *The Idea of a Christian College*.\*

*The relevance of Christian higher education to life*

\**The Idea of a Christian College*, by Arthur Holmes. Wm. B. Eerdmans Publishing Co. Used by permission.

should inspire vision. I dream about Christian college students and their future roles in life. I dream of those who go on to graduate school to teach at the college level, and I see them as a generation of Christian scholars and teachers strategically located in the colleges and universities of this and other lands, penetrating the thought pattern of their culture with Christian beliefs and values.

Personally, I have met them around the world where their ministry encompasses business, the professions, and a Christian witness which is making a great impact upon the nations where they live and serve. They talked to me of their vision for advancing the cause of Christ and His kingdom.

Again, I dream of:

. . . those who go into law and medicine, into business and education. . . . I dream of those who go on to seminary to preach and teach the Word of God. . . . I look for the prophet calling men to turn repentingly to God and to practice justice and compassion not only in their land but among the nations. I dream of the massive impact for truth and righteousness that God can make both in this world and for eternity through them.

It has been my high and holy privilege to place diplomas in the hands of thousands of well-trained and deeply committed college youth. The thrust of their dedicated personalities will be a continually expanding influence for Christ's kingdom throughout the world.

*I Believe in Christian Education.* □

## ASHAMED OF CHRIST?

*Ashamed of Christ?*

*Why should I be?*

*When He left heaven's splendors  
To enter a sinful world*

*For the likes of me!*

*Ashamed of Christ?*

*How could I be?*

*He who gave His life's blood  
To save me from my sin*

*So willingly!*

*Ashamed of Christ?*

*Why would I be?*

*This sinless One—humiliated, scorned,  
Stoned, nailed, and finally killed*

*In agony!*

*Ashamed of Christ?*

*I cannot be.*

*One day I'll thank Him face-to-face  
For accepting*

*My penalty!*

—GERALDINE NICHOLAS  
Scarborough, Ont.

## PEN POINTS

### "GOD DON'T SPONSOR NO FLOPS!"

The sentence structure is objectionable to any high school English teacher. "Never use a double negative!"

But this deformed sentence created by black singer Ethel Waters expresses a beautiful truth.

"God don't sponsor no flops!" Look at His record. It is beyond blemish—

**In Creation.** Genesis 1 gives this report: "In the beginning God created the heaven and the earth . . . and God said . . . and God called . . . and God made . . . and God saw that it was good." God did not default in making the worlds.

**In Curing.** Of Jesus, God's Son, the Scriptures say: He "went about doing good, and healing all that were oppressed" (Acts 10:38). The late Dr. Hardy C. Powers said: "Jesus did not seek great crowds. He sought great needs." And He met them.

**In Conflict.** There is no way for the Christian to escape conflict in this life. The culture about him sometimes intercepts his spiritual direction. The "system" is contrary to God's will (Matthew 10:22, 25, 35). Jesus revealed his power over these conflicting forces in the Garden of Gethsemane. When Roman soldiers came to take Him

away, at His speaking they "fell to the ground" (John 18:6).

**On the Cross.** Even here Christ was no failure. Jesus said of himself, "No man taketh it [my life] from me, but I lay it down of myself" (John 10:18).

S. E. Wirt, in *The Quiet Corner*, tells of a missionary's wife who was left at the mission station with her children while her husband went into the bushveld for an extended trip. In his absence the wife was exposed to severe trials. One of the children contracted polio, the others developed minor maladies with alarmingly similar symptoms. This in addition to the anxiety about her husband's work in the African jungles.

Miraculously the children recovered, the mother survived the strenuous 24-hour nursing schedule, and the husband returned safely. When asked how she carried the burden of it all, her simple reply was "For this I have Jesus."

Christ is holding up my world, and "He don't sponsor no flops!" □

—DONALD R. PETERMAN  
Santa Cruz, Calif.

**P**ORNOGRAPHY, whether it appears in literature, on radio or TV, on films, or on the stage, can be handled in one—or all—of three ways.

We can ignore the whole matter. We can say, as many are, that if you or I object to certain materials on the grounds that they are pornographic, we can simply stay away from them. There is no need for us to impose our morals on others by saying these things should be removed. All we need to do is remove ourselves from them.

Another approach is to attempt to legislate the objectionable materials out of existence. As the local authorities in Winnipeg and Toronto tried to do with massage parlours, we can urge legislative action wherever we feel pornography has emerged as a morally disintegrative force.

Or, in a third way, we can try to achieve our goals through moral suasion. Since we realize that much of the problem with obscenity has to do with attitudes, we can try to stem the tide of pornography by working at the attitudes of both those who produce the stuff as well as those who may distribute it or buy it.

Each approach has something to say for it. We can argue with considerable force for any of the three.

However, to know how to deal with this troublesome issue, we should be clear on several assumptions which we must make in relation to our society.

**We have chosen to follow a democratic rather than a totalitarian way in dealing with issues which affect our society.**

Several years ago I had the opportunity to spend a few weeks in the Soviet Union. I was amazed at the puritanism—outwardly at least—of that society. The constant bombardment with sexual messages which we've become used to in North American society, simply did not exist there.

Almost every communist state has virtually wiped out the trade in pornographic magazines, books, and films, not because the majority of people desire it, but because someone or some small leadership group feels that it is in the best interest of all to remove it. That is not to say that the Soviet society is highly moral—we could argue just the opposite—but in some areas such a governmental system can be mobilized to take a very severe line.

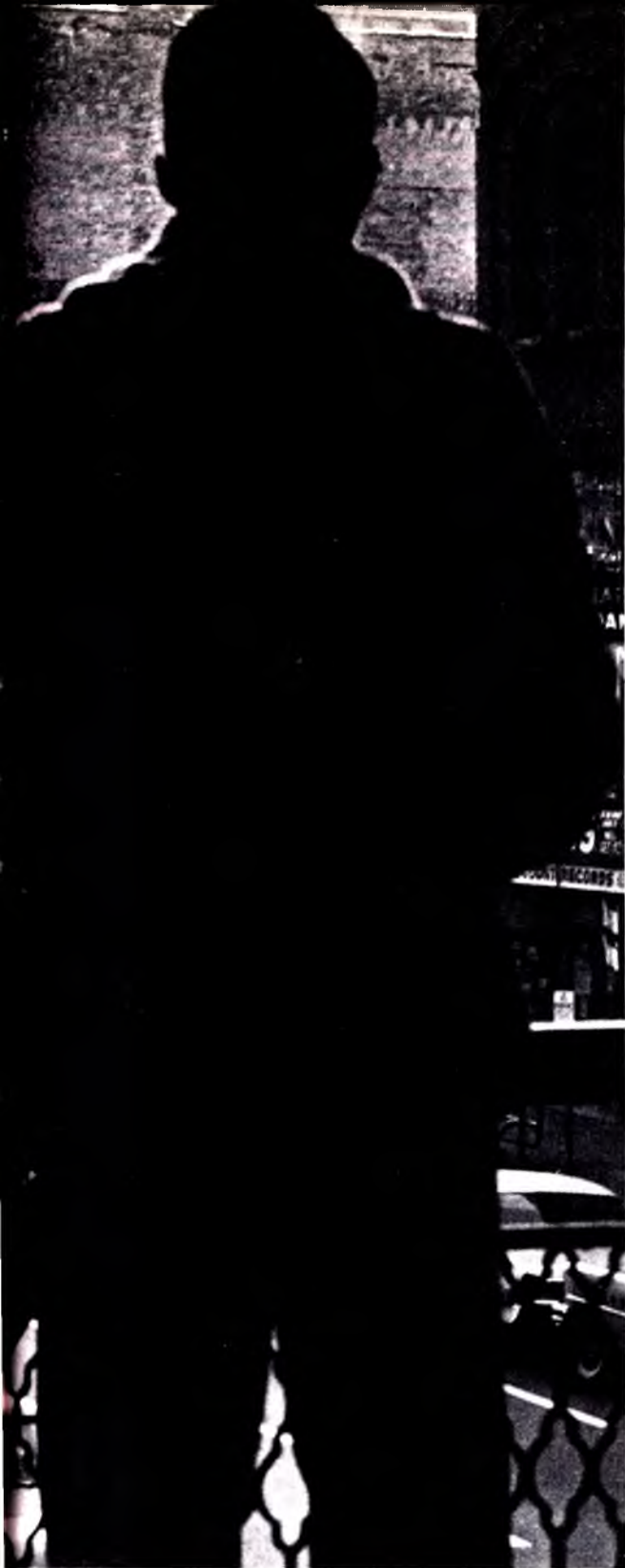
We don't have the comfort of such easy approaches. We place a very high value on our freedoms and on the will of the majority, democratically ascertained. So, to many in our society, our hands appear almost literally to be bound. Any action appears to go in the face of our freedom of choice and association.

In fact, our hands are not as bound as some would think. As Harry Clor has said in *Obscenity and Public Morality*, "In a free society legal restraints must be justified by a showing of the harmful consequences flowing from the activity to be restrained."

This is the principle we've accepted in almost every facet of our national life, and there is not good reason why we should not accept it here as well. We put up traffic lights because we know that without them an unacceptably high number of people are going to collide with one another at the corners. We put up speed limits because we know that we cannot rely on



# Facing the PORN Issue



Paul M. Schrock

# GRAPHY

by HAROLD JANTZ

people to use good judgment to maintain the best speed for a given stretch of road. Rent controls, landlord-tenant acts, zoning laws, even the number of cats we can have, are regulated because we devoutly believe they will protect us against greater evils. And, indeed, in many cases they will.

Functioning within an open, democratic society places upon us the obligation to justify legal restraints by showing the harmful consequences flowing from the activity to be restrained. That must be done.

**By entering into this state and this society, we have also entered into a social contract with our fellow citizens.**

That contract is a very delicate thing, capable of being affected by a great many different influences. It is built on trust and goodwill, a desire to work for the common good and to yield up rights for the sake of the rest. This merely emphasizes that the legislation we enact almost invariably has moral connotations, though we may not be prepared to recognize that fact. Within the social contract, we are prepared to yield up certain rights because we recognize that it serves a larger good. That yielding up almost always can be seen eventually to have moral connotations.

For instance, rent controls are really another way of saying we can't tolerate outrageous profits. Taxes are another way of saying that the rich (or moderately prosperous) have a responsibility to the poor.

Universal education is a way of saying that the same educational opportunities ought to be available to all. The debate about the abortion laws revolves about conflicting moral concepts: the right of self-determination against the desire to preserve what is believed to be a human life—an intensely moral debate. And so on and on.

We often hear the argument that the state has no business legislating morals. In fact, the state is doing it all the time. Simply because many people do not recognize, or may not want to recognize, the moral questions involved, does not in fact remove them. They are there. Just ask our nurses or doctors who are under pressure to participate in abortions against their conscience.

## **NEED WE BE CONCERNED?**

If there are reasons to believe that we should be concerned that the legal restraints have not been stringent enough, we are in a better position to begin to suggest more aggressive action.

**Widespread access to pornography constitutes a frontal attack against the family.**

Pornography of all kinds, whether it is in the form of magazines or in other forms, seriously undermines the family.

It does so, first of all, because it treats people as objects. Take any pornographic magazine, or paperback, and the first thing that strikes you is the way bodies are used to convey sexual messages. These people are no longer treated as people, but as objects for sexual consumption. Such literature constitutes a direct attack on significant relationships, because it

helps create a mind-set which eventually treats all people as sexual objects. Trust within a family is impossible in an atmosphere in which persons outside the family are viewed mainly in relation to their sexual bill of goods.

Pornography easily accessible to children can be extremely damaging because of its power to stimulate impressionable minds. Numerous sociologists have warned about awakening the sexual drive of children too early. Dr. Benjamin Spock, never known as a prude, says that "children in particular should be protected from being shocked by stumbling on crude literature, pictures, films, plays, or TV programmes, because they are in the developmental period when character and ideals are in a sensitive and formative stage." (Dr. Spock's comments were made in relation to both sexual material and violence.) Adults must make it their responsibility to protect people—and children in particular—says Spock, "from being revolted or brutalized by crude sexual material. This kind of control is particularly important in a country which has sky-high rates of crime and delinquency."

Last spring a Winnipeg man was sentenced for homosexual acts with three boys, ages 9 and 11. Obviously such boys have been scarred for life. While pornographic literature would affect children on a less traumatic level, the scars of such exposure too would remain with them. Eventually it will have damaging effects on attitudes toward sex and marriage.

Pornographic literature is destructive because it aims at self-gratification rather than concern for others. The whole point of it is to cater to the satisfaction of sexual appetites of people. And if the appetites aren't there, to stimulate them.

Pornography, by its very nature, tends to encourage promiscuity rather than faithfulness of individuals to one another, certainly of marriage partners to one another. It is no surprise that venereal diseases are so rampant today. Pornography has made promiscuity extremely desirable. And the outcome is widespread sexual activity, whether the people involved are married or not.

These are all aspects of pornography which directly attack the family. Whether aimed at adults or catching children on the way, pornography is devastating in its effect upon the family.

And the family is absolutely essential to the health of society. There is no substitute for the family. George Gilder, in one of the most provocative books of this decade, *Sexual Suicide*, says, "There has emerged no institution that can replace the family in turning children into civilized human beings or in retrieving the wreckage of our current disorder." If we destroy the family, we've destroyed ourselves.

**Pornography represents one of the most crassly exploitive industries there is.**

It takes one of the strongest human drives and exploits it viciously. Not only do the pornography czars exploit the trade for tremendous personal gain, they do so with great viciousness. The more explicit pornographic material becomes, the more likely too that it will drift into violence and brutality. That should not surprise us.

We know that the sexual drive is a tremendously powerful one. Properly channeled, it provides one of the richest dimensions to life that a man and a woman can experience. But teased and shaped by pornographic literature, the sexual drive can become a monster, distorting values, creating an insatiable desire for more, and destroying the capacity for lasting relationships based on faithfulness and trust. The traders in pornography never ask themselves questions about the people they are destroying. They exploit without regard for the consequences.

**We ought to be concerned about pornography because it is so terribly unselective.**

Consider the unselectivity of an influence which stares at your children and mine every time they walk past a drugstore magazine stand. Gambling is quite clearly restricted to adults. Tobacco is not to be sold to anyone under 18. Alcohol also is not to be sold to anyone under 18. But magazines and books can be picked up by any child. The more readily accessible they are, the more likely their influence is going to carry over to very impressionable minds. A survey in April, 1973, showed that 213,000 Toronto households were watching CITY TV's "baby blue movies." *TV Guide* says 18 percent of kids 13-18 watch midnight movies, 9 percent of kids 12 and under watch. Consider what impact the "blue movies" might have on them.

**Pornography ought to concern us because of its susceptibility to crime.**

Toronto's pornography trade along Yonge Street is a \$10.4 million business, and recently both the Ontario government and Toronto city government cooperated to stop two crime families from the U.S. from entering into it. The head of Toronto's morality squad was quoted later as saying, "Pornography has become a very lucrative field in organized crime." Very seldom is a person involved in sexual misdemeanours without first deeply immersing himself in pornographic literature. While many social scientists are afraid of drawing a direct line between pornographic literature and sexual crimes, it is well established that invariably a sex criminal will also turn out to be one who frequently indulges himself with pornographic literature.

## **WHAT IS NEEDED?**

Let me suggest a way for us to go.

**We need to recover a sense of right and wrong rooted in an awareness of God.**

In a book entitled *The Enforcement of Morals*, Lord Devlin, the famous British jurist, said, "A sense of right and wrong is necessary for the life of a community." Without it the society will destroy itself. "History shows," wrote Devlin, "that the loosening of moral bonds is often the first stage of society's disintegration." And, he added, "It is natural . . . that a man who is seeking a moral law ought also to be in pursuit of absolute truth."

We are deceiving ourselves if we think that we can resolve moral issues without an appeal to a Supreme

# PEN POINTS

## WANTED: WEEP-WALKERS

If there is anything harder than walking with a burdened man . . . it is with a man who walks and weeps. This is the trouble we have with Jeremiah. "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears . . ." (Jeremiah 13:17). "My bowels, my bowels . . . I am pained at my very heart; my heart maketh a noise in me . . . I cannot hold my peace . . ." (Jeremiah 4:19).

Jeremiah is like Jesus. Now the Gospel says that when Jesus saw the ripped-off multitude, "He was moved with compassion . . ." The original words mean, He was as one who had been hit in the stomach. He hurt.

Burden-bearing means caring . . . caring this much—until one hurts.

No instant, stagelike, turn on and turn off tears here. Children cry so beautifully . . . Peer-pleasers cry easily and sweetly too . . . The easily offended cry conveniently,

and some feel their best when they cry.

But the burdened one is not among these. His burden is so close . . . He is so involved. . . . The people's backsliding is his backsliding . . . the judgement of God seems upon him. . . . His tears may be in secret . . . or openly, but they come from a hurting heart.

You know, I want to talk more with these Jeremiahs . . . learn to carry burdens, stand between a soul and hell . . . feel with the lost . . . see their doom . . . cry alarm . . . let sleep go . . . turn from eating . . . pay the intercessor's price.

Or shall I say, sadly, "We need more praying, weeping people. . . . God give us more. . . . But frankly, I'd rather see one than be one."

—PAUL MARTIN  
Kansas City

Being. Devlin says that the underlying assumption within our law codes is the belief in the God of Judeo-Christian religion. This has given us the basis for moving in directions which we believe can ultimately achieve some approximation of justice and righteousness within society. A former president of the United Nations General Assembly, Charles Malik, once wrote that all of the Western nations, indeed the United Nations itself in its Declaration of Human Rights, have inherited the legacy of the Protestant Reformation.

Ultimately our salvation, specifically in relation to pornography, will hinge on a deep sense of God and our accountability to Him.

**But we need, furthermore, to be persuaded that a bad moral environment will eventually create the conditions for the destruction of our civilization.**

J. D. Unwin, a British social anthropologist, spent several years studying the birth and death of civilizations. In *Sex and Culture*, Unwin reported: "The energy which holds a society together is sexual in nature. When a man is devoted to one woman and one family, he is motivated to build, save, protect, plan, and prosper on their behalf. However, when his sexual interests are dispersed and generalized, his effort is invested in the gratification of sensual desires. Any human society is free to display great energy or to enjoy sexual freedom; they cannot do both for more than one generation. History reveals that entire societies deteriorate when free love reaches a position of social acceptance."

While we may not go as far as Unwin in the importance we attach to sexual attitudes in society, there can be no doubt that they have a fundamental effect upon our entire civilization.

In a major case before the U.S. Supreme Court (U.S. Government vs. Roth) the government argued that the moral climate of the state is significantly influenced by the widespread circulation of obscene literature. People are influenced by what they think others believe and especially by what they believe is the common standard of the community. Very few people come to their basic beliefs entirely through their own reasoning, and most depend on stable public opinion as a support for their own moral opinions. If obscenity can circulate freely within a community, and no protests are raised, people will come to the conclusion that public standards are changed, or that there are no public standards anymore.

Ethical sensitivity is a tender thing—as someone has said, "It is the intuitive feeling for right and wrong . . . the finer feelings of conscience, of mercy, of sympathy."

Such emotions are indispensable supports for moral judgments. And these finer feelings can be eroded and blunted by a steady stream of impressions which assault them. "Men whose sensibilities are frequently assaulted by prurient and lurid impressions may become desensitized." Their moral sense will have been eroded. When we feel that no voice is raised against that which is pornographic and obscene, we can come collectively to feel that moral standards have ceased to exist.

A bad moral environment will promote evil in the same way that a good moral environment is generally thought to promote good. Our goal must be to help our society move toward the best moral environment possible. □

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# Unselfish Love

**L**ove is inevitably linked to life. If one were to summarize the Ten Commandments, he could affirm just one essential rule for living—to love. Man is to love God with an undivided heart and love his neighbor as himself. Such love is characterized as unselfish.

The ultimate value of the commandments cannot be seriously questioned. Where the Decalogue is kept; happiness, joy, and peace pervade men's lives. But where the commandments are ignored, anarchy, hatred, and war bring disruption and destruction.

So in answer to the lawyer's question: "Teacher, which is the greatest commandment in the Law?" Jesus replied, "Love the Lord your God with all your heart, with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbors as yourself.' All the Law and Prophets hang on these two commandments" (Matthew 22:36-40, NIV; cf. Deuteronomy 6:5; Leviticus 19:18).

The divine object of obedience is missed if one simply considers the commandments legalistically. The "thou shalt nots" anticipate a loving response because of God's love given to erring mankind. Christ duly affirms the primacy of relationships in love.

At first, the commandments appear to be negative declarations that hinge on acceptance of obligation. However, one soon recognizes such an approach falls short of really keeping the Law. Any effort to obey God is unsatisfactory unless it goes beyond legal consideration and sense of duty to a personal life-relationship.

The positive side of keeping the commandments requires a self-giving love. Jesus clearly implied the Law could not be obeyed unless such love were involved in one's response. And He specified the definite direction one's love must beam.

First, the vertical connection of man's accountability to God is fundamental. The basis of a right relationship with God is one's total love for Him—His will and way for one's life. No matter how else a person may try to please God—unless unselfish love is manifested—the attempt is in vain.

Love to God is impossible without love horizontally—man to man. Such love cannot be dispensed by the so-called "letter" keeping of the Law. It is powerless to produce right relationships. Unselfish love must be involved.

There must be a loving consideration of others which surpasses the impersonal nature of law.

Currently, the word *love* is frequently debased and drained of all deep meaning. But it is more than shallow sentiment. To love in the sense Jesus used the word involves a life-commitment. And it is more significant than a passing emotional fondness.

What does it mean to love God? The Word asserts that to love God is to obey Him. Jesus said: "If you love me, you will do what I command. . . . Whoever has my commands and obeys them, he is the one who loves me" (John 14:15, 21, NIV).

To love God also means to enter into a friendly relationship with Him. Again, Jesus said, "You are my friends if you do what I command" (John 15:14, NIV).

Such friendship has two sides. If God is one's Friend, that means He is concerned with a person's welfare. But it means also that one must be concerned with God's plan for his life.

What does it mean to love one's neighbor? This too demands an unselfish expression. Certainly the love about which Christ spoke inferred that one was to be possessed of goodwill toward all men. Then He explicitly stated one is to love his neighbor as himself.

It is proper to love oneself, but it is sinful to be selfish. Unless a person has self-respect and self-regard, he has no comprehension of how he must treat his neighbor. So Jesus declared, "Do to others as you would have them do to you" (Luke 6:31, NIV).

Thus, if one really loves God, he will have no other gods before Him; he will not bow down to images or imitations; he will respect His name; he will honor His day. And if one loves God, he will honor his parents, for the family represents Him. If one loves God, he will also love his neighbor. If one loves his neighbor, he will not murder him; he will not commit adultery with his wife; he will not steal his goods; he will not tell lies about him; and he will not improperly desire his possessions.

Across generations, the difficulties of humanity as a race and individually have not been because the Law of God was misunderstood. His way is plain—His plan is certain. Jesus verbally uttered the divine question that has echoed through the ages—"Do you truly love me?" (John 21:16, NIV). □

by IVAN A. BEALS  
Kansas City



by PAULINE SPRAY  
Sparta, Mich.



## HAPPINESS IS . . . LIVING HONESTLY

"I hate to look in the mirror, I'm so ugly," I once heard a young lady say. Of course, her judgment was prejudiced and faulty. But many people shun really looking at themselves because they do not like what they see within.

Being completely honest is most difficult—for saint and sinner alike. Fear causes people to indulge in dishonesties and untruths (either by omission or commission), or partial truths, in an effort to protect themselves from social pressures. This causes guilt and tension. Sometimes Christians are almost forced into acts of dishonesty—even by well-meaning fellow Christians.

During a camp meeting service the evangelist asked, "Will everyone who will win a soul to Christ this year stand up?" Helen, one of God's truest saints, remained seated. She was aware that others, including her husband, wondered at her refusal to stand. "I know how naturally timid I am," she told me later. "And I seldom get out of the house. It is very unlikely that I will win a soul, so I didn't stand. If the evangelist had asked, 'How many will try to win a soul?' I would have stood up."

I admired Helen's honesty and wondered at the times when many of us have rationalized, repressed doubts, or assented to the pressures of the moment and suffered from guilt afterwards. The only way to experience mental health and happiness is to live with ourselves and others honestly. This requires courage, but we all, Christians especially, need to do so.

Although Christians certainly will not deliberately tell falsehoods, many unconsciously defend themselves against failure, disappointment, humiliation, and the woes of life by using less than absolutely straightforward means.

Some always lay the blame on the other fellow. Some protect themselves from frustration by taking out their

disagreeable feelings on innocent victims. Ron had had a bad summer. Finally he realized he was holding resentment against his parents because they had prevented him leading a carefree existence as a child. This caused him to feel edgy and take his misery out on his fiancée, threatening their romance.

Many people try to run from the Lord and themselves. Some roam. Or change jobs too frequently. The beaches and cities are crowded with unkept youth attempting to elude responsibility both to God and man. Immature Christians may become church tramps. Some people distract their troubled minds with novels, television, foolish stories, and frivolities.

Unhappiness and dissatisfaction cause others to drown their feelings in overwork. Some keep overly busy, refusing to think or take time to relax. On the other hand, sleep can be an escape. While sleeping, one is evading frustration, anxiety, and unpleasantness. But sleep does not eliminate problems. They are still present when one awakens.

When threatened by anxiety, some return to earlier ways of acting. Fearing old age, women may dress like teen-agers. Men, fearing loss of virility, may indulge in clandestine escapades. A group of church people may dwell on "the good old days" instead of rolling up their sleeves and going to work in the present.

Some protect themselves by taking on the ways of others. Young people "run in packs" as a means of defense. A girl may carry a healthy attitude into marriage if she identifies with a well-adjusted mother, or she may carry a grudge against all men in general if she has "caught" wrong attitudes.

Individuals may suppress disagreeable thoughts by filling their minds with other things. I had a neighbor who kept her radio, record player, or television running constantly. The noise blocked out her guilt. All civilized beings must learn to suppress their instinctive urges to an extent, but too much suppression results in dishonest living and produces tension and illness.

Far too many people deal with their anxieties by repressing them or making believe they do not exist. Like a jack-in-the-box, they push the lid down on their anxieties, keeping them below the level of their consciousness. However, that does not eliminate them. Repression is exhausting to the nervous system. It causes people to live in a perpetual state of mental confusion. Repressions, however, often erupt in startling and unexpected ways—lapses of memory and slips of the tongue.

Conscious or unconscious illness defends a person from doing what he doesn't want to do. A headache keeps a child out of school and an adult out of church.

A great number of all emotional difficulties and personality upsets are efforts to withdraw from reality. Competition proves too much. If one possesses mediocre or inferior abilities, one may feel unable to cope with life's demands. Persons may unconsciously seek escape from boredom, humiliation, failure, disappointment, or sustained tension. "Nervous breakdowns" result.

Christians need to face the facts of reality with faith and courage, resolving their problems as they arise. Solomon said, "He that covereth his sins shall not prosper" (Proverbs 28:13).

Walking humbly with God, keeping an utter submissiveness to His will, and following the admonitions in His Word gives the child of God confidence, inner strength, a sense of well-being, and a mind at ease. Someone said, "Happiness is our heritage when faith becomes our constant companion."

"Happiness is . . . living honestly." □

# editorially SPEAKING

By JOHN A. KNIGHT

## *The Birthright of a Nation*

It is that time again when Canadians and Americans observe significant days in their history—July 1, Dominion Day in Canada; and July 4, Independence Day in the United States. Surely Americans may be indulged this year particularly as they celebrate their 200th national birthday.

Just as there is a proper self-love for individuals, there is an appropriate self-regard for nations. While self-denigration is unhealthy, self-righteousness leads to and reveals national blindness and prevents social growth and progress. True self-identity for a nation is as important as for an individual.

**S**OME HAVE CLAIMED that America was chosen by God to accomplish a particular mission in history. The obvious danger of this claim is that it can lead to the assumption that everything the nation does is blessed and guided by God.

Israel came to feel that because she was a nation divinely chosen, with all kinds of privileges, that God would preserve her whatever her loyalties might be. But the prophets made clear that Israel could not enjoy privileges without responsibilities.

Sen. Mark Hatfield, in his new book *Between a Rock and a Hard Place*, states that “civil religion”—which he decries—includes the “notions that God has blessed and chosen America as He did Israel and that George Washington was like Moses leading the people out of bondage into a new land.”

**O**NE NEED NOT SUBSCRIBE to such a shallow understanding of our religious life and values to at least acknowledge that in one sense America has been given a great heritage—a *birthright*. Many of our forefathers sought religious and civil liberty at great cost, and their thinking—if not always their everyday lives—presupposed the reality of God.

The well-known Esau knew that his birthright had something to do with *responsibility*; that it might

chain him down. He knew it was valuable, but the cost of keeping it was something else. If Jacob wanted the birthright with its suspicion of obligation, its chain clang of responsibility—let him have it.

And just as Esau sold his birthright for one morsel of meat, so also a nation may become so self-reliant and secular that her heritage may be lost.

**I**N A REAL SENSE much of Western man's culture is in large part a result of Christian faith. However, enjoying his blessings which have sprung from the biblical heritage, modern man no longer allows religion to have control over his total life.

In general, he does not look to religious principles for his morality or meanings. For some, religion is nothing more than a hobby; a mark of social or ethnic identification; an aesthetic delight; or an exciting experience with the occult.

This situation is ironic, as Harvey Cox has pointed out, partly because contemporary man has misunderstood or ignored that heritage which has produced some of his choicest and most-taken-for-granted blessings:

**1** *Our technological know-how and scientific advance.* We take pride in our superhighways and skyscrapers. Our nation is a giant, with sinews of steel, veins and arteries pulsating with forces wrenched from the deep bowels of the earth.

This is our land, we say. We've built it. Our sweat, and blood, and dreams, and hopes are in it. Many even imagine that man no longer needs God, that he has “come of age” and is not required to come to terms with a divine authority.

But it is Christian faith that has made possible our technological heaven in Western culture. The biblical doctrine of creation which says that God made nature, and nature is thus not a thing to be feared, has given science great impetus. Christian faith has freed us to explore the avenues of nature, to develop our powers of observation, to refine our equipment for measuring.

But this has responsibility in it; so we sell our birthright.

**2** *Our political independence and freedom from tyrannical powers.* We know that no one rules by divine right. We are painfully aware that our rulers are neither divine nor a direct expression of the divine intention. Our political conscience has been educated so that when a political leader makes himself as the pure expression of some absolute will, we who are free recognize this as an affront to our deepest convictions about politics.

But because of this unprecedented freedom, many abuse it and push the legitimate question of the relation of church and state into absurdities. The irony is that the tension between church and state is a possibility only on ground prepared by biblical faith.

The first Christians, for example, were willing to pray for the emperor but not burn incense upon his altar. For them no political system or sovereign can ever safely claim to replace God. It is this Christian perspective which prepared the way for our political freedom.

Yet there are those who would give up their birthright because in it there is responsibility.

**3** *Our widespread tolerance and willingness to let persons think for themselves.* Who of us would want to go back to the pre-Enlightenment era when one could be burned at the stake because he held a certain position offensive to the religious establishment?

Our mobility, our increased opportunities for the exchange of ideas, our growing sources of knowledge, have all helped us to see that our perspectives are partial and are conditioned by our backgrounds and circumstances.

But because this is true, some would have us believe there are no *absolute* values. For them anything is possible and legitimate, whether it be exchanging wives or buying a political office. Thus modern man is on the verge of ethical anarchy. He uses his freedom, not to become a responsible person, but to

achieve his selfish ends. Consequently, the paste of social cohesion is melted, and things begin to fall apart.

Those who misuse freedom forget that it has roots in the biblical faith—even the right to question social and cultural values. Biblical man was warned against making graven images or worshipping anything which can be fashioned by man himself.

It is this Christian protest against all idols which makes possible our constructive tolerance. But modern man turns upon the faith which fostered his new-found freedom. He childishly bites the hand that feeds him.

So modern man wants his technological advances, his political liberty, his academic freedom and tolerance—none of which is to be despised; but he wants them at the price of selling his soul. He lets the birthright go—for there's trouble and responsibility in it—and turns his back upon his heritage of faith and trust in God.

It would be naive to pray for a revival of "the good old days," for they will never return. But we do well to pray for and work for a revival of holy religion which transforms the hearts and wills of men and brings devotion to noble ideals and love for our fellowpersons.

Above all, we must express and share the Spirit of Christ in all of life's activities. Our only bulwark is love of Truth; our armor, devotion to justice; our weapon, an undying faith.

Jacob bought the birthright for a mess of beans and knew no peace. Esau was right; it chained its possessor to responsibility, bound him to obligation.

Describing Esau's reasoning, Dr. Lou Silberman, one of my former teachers, said, "He'd never know the Pharaoh's lash; his bloody feet would not stain the road to Babylon; he'd not die in every land and leave his flesh to crows and wolves." But then again, Dr. Silberman added, "He'd never know the ecstasy of following fire and cloud; he'd never hear Sinai's thunder, never shout in joy before the Lord, never find solace in the Book of God, never climb the mountaintop of faith."

So Esau despised his birthright.

What shall be said of us in 1976? □

# church schools

By Melton Wienecke

## HAPPENINGS

### "REACH OUT AND TOUCH" TOP 10

People are still talking about "Reach Out and Touch." Sunday schools are continuing to reap benefits of new people that were reached during the exciting six-week attendance campaign that ran from September 28 to November 2, 1975.

The top 10 churches in both numerical and percentage increases were recently announced by Dr. K. S. Rice. They are listed below.

#### Top 10 in Numerical Increase

Detroit First	13,322
Brooklyn Beulah	4,458
Nampa, Ida., First	2,171
Brooklyn Miller Mem.	2,702
Parkersburg, W.Va.	1,990
Olathe, Kans., College	1,831
Owego, N.Y.	1,781
Louisville, Ky., First	1,531
Mitchell, S.D.	1,504
Mount Vernon, Ohio, First	1,227

#### Top 10 in Percentage Increase

Moss Bluff, Ia.	1,753.8
Warrington, Ind.	1,749
Brooklyn Miller Mem.	1,743
Vinton, La.	1,650
Shelbyville, Ind., Immanuel	1,418
Velva, S.D.	1,354
Tampa, Fla., West Side	1,325
Lafayette, La.	1,006.7
Jasper, Tenn.	1,050
Staten Island, N.Y., Ebenezer	984

### THREE NIROGAS BEING PLANNED

Since its existence in 1973, NIROGA (Nazarene International Retreat of Golden Agers) has become so well accepted that three retreats are being set up for this fall.

Designed especially for adults 55 years of age and older, persons under 55 will be accepted if retired or belonging to an active local Senior Adult Ministries fellowship.

These gatherings promise to be times of spiritual renewal, personal enrichment, and relaxation. They will be held at: (1) Green Lake, Wis. (August 30—September 3), with speakers Leslie Parrott, Darrell Luther, Pauline Spray, K. S. Rice; (2) Glorieta, N.M. (September 13-18), with Nick Hull, Milo Arnold, Edward Lawlor, General

Superintendent George Coulter; and (3) Montreat, N.C. (October 11-15), with Ralph Marlowe, Glen Jones, General Superintendent Orville W. Jenkins, and Tennessee's poet laureate "Pek" Gunn.

Among retreat physicians will be two Nazarene missionaries: Dr. Evelyn Witthoff (Green Lake) and Dr. Evelyn Ramsey (Montreat).

New interest is being shown from churches and districts not previously represented in the NIROGA program. The enthusiasm of retreat alumni, more advertising, and the addition of another retreat are inspiring wider response.

The support of pastors near the retreats is a boost to many NIROGANS: Rev. James Tharp, 6605 Bell S.E., Albuquerque, N.M. 87108; Rev. Billy Ring, 385 Hazel Mill Rd., Asheville, N.C. 22806; and Rev. John Bennett, 929 Bowen St., Oshkosh, Wis. 54901, offer their services upon request to help NIROGANS using public transportation to reach the retreat site.

Similar service is also available from the retreat centers. Retreaters needing these services should write

directly to the proper person or center.

Montreat is featuring an Arts and Crafts Fair, and registrants are asked to bring their finest handiwork for display. Items may then be exchanged, sold, or contributed. Exciting plans await the senior adults at each retreat. Talent nights and fun times are focal points for more and more senior adult participation.

Registrations will be accepted until retreat time or as long as space is available. For descriptive folder and registration forms, write to the director of Senior Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131, or call 816-333-7000, extension 271. □

### COLOURED AND INDIAN FIELD COUNCIL HELD IN SOUTH AFRICA

The Fifteenth Annual Council Meeting of the Coloured and Indian Field was held in Cape Town, Republic of South Africa, in April.

Mission Director Rev. P. R. Steigleder presided, and his report highlighted quadrennial gains as follows: full members, 1,864, gain of 59 percent;

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total members, 2,384, gain of 48 percent; total giving, \$105,928, gain of 79 percent; and Sunday school enrollment, 20,933, gain of 51 percent.

One of the highlights of 1976 was the appointment of Miss Connie MacKenzie as a missionary. She left in January and is serving as a missionary nurse in Belize, Central America.

Rev. N. D. Zurcher has been appointed as mission director on the furlough of the Steigleders in June. R. H. Emslie was elected as field treasurer. □



Pictured (l. to r.) are the missionaries on the Coloured and Indian Field. They are: Rev. and Mrs. R. H. Emslie, Rev. and Mrs. R. E. Thorpe, Rev. and Mrs. P. R. Steigleder, Rev. and Mrs. N. D. Zurcher, and Rev. and Mrs. D. R. Schmelzenbach. Rev. and Mrs. D. S. Scarlett were absent, and Rev. and Mrs. R. C. Calhoun are on furlough.



The Upland, Ind., church recently dedicated their new Educational-Fellowship Building. The new facilities house five classrooms, kitchen facilities, restroom facilities, and are fully air-conditioned for a cost of \$15,000. District Superintendent Bruce Taylor presided at the dedication ceremony. Pictured (l. to r.) are: Art Hodson, president of Upland Bank; Pastor Michael Shalley; Dr. Bruce Taylor; and Mick Manor, Sunday school superintendent.



The Alaska District recently held their Third Annual Sunday School Superintendents' and Pastors' Retreat at the Anchorage Jewel Lake Church. The retreat was attended by 40 pastors and superintendents, making it the largest retreat ever held on the district. Rev. Donald Peterman was the special speaker. Rev. Peterman is pastor at Santa Cruz, Calif., First Church and district church schools chairman for the Northern California District. Preceding the retreat, Rev. Peterman and Alaska's district church schools chairman, Lyle Coblentz, toured the district, traveling approximately 5,000 miles. Pictured (l. to r.) are: Rev. Lyle Coblentz, Rev. Donald Peterman, and District Superintendent Robert Shepherd.

## CITATION

The Board of General Superintendents and the Nineteenth General Assembly of the Church of the Nazarene in session in Dallas, Texas, this twenty-first day of June, nineteen hundred seventy-six, salute

### Dr. Edward Lawlor

on the occasion of his retirement from the office of general superintendent after forty years of distinguished ministerial service to his God and his church.

Born in Yorkshire, England, his early years were spent in Roman Catholicism. In the providence of God he migrated to the Dominion of Canada as a young man and came into contact with vital, evangelical Christianity through the ministry of the Salvation Army. Converted at the age of 18 and sanctified wholly shortly thereafter, he heard and answered the call to preach the gospel and affiliated with the Church of the Nazarene in the year 1934. With unswerving loyalty and dedication he has rendered selfless service as . . .

- Pastor of churches in Shakleton, Saskatchewan; Picture Butte, Alberta; and Calgary, Alberta
- District superintendent of the Western Canada District
- Executive secretary of the Department of Evangelism
- General superintendent.

A grateful church offers its heartfelt gratitude for these four decades of outstanding Christian service. We wish him Godspeed as he is now freed from administrative duties to give his full energies to his first love in the ministry—doing the work of an evangelist. May the Lord of harvest grant him many years of happy and rewarding holiness evangelism.

"Servant of God, well done!" □

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Bill Kelley was recently elected to be student body president at Nazarene Bible College for the 1976-77 school year. Bill's home is in Fishkill, N.Y. He will be a senior next year. Upon graduation he plans to enter the pastoral ministry.

## ELEVEN HONORARY DEGREES AWARDED

Four Nazarene colleges acknowledged distinguished service and accomplishment during the 1976 commencement season. Honorary degrees were awarded as follows:

**Eastern Nazarene College**, Quincy, Mass.—Doctor of Divinity to Rev. Roy E. Carnahan, district superintendent of the Washington District; and to Rev. Morris E. Wilson, pastor of Rochester, N.Y., Trinity Church.

**Mount Vernon Nazarene College**, Mount Vernon, Ohio—Doctor of Divinity to Rev. Floyd O. Flemming, district superintendent of the Akron District.

**Olivet Nazarene College**, Kankakee, Ill.—Doctor of Divinity to Rev. James E. Hunton, district superintendent of the Illinois District.

**Trevecca Nazarene College**, Nashville—Doctor of Divinity to Rev. Bennett Dudley, rector of European Nazarene Bible College; to Col. William A. Martin, staff chaplain for the United States Army Forces Command at Fort McPherson, Ga.; and to Rev. Robert Spear, Jr., district superintendent of the Southern Florida District. The Doctor of Music was awarded to Ms. Barbara McClain, head of the Department of Fine Arts at TNC; and to James VanHook, minister of music at Bethany, Okla., First Church. The Doctor of Science was awarded to Rev. T. E. Jones, developer and executive director of Trevecca Towers Retirement Center; and to Dr. William T. Slonecker, pediatrician and founder of Christian Counseling Services. □

## NEW WOMEN'S HOUSING AT MVNC

The Mount Vernon Nazarene College has started construction on a \$600,000 women's apartment complex located at the northwest of the campus. A ground-breaking ceremony took place April 22 with college officials, faculty, board members, and students participating.

The structure, to house 96 women, is the first of a three-phase apartment complex. It will contain 16 apartments to house 6 girls in each apartment. The remaining units will be built at a later date as necessary.

The main structure is to be frame at the top, with the lower portion being bricked to match the brick used in other buildings on campus.

A central facility, which will facilitate the apartments and those to be built in the future, is also under way. It will contain 7,000 square feet and will include a chaplain's office space,

a prayer chapel, a classroom, a study area, service area, central lobby, and both formal and informal lounges.

Each of the apartments will contain a living room, a kitchenette, three bedrooms, and two bathrooms, totaling 1,000 square feet. Each apartment will also be situated on two floors.

The complex will have interior similar to that of the men's housing complex completed in the fall of 1975.

President L. Guy Nees said, "The apartments will provide women a choice in housing and will help facilitate the growing student body that is projected to reach the 900 enrollment mark this fall."

The project, designed by Harden-Reid Architects, Newark, is to be completed by the fall of 1976 and will house upper-class women. MVNC Director of Finance and Management S. P. Parry will oversee the project.

Financing is being done through college funds and First Federal Savings and Loan. □



Pictured (l. to r.) are: Rev. Jack Archer, Mount Vernon, Ohio, First Church; Rev. Harold Ponsford, MVNC director of development; Rev. D. E. Clay, North Central Ohio district superintendent; H. H. Simpson; President L. Guy Nees; Dale Foster, MVNC board member; Donald Vernon, First Federal Savings and Loan Assn., Mount Vernon; Dr. S. P. Parry, MVNC vice-president of finance and management; and John Donoho, MVNC director of student services.

## DR. PAGAN TO BECOME PLC DEAN

Dr. Keith A. Pagan, professor of music at Point Loma College, has been appointed dean of the college by President W. Shelburne Brown. Dr. Pagan will assume the position September 1, 1976, when the current dean, Dr. L. Paul Gresham, turns to a

new role with PLC, teaching part time and participating in institutional planning for the college.

Dr. Pagan brings to the college's second highest administrative position educational philosophies developed over the past 20 years of teaching in Nazarene colleges.

He feels deeply that Point Loma College "has here probably the greatest single opportunity to do something significant that any Nazarene higher education institution has ever faced."

Dr. Pagan joined the music department of Point Loma College in 1961. In that role he has taught music education, music theory, and instrumental techniques while concurrently directing, at various times, the Concert Band, Treble Choir, and Concert Choir.

He has been involved in other diverse activities from minister of music, choral conductor, clinician, and adjudicator, to state president of the California College and University Faculty Association (CCUFA). He has served as a member of the executive board of CCUFA, vice-president of the California Higher Education Association, committee chairman of the Music Teachers Association of California, and member of the California Council on the Education of Teachers.

A graduate of Bethany Nazarene College, Dr. Pagan earned the Master of Music Education at Oklahoma University and the Doctor of Music Education at Indiana University, where he graduated with distinction. He is married to the former Betty Lois Wallace, a graduate of BNC and former teacher at PLC. The Pagans have

three daughters: Melva Joy, married to Rick Morrison; and Lisa Lynne and Beryl Kay of the family home.

Looking to the future, Dr. Pagan sees the problems facing PLC as the flip side of its opportunities—"The problems relate to opportunities that as responsible educators we can't let slip by. I firmly believe we have the resources to accomplish whatever educational task needs to be done." □

### OKLAHOMA GOVERNOR HONORS BNC

Hon. David L. Boren, governor of Oklahoma, declared April 21 as Bethany Nazarene College Day, in recognition of being an official Bicenten-

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nial college and "contributing to the academic and religious heritage of the state."

BNC was designated as official Bicentennial college on October 26, 1975, with the flag presentation ceremonies held on November 21, 1975.

Representing Bethany in the Oklahoma legislature were Sen. Phillip E. Lambert and Rep. Terry L. Campbell, with the BNC Concert Choir presenting a guest performance in the Sequoyah Room of the Capitol.

This is the second time in two years Bethany Nazarene College has been recognized by the state of Oklahoma. □

### CAUTHRON CITED AMONG OUTSTANDING YOUNG MEN OF AMERICA

Hal Cauthron, assistant professor of Greek and Bible at Trevecca Nazarene College, is a 1976 selection as one of the Outstanding Young Men of America.

Chosen because of his "outstanding personal and professional achievements," Cauthron is currently engaged in doctoral studies at Vanderbilt University. He received the M.Div. degree, summa cum laude, from Nazarene Theological Seminary in 1972, and has been a pastor and minister of Christian education in Missouri and Kansas.

A recipient of several scholarships and honors at Bethany Nazarene College and Nazarene Theological Seminary, he is a member of the American Academy of Religion, the Society of Biblical Literature, and the Wesleyan Theological Society.

He is married to the former Nancy Brunson and is the son of Mr. and Mrs. Hal A. Cauthron, Sr., Seminole, Okla. □



Pictured (l. to r.) are: Tim Brown, Pam Grant, Tom Thompson, Jim Duncan, Susie Shellenberger, Paula Tanner, and Steve Coleman.

### BNC STUDENT OFFICERS ELECTED

Four local students have been elected to positions on the 1976-77 student council of Bethany Nazarene College.

Serving next year will be Jim Duncan, Oklahoma City, vice-president of recreational life, son of Mr. and Mrs. James Duncan; Pam Grant, Bethany, secretary, daughter of Prof. and Mrs. Dwain Grant; Susie Shellenberger,

Bethany, vice-president of religious life, daughter of Prof. and Mrs. Elmer Shellenberger; and Paula Tanner, Oklahoma City, vice-president of social life, daughter of Rev. and Mrs. Paul E. Tanner.

Steve Coleman, a native of North Little Rock, Ark., will serve as the stuco president, with Tim Brown of Lakeland, Fla., serving as treasurer, and Tom Thompson of Springfield, Mo., serving as vice-president of student services.





Rev. Mrs. Blanca de Matamoros of the Panama District was recently ordained by General Superintendent Charles Strickland. (L. to r.): Dee Birchard, district secretary; Blanca de Matamoros; Dr. Strickland; Evangeline Rudeen; Rev. Howard Conrad, president of Central American Seminary.



Pictured above (far right) is Mrs. Blanca de Matamoros, newly elected district NWMS president of the Panama District. Mrs. Matamoros is pastor of the Puerto Caimito Church. Under her leadership this church has recently opened two new extension Sunday schools.

### WILLIAM PORTER SUPERINTENDENT IN NEW ZEALAND

Rev. William Porter, mission director of the Puerto Rico and Virgin Islands District, has accepted the appointment by Dr. V. H. Lewis and the Board of General Superintendents to be district superintendent of the New Zealand District.



Rev. and Mrs. William Porter and their family have served as missionaries in Puerto Rico for 22 years. They recently did pioneering and exploratory work for the opening of the ministry of the church in the Dominican Republic.

Rev. Porter succeeds Rev. Darrell Teare, who resigned his post in New Zealand to become a member of the staff of the Department of World Missions as area coordinator of the work in the Orient, Africa, and Europe.

Porter will return with Teare to New Zealand after the General Assembly to tour the district and become acquainted with pastors and people. The

### ARNOLD CHAPEL FOR HONDURAS

Friends of Rev. Clarence Arnold have established a fund in his memory in the amount of \$1,789 to build a chapel in Honduras.

Rev. Arnold is well



known in New England, having pastored churches in Maryland; Pennsylvania; Cambridge, Mass.; and Richmond, N.Y. For six years, he worked in the business office at Eastern Nazarene College and served as associate pastor at Wollaston College Church. His preaching ministry spanned over 40 years. □

## MOMENTS ...of reflection



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Porters then plan to move to Auckland in late August or early September.

Rev. and Mrs. William Porter are graduates of Bethany Nazarene College. He has an additional degree in music from the Puerto Rico Conservatory of Music. They are members of the Houston Broadway Church. They have two sons: Jerry, a missionary in the Dominican Republic; and John, at home. □



A new activity building was dedicated at the Newell, W.Va., Glendale Church. This provides facilities for junior church, the junior Sunday school department, gym, and kitchen space. Pictured (l. to r.) are: Pastor Glen Curtis; Tom Ogden, contractor and chairman of the building committee; and District Superintendent M. E. Clay.

### MEN AND MONEY FOR MISSIONS

Salem, Ore., First Church, led by Pastor H. B. London, Jr., has found the key to sustained missionary enthusiasm. Some months ago they raised \$25,000 to build a district center in the Northern Transvaal, Republic of South Africa.

God then spoke to them about going over to help their Christian brothers in Africa build the center. Professional men, teens, retired men, and tradesmen volunteered. Everyone paid his own way to become personally involved in sharing in world evangelism.

On March 18, some 28 men from Salem, Ore., stepped from a plane in Johannesburg, South Africa. They drove all the next day across the Transvaal to Pietersburg.

Missionaries at the ELM Hospital at Acornhoek planned snacks and meals so that the groups could have a tour of the Bible College and hospital.

By the end of a week, the crews had poured a cement floor and laid foundations, and the walls of the center were window high.

A service on the site led by veteran African preachers who had worked alongside the visitors the whole time, closed the week. A farewell rally with the Coloured and Indian Nazarenes,

another with the European Nazarenes in Johannesburg, and the workmen boarded the plane for the journey home.

Two members of the crew testified to God's leading to full-time mission service. All had a new understanding of Nazarene missions and its purpose in the world. □

### ANNUITY REBID, NOW 9 PERCENT

The Nazarene Supplemental Retirement Program (a tax-sheltered annuity) has been rebid to keep the program current. Bidding was opened

to members of the top 50 insurance companies of America.

The annuity is for pastors, evangelists, and ALL paid lay employees of the Church of the Nazarene or its institutions. All funds invested are returned to the annuitant or the beneficiary with interest. This is an investment program for retirement.

The annuity now pays 9 percent per annum on all funds deposited on or after February 1, 1976. Monies in the program prior to that date earn 7¾ percent.

A new higher guaranteed annuity rate was also secured. This means larger monthly income benefits for those who choose a guaranteed lifelong

income option at retirement.

The increased interest and higher annuity rate, coupled with the fact that the annuity is now a no-cost annuity, makes this program significant!

Generally, annuities charge a 10 to 20 percent load (or expense) on all funds invested. As a result, not every penny in a dollar effectively earns interest.

In the Nazarene annuity, invested funds return interest on 100 cents per dollar!

Inquiries on enrollment or transfer to the plan should be directed to Dr. Dean Wessels, 6401 The Paseo, Kansas City, Mo. 64131. □



Rev. and Mrs. Harold Stanfield, veteran missionaries, recently arrived in Panama to assume duties of the district superintendent and mission director, during the absence of Rev. Mark Rudeen. Rev. Rudeen is returning to the States for open-heart surgery. The Stanfields have been missionaries for 33 years, having served as mission director in both Nicaragua and Bolivia. When the Rudeens return to Panama in December, the Stanfields will be going to San Jose, Costa Rica, where they will be filling in for Rev. Allen Wilson, mission director of the Costa Rica District, during his year of furlough. Pictured (l. to r.) are: Rev. Mark Rudeen, Rev. and Mrs. Harold Stanfield, Rev. and Mrs. Jose Davis, pastor of Juan Diaz Church, Panama.



The first district-wide Personal Evangelism Clinic held on the Philadelphia District was March 15-17. Dr. Donald J. Gibson, executive secretary of the Department of Evangelism, was the clinic instructor. The host church was the Trenton, N.J., church. There were 50 presentations of the gospel during the two-day clinic, with 25 professions of faith. The participating trainers and trainees are shown in the photo.

### OF PEOPLE AND PLACES

Mr. Paul Wallace was recently named legal counsel for the Occupational Safety and Health Review Commission of the federal government. He is the son of Rev. and Mrs. J. C. Wallace, pastor of the Madison, Tenn., church. Mr. Wallace is a member of the board of Washington D.C., First Church. □



Mr. and Mrs. Carl Burns celebrated their fiftieth wedding anniversary at a reception held in their honor at Tulsa, Okla., First Church, March 15. They were married February 14, 1926, at Coaldale, Ark. They joined Fort Smith, Ark., First Church in 1933. They have been members of Tulsa First Church 33 years, joining in 1943. Mr. Burns served as church treasurer for 14 years at Tulsa First Church, and Mrs. Burns has served as NWMS president and Sunday school teacher across the years. They have two children: Deloris Childress of Tulsa, and Rev. Cecil Burns, pastor of North Long Beach, Calif., church; four grandchildren; and one great-grandchild.

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Church officials burned the mortgage on the extensive remodeling project of the Fort Morgan, Colo., church. The project began in April, 1970, and the building was dedicated on Easter Sunday, 1971. On Easter Sunday, 1976, the mortgage was burned, marking payment of the \$48,000 project. Carrying out the ceremony (*l. to r.*) are: Pastor E. G. Greiner, Hubert Sauer, Art Crosthwait, Glen Duckworth, Oscar Tibbetts, Bill McCracken, and District Superintendent M. Harold Daniels.



On April 4, Oskaloosa, Ia., First Church was dedicated by Dr. V. H. Lewis with approximately 900 persons in attendance. Taking part in the services were: former pastors Dr. M. Estes Haney, Mrs. Arthur Morgan, Rev. Aleck Ulmet, Rev. T. T. McCord, Rev. Jim Diehl; along with the pastor, Gary Allen Henecke; and District Superintendent Forrest E. Whitlatch. Music was presented by the minister of music, Keith Showalter, and former minister of music, Dr. James Main of Mid-America Nazarene College. The new facility is decorated in Old English and will seat over 1,000 in the main auditorium. Sunday school facilities will accommodate 1,500 persons. The building has been valued at over \$1 million with an indebtedness of less than \$350,000. The total square footage of the building is 35,900 square feet.



The New Richmond, Ohio, church dedicated a Christian education annex on Easter Sunday, April 18. The annex gives an additional 810 square feet for classroom use. Built by the members of the congregation, the building features aluminum siding, hot water heat, and carpeting. An indebtedness of \$2,000 was paid. The event was celebrated by a mortgage-burning ceremony. Dr. Dallas Baggett, district superintendent of the Southwestern Ohio District, delivered the dedicatory address during the morning worship hour. Pictured (*l. to r.*) are: Ralph Swisshelm, Ray Deaton, Ed Brill, Sadie Jodrey, and Pastor Don Peck.



The White Mountain Church, Show Low, Ariz., dedicated its new church and parsonage April 25. District Superintendent M. L. Mann officiated at the dedication service. The church building is valued at \$60,000. The parsonage is valued at \$40,000. Mr. John Kline, Nazarene layman from Tucson, was the contractor. Rev. C. Dale German is the pastor. Pictured (*l. to r.*) are: Rev. Ed Timmer, Rev. C. Dale German, Dr. M. L. Mann.

### DISTRICT ASSEMBLY INFORMATION

**KENTUCKY**—July 1-2. Louisville Farmdale Church of the Nazarene, 6501 Vandre Ave., Louisville, Ky. 40228. Host Pastor: Oliver C. Huff.

**NEBRASKA**—July 1-2. First Church of the Nazarene, 1901 S. 70th, Lincoln, Neb. 68506. Host Pastor: E. Dale McClaffin.

**UPSTATE NEW YORK**—July 1-2. Brooktondale Campgrounds, 120 White Church Rd., Brooktondale, N.Y. 14817. Host Pastor: Glenn Tyner.

**CHICAGO CENTRAL**—July 2-3. College Church of the Nazarene, Olivet at Breeze, Bourbonnais, Ill. 60914. Host Pastor: Bill Draper.

**NORTH ARKANSAS**—July 6-8. First Church of the Nazarene, Faulkner & Scott St., P.O. Box 687, Conway, Ark. 72032. Host Pastor: Jack Dell.

**NORTHWESTERN OHIO**—July 7-8. St. Marys Camp, R.F.D. 2 (2½ miles west of St. Marys on Hwy. 709), St. Marys, Ohio 45885. Host Pastor: Ark Noel.

**DAKOTA**—July 8-9. Trinity Bible Institute, Ellendale, N.D. 58436. Host Pastor: George Johnson.

**NEW ENGLAND**—July 8-9. Lahue Educational Center, Eastern Nazarene College, 23 E. Elm Ave., Wollaston, Mass. 02170. Host Pastor: William McCumber.



This Bonham, Tex., First Church parsonage was begun in April of 1975, and District Superintendent W. M. Lynch dedicated it free of debt on April 25, 1976. The parsonage has 21,000 feet of living space and a double garage, valued at \$45,000. Pastor Leon Martin and members of the church built the parsonage at a cost of \$22,000. Much of the labor was furnished by one of the trustees who is a contractor, W. D. Beal.



April 25 the York, Pa., First Church held dedication services for the new sanctuary. General Superintendent Edward Lawlor and District Superintendent Roy E. Carnahan took part in the dedication service. The new facility cost \$250,000, including the furniture. The new sanctuary is attached to the old church building and has a total area of 21,250 square feet, with seating for 225. The complete facility will care for a Sunday school of 500 and has adequate space for a day-care center of 150 children. The total value is \$500,000. Rev. E. Verbal Williams is the pastor.

HOUSTON—July 13-15. First Church of the Nazarene, 46 Waugh Dr., Houston, Tex. 77007. Host Pastor: Robert A. Britt.

CENTRAL OHIO—July 13-16. Campground, 2708 Morse Rd., Columbus, Ohio 43229. Host Pastor: Elbert R. Speckien.

EASTERN KENTUCKY—July 14-15. First Church of the Nazarene, 22nd and Bath, Ashland, Ky. 41101. Host Pastor: James M. Bear-den.

MICHIGAN—July 14-15. Nazarene Assembly Grounds, Rte. 2, Vicksburg, Mich. 49097 (Indian Lake). Host Pastor: Lawrence E. Jantz.

COLORADO—July 15-16. Denver First church, 3800 E. Hampden, Denver, Colo. 80110. Host Pastor: W. Donald Welman.

## DISTRICT ASSEMBLY REPORTS

### NEW YORK

The sixty-ninth annual assembly of the New York District convened at Paterson, N.J., First Church. District Superintendent M. V. Scutt, completing the first year of an extended term, reported.

General Superintendent Edward Lawlor ordained Stephen Meade.

Elected to the advisory board were (elders) Arthur Hughes and Clarence Jacobs; (laymen) Raymond Dunlop and George Gressett.

Reelected to their posts were Mrs. Cleadah Scutt, NWMS president; Rev. David D. Trauffer, NYPS president; and Mrs. Ann Rearick, chair-lady of the church schools board. □

### WASHINGTON

The nineteenth annual assembly of the Wash-ington District convened at Baltimore First Church. District Superintendent Roy E. Carnahan, completing the second year of an extended term, reported the new organization of the Community of Hope Church in the Washington inner city.

(Elders) J. Weston Chambers and Tom Nees and (laymen) Kenneth Creswell and Keith Peck were elected to the advisory board.

Reelected to their posts were Mrs. Roy E. Carnahan, NWMS president; Rev. Kenneth W. Murray, NYPS president; and Rev. E. Verbal Williams, church schools board chairman. □

### WEST TEXAS

The sixty-eighth annual assembly of the West Texas District was held at Lubbock, Tex., First Church. District Superintendent Lyle E. Eckley, completing the third year of an extended term, reported.

General Superintendent George Coulter or-dained Richard Cook, Don Davis, Ron Lam-bright, Mike Satterlee, Ed Williams, and Richard Wycoff.

Elected to the advisory board were (elders) Dwight Southworth, Marshall Stewart, and Harold Rains; (laymen) Chelsey Lewis, Melvin Pierce, and Don Paxton.

Reelected to their posts were Mrs. Lyle E. Eckley, NWMS president; Rev. A. D. (Tommy) Davis, NYPS president; and Rev. Lee Steele, church schools board chairman. □

### PHILADELPHIA

The nineteenth annual assembly of the Phila-delphia District convened at the Lansdale, Pa., Immanuel Church. District Superintendent Paul Mangum, completing the third year of an ex-tended term, reported the organization of two new churches at Vineland, N.J., and New Hol-land, Pa.

General Superintendent Edward Lawlor or-dained Kenneth Leighton Bean, Mark Leland Deneen, Harold O. A. Perkins, and Robert Lee Young.

Elected to the advisory board were (elders) Howard Chambers and Myron Richey; (laymen) Russell Cannell and Frank Gery.

Mrs. Chester Williams was reelected NWMS president; Rev. LeBron Fairbanks, NYPS president; and Rev. William Porter was elected chairman of the church schools board. □

### CANADA CENTRAL

The forty-first annual assembly of the Canada Central District was held at Hamilton, Ontario, First Church. District Superintendent Neil E. Hightower was reelected to a four-year term.

Rev. Earl A. Whitmore was granted retirement status after 45 years of ministry.

General Superintendent Charles H. Strickland ordained Kenneth Clair MacMillan.

Elders elected to the advisory board were Glenn H. Boyce and Charles J. Muxworthy; lay-men, Roy D. Austin and Kenneth Olsen.

Reelected to their posts were Mrs. Neil E. Hightower, NWMS president; Rev. Robert E. Boden, NYPS president; and Rev. Robert W. Coghill, church schools board chairman. □

### CENTRAL LATIN AMERICAN

The thirtieth annual assembly of the Central Latin American District convened at San Antonio Central Church. District Superintendent H. O. Espinosa was reelected for a two-year term.

General Superintendent V. H. Lewis ordained Carlos Gonzzatti and Mario Sanchez.

Elected to the advisory board were (elders) Ted Flores and Esteban Velasquez; (laymen) Eulalio Galindo and Gil Puentes.

Mrs. Virginia Hernandez was reelected NWMS president; Mr. Raul Lopez was reelected NYPS president; and Rev. Alejandro Sandoval was elected church schools board chairman. □

### HAWAII

The twenty-fourth annual assembly of the Hawaii District was held at Honolulu First Church. District Superintendent Virgil K. Grover, completing the second year of an extended call, reported.

General Superintendent Orville W. Jenkins or-dained Gataula Lesatele and Filipino Robertson, both from the Samoan District.

(Elders) Solomon Kekoa and Robert Killen, and (laymen) Dr. Kimber Moulton and Miyoji Furusho were elected to the advisory board.

Reelected to their posts were Mrs. Betty Sears, NWMS president; Rev. Solomon "Hotch" Kekoa, NYPS president; and Rev. Robert Killen, church schools board chairman. □

### CENTRAL CALIFORNIA

The fourteenth annual assembly of the Central California District was held in Fresno, Calif. Dis-trict Superintendent W. H. Deitz, completing the first year of an extended term, reported.

General Superintendent George Coulter or-dained Dan Smith, Jerry W. Searcy, Troy V. Mead, Phil S. May, David Allen Hawkins, and Ralph T. Corum.

Elected to the advisory board were: (elders) L. Dale Horton and Wil M. Spaite; (laymen) George Almgren and Francis L. "Bud" Smee.

Reelected to their posts were Mrs. Jane Sheldon, NWMS president; and Phil S. May, NYPS president. Harold Little was elected church schools board chairman. □

### NORTH FLORIDA

The third annual assembly of the North Florida District convened at Ocala, Fla., First Church. District Superintendent J. T. Gassett, complet-ing the second year of an extended term, reported.

General Superintendent George Coulter pre-sided over the business sessions.

(Elders) Henry Cooper and Aubrey Ponce; and (laymen) Jim Herndon and J. W. Spiva were elected to the advisory board.

Reelected to their posts were Mrs. J. W. Spiva, NWMS president; and Rev. James Tripp, church schools board chairman. □

### MISSISSIPPI

The sixty-third annual assembly of the Missis-sippi District was held at Jackson, Miss., First

Church. District Superintendent W. Talmadge Johnson was reelected to a four-year term.

General Superintendent Charles H. Strickland ordained Mark Alan Liner, Louis Edward Lovell, and Jimmy Von Morris.

Elected to the advisory board were (elders) Jay Bybee and Vernon Cargill; (laymen) Solon Davis and Mrs. J. C. Tousley.

Mrs. Genell Johnson was reelected NWMS president; Rev. Richard Dages was elected NYPS president; and Rev. Jay Bybee was re-elected church schools board chairman. □

### SAN ANTONIO

The sixty-third annual assembly of the San Antonio District was held at Harlingen, Tex., First Church. Rev. Harold B. Graves was elected district superintendent for a four-year term.

General Superintendent V. H. Lewis ordained Terry Roediger.

Elected to the advisory board were (elders) W. E. Rhodes and John Hazelton; (laymen) Dale Yates and Erwin Davis.

Reelected to their posts were Mrs. Avis Lynch, NWMS president; Rev. Jerry Tull, NYPS presi-dent; and Rev. Darrel Miley, church schools board chairman. □

### OREGON PACIFIC

The thirty-third annual assembly of the Ore-gon Pacific District convened at the Oregon City, Ore., church. District Superintendent Carl B. Clendenen, Jr., completing the first year of an extended call, reported. Rev. Bertrand F. Peter-son retired as district secretary after 43 con-secutive years of service.

General Superintendent Eugene L. Stowe ordained Ronal Ryan Tyler and Gene Alvin Sidel. The credentials of Bob Roome were recognized.

(Elders) Marlyn Anderson, Walter E. Lanman, and Robert H. Sutton; and (laymen) Willard



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Friesen, Gordon T. Olsen, and L. A. Suiter were elected to the advisory board.

Mrs. Lela O. Jackson was reelected NWMS president; Timothy Whittaker was elected NYPS president; and Rev. Everett Baker was elected church schools board chairman. □

#### BRITISH ISLES NORTH

The twenty-third annual assembly of the British Isles North District was held in the Sharpe Memorial Church, Glasgow, Scotland. District Superintendent D. J. Tarrant reported.

General Superintendent Edward Lawlor ordained David A. Hands. The credentials of David A. Leeder were recognized.

Miss Jessie Rennie was reelected NWMS president; and Dr. Paul Tarrant was elected NYPS president. □

#### ALASKA

The twenty-sixth annual assembly of the Alaska District was held at Fairbanks, Alaska. District Superintendent Robert W. Shepard, completing the second year of an extended term, reported.

General Superintendent Eugene L. Stowe presided over the business sessions.

Elected to the advisory board were (elders) Bob Denham and Hugh E. Hines; (laymen) Charles Miller and Harry Reimer.

Ardith Wolstenholm was reelected NWMS president; Brett Eshelman was elected NYPS president; and Lyle K. Coblenz was reelected church schools board chairman. □

#### IDAHO-OREGON

The sixty-fourth annual assembly of the Idaho-Oregon District was held in Boise, Ida. District Superintendent Grady W. Cantrell, completing the third year of an extended call, reported. It was voted to change the name of the district to the Intermountain District. Seven churches and a mission were merged into the new Intermountain District when the Nevada-Utah District was dissolved on July 1.

General Superintendent Eugene L. Stowe ordained John L. Denney and James R. Perry. (Elders) Charles E. Higgins and Harold M. Sanner; and (laymen) Quentin E. Howard and Wally Johnson were elected to the advisory board.

Mrs. Grady W. Cantrell was reelected NWMS president; Rev. John L. Denney was elected NYPS president; and Rev. Robert L. Miller was reelected chairman of the church schools board. □

#### (CENTRAL) FLORIDA

The third annual assembly of the (Central) Florida District convened at the Orlando, Fla., Hyatt House. District Superintendent J. V. Morsch, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained James Michael Clyburn and Richard Eugene Egnor. Betty R. Stenbridge was commissioned minister of Christian education.

Elders elected to the advisory board were L. E. Leeper and Clifton Nixon; (laymen) Preston M. Gaston and Joel Love.

Reelected to their posts were Mrs. Faye Martin, NWMS president; Rev. William B. Dodd, NYPS president; and Rev. Jesse L. Buchanan, church schools board chairman. □

#### SOUTHERN FLORIDA

The third annual assembly of the Southern Florida District convened at Fort Lauderdale First Church. District Superintendent Robert H. Spear, Jr., completing the second year of an extended term, reported. Two new churches were organized: Margate and Englewood, sponsored by the Pompano Beach and Punta Gorda churches, respectively.

General Superintendent George Coulter ordained Darryl Chambers, Sr., and Roy Ragers.

Elected to the advisory board were (elders) Joe Benson and Pal Wright; (laymen) Russell Kleppinger and Allan Underwood.

Mrs. William Blue was reelected NWMS president; Rev. Byron Strange was reelected NYPS president; and Rev. Jack Stone was elected church school board chairman. □

#### NAZARENE CAMP MEETINGS

July 2-5—NORTHWEST. District Campground at Pinelaw (address: Rte. 1, Box 69, Loon Lake, Wash. 99148). Special worker: Morris Weigelt. Raymond C. Kratzer, district superintendent.

July 4-11—UPSTATE NEW YORK. Brooktondale Campgrounds, 120 White Church Rd., Brooktondale, N.Y. 14817. Special workers: Richard Strickland, Ted Lee, Steve and Sue Caudill. J. Wilmer Lambert, district superintendent.

July 5-11—DAKOTA. Trinity Bible Institute, Ellendale, N.D. 58436. Special workers: Charles "Chic" Shaver, Jim and Rose Green. Phillip M. Riley, district superintendent.

July 6-11—ILLINOIS. Nazarene Acres, Mechanicsburg, Ill. Special workers: W. T. Purkiser, William Hoots, and Bill Blue Singers. James E. Hunton, district superintendent.

July 9-18—CANADA CENTRAL. Clarksburg, Ontario. Special workers: Hugh Rae, Sydney Martin, Chuck Jackson Singers. Neil E. Hightower, district superintendent.

July 12-18—GEORGIA. District Center, located on Watson Blvd., Adrian, Ga. Special workers: James McGraw, Ben Marlin, and James Bohi. Jack H. Lee, district superintendent.

July 12-18—MAINE. Nazarene Campgrounds, Rte. 24, Richmond, Me. 04357. Special workers: Paul Liddell, Barry and Tavia Dutton. J. E. Shankel, district superintendent.

July 12-18—MISSOURI. First Church of the Nazarene, 2601 W. Independence, Cape Girardeau, Mo. 63701. Special workers: Paul Martin, Bob Hoots, James Main. Arthur Mottram, district superintendent.

July 13-18—COLORADO. Denver First Church, 3800 E. Hampden, Denver, Colo. 80110. Special workers: Stuart McWhirter, Spear Family. M. Harold Daniels, district superintendent.

July 13-18—DALLAS. Scottsville Campgrounds, Marshall, Tex. Special worker: C.

Hastings Smith. W. M. Lynch, district superintendent.

July 14-18—SOUTHWESTERN OHIO. Monroe High School Auditorium, Macready Rd., Monroe, Ohio 45050. Special workers: Dr. George Coulter, Charles H. Smith, Jim and Rose Green. Dallas Baggett, district superintendent.

July 16-25—CENTRAL OHIO. Campgrounds, 2708 Morse Rd., Columbus, Ohio 43229. Special workers: Curtis Smith, Richard Strickland, Steve and Sue Caudill. Terrell C. (Jack) Sanders, Jr., district superintendent.

July 16-25—MICHIGAN. Nazarene Assembly Grounds, Rte. 2, Vicksburg, Mich. 49097 (Indian Lake). Special workers: L. S. Oliver, Mendell Taylor, Willard Taylor, Wally and Ginger Laxson. H. T. Stanley, district superintendent.

July 19-25—EASTERN KENTUCKY. Mount Hope Camp, Rte. 1, Flemingsburg, Ky. 41041. (On Kentucky Rte. 156 between Goddard and Poplar Plains, Ky.) Special workers: Albert Neuschwanger, Paul Martin, and the Pierces. John W. May, district superintendent.

July 20-25—CANADA ATLANTIC. Big Lake Campgrounds, Oxford, N.S. Special workers: Douglas Alexander, missionary; Dr. and Mrs. Don Gibson, and Terry Reed. William Bahan, district superintendent.

July 23-25—CANADA PACIFIC. Cowichan River Bible Camp, Vancouver Island. July 27—August 1—Camp Charis, 10 miles east of Chilliwack, B.C. Special workers: Larry Patterson and Reuben Welch. Daniel J. Derksen, district superintendent.

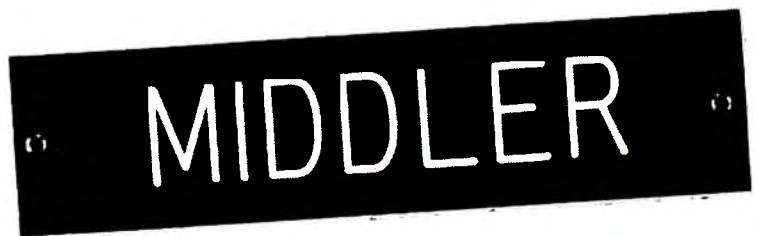
July 24—August 1—PITTSBURGH. Mount Chestnut Nazarene District Center, 175 North Rd., Butler, Pa. 16001. Special workers: Leon Chambers, Charles Millhuff, and Gene Braun. Robert I. Goslaw, district superintendent.

July 24—August 1—WASHINGTON. North East, Md. Special workers: William Ellwanger and Barry Dutton. Roy E. Carnahan, district superintendent.

July 25—August 2—CANADA CENTRAL. Pefterlaw, Ontario. Special workers: Arnold Airhart, Sydney Martin, Chuck Jackson Singers. Neil E. Hightower, district superintendent.

July 25—August 1—IDAHO-OREGON. Boise First Church of the Nazarene, 1200 North Liberty

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Rd., Boise, Ida. 83704. Special workers: James McGraw, Charles Shaver, Danny Steele. Grady W. Cantrell, district superintendent.

July 26—August 1—WISCONSIN. Camp Byron, Wis. Special workers: William Varian, Oscar Reed, and Danny Steele. R. J. Clack, district superintendent.

July 28—August 1—CENTRAL LATIN AMERICAN. West Texas District Campgrounds, Glenrose, Tex. Special worker: Ismael E. Amaya. H. O. Espinosa, district superintendent.

July 30—August 8—NORTHWESTERN OHIO. St. Marys Camp, 2½ miles west of St. Marys on Hwy. 709, St. Marys, Ohio 45885. Special workers: Les Parrott, Steve Manley, Steve and Sue Caudill. James R. Blankenship, district superintendent.

July 30—August 8—SOUTHWEST OKLAHOMA. District Campground, 3½ miles west of Anadarko, Okla. Special workers: Don Pfeifer, Bob Hoots, Wally and Ginger Laxson. W. T. Johnson, district superintendent.

## ANNOUNCEMENTS

**Independence Church** of the Nazarene, Independence, Kans., will celebrate their fiftieth anniversary, August 14-15. Former members and friends are all welcome. If you plan to attend, please contact: Anniversary Committee, P.O. Box 595, Independence, Kans. 67301. □

The **Laurel, Del., church** will be having a special all-day service on Sunday, July 4. In connection with the nation's Bicentennial celebration, the church will observe the fifty-sixth anniversary. All former pastors, former members, and friends are invited to attend the services. A fellowship dinner will be served at 12:30 p.m. For further details, contact Pastor Euel M. Fox, 100 Walnut St., Laurel, Del. 19956. □

**Boulder, Colo., First Church** of the Nazarene will celebrate their sixtieth anniversary July 4. Dr. M. Harold Daniels, district superintendent, will be the special speaker. Dinner will be served following the morning service. At 6 p.m. a musical, "America Depends on You," will be presented. Former pastors, members, and friends are invited to attend or send greetings. Please contact Rev. Loyd McLaughlin, 3225 19th St., Boulder, Colo. 80302. □

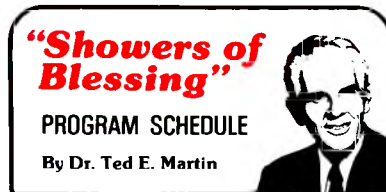
The **Wellington, Tex., church** will celebrate their sixty-fifth anniversary Sunday, July 18. All former pastors, members, and friends are invited to join in the celebration. Anyone wishing more information write: Church of the Nazarene, P.O. Box 432, Wellington, Tex. 79095. □

## RECOMMENDATION

I am pleased to recommend REV. DALE ORIHOOOD to our pastors and churches who need an evangelist. Rev. Orihood had a successful pastorate at the Washington Court House church and enters full-time evangelism in August. He may be contacted at 2970 Leesburg Rd., S.W., Washington Court House, Ohio 43160.—*Dallas Baggett, Southwestern Ohio district superintendent.* □

REV. GEORGE GOLAY is an earnest preacher of holiness, devout soul winner, teaches and leads pastors and laymen in personal evangelism, and is willing to serve any church, large or small. Contact him at 4920 N. 85th St., Milwaukee, Wis. 53225 or by phone at (414) 466-1172.—*R. J. Clack, Sr., Wisconsin district superintendent.* □

REV. W. EMERSON CHAPMAN, 2121 Harrison, Topeka, Kans. 66611, is an ordained elder on the Kansas District Church of the Nazarene. He is entering the field of evangelism in early August. Having 22 years of pastorate and 10 years of evangelistic experience, I fully recommend him. He can carry the full program.—*Marselle Knight, Kansas district superintendent.* □



**"Let Us Thank God  
And Take Courage"**

July 4, 1976

**"Four Anchors"**  
July 11, 1976

## VITAL STATISTICS

### DEATHS

**ALLAN EARL AUSTIN**, 21, died Apr. 4 at Livermore, Calif. Funeral services were conducted by Rev. Donald Jenkins and Rev. Leo F. Satter. He is survived by his parents, Mr. and Mrs. Aulty Earl Austin; two brothers, C. Gordon and Robert W.; and two sisters, Janice Seibel and Alice Smith.

**RUTH BARLOW**, 63, died Mar. 14 at Tulsa, Okla. Funeral services were conducted by Rev. Steven Langford. She is survived by her mother, Lola Mae; two sisters, Willa Mae Noel and Buena Jankowski; and one brother, Aubrey.

**WILFORD G. CARTER**, 82, died Apr. 28 at Waverly, Ohio. Funeral services were conducted by Rev. Ronald Phelps. He is survived by his wife, Sallie; one daughter, Juanita Yeary; three grandchildren; seven great-grandchildren; two great-great-grandchildren; and two brothers.

**REV. MARY E. COVE**, 89, died Mar. 12 at Quincy, Mass. Funeral services were conducted by Rev. Harold A. Parry, Rev. Donald Davis, and Dr. William McCumber.

**JOHNNY W. CULP** died Mar. 25 at Rock Hill, S.C. Funeral services were conducted by Revs. Vivian and Marion Pressley, N.J. Lewis, and A. E. Kelley. He is survived by his wife, Pansy; two sons, Joseph W. and Donald D.; seven grandchildren; two brothers; and five sisters.

**REV. JOE DAVIS**, 86, died Mar. 17 at Little Rock, Ark. Funeral services were conducted by Rev. Austin Moore and Rev. J. W. South. Surviving are his wife, Arrie; 3 sons, W. W., Jim, and Otis; 3 daughters, Mrs. Ruby Fulton, Mrs. Wanda Ellen, and Mrs. Reva Phillips; 1 brother, Jason; 10 grandchildren; and 11 great-grandchildren.

**MRS. HATTIE EDWARDS**, 86, died Apr. 1 at Bonham, Tex. Services were conducted by Rev. Randall Scott. She is survived by 2 sons, Fred and James; 5 daughters, Mrs. Joe (Lola) Clements, Mrs. Raul (Dezda) Turner, Mrs. Joe (Louise) Bickford, Mrs. J. B. (Ruth) Bickford, and Mrs. R. C. (Christine) Morgan; 16 grandchildren; and 32 great-grandchildren.

**MRS. FLORENCE O. GARNER**, 97, died May 7 at Bethany, Okla. Survivors include a son, James R.; a daughter, Blanche; a sister, Mrs. C. C. Bates; two grandchildren; and six great-grandchildren.

**WALTER C. GRUTT**, 86, died Mar. 28 at Menomonie, Wis. Funeral services were conducted by Rev. William E. Nail, Sr., and Rev. Donald Schlough. He is survived by his wife, Rose; 3 daughters, Kathryn Vasey, Lucille Beaugrand, and Luanne Mowers; 3 brothers, Ed, William, and Elery; 11 grandchildren; and 5 great-grandchildren.

**MRS. CLAIRE E. HILL**, 84, died Apr. 8 at Fullerton, Calif. Funeral services were conducted by Rev. Dwight Presson. She is survived by one son, Lloyd; two daughters, Mrs. Doris Talbert and Mrs. David Gough; three sisters; six grandchildren; and eight great-grandchildren.

**ALICE F. IRWIN**, 87, died Apr. 6 at Longview, Wash. Funeral services were conducted by Revs. H. Elvin Gilliam, Pearl Dixon, and Ed Mc-

Connell. She is survived by three daughters, Mrs. Richard (Gertrude) Long, Mrs. J. Fred (Neva) Parker, and Mrs. Paul (Lois) Yeend; five grandchildren; and two great-grandchildren.

**REV. MARTIN C. McLAREN** died May 4 at Calgary, Alberta, Canada. He is survived by his wife, Edna; two daughters, Joyce Johnson and Marjorie Loughton; and one son, David.

**GEORGE B. McQUINEY**, 84, died May 2 at Warren, Ohio. Funeral services were conducted by Rev. Austin Wright. He is survived by his wife, Gwendolen; one son, Herbert; four daughters, Mrs. Violet O'Neil, Mrs. Winifred O'Malley, Rev. Charlotte Dixon, and Mrs. June Brittain; and one stepson, Carroll Hinton.

**MRS. INEZ PECK**, 85, died Feb. 21 at Nebo, Ill. Funeral services were conducted by Rev. James Boone. Surviving are 3 sons, Tracy, Lowell, and Keith; 1 daughter, Mrs. Floyd (Ella Jean) Freesmeyer, Jr.; 1 sister, Mrs. Hattie Stark; 17 grandchildren; and 32 great-grandchildren.

**EDYTH PETERS**, 69, died Mar. 14 at Greenville, Ohio. Funeral services were conducted by Rev. Larry Fox. She is survived by her husband, Charles; one sister; one daughter, Mrs. Nora Swallow; three grandchildren; and two great-grandchildren.

**MRS. NORA PETERSON**, 80, died Mar. 27 at Ankeny, Ia. Funeral services were conducted by Rev. Larry Hall. She is survived by her husband, Elmer; one son, Joseph; two daughters, Emilie Mase and Lavinia Kuiper; nine grandchildren; and one great-grandchild.

**MRS. MARY RAPP REED**, 81, died Apr. 13 at Boise, Ida. Funeral services were conducted by Rev. Leonard Gallivan and Rev. Jim Stewart. She is survived by 2 sons, William Robert and S. Fred; 4 daughters, Mrs. Evabel Tenny, Mrs. G. Brad (Joy) Brady, Mrs. Wayne E. Pfost (Marjorie), and Mrs. E. (Carole) Stone; 1 stepson, Glen; 4 stepdaughters, Mrs. Jim (Opal) Perry, Ruby Reed, Fern Bell, and Mrs. Lela Lair; 20 grandchildren; 23 great-grandchildren; and 2 sisters, Rosa Pentecost and Mrs. Florence Courtney.

**MRS. LORENE NORA RUFFNER**, 81, died Mar. 8 at Chattanooga, Tenn. Funeral services were conducted by Revs. John Andrus, Earl J. Collins, and Roy Bettcher. She is survived by her husband, Marlin E.; 2 sons, Manker M. and Basil L.; one daughter, Norma Frenenburg; and 7 grandchildren.

**CLARENCE E. TURNER**, 75, died May 12 at Fredericktown, Ohio. Funeral services were conducted by Rev. Hollis Boston and Dr. Jim Cummins. He is survived by his wife, Lesta; 4 sons, Forest, Clyde, Floyd, and Donald; 4 daughters, Dorothy Pinderton, Lenora McGough, Ruby Miller, and Corena Blankenship; 3 brothers; 2 sisters; 25 grandchildren; and 5 great-grandchildren.

**MIKE VINING**, 21, died May 16 at Fort Valley, Ga. Funeral services were conducted by Dr. Bruce B. Hall and Rev. Ken Adams. Survivors are his parents, Mr. and Mrs. Sol Vining, Jr.; two brothers, Ricky and Donnie; and a sister, Kim.

**OLIVER L. WHITE** died Mar. 20 at North East, Md. Funeral services were conducted by Dr. Ernest E. Grosse, Revs. H. I. Basham, E. S. Ralph, and Robert E. Grosse. He is survived by his wife, Mary Ralph; one daughter, Hannah W. Fields; and one grandson, Shawn Randall Fields.

**WINONA J. WINKLE**, 62, died Apr. 18 at Kirkland, Wash. Funeral services were conducted by Rev. Paul A. J. Anderson. Survivors included her husband, H. M. Winkle; 4 daughters, Janet Clark, Carl Crawford, Betty Yuly, and Sue Wiedmeier; 2 sons, Perry and Myrl; 20 grandchildren; 1 sister; and 4 brothers.

### BIRTHS

to ED AND ANITA BARKER, Hays, Kans., a girl, Christina Michelle, May 16  
to DENNIS AND DREXELL (GASSETT) BERGSTROM, Longmont, Colo. a boy, Barry Wade, Mar. 31

# NEWS

## OF RELIGION

to THOMAS A. AND MARY JANE (SCWEITZER) COLE, New Castle, Ind., a girl, Kelly Marie, May 18

to MICHAEL AND BEVERLY (COPPLE) CUNNINGHAM, Coffeyville, Kans., a boy, Joshua Michael, Mar. 12

to JOHN AND MARCIA (SCHOULTZ) DARIN, Buena Park, Calif., a girl, Rachele Nicole, May 6

to DAVID AND SANDRA (MILLS) EVERETT, Bethany, Okla., a boy, Denton Blane, May 1

to REV. PAUL AND SHERYL (SMITH) FRYE, Hazlehurst, Miss., a girl, Shevawn Michelle, Apr. 22

to DANNY AND PAT (BUTLER) GASSETT, Lawton, Okla., a girl, Debra DeAnn, Mar. 31

to REV. HAROLD L. AND SUSAN (GESELLE) HAMPTON, Jr., Anchorage, Alaska, a boy, Harold Robert, Feb. 24

to ROBERT AND DIANE (HILL) HEAD, Temple City, Calif., a girl, Amy Beth, Feb. 18

to REV. DENNIS M. AND SUSAN D. (FILER) HUGHES, Rochester, N.Y., a boy, Dennis M. II

to RONN AND SUNNIE (SHEPPARD) JOHNSON, Portland, Ore., a boy, Zachary Ray, Apr. 18

to KARL AND DIANE KESSERLRING, Marietta, Ohio, a boy, Jarod Anson, May 12

to DAVID AND LINDA LEFURGEY, Hays, Kans., a girl, Jessica Martha, May 19

to DR. AND MRS. (DONNATHA CECIL) MICHAEL NEELY, Indianapolis, Ind., a boy, Christopher Michael, Apr. 24

to MIKE AND PATSY (DAVIS) NOEL, Hominy, Okla., a boy, Chad Michael, Feb. 19

to ED AND NANCY (RATZLOFF) ROBINSON, Shawnee, Kans., a girl, Kimberly Ann, Mar. 19

to CHRIS AND LINDA (CLARK) SCHENK, Hominy, Okla., a girl, Natasha Dion, Apr. 25

to TIM AND VIRGINIA (STALNAKER) SCHMIDT, Escondido, Calif., a boy, Jason Park, Jan. 25

to JOE AND SUSAN (COPPLE) SHERMER, Wichita Falls, Tex., a boy, Matthew Todd, Apr. 21

to JIM AND JOAN (SWEETMAN) TODD, Colorado Springs, Colo., a boy, Bradley David, Mar. 31

to PAUL AND LINDA (TALBERT) UDELL, Arcadia, Calif., a girl, Kara Roxanne, Apr. 24

to KEVIN AND PAMELA (NAILL) VASEY, Menomone, Wis., a boy, Aaron Christopher, Apr. 21

to EVERETT AND JUDY (ESBELL) WEST, Jacksonville, Fla., a boy, John David, Feb. 13

### MARRIAGES

KELLEY JEAN KRAUSS and MICHAEL DENNIS RAP at Vancouver, Wash., Apr. 11

ESTHER WANKEL and DALE DEDRICK at Wichita, Kans., May 5

CAROL CYPERT and TERRY MURROW at Yukon, Okla., May 28

CHERYL ANN HUGHES and JAMES RAY ZIMBELMAN at Nampa, Ida., May 14

SHARON ANN ZWINK and GEORGE DALTON BROOKSHIRE at Houston, Tex., June 12

KATHY ANN SNODDERLY and DANIEL H. PHILLIPS at St. Joseph, Mo., Mar. 26

DONNA NETTLES and EDWARD JAMES at Charlotte, N.C., June 5

CAROL LYNN RAYBORN and JAMES MICHAEL BURKHART at Pomeroy, Wash., Apr. 10

DEBBIE SNYDER and STEVE GAMPHER at Kansas City, Kans., June 12

### DIRECTORIES

#### BOARD OF GENERAL SUPERINTENDENTS—

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**JUSTICE REHNQUIST CITES "RESERVATIONS" ON CHURCHES' STAND ON PUBLIC ISSUES.** Associate Justice William H. Rehnquist of the U.S. Supreme Court has offered a group of fellow Lutherans some "reservations" he has about the "extent" to which the nation's churches have taken public positions on major issues.

Addressing the Lutheran Laymen's Fellowship annual banquet, Justice Rehnquist, a member of Emmanuel Lutheran Church, a Lutheran Church in America congregation in Bethesda, Md., posed some questions applicable to any religious group:

"In the first place," he said, "to what extent can a church claim to speak for its members (when making public declarations)? And if it does not claim to speak for its members, is it being entirely candid when it takes a public position on a controversial issue?"

Noting that churches "are not supposed" to be democracies, Justice Rehnquist said that "those of us who belong to any sort of a hierarchical religious organization do not expect church doctrine to be established by a majority vote of the current communicants."

"We have been handed down a body of doctrine in faith, and we joined the church because we accept that doctrine and faith, not because we want to change it." □

**MADALYN MURRAY O'HAIR, THE VOCAL LEADER OF AMERICAN ATHEISM, IS GIVING UP.** She claimed in a dramatic television interview that Christians have "brutalized" her and atheists have never supported her. (Her estranged husband has begun to attend a Methodist church in Austin, Tex.; and her son, the one on whom the landmark Supreme Court decision banning prayers in public schools was based, has repudiated atheism.) At press time, there is evidence that her statement has rallied new support for her from the atheist community. □

**THE "REGISTERED" BAPTIST CHURCH IN RUSSIA BAPTIZED 7,195 NEW MEMBERS LAST YEAR.** (Russia's population now stands at 250 million.) Forty-four new churches were formed. Fifty young men are preparing for the ministry through Bible correspondence courses. Government regulations prohibit religious training until age 18, but home teaching brings many young people to Christ, and youth from atheist homes are attracted to Christ by the joy in the lives of Christian youth. Statistics from the Baptist World Alliance indicate that the number of Baptists behind the Iron Curtain increased last year but decreased in Western Europe, where there is complete freedom of religion. □

**NASA OKAYS SATELLITE'S USE FOR CHRISTIAN BROADCASTING.** The National Aeronautics and Space Administration (NASA) has approved the use of a \$260 million satellite for a Christian broadcasting experiment called "Project Look-Up."

Broadcasters from some 49 participating Christian organizations will use the satellite to beam community service programs to South American countries. Project Look-Up is expected to be launched in January. □

**TAX AID TOPS \$300,000 FOR TM.** More than \$300,000 in federal, state, and local public money has been used during the past four years to teach or promote Transcendental Meditation (TM), according to Americans United for Separation of Church and State.

The agency, along with other plaintiffs, brought suit in February to stop the teaching and promotion of TM in five New Jersey high schools at federal expense. The suit charges that TM contains substantial elements of Hindu religion and therefore may not constitutionally be taught in public institutions at public expense.

Americans United said the publicly funded programs for TM can be found in schools, colleges, drug and alcohol abuse programs, and nursing homes. □

# the answer corner

Conducted by John A. Knight, Editor

## ■ What is meant by the terms "positional" sanctification and "progressive" sanctification?

The former normally refers to the sanctification (or holiness) of an object or person by virtue of the *position* which is occupied. In this restricted meaning it is virtually equivalent to consecration, or being set apart for the service of God.

This concept is sometimes referred to as "ceremonial" holiness, and in the Scriptures is applied to times, things, and even to persons (for example, "holy ground," Exodus 3:5; "holy days," Exodus 35:2; "holy tithe," Leviticus 27:30; "holy offerings," 2 Chronicles 35:13; "holy prophets," Acts 3:21; "holy apostles and prophets," Ephesians 3:5).

The verb "sanctify" means "to make holy" and may describe both things and persons (for example, "altar," Exodus 29:36; "sabbath," Deuteronomy 5:12; "priests," Exodus 19:22; "altar . . . sanctifies the gift," Matthew 23:19; believing spouse "sanctifies" the unbelieving mate, 1 Corinthians 7:14; the Father "hath

sanctified . . . the Son," John 10:36; Christ sanctified himself, John 17:19).

In these cases "holiness" (technically, the result of "sanctification") simply means dedicated to God, and implies no moral quality as such, although some ethical content is related to it.

There have been some who have said the believer is not actually *made* holy, but is only *considered* holy in the mind of God because of Christ's death on the Cross. This view is unworthy because it implies that God deludes himself. Furthermore, it is unbiblical. Though man's holiness is derived—a gift of God—it is nonetheless real. God gives what He requires.

Sanctification in its fullest and broadest sense is that work of God *within* us. It begins with regeneration, continues through the moment of entire sanctification, and on to the final inheritance of glorification.

This is progressive or continuing sanctification.

At the risk of oversimplification, we can give the following definitions: Sanctification begins with the new birth and consists *initially* of the cleansing of the sinner from his acquired depravity or the guilt of sin.

*Entire* sanctification is the cleansing of the sin nature and the infilling of the Holy Spirit.

Progressive sanctification is growth in grace, and involves the disciplining of the entire life and its conformity to the implications of inward holiness. In the life of every growing Christian, there is continuous walking in the light, cultivation by grace of the virtues of Christ, and expanding sensitivity to one's social obligations and opportunities to express God's love to others.

Purity of heart comes by faith in a moment of time. Maturity is God's work within us throughout a lifetime. It is increasing Christlikeness, a developing conformity to the pattern of Christ. □

## ■ Does Isaiah 65:17 mean that our memories will be erased at death?

The chapter is a vindication of God's dealings with the Jews. Their hypocrisy and impieties provoked His wrath. Yet though God had rejected the Jews and called the Gentiles, a remnant from the Jews would be preserved, and through them all God's promises would be fulfilled.

Some think verse 17 refers to the millennium; some to the re-creation of the earth after it has been destroyed by fire. Others think the primary reference is to the deliverance from the Babylonian captivity and perhaps to

the full conversion of the Jews ultimately.

The complete fulfillment would seem to come in the Church, which in the New Testament is the penitent remnant. In Christ all things become new (2 Corinthians 5:17).

Verses 15 and 16 evidently speak of God's forgetting the past of the disobedient Jews when they repent. Verse 17 says, "The past will not be remembered, it will not enter your mind" (*Anchor Bible*).

The question of all memories after

death is more of a philosophical question and probably should not be imposed as such on this scripture. However, we know that after death the self will continue to exist. The story of the rich man and Lazarus implies some degree of memory (Luke 16:19f.).

We know also that in heaven no distress shall be permitted to enter. All tears shall be wiped away. This would include all memories of sin which could bring hurt or sorrow. Apparently something of God's ability to forget will be a part of man's final estate. □

## ■ Our pastor has put in as nursery teacher a girl who is not saved. Some of the members of the church refuse to send their children to the class so long as the situation exists. Would you comment?

The *Manual* of the church states that officers and teachers of the Sunday school "shall be professing Christians, exemplary in life, and in full harmony with the doctrines and policy of the Church of the Nazarene" (Paragraph 165).

A key phrase is "*professing* Christians." The girl's own testimony is important. Individuals should be slow to judge. Their standards may be self-imposed.

Adopted guidelines of the Sunday school are a safeguard. Teachers are to "be nominated annually by the Sunday school superintendent, approved by the pastor."

There is even procedure to care for delicate situations: "In the case of properly proved unsoundness of doctrine, imprudent conduct, or neglect of duty, the church school board shall have the right to declare the office of

any officer or teacher vacant by a two-thirds vote of all members of the board" (Paragraph 166).

It may well be that the girl you mention is not a teacher, but a nursery attendant. Hopefully efforts are being made to help her, and to bring her to Christ if she does not claim to be Christian. Reservation of judgment is a good policy till all facts are known. □



## NEWS OF REVIVAL

Pastor Ron Glaspy reports the **Milton, Pa., church** "has just experienced one of the greatest revivals on record at the church." Evangelist John Cayton spoke throughout the week on scriptural holiness, with over 80 seekers finding definite help at the altar, including 20 teens. □

**Carlsbad, N.M., Church Street** reports two revivals in one month. The first one was with Dwight and Norma Jean Meredith as the singers and Pastor Clarence L. Jennings as the evangelist. Two weeks later Jimmy Dell of Phoenix was the evangelist. Over 100 people sought the Lord. □

Pastor R. Lee Ellingson reports the **Indianapolis Southport Church** recently experienced an outpouring of the Spirit in a six-week revival meeting. "A large number of people were sanctified wholly, others saved, and yet others received physical healing. One man who had suffered from Parkinson's disease for 17 years, was immediately healed." □

Youth Minister Dave Wilson of **Overland Park, Kans., Antioch Church** reports a good youth revival held with Evangelist Dave Wise from Nazarene Theological Seminary.

"A number of individuals experienced the sanctifying power of the Holy Spirit during the weekend meeting." □

Pastor K. L. Robinette of **Hawthorne, Calif., First Church** reports a good revival with Evangelist R. T. Kaldenberg. "There were many seekers at the altar every service except one. At the close of the meeting we received several new members into the church. There are also several other prospects. Some of the church members stated that it was the best revival in the history of the church, both numerically and spiritually." □

**Cedar Rapids, Ia., Trinity** reports revival with Evangelist Harold Frodge and the Hauskin Singers.

Pastor James L. Hayes writes: "Every service we had seekers at the altar. Four new families were won to Christ. Best of all, some who had been saved in the last six months came into the experience of holiness." □

Pastor Paul G. Cone, **Denair, Calif., church**, reports a week of meetings with Rev. Ben Lemaster. There were seekers every service.

"It was truly a revival of the church in rededications of lives, sanctifications of heart, and a growing bond of love and unity among the believers."

The music was provided by the Living Circle singers. □



District Superintendent M. V. Scutt, of the New York District; Rev. Larry Tucker, clinic coordinator; Dr. and Mrs. Don Gibson; and Mrs. James Blankenship, along with 10 trainers, worked with the 20 pastor-trainees. Twenty-six out of 46 persons who were presented the gospel in two nights of personal evangelism encounters made commitments to Jesus Christ. The trainees will now share their training with laymen in their local church.



The Kentucky District recently held its third clinic on personal evangelism. Fifteen pastors, along with 12 trainers and 10 lay-contact persons, presented the gospel to 43 people, with 21 making a commitment to Jesus Christ. Dr. Don Gibson, executive secretary of the Department of Evangelism, reports that District Superintendent Aleck Ulmet and Rev. Ray Gibson, chairman of the Board of Evangelism on the Kentucky District, have 48 pastors who are trained to present the gospel on a one-to-one basis.



Fifteen pastors on the North Arkansas District received on-the-job training in personal evangelism by trainers from Kentucky, Missouri, Ohio, and South Arkansas. District Superintendent Tom Cox and Rev. Claude Pittenger, evangelism board chairman and host pastor, organized this first clinic in North Arkansas. Rev. Harold Webster and Rev. Richard Williams, Jonesboro pastors, assisted Rev. Pittenger in furnishing prospects and contact persons from their respective churches. In door-to-door (salvation survey) calling, 8 out of 16 persons who heard the gospel presented made a commitment to Jesus Christ. Dr. Don Gibson, executive secretary of the Department of Evangelism, stated that this is the highest percentage of professions in salvation surveys ever received in any district-sponsored clinic.



Cincinnati North Hills Church started a deaf ministry three years ago. Pictured are the people in the Sunday school class for the deaf.



Pastor Larry Steveley receives Karon Craig, the first deaf person into membership of the church.

### NEWS OF CHURCHES

**Pablo, Mont., church** recently held a week of Bible conference with Evangelist Robert Emsley. Pastor Ronald L. Meyers reports "much good was received by our church." □

**Clearwater, Fla., First Church** recently celebrated a tribute to the senior citizens of their community. The SAM group (Senior Adult Ministries) under the direction of Ray Sigler, a retired song evangelist, took over the morning worship.

During the service over 50 senior

adults were in the JOY choir (Just Older Youth) singing, "Roll, Roll, Billows Roll" and "He Knows Just What I Need."

Dr. Fred Hawk, retired district superintendent, brought the morning message.

A time of food and fellowship was provided by the church as 147 ate lunch together in the fellowship hall.

Rev. Bill Dodd is the pastor. □

November 23, 1975, ground was broken for the new **Grace Church, Port Arthur, Tex.** The church will be situated on five acres of land and valued at \$250,000 when completed. The sanctuary is designed to seat 350, with an educational wing containing space for church offices, a recreational hall, nursery, kitchen, and 13 classrooms. Zion Church Designers and Builders, Zion, Ill., is providing architectural and building services.

Participating in the ceremony were W. L. Poole, chairman of the Board of Trustees; Arthur Buidrey, councilman, city of Port Arthur; Charlie Williamson, building committee member; Dr. W. Raymond McClung, district superintendent, Houston District; and Rev. S. C. Stevenson, Jr., pastor of Grace Church. □



Dale Natoli of Kingston, N.Y., blind since birth, has been honored as the first recipient of the Client of the Year Award presented recently by the Mid-Hudson Region of the National Rehabilitation Association. Natoli, a medical transcriber at St. Francis Hospital in Poughkeepsie, was cited for his "motivation, strength, and perseverance despite his handicap." He was honored at an awards dinner held this month in Fishkill. A former client at Gateway Industries in Kingston, Natoli was hired in June by the Medical Records Department at St. Francis Hospital. Pictured are Sister Marie Lucille and Natoli. His work there consists of typing patient records dictated by physicians on cassette recordings. A specialist in medical terminology, Natoli utilizes a seven-volume Braille dictionary for reference purposes. Dale Natoli is a member of Kingston First Church and is the pianist.

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**"BY ALL MEANS...  
SAVE SOME"**

# **Time to Listen**

**B**ETTY CAME by police escort that night. We accepted her willingly because we were interim supervisors of a home for unfortunate women and children. She was too saturated with alcohol, poisoned with nicotine, drugged with pills, and hysterically afraid to be questioned then or to provide us with much information of her background.

A warm bed, food, and the atmosphere of compassion and empathy began to do something for Betty. We wanted to do something more for her while she was with us than warm and clothe her frail body, reduce the pill intake, and divorce her from the bottle. We did not ask her where she hurt, for there was no place where she didn't. Sin had passed her the cup as if to say, "Drink ye, all of it." And she had.

After she became strong enough physically and emotionally to communicate, we did not have to tell her what she had done to herself and society. It wasn't necessary to lecture her on the evils of sowing and reaping. Not Betty. She, like so many others who came our way, wanted to tell us; to confess to willing ears that which relieves the tortures of guilt and releases pent-up tears of remorse.

So she came to the office door near midnight three days after the police had placed her in our custody. Why? Her hesitant request was: "Would you have a little time to listen?"

When we had finished listening, Betty had told all. Told us, too, that she once knew the joys of a born-again experience with the One whom she thought was so much a part of this home for the unfortunate. She brightened some as she remembered the rewarding emotions of Christian fellowship which she had shared as a much younger person.

We prayed briefly. Then we listened as Betty prayed. Because God is always so very close when we minister to the derelicts from the gray side of life, He heard. And Betty said tearfully, "I feel the peace that I once knew when I was a young girl."

One reason Betty received the restoration of her peace, the restoration of her three children from a foster home, and a modest dwelling for her family, was that someone had time to listen. □

—GEORGE EPLIN  
*Loon Lake, Wash.*



A temporary makeshift shelter serving as home for a Guatemalan family since the earthquake.

## RECONSTRUCTION BEGINS IN GUATEMALA

Dr. and Mrs. William Vaughters returned from Guatemala June 5, where they had traveled with a crew of three. Two pickup trucks and a flatbed truck were taken loaded with equipment to begin reconstruction of the 39 churches and parsonages destroyed by the February 4 earthquake.

While in Guatemala, Dr. and Mrs. Vaughters visited with pastors and villagers in the places where churches will be rebuilt. They placed orders for prefabricated steel framework, and helped haul the equipment and the first load of the initial 1,800 sacks of cement ordered, to the two work centers at San Miguel and Tactic. Crews are now making cement blocks for the buildings. The blocks must cure for 30 days before they can be used.

Guatemalan Nazarenes have already cleared the church sites in most places, ready for rebuilding. Some were digging the trenches for the cement foundations when the Vaughters arrived.

Dr. Vaughters estimated that actual construction of the churches would begin by late July or early August.

Mr. and Mrs. Al Braswell from California, a cement expert, are living in San Miguel in their trailer. Mr. Braswell will serve as technical advisor for the construction work on the district. The block-making machines may be moved to other areas if necessary. At present, Mr. Braswell has been locating deposits of sand suitable for cement work near San Miguel and Tactic.

Wherever the Vaughters went, the people were overjoyed to see them and to know the general church had remembered them in their need. They brought gifts of mangoes, bananas, and oranges in appreciation.

Dr. Vaughters reported that food is plentiful, with many fruits growing wild in the forests, and corn available in the markets. But thousands of people are still living in makeshift shelters of cardboard, thatch, and salvage

scraps from the wreckage of their villages.

Dr. Vaughters estimated that if the people would bring in the sand, the World Mission construction crews could make the cement blocks. Then the village people could be taught how to mix mortar and build their own simple two-room homes at a cost of \$600 each. This would cover the cost of cement and roofing material. But many of the mountain people cannot afford the \$600.

Pastors' homes are usually located in a central city or town and must be larger to accommodate visitors and meetings. It costs about \$6,000 to erect an adequate pastor's home in the city.

Anyone who can help provide homes for the destitute Guatemalans may send \$600, or any portion of that amount, to Dr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131, marked: FOR HOMES FOR VILLAGE EARTHQUAKE VICTIMS—Guatemala.

The Department of World Missions will send the money to Guatemala and see that it is used to replace homes lost in the earthquake. □

## CHURCH LEADER FATALLY STRICKEN

Rev. C. B. Cox, 71, former district superintendent and longtime evangelist, was stricken in the pulpit with a severe heart attack May 31, while conducting a revival meeting at Columbus, Ind. He was rushed to the hospital in Indianapolis and died June 1.

Rev. Cox pastored at Dayton, Ohio, and Indianapolis. He was district superintendent of the Colorado District for four years. Under his ministry 20 new churches were organized, and more than 40 young people have been called to full-time service. His son David and wife, currently on furlough, are missionaries for the church in Japan.



Rev. Cox had been a member of the board of trustees for both Pasadena and Olivet Nazarene colleges. As an evangelist he conducted campaigns throughout the United States, Canada, and the British Isles. He had been a delegate to several General Assemblies and served on various committees. He was a minister for 53 years.

Funeral services were held June 4 in the Indianapolis West Side Church. His pastor, Rev. R. B. Acheson, presided, and Dr. G. B. Williamson spoke. Surviving are his wife, Jewel, and two sons, C. B., Jr., and David. A daughter, Dixie Lee, preceded him in death two years ago. □

## BUD LUNN ON KANSAS CITY HOUSING BOARD

Dr. Charles Wheeler, mayor of Kansas City, called M. A. (Bud) Lunn, manager of Nazarene Publishing House, to express his appreciation for the neatness and



clean appearance of the 29th and Troost area where the publishing house is located. He appointed Bud to the Kansas City Housing Development Corporation and Information Center, and Bud was officially sworn in by the mayor on June 3.

The net worth of the Nazarene Publishing House facilities is \$12 million. It is the seventh largest denominational publishing house in the world, and it is the third largest publisher of religious music in the world, with more than 20,000 music copyrights.

The publishing house distributes 74 million pieces of literature and books a year. This figure counts the packages that contain 25 to 100 pieces of literature as one piece. The Nazarene Publishing House employs approximately 275 employees and billed \$8.5 million of publishing business in the 1975 fiscal year. No commercial printing is processed. □

## CHURCH REACHES PRISONER

Caril Fugate, now 32, convicted of murder at the age of 14 after she accompanied Charles Starkweather on a 1958 rampage that left 10 persons dead, was released from prison June 20.

Miss Fugate was ministered to by Nazarene people from York, Neb., where she was in prison for 18 years. She was won to the Lord and is a member of the Church of the Nazarene there. She has done vacation Bible school teaching and served in the nursery during Sunday services. She says she is looking forward to living a normal life. □

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