


8-15-1978

Herald of Holiness Volume 67 Number 16 (1978)

W. E. McCumber (Editor)
Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 67 Number 16 (1978)" (1978). *Herald of Holiness/Holiness Today*. 386.
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15, 1978

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by General Superintendent Orville W. Jenkins

Foundation of Faith

WHEN the American soldier who died in the trenches in World War I said, "True religion is betting one's life that there is a God," he not only gave expression to his own Christian faith, but he gave a good description of all effective faith.

The cynical person is said to have declared "Faith is believing something you know is not true." Some persons imagine they have faith if they but firmly believe that the breaking of a mirror brings bad luck, or some other superstitious notion. But faith does not have its walls built upon superstition, or upon presumption, or upon just nothing.

Christian faith is that attitude of heart and mind which reaches out to embrace the facts concerning Jesus Christ as those facts are revealed through God's word. This faith holds reasonable convictions in realms beyond the reach of immediate demonstration and thrusting out one's life upon those convictions.

We all live by general faith based on facts and knowledge learned, proven, and acquired. Scientific research has brought to us a world of facts we could never have known without the functioning of faith. But the pressing question is, How can we leap from this general faith to a simple, childlike faith in God?

How can we have faith in God? What be-

comes the basis or foundation of our faith in Christ? There is a scripture which declares, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). God's Word contains the eternal truths concerning God himself. To deny the existence of these truths concerning God as declared in the Bible is to demonstrate ignorance and to place one in the same class with those who once denied many of the scientific discoveries and possibilities which we accept and enjoy today.

These facts concerning God can be and are known by divine revelation. When faith reaches out and dares to believe what the Word of God affirms concerning God and the Lord Jesus Christ, the quickening Holy Spirit opens one's understanding and we have inner assurance and confidence. Jesus stands back of His Word to make himself known and real to every questing mind and soul.

To say that we can understand all the mysteries and questions surrounding the infinite God is foolishness. But like the blind man whose eyesight was restored by Jesus, though he could not answer all the questions concerning the Lord, he could with all assurance say, "One thing I know, that, whereas I was blind, now I see" (John 9:25).

His Word and His divine revelation to our hearts become our foundation of faith. □



The ROCK Higher than I

by RICHARD S. BARNETT
Missouri City, Tex.

HEBREWS in ancient times were not notable artists in stone. They usually imported stonemasons and sculptors from Phoenicia when they had the need. Instead, they filled their words with pictures. Some ancient Hebrew word-pictures tell stories which will always bring life and richness to the Christian vocabulary. One of them is the Old Testament word for "trust," which carries the word-picture of a hiding place within the cleft of a mighty rock.

It was a living picture for the many sacred writers who must have gathered sycamore figs and the honey of wild bees while pasturing sheep in the wilderness during their youth. They would sit back to enjoy their sweet morsels at the end of day when the golden evening light painted the sun-bleached wilderness with hues of rich brown, red, and orange. Lengthening shadows restored relief and perspective to an empty landscape, and then the shadows themselves would come alive as the little rock hyrax slipped out of their dens. They could never be quite sure about those "conies." They are a part of the tide of darkness that wells up out of every crevice. The least move, and they are back in their hidey-holes in a wink. They must have sentinels! Their homes in the rocks are like fortresses.

But pity the poor hares.

They have no security from foxes or jackals except their feet and their ability to lie low. It is hard to trick an old desert fox and his kind like that for very long. When an eagle sees a hare taking cover under a bush, it simply makes its stoop at the bush and then beats around it to drive the hare into the open. Or else along comes a band of jackals. They root and sniff around everything in sight. Only a porcupine dare ignore them. Sooner or later the best-hidden hare has to bolt. After it they go, at full speed and in full voice. Sometimes the hare has waited too long and jackals are around it on all sides to rend it apart and wolf it down in a flash.

But as often as not, the hare still has a clear way of escape, and soon an angry howling, somewhere out of sight in the ravines, tells you that the hare has gone to earth. It crouches in the depths of a crevice, rigid with fright. The jackals mill around angrily, but no scent of fear betrays their quarry and its hiding place. Then something else lures the jackals off on a new chase. The hare stills its frantic heart. It is safe for now, in the shadow of the rock.

Sketches of scenes like this fill the ancient Word.

Trust in God, for these sacred writers, meant something like plunging into a safe hiding place with the unquestioning instinct of a hunted hare. Trust came to be more of a picture-word than anything in all of the picture-writing of the ancient Egyptian scribes. Trust was *more* than a picture word. Trust carries the meaning of a lesson which was long and hard in the learning.

Even as the hare leaps without pause into the first hiding place it comes to, so it is right and proper for men to take shelter under the wings of the Almighty in their time of need.

Just as little rock hyrax always make their homes in the shadows and crevices of a great rock, so we may make God the object of our trust all the days of our lives.

The eyrie on that rock ledge high up on the cliff face gives the eagles a commanding lookout over their domain as well as protection for their young. A life's experience of trust in God puts you in a position to see His providence and to know His will in everything that happens.

Lessons like this taught our sacred writers that it makes sense to trust God. It's natural, in the highest meaning of the word. Therefore, we read: "Put not your trust in princes, in a son of man, in whom there is no help" (Psalm 146:3, RSV).

The Psalmist has better advice yet for all those who must pass through the valley of the shadow and for all those who seek a refuge for troubled hearts: "Lead thou me to the rock that is higher than I; for thou art my refuge, a strong tower against the enemy. Let me dwell in thy tent forever! Oh to be safe under the shelter of thy wings!" (Psalm 61:2-4, RSV). □



HERALD OF HOLINESS

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(TLB) From *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill.

Volume 67, Number 16

August 15, 1978

Whole Number 3260

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

ISSN 0018-0513

THE QUADRENNIAL THEME, "Lifting Up Christ," provides an opportunity for the church to give emphasis to a ministry in which every layman may participate—that of good works! In spite of all that the Scriptures have to say concerning good works, it is still anathema to many Evangelicals. We are often reminded that we are a "peculiar people," with emphasis on *peculiar* (perhaps with good reason), but there is more to this verse. The reason why Jesus "gave himself for us, . . . [to] redeem us . . . and [to] purify" us was that He might have a people "zealous of good works" (Titus 2:14). It was said of Jesus that He went about doing good. Should less be said about us, who are "created in Christ Jesus to do good works"?

Dr. Adam Clarke, Bible scholar and contemporary of John Wesley, wrote: "God will help man by man, that they may learn to love and respect each other." This comment underscores the imperative to "Lift Up Christ"; to remind the sick, the lonely, the burdened that Jesus still remembers when the world forgets.

The Sermon on the Mount gives us a simple but effective formula for lifting up Christ—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Many Bible scholars agree that in this context "light" and "works" are synonymous.

A look at key words in this verse reveals two truths

THIS HEART OF MINE

*This heart of mine,
Though small it be,
In some strange way
Moves all of me.*

*From it flows
My inmost self,
Sometimes saint
Or impish elf.*

*Who can hold
This heart of mine
To keep it safe
Through all of time?*

*God who made it,
Though small it be,
Through this heart
Owns all of me.*

—LINDA W. THORPE
Manassas, Va.

by FRANK A. GENNETT

Indianapolis

Lifting Up Christ



H. Armstrong Roberts

concerning good works: (1) good works, flowing out of a heart of faith, lift up Christ; (2) good works are a part of God's plan for helping mankind.

This verse further reveals that good works have their origin in the mind of God. We must not do or say anything that would hinder God's love and care from flowing through us. Rather, we are to "let" God reveal himself to those we meet on the job, in the marketplace, or on the highway.

Each of us has opportunities for witnessing, for lifting up Christ, opportunities that go beyond pious words, or verbal harassment. We all possess talent for good works. Good works is "your light," individually possessed, "our light" universally distributed.

Light, like fire, must be controlled if it is to be beneficial. This is why we must do our good works in such a way that men see Christ lifted up. Our light must glow with joy, radiate love, kindle hope, and, above all, reflect Christ. Jesus warns us against doing our good works before men to be seen of them (this lifts up self, not Christ). Light makes vision possible; it is not what men see (good works), but who men see (Christ lifted up).

Many holiness folk regard good works with suspicion, but Wesley called good works the fruit of faith. Furthermore, James cautions us that there can be no such thing as a faith which does not produce good works. In addition, our good works justify our faith, and declare us justified before men, who cannot see nor know our faith except by our works.

Finally, this verse states the purpose of good works—"to glorify your Father . . . in heaven." As the moon reflects light from the sun onto the darkened side of the earth, so Christians by their good works reflect the "Light of the World" on a world darkened by sin.

Matthew indicates in his Gospel that Jesus expects

His followers not only to hear His words, but to be doers as well. When Jesus said; "I was an hungred, and ye gave me meat . . . thirsty, and ye gave me drink . . . naked, and ye clothed me . . ." it is clear that Jesus did not intend these words to be applied literally to himself; rather, He is telling us that good works are accounted as done unto Him. "Inasmuch as ye have done it . . . ye have done it unto me."

As Evangelicals we resist anyone attempting to palm off the "social gospel" as Christianity; however, the social gospel is included in Christianity. A two-headed coin is counterfeit. Christianity that is all evangelical is as false as Christianity that is completely society-oriented—evangelism and social concern are two sides of the same coin. We are social beings, and helping people *is* included in Christianity, helping to right the world's wrongs *is* included in Christianity, and helping to correct the ills of modern society *is* included in Christianity.

It all begins in the Church by changing men's hearts, but it must not, it cannot, stop there. Men with changed hearts must "let" their light shine, permitting Christ to influence society as Christians lift up Christ by their good works. In our reaction to the gospel of "salvation by works" we dare not overreact and fail to include this one, of many ways, God has chosen to "Lift Up Christ."

If we seek God's guidance prayerfully, He will lead us in our good works. Good works will not secure our place in heaven, that is a fact; but it is also a fact that he who knows to do good "and doeth it not, to him it is sin."

John Wesley's rule for doing good works might well be taken as our own. "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, all the times you can, as long as ever you can." □

CHRISTIANS AND CRIME

by DONALD R. OBERMILLER
Kent, Wash.



De Wys, Inc.

I AM A POLICE OFFICER and a member of the Church of the Nazarene. I want to share with you my concern about our responsibility as Christians, not only to fight existing crime, but to reduce crime.

Fathers, you have the Christian responsibility to be the head of your home, and to run your family according to the Lord's will. We are told, "Don't act thoughtlessly, but try to find out and do whatever the Lord wants you to" (Ephesians 5:17, TLB).

I recently read *In His Steps*, by Charles M. Sheldon. This tells of a minister and five of his parishioners who decide, for one year, to ask themselves one question in everything they do: "What would Jesus do?" What a challenge this is to us as Christian fathers! Just think for a moment what an effect our life would have on our children, our neighbors, and everyone we contact if we but followed this example.

As Christian parents we need to stand firm in our beliefs. If you really love the Lord, then live it. Don't leave your children in doubt by professing one thing and then doing another. Peer pressure is heavier on our children now than it has ever been before. Our children need a strong Christian example in the home to follow; if they do not have this we may well lose them.

LIFE'S MEANING

—CHRIS GRAUMAN
Dwight, Ill.

*Alive, but not living, I journeyed through life;
Striving for happiness, yet burdened with strife.
I sought real contentment, but wasn't content;
Though seeking life's meaning, knew not what life meant.*

*I would have thus wandered till life's sands ran out—
Filled with misgiving, haunted by doubt—
But then I met One whose love changed my fate,
Whose sweet grace and mercy my yearnings could sate.*

*I'm living in Him now, He is my life.
My heart is unburdened, gone is all strife.
Contented in Jesus—that is my song,
For Christ is life's meaning, for all my life long!*

This leads into the third responsibility, that of witnessing for Christ whenever and wherever we can. We need to boldly share the good news of salvation through Jesus Christ with others. During a talk I once gave, the question was asked if I really believed that witnessing for Christ could help reduce crime. To that question, I replied with a firm yes! I then returned his question with a question; "When was the last time that you heard of a truly born again Christian involved in major criminal activity?" When we win souls to Christ we save them from the power of Satan, where crime originates.

The fourth responsibility regards television. Television has a major impact on social behavior in America today. Christian parents have the responsibility to censor television, not only what our children watch, but what we watch as well.

Within our community I am the "Officer Friendly"; I do all the public relation and safety talks at the local schools. One question I usually ask the kindergarten through third grade students is, "Who can tell me what a policeman does?" The most frequent replies are: They shoot people; they drive crazy; they arrest people; and they drink a lot of beer. These children have formed their opinions from their observations of television. I really don't believe that this is the image we want our children to have about law enforcement.

Christians need to take the time to write television networks and tell them what we like or dislike about the programming and why. I believe we have the Christian responsibility, as we censor television in our homes, to watch only spiritually uplifting shows, and at the very least, not spiritually downgrading shows.

The last family responsibility I will touch on is to have a high regard for law enforcement and all of your governmental workers, even if you don't feel you deserve the ticket you just received. Remember, your children are watching and forming their opinions of law enforcement by your actions. Many of our responsibilities to both law enforcement personnel and other governmental workers are defined in Romans 13:3-7:

For the policeman does not frighten people who are doing right; but those doing evil will always fear him. So if you don't want to be afraid, keep the laws and you will get along well. The policeman is sent by God to help you. But if you are doing something wrong, of course you should be afraid, for he will have you punished. He is sent by God for that very purpose. Obey the law, then, for two reasons: first, to keep from being punished, and second, just because you know you should. Pay your taxes too, for these same two reasons. For government workers need to be paid so that they can keep on doing God's work, serving you. Pay everyone whatever he ought to have: pay your taxes and import duties gladly, obey those over you and give honor and respect to all those to whom it is due (TLB).

The last three responsibilities I would like to share are responsibilities outside the family. We need to contact our government representatives, such as our congressmen, and let them know how we feel about

the way the government is being operated. If your congressman is doing a good job, let him know; he needs the encouragement.

In Ephesians 4:8, we are told, He ". . . gave gifts unto men." If you have the talent and are in a position to become a judge, congressman, police officer, mayor, or a member of a city or county council, then do it. We need more Christians in the area of public service. At election time, research to see if there are any Christian candidates running for office. If there are, then support them. Also, as petitions come out attempting to ban pornography or other non-Christian activity, take the time to read them and once you have verified their validity, sign them. Let it go down in writing that you are against this non-Christian activity. If you have the time and ability, take the petition around to secure more signatures.

As Christians, we need to be strong in the Lord, put on the whole armor of God and do anything and everything we can to fight crime. The Bible is full of how we can do it and why we should do it.

We will never stop crime completely; this world is full of sin and will stay that way until Christ returns. In the meantime we, as Christians, are the major influence in seeing crime reduced.

Jesus said, "Ye are the salt of the earth" (Matthew 5:13a). We are to preserve righteousness. God's purpose in the universe is righteousness; our purpose is to overcome unrighteousness with righteousness and to influence people to righteousness by our lives. □

JOY UNSPEAKABLE

*Unspeakable joy
Was just a phrase
Until it burst through me
After I desperately prayed
And my worldly sin
Was taken from me
In a torrent of cleansing tears,
Not unlike His blood
Shed so long ago,
Yet only yesterday,
To cover my earthy life
With a piercing cleanness
Never experienced
Before I totally let go
And asked Jesus
to come into my heart—
Oh, unspeakable,
unspeakable joy!*

—MARIJO STYERS
Stockton, Calif.

WHERE IS GOD?

*In a world torn with conflicts, problems and fears,
Where is God?*

*With two thirds of the globe going hungry to bed,
Where is God?*

*When locking the door at night provides no
real security,*

*And each new day brings fresh struggles,
Where is God?*

You ask, Where is God?

I'll tell you;

Life up your eyes unto the hills,

Gaze on rugged mountain grandeur,

Marvel at the clear blue of the sky,

Breathe deeply of the fresh morning air.

Then do you ask again, Where is God?

Listen, friend;

Take time to sample the fragrance of a lovely rose,

Look out over the golden fields of wheat,

Let your heart overflow with the harmony

Of God's wonderful world.

What's that you say? Where is God?

That's not enough?

Then dare to face the innocence in the eyes of a child,

Study the wrinkled face of a senior citizen,

Listen to the extravagant melodies of the masters,

Meditate long on some great work of art.

You still ask, Where is God?

Then I must tell you this:

Read some stirring passages in your Bible,

Shut yourself in, alone in prayer,

Then reach out a helping hand to a neighbor,

Or spend some time with that one who is lonely,

If you truly want to know, Where is God.

Yes, my Christian friend;

*Open the doors of year heart outward to a
hungry world,*

Tell them that Jesus loves them,

Feed the spiritually starving multitude.

You'll find the answer—

And the whole world will know. There is God!

—MABEL P. ADAMSON
Kansas City, Mo.

TEN YEARS AGO in a Nazarene church in Mesa, Ariz., the Lord spoke to me at a revival service. We had arrived at church a few minutes late and ended up sitting on the front row. How easy He had made it for me. I had been a backslider since I was 17, but when the song began for the altar call, the tears began to fall.

It took only three steps and my whole life began to change. I knelt at the altar and gave my life to the Lord again. My husband's Aunt DeLois and several others knelt and prayed with me. This aunt and her family had been a great inspiration to me and I wanted what they had.

I knew how difficult it would be for me to change and to live a different life around others, but the Lord did a bigger job than I realized. However, there were still many inward feelings and attitudes to deal with, and I was about to discover how many I really had.

I found I knew very little about praying or reading the Bible. As I began to desire these things and began searching the Word, the devil started fighting very hard to get me back.

It wasn't long before Satan really put me to the test. The more interested and involved I became in my new way of life, the less interested my husband became, so I began to back away a little, thinking that might help. The next thing I knew we weren't going to church at all and, finally, things became so bad we decided to separate.

Three days before the separation papers were to be turned in, I began thinking, "The devil is winning and I'm losing." During the next three days I spent much time on my knees praying, "Lord, I feel no love for my husband and I want out of this mess I'm in, but most of all, I want Your will."

At the end of the three days, our attitudes began to change and we began to feel kinder toward each other. We decided we both wanted to stay together and felt we could work things out if we trusted God. This was quite an answer to prayer for me and I felt it taught me a little more of how God works.

Shortly after this, another crisis came my way. A family member

by SANDRA PENNINGTON
Mesa, Ariz.

THE WAY BACK



was in a deep mental state and was talking of suicide. I called our pastor who suggested the book *The Power of Positive Thinking*, and told me pray over the book before giving it to this relative. For the next three days I prayed over the book and then gave it to this person. He began reading the book that same day and that night he received his first full night's sleep in a long time. This relative is now a Christian. Again God had showed His power and concern, not only for my life but also for those I loved.

Another lesson the Lord taught me was that He doesn't want us to walk the Christian way alone, and He brought three very important people into my life. First was Martha G., who was our Sunday school teacher. Martha had heard of a Yokefellows or sharing group at our local Methodist church that she thought would be of benefit to both of us. She was right. In the next four years with this group, I discovered many things about how I saw myself, how others saw me, and how God saw me. And now that I could face up to myself, the Lord could finally deal with me. The best part of all was being able to share my faults with friends and discover we could still love each

other, in fact, even more than before.

The second important person in my life at this time was Elaine. She and I were the same age and we soon discovered our sharing was very helpful to each other, and it has continued to be so to this day. The Lord showed me what a real Christian friendship should be like. It's almost like the commitment of marriage if it's done right. Of course, it would only work with committed Christians working at it.

Accepting another's faults and forgiving another was a real lesson for me. Previously, when I would have a problem with a friend, I would go the other direction rather than work it out, and I found this was not what God wanted me to do at all. He showed me that a real friend does not walk away if hurt or disappointed, and that real love comes in giving, not receiving.

I also discovered that praying together is another act God wants true friends to share, and I found that sometimes this is the only way you can forgive.

My third friend, Martha P., did not join the Yokefellows group with us, but she taught me many things about prayer, the Holy Spirit, double-mindedness, read-

ing the Bible, witnessing, and obeying. I couldn't absorb it all at the time and also didn't *want* to be *that* involved, as it seemed like being a fanatic. I also didn't think I *had* to be that involved to make it, but now I see it's more difficult to walk two sides of the street than one.

And now, 10 years later, the Lord is saying to me, "You've tried all the sharing groups and books and it's all been good, but now you must try **ME** completely—not partly, but all the way. You must stop searching for another way except through My Word and daily prayer, and also through the power of the Holy Spirit, and then you can witness with love and truth and not with just knowledge. You must also obey Me and be rid of your double-mindedness. It must be My way and not yours."

I do not know what the Lord has in store for me now, but I feel that I should share these lessons I have learned with others. I believe God is working with me on obedience, and all I have to do is to be willing. I know if I do what He asks, He'll take care of the results. □



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



"In the WORLD..."

Being Christian on Main Street

WHAT CAN I DO WITH A BILLION HUNGRY NEIGHBORS?

Last evening, Barbara and I celebrated our 19th anniversary by eating a scrumptious meal at our favorite middle-Tennessee restaurant. Next Sunday evening we're invited to an after-church meal. This coming Monday we'll join friends for a big graduation luncheon.

10,000 DIED

Yesterday, on our anniversary day, 10,000 of my fellow human beings starved to death. Sunday another 10,000 will die because of insufficient food. Next Monday, while we laugh, slap backs and over-eat, 10,000 more will die.

Ten thousand starve every day. Day after day. Hunger, malnutrition, and inadequate levels of calories and proteins are more than dull lecture ideas for Junior High Home Ec teachers. Ten thousand deaths a day become 3,650,000 each year. It could be more. Some students of world hunger claim that there are perhaps 12,000 hunger-related deaths each day. If so, then 4,380,000 of our brothers and sisters die each year.

Tennessee has a population of approximately 4 million people. Imagine, if you can, every Tennessean dying during this year. Just "X" the state off. There's no one here. All the way from Memphis to Johnson City and from Clarksville to Chattanooga can be marked off the map. They've all died. An equal number die each year because of starvation. Why didn't we know? Or, why don't we do something? Or, why don't we care?

40 MILLION FAT PEOPLE

Contrast the eating patterns for us of the 50 states of the U.S.A. Around 40 million, approximately 20 percent of us, are clinically overweight. Most of us (including the non-fat of us) labor our digestive systems with excessive quantities of food.

What happened? What went wrong? Why do some

of us fare so abundantly and others die because of insufficiency? Who or what is to blame?

22 MILLION IDLE ACRES

Food specialists categorize the world's population into three groups. Approximately one billion of our world neighbors experience hunger and malnutrition daily. As a result they encounter disease. Their children incur a higher incidence of brain damage due to their poor diet. Ten thousand of their ranks daily fall victim to death. The second one-third, about 1.5 billion of our brothers and sisters, manage to survive on a modest diet. We lucky ones comprise the final one-third. We, the well-fed and affluent 1.5 billion, usually stuff ourselves with rich food.

Twenty-two million idle acres illustrate the worldwide food dilemma. Approximately 4 million people will die of starvation during 1978. Contrast the policy of the United States Department of Agriculture which plans to hold 22 million acres of fertile farmland out of production. Everyone deserves a fair profit, but somehow the system merits review. All cannot be right when tax dollars are used to pay farmers not to grow crops while people starve to death. Incidentally, the policy-makers, not the farmers, must accept responsibility.

OPTIONS

What can I (or we) do with a billion hungry neighbors? Let the following suggestions stimulate your thinking:

1. Avoid self-condemning guilt. It's shameful the way we've allowed ourselves to be untouched by the agony of a billion others. Action, however, not self-incrimination, must win the day. Let's respond the best we can.

2. Recognize that all human beings share a common experience. What happens to one happens to us all. Brotherly compassion extends beyond national

boundaries. We must learn of hunger and suffering wherever it occurs.

3. Recall our oneness in Jesus Christ regardless of race, nation, or social economic status. Paul noted it clearly, "If one member suffers, all suffer together . . ." (1 Corinthians 12:26, RSV). What are we to do about fellow African, Asian, and Latin Christians who are part of the one billion hungry brothers and sisters? Read John 17:20-23 for possible instruction.

4. Change some of our eating patterns as a symbolic way of identifying with the world's hungry. Discontinue between-meal snacks. Reduce to two meals a day. Fast on particular occasions. Limit the consumption of rich non-healthy foods. These things may not put food on the tables of starving people, but it will prepare us to be sensitive to their desperate conditions.

5. Start a new recipe file of menus which will provide the proper nutrients with less eating and lower costs. Select foods which are protein efficient (for example: It takes seven pounds of grain to produce one pound of edible beef, but only two to three for one pound of edible chicken). Also, some convincing arguments for eliminating much of the meat in our diets deserve consideration.

6. Beg, borrow, or buy a couple of books about world hunger. Begin with:

Ronald J. Sider, *Rich Christians in an Age of Hunger*. Inter-Varsity Press, 1977.

Larry Ward, *And There Will be Famines*. Regal Books, 1973.

7. Join and actively support one or more organizations which confront world hunger with forceful programs. Consider:

Bread for the World (207 E. 16th St.; New York, NY 10003)

Food for the Hungry (P.O. Box 200; Los Angeles, CA 90041)

Alternatives (Box 20626, Greensboro, NC 27420)

8. Donate money to the cause of feeding the hungry. Places worthy of your donations are:

Bread for the World and *Food for the Hungry* (addresses listed in Item 7 above).

Church of the Nazarene (6401 The Paseo; Kansas City, MO 64131). Mark your donation so it will be placed in the correct fund.

9. Talk a lot with other Christians who want to live by a biblical standard regarding possessions, affluence, and stewardship in behalf of the world's hungry and have-nots. Other Spirit-filled Christians provide counsel, support, and correction as we pursue a more simple way of living.

10. Change our life-style. Let's be hard on ourselves. Constantly inquire if this purchase, activity, or program is healthful for me, good for the ecology, and humane when the needs of others are considered.

11. Influence government officials. Many of us need to advise those who determine governmental expenditures. We need to register our influence on those who determine military spending, foreign aid, agricultural policies, tariff laws, and other decisions which may adversely affect the poor, hungry, and developing nations.

12. Finally, we must maintain a modest estimate

of our opinions, actions, and involvements. It is tempting for leaders in a new movement to assume superiority over all of the "yet unenlightened." A gentle, loving invitation to consider our Christian responsibility for the world's hungry must always be made in a spirit of Christlikeness. In His name and for His glory, I invite us to carefully consider this haunting question:

**WHAT SHALL WE DO WITH
A BILLION HUNGRY NEIGHBORS?** □

Reviewed by

LORA LEE PARROTT
Kankakee, Ill.

BOOK BRIEFS FOR YOU



CAST YOUR BREAD

What goes on behind parsonage walls? Virginia Powers flings open the door of her home and her heart and invites the reader to take a good look.

Many will want to do just that. From the very first page the content entices one to read on. Seminary wives will relate to Mrs. Powers' memories of her husband's call, her own consecration (which shattered childhood dreams), and the busy, exciting, penny-pinching school days.

At the other end of the book is the experience of saying good-bye as one by one the children leave the nest, and the ecstatic joy of being "Granny." On the pages between, the up-and-down experiences of the full, rewarding life of a pastor's wife are related, including what the author calls "the dark spots of my heart."

Here is an intimate, frank, warmhearted glimpse into parsonage life by one who has been for 30 years "queen of that domain."

It is very enjoyable reading, and a nice gift book for any woman! □

by Virginia Powers

Beacon Hill Press
of Kansas City

To order,
see page 23.



HOLINESS— Profession or Practice?

by CARL N. HALL

Clearwater, Fla.

SANCTIFICATION is more than embracing a theory. It is an experience lived out in the workaday world, a “living epistle” demonstrating how Jesus walked. There is an “after work” as well as an “altar work.”

This is intimated in 1 John 2:5-6: “This is how we know we are in him; whoever claims to live in him must walk as Jesus did” (NIV). There is the *professed word*, “. . . whoever claims to live in him . . .” This is mouth witness. It is relatively easy to parrot a testimony in approved phraseology, to know the jargon, to mouth stereotyped expressions. Many are adept in such exercises but between their words and their walk there is a “great gulf fixed.”

Our basic need is not indoctrination. This great truth is simple and easily comprehended by those who have the experience.

John advances to a more important facet of the truth, the *practical walk*, “. . . must walk as Jesus did.” He who claims to be a disciple of Christ by identification with His visible church must give evidence by walking “as Jesus did.” And if the justified should, surely the sanctified must!

Repeatedly in this epistle, John cautions his readers to make certain that profession and practice agree. “If we claim to have fellowship with him yet walk in the darkness, we lie and do not put the truth into practice” (1:6, NIV). “The man who says, ‘I know him,’ but does not do what he commands is a liar” (2:4, NIV). “Anyone who claims to be in the light but hates his brother is still in the darkness” (2:9, NIV). “If anyone says, ‘I love God,’ yet hates his brother, he is a liar” (4:20, NIV). Hence the paramount importance of demonstrating in practice what one professes. Lip and life must not be incongruous.

“Must” is a strong word; it signifies to “owe.” We owe it to God, man, and ourselves to “walk as Jesus did.” What are some of the implications of this profound obligation?

Christ walked in undivided love to the *Father*. He could challenge a teacher of the law, “Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength” (Mark 12:30, NIV), because He manifested that same degree of passionate devotion to the Father. Their hearts were welded in perfect love and unity. No other loves intrigued Him. He delighted to do the Father’s will. He verbalized His desire to do always those things that pleased the Father. And Christ has made provision that we may know this same undivided love for and oneness with the Father. “Sanctify them by the

truth . . . that all of them may be one, Father, just as you are in me and I am in you” (John 17:17, 21, NIV). Do we walk in this area “as Jesus did”?

He walked in love toward His *fellows*. Love for God ultimates in love for His creatures. The vertical relationship becomes horizontal. He who loves God, loves his brother also. “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers” (1 John 3:16, NIV). God’s love was universal in its provision. Jesus voluntarily laid down His life for the world. He broke over sectarian narrowness and exclusiveness and reached out in His sacrificial love to all men. It is incumbent upon us to follow in His steps. Do we yearn for those outside our little circle in the regions beyond?

The Son of God walked in love toward His *foes*. He loved and prayed for His bitterest enemies. They maligned Him, accused Him of being in league with demons, and took Him to the brow of the hill to thrust Him down to destruction. They buffeted, bruised, and smote Him. They crowned Him with thorns, pierced His side, and thirsted for His blood, crying, “Crucify Him! Crucify Him!” Yet in His last moments, he breathes a prayer of love and forgiveness for these merciless adversaries: “Father, forgive them, for they do not know what they are doing” (Luke 23:34, NIV). He responded to their malignant hatred by dying for them. We must love our enemies, however cruel or contemptible they be, and do good to those who misuse us. “You have heard that it was said, ‘Love your neighbor, and hate your enemy,’ But I tell you, Love your enemies and pray for those who persecute you” (Matthew 5:43-44, NIV). The sanctified Christian does not cold-shoulder or snub his enemies, but goes out of his way to aid them in distress or need, and thus heap coals of the fire of kindness on their heads. He kills his enemies with kindness. Following the injunction of Jesus, he feeds his hungry enemies and gives drink to his thirsty opponents. How often we fail in this practical display of loving our foes.

The Savior walked in love toward His *followers*. He

helps to holy living

loved intensely that early fellowship and gave himself that He might sanctify His Church. Jesus lived, prayed, toiled, sacrificed, and died for the specific end of cleansing His Church. His all-consuming desire to accomplish this purging fired His every energy. Can His followers give anything less than the devotion of their best talents, learning, and endeavor to the same objective? Are we walking "as Jesus did" in His special love for His Church?

Many make the profession but are repulsive and obnoxious because they do not "walk as Jesus did."

The urgent need is for more demonstrators of holy living. If there were more sincere, godly walking before men, there would be more testimonials like that elicited by that first-century Christian, Stephen: "These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit in which he spoke" (Acts 6:9-10, NIV). Oh, to see this holy, Christlike magnetism reflected in all His followers.

The practice of holiness wins, not the mere profession of it. □

by GENE VAN NOTE

Kansas City, Mo.

I HEARD IT again today, a World War II tune making a modest comeback with people who were young during those violent days. The anger that brought nations to war tore at the bonds that held families together. Out of the aching loneliness of enforced separation came many songs reflecting that deep pathos. The fear that there would never be a reunion made it easier to sing, "You're nobody till somebody loves you."

The memories are tinted with gold. The sorrows have faded, replaced by a flood of experiences of every description. Yet when the song is sung the emotions of that faraway day come rushing back into the center of consciousness. The years reinforce the message, "You're nobody till somebody loves you."

But things change and time passes. A different mood with different music has invaded the land. When the children of our generation hear this nostalgic tune they do not react with a deep glow of satisfaction. It does not prompt memories of a time when emotions were honed to a razor-edge by the anxieties of war, when "good-bye" echoed with death. For many of them, today's multitude of single young adults, the words, "You're nobody till somebody loves you," reflect a cultural mind-set that



rejects anyone who is unmarried as less than complete.

In our generation there are no external pressures forcing young people into premature marriage. Rather, there are a growing number of legitimate reasons for postponing the nuptial vows. These young adults prefer to reach some important educational or career goals before wedlock narrows their options and locks them into a pre-set pattern. They, frankly, do not believe the words, "You're nobody till somebody loves you," if it is interpreted to mean the restriction of marriage.

This desire for freedom does not, however, reduce their need and longing for someone to care, to see them as persons of value and treat them as worthy of love—love in

the highest and noblest Christian definition of the term.

When Christian young adults delay marriage it is not a rejection of the family as God's basic unit in society. Most of them plan to marry and a majority of them will eventually begin their own family.

But if not, and till then, they need the family support of a caring Christian fellowship. They would be honored to be an occasional part of your family. It does not need to be elaborate or expensive. An invitation to share TV and popcorn in your home on a Friday evening may be the happiest event in their life at the moment. You can give them no greater compliment than to extend the warmth of your family circle to include them. □



“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHALFANT
Norwood, Ohio

IS FASTING IN YOUR LIFE-STYLE?

In the summer of 1876, the grasshoppers did much damage to the crops in Minnesota. In the spring of 1877, the farmers were worried because there was every indication this dreadful plague might again destroy the rich wheat crop and bring ruin to thousands.

The situation was so serious that Governor John S. Pillsbury proclaimed April 26 as a day of prayer and fasting. He urged every man, woman, and child to ask God to help against the terrible scourge. On that April day all schools, shops, stores, and offices were closed. There was a reverent, quiet hush over all the state. What happened? The next day dawned bright and clear. Temperatures soared to midsummer heat. It was not normal April weather. Imagine the disappointment and horror of the people when billions of larvae of the dreaded pest began wiggling into life. For three days the unusual heat persisted and the larvae were all hatched out, ready for their work of destruction.

On the fourth day, however, the temperature suddenly dropped and that night, frost covered the earth. That frost killed the creeping, crawling locusts as surely as if poison or fire had been used. Grateful farmers never forgot that April 26th. It went down in the history of Minnesota as the day God answered the prayers of the people.

But the 1877 residents of Minnesota were not the first people to experience answers to prayer and fasting. The Scripture speaks of fasting approximately 55 times, with about an equal number of times in Old and New Testaments. “I proclaimed a fast . . . that we might afflict ourselves before our God,” writes Ezra of the whole Jewish nation (Ezra 8:21).

The fast of the Ninevites (Jonah 3:5), and the fast which the prophet Joel ordered (Joel 2:15), were regarded as necessary elements in repentance. Men of Nineveh fasted in sackcloth and ashes as a symbol of deep mourning (Jonah 3:5-8). The prophet Daniel was so determined to have an understanding of the things of God that for three weeks he ate no “pleasant” food but gave himself up to God in prayer (Daniel 10:3).

Fasting and the results it brings is a well-docu-

mented fact, but what does it really include? According to Webster, to fast is “to practice abstinence from food voluntarily for a time as a religious exercise or duty.”

However, it seems to be an increasingly common practice for Christians to enlarge on literal meanings of terms, practices, or instructions we find in the Bible—to “spiritualize” them, and thus rob them of their potency. Once the truth of the great biblical terms, practices, or instructions becomes nebulous, it ceases to have any practical application.

The great truth of fasting seems to have suffered so from this practice. We are told, “Fasting is not simply abstaining from food, but from anything that hinders our communion with God.” Or, someone suggests, “Fasting means to do without, to practice self-denial.” It is true that there are many things besides food that may hinder our communion with God. It is also true that we need to practice self-denial in general. But the fact still remains that “to fast” means primarily not to eat.

Fasting is a *spiritual exercise*. It strengthens and conditions the will. It is one of the quickest and most effective ways to reveal how much or how little authority we have over our bodies. We must have that authority or we cannot be victorious.

Jesus employed the fast. His mighty victory over Satan followed a 40-day fast. It brought Him into complete unity with the Word, and that was the combination that defeated the devil. “Then the devil leaveth him” (Matthew 4:11).

It is clear that the apostles taught fasting and practiced it. Paul speaks of “[giving] yourselves to fasting and prayer” in special seasons and on special occasions (1 Corinthians 7:5). “And also of ministers of God approving themselves in fasting, along with watchings and labors” (cf. 2 Corinthians 6:4-5). We are told in Acts 14:23 there was prayer “with fasting” when elders were ordained in every church.

Prayer in itself can often be a shallow thing, but fasting is an evidence of our intense earnestness and of our fervor. Faith is required to pray an ordinary prayer, for “He that cometh to God must *believe* that he is . . .” (Hebrews 11:6). But it requires even

more faith to fast and pray. Fasting reveals a greater desire, a greater determination and greater faith, and God observes this when He sees His children fasting and praying.

Fasting is a *weapon*. It is used to exert pressure, to bring a decision. Great decisions are not easily obtained, for we have an adversary. Peter describes him as "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). It is with this adversary we are in conflict, and prayer is the Christian's first weapon for battle. "Praying always with all prayer and supplication in the Spirit" (Ephesians 6:18). Then the Word adds fasting to prayer. "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). Fasting becomes additional leverage. Fasting is pleasing to God and hateful to Satan. It is a combination of power.

Without question fasting adds power to prayer that is obtained no other way. S. L. Brengle declared, "All men who have had spiritual power to prevail with God and man, have been men who learned to sternly deny themselves and keep their bodies under." Every great worker who moved his age mightily for God understood the important place of fasting.

Even a casual study of church history reveals how important fasting was to those who paved the way in spreading the gospel around the world. Consider the early days of the powerful Methodist revival. John Wesley so believed in the importance of fasting that

he refused to ordain young men to the ministry who would not fast two days each week. Martin Luther fasted regularly, as did John Knox.

Concerning fasting Charles Finney said, "Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would then set apart a day for private fasting and prayer fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life." It is well evident the church leaders of centuries past believed much in the power of fasting.

I am so grateful to have grown up under the tutelage of a mother who believed in and practiced the truth of fasting. During my rebellious teen years, Mother fasted three days during a college revival for my salvation. Conviction gripped my heart so strongly, I yielded my heart to Christ. Years later as I left for college, Mother declared Friday noon as the time she would fast and pray for her children. Throughout my adult life until her death on New Year's Day, 1976, I found great comfort and an unusual source of strength in knowing that every Friday at noon, Mother was beseeching heaven on my behalf.

Jesus addressed His disciples, "When you fast . . ." (Matthew 6:16, NIV). Let us not "blunt the edge" of this great truth; instead let us make it an integral part of our life-style. □

PEN POINTS

"LET HIM WHO HAS EARS, HEAR"

Sometimes I place too much emphasis on what I do and what I say. But as a Christian, I am learning the importance of just being quiet and listening, whether that be listening to someone giving me advice;

Or listening to my little brother explain what the first day of school was like;

Or hearing the wind passing through the trees, breaking the stillness of the night;

Or listening to children on my street, playing games of "Hide and Seek";

Or the sound of early-morning birds, chattering to each other excitedly;

Or the sound of someone mowing their lawn on a Saturday afternoon;

Or hearing a speeding train pass in the distance;

Or listening to your own voice come back to you in an echo;

Or the dull buzz of an airplane flying overhead;

Or people lifting their voices together in song at a Sunday morning service;

Or listening to the steady fall of the rain outside, knowing that it's music more beautiful than any composer could produce;

Or hearing people laughing together and for that moment forgetting all their differences;

Or other sounds—hearing a dog bark, the slam of a door, a car beep, a motorcycle roar, a baby crying for the first time, the gentle strum of a guitar, the crackle of wood burning in a fireplace, the clatter of dishes at supper-time.

There are so many wonderful sounds all around me—sounds that make me appreciate life in all its fullness, and grasp even more the reality of the Father's love for me.

It's really important for me to listen, listen to the sounds of the day and to others. Because if I don't even listen to the sounds of an ordinary day, then how will I ever be sensitive enough to really listen to people when they need someone to hear them? □

—NANCY DOHERTY
Wollaston, Mass.

by ROBERT W. MANN
Arlington, Tex.

I CAN REMEMBER, when I was a child, back in the pre-television days, when we would be enjoined by the radio announcer to send in a box top, or a “reasonably exact facsimile” of the box top, and by return mail we would receive a prize. I used to think that my facsimiles were pretty good, but recently I have begun to wonder.

In our modern society, we have become experts in a number of things that do not count for much—the “reasonably exact facsimile” sort of things—the instant foods, instant wisdom, instant success, instant everything—the shortcut, the substitute. We do not seem to go in much for the authentic, the original, the real. I guess we could say that “reasonably exact facsimile” means a sloppy copy of the original. It sounds better the first way, but the second is more honest.

Perhaps there is no danger when we are involved in a peripheral matter, such as a contest. However, even in that sort of a situation the short-cut attitude tends to seep into all of life, and help produce a state of mind that is prevalent today. How often do you find anyone who is trying to be a craftsman at anything—whether it is building something, teaching something, or preaching something? Very seldom does anyone even do the work necessary to be a skillful workman. We live in the day of the “throw-



FACSIMILE CHRISTIANS

away.” When this attitude reaches the center of life, it is most perilous.

One serious matter is the existence of “reasonably exact facsimile” Christians. There are a lot of them in our day. They clutter up church rolls and impede the advancement of the gospel. They are a dead weight around the neck of the testimony to Jesus Christ. They know the words, they know how to look, they go through all the motions, but they do not live the life. They are not real. To them it is something of a game, or perhaps a therapy that makes them “feel better.” It makes them feel more honorable, more significant, more whatever, because to them it is the proper thing to do—to be somewhat religious.

They are only sloppy copies of the real thing—or perhaps they are just poor copies of poor copies. They are not going back to the original at all. They are simply copying other people who have failed to copy well.

We are told to be “like Christ.” This is to be our goal. There are enough “throwaway” Christians. Too often new believers see mature Christians and want to be like them. They want instant maturity. This just is not possible. The desire for instant maturity may lead to playing games, perhaps a spiritual facade or, even worse, participation in nonscriptural religious acts.

We should not expect new Christians to be as mature as “the saints” of the church. Most often they opt for the instant route because *we* expect them to be just like us. *We* just don’t give them a chance to grow. *We* demand so much. So the presence of so many “facsimile Christians” in some congregations is the fault of the older Christians. But through prayer and Bible study, our God will lead them into maturity. The Holy Spirit does not require us to do His work. □

HERE AM I, LORD

*My oil, dear Lord, is raw and crude,
With sludge of sin and self imbued.
Please take my unrefined, black gold,
Its flow by Thy hand be controlled.
Refine its substance till there be
A fuel of premium quality—
Of such a purity and power,
It burns to serve Thee every hour,
And fires the hearts of men for Thee
With fervor and vitality.*

—LOUISE PUGH CORDER
Franklinville, N.C.

DELIVERANCE

SPIRITUAL AUTOBIOGRAPHY

I was saved in 1931 when I was around 21 years of age. I had read the Bible some before this, being more fascinated with Revelation than any fiction I had read.

In my youth I was brought up in the Baptist church. My father died and my mother remarried. At age seven I was given the choice of attending church or forgetting about it. I forgot it.

I was in a church service when I was 21. I had always sworn that I would never go to an altar, but in the middle of this service my heart began to beat so hard I could hear nothing the preacher was saying. I went down and knelt at the altar. It broke up the preacher's service because 50 other people followed me.

I accepted Christ by faith and I began to grow in grace. My total life was committed to God, and the Holy Spirit came to dwell within me.

I began to attend church regularly. I was a salesman and, wherever I was, I went to church and took the gospel with me. In 1942, after going to many churches, I joined the Nazarene Church.

I was a branch manager for Hearst Publications and during the next years worked in Salt Lake City and in Buffalo, but I served in all capacities as a layman in the church. I supported the church by my tithes and offerings, I taught a Sunday school class, I served on the church board.

In 1947 I became ill and resigned my job. My body would shake and I couldn't hold a cup of coffee. People made me nervous. I would get cold and clammy like a dead person.

I retired to Fresno and built a home. I continued to have these spells, but I still had all my mental faculties, and I accepted a position with Hearst Publications in Albuquerque as a salesman.

I was teaching a young adult Sunday school class in Albuquerque, and my 11-year-old son and I had returned to Fresno for the balance of our possessions. From Fresno to Albuquerque was a 900-mile drive and I wanted to get back to teach this class.

I had a good night's sleep and got up on Saturday morning, August 27, 1949, at 4 a.m. I was going to drive straight through to Albuquerque and teach my class. On Route 99 between Fresno and Bakersfield, God began to speak to me audibly—He called me to preach.

I began to weep violently. My son was sleeping and did not wake up.

I argued with the Lord. I told Him I was a hardworking layman and had done all I could for the church. I told Him I'd had only a high school education and I was 38 years of age. I told Him I had a wife and two children. I told Him it wasn't feasible for me to enter the ministry.

He told me He wanted me to preach regardless of all those things.

He gave me a vision. It was a giant slide rising up to heaven. Over the top of the slide you could see light. The slide came down into black darkness.

Men and women and boys and girls were sliding on their backs with their feet and legs in the air, screaming and crying, "I'm lost—I'm lost—I'm lost—" Their screams tore my soul.

I said, "Lord, I'm your man."

I was healed of my illness. All of this happened between Fresno and Bakersfield. In Bakersfield I turned off the highway toward Albuquerque. Spasmodic weeping continued to overcome me.

I arrived home in Albuquerque on Sunday morning. I went to the kitchen cupboard and picked up all my medicines and dumped them into the garbage.

The pastor told me about the Home Study Course for ministers and I decided to use this course because of my age.

The Lord wanted me to return to California. However, a small church was offered me in Albuquerque and this seemed good to me. I wanted to stay, but the Lord said no. But still I didn't leave immediately, and soon we lost everything we had.

When we left for California, I said, "Lord, I'm going by faith. It's in your hands." In the years that followed, God was our Source for everything.

We started a church in Tracy and had a good church there. Many people living in deepest sin were saved. We stayed there 13 years and eventually built a church that would seat 400 people.

I'm 67 now and have been preaching for 28 years.

I've been in Willits since August, 1975. There were 13 people in our first church service and the church was ready to close. The church has grown since then and in six months it will be self-sufficient, no longer dependent on Nazarene Church District funds. □

Edited and reprinted by permission from a news story by Carol Schloegel in *The Willits News*, Willits, Calif., March 24, 1978.

by N. B. GRAHAM
Willits, Calif.

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

The Editor's

STANDPOINT

THE HEART OF STEWARDSHIP

"The thigh bone's connected to the hip bone." And just over to one side of the hip bone sits the billfold. And that, dear readers, is connected to the heart.

Paul was proud of the Macedonian believers. In spite of their poverty they insisted on giving generously to the relief offering he was taking among the Gentile churches for the famine-distressed church in Palestine. Paul bares the secret of such dedicated giving when he writes that they "first gave their own selves to the Lord" (2 Corinthians 8:5). When the Lord can possess us, everything we have is at His disposal.

When church people are selfish and unresponsive to human needs, the problem is not solved by hammering at them about stewardship or threatening them with hell. You can't pry open wallets that way, and you risk a skinned hand if you try to extract a dollar from them. People live from their hearts out, and when the Lord gets their hearts He gets their money too.

The greatest "fund raising sermons" ever preached are those which brought home to listeners the price-

less opportunities of being justified freely and sanctified wholly by the grace of God. These truths take hearts captive to Christ, and when we give ourselves totally to Him we will give our money joyfully for Him. Until we give ourselves, our attitude towards offerings will be grudging or resentful.

Lydia, the first of Paul's converts in Macedonia, demonstrates the true sequence of stewardship. "The Lord opened her heart to respond to Paul's message" (Acts 16:14, NIV). The sequel is found in the words, "she invited us into her home." She gave room and board to the missionary party. The opened heart led to the opened house.

When revival comes to any church the income sharply increases. Tithes and offerings that have been withheld are given in glad obedience when the heart has been surrendered. The real problem of the stingy is spiritual and not economical.

Get people soundly converted and happily sanctified and they will relax the death grip on their possessions. The priority Paul describes is the answer: "They gave their own selves first." □

DOING HUMAN THINGS

I have been reading Alistair Horne's disturbing history of the eight years of Algeria's bloody struggle for independence, *A Savage War of Peace*. He reports a conversation between Charles de Gaulle and Germaine Tillon in which the general made this remark: "Everything that we do which is human earns its reward one day."

My mind leaped immediately to Jesus' parable of the final judgment recorded in Matthew 25:31-46. There the ultimate reward—"eternal life"—and the ultimate loss—"eternal punishment"—depend upon having done or not having done things which are "human." Feeding the hungry, clothing the naked, visiting the imprisoned, and welcoming the stranger are the criteria for judgment in this parable. The human treatment of the oppressed and suffering is described as ministry to the King himself. And failure to do these human things is described as neglect of the King himself.

Phineas Bresee thought the task of our church, in part, was to "christianize Christianity." I think we

need to realize that such a mission involves a penultimate task, to *humanize humanity*. Wherever people are reduced to an animal existence, wherever *human* nature is "red with tooth and claw," the Lord's followers ought to contradict this beastliness with human gestures of caring love—with food, drink, clothing, medicine, and shelter. These are not substitutes for the gospel, but they are, along with the gospel, indispensable ministries, as the example and teaching of Jesus makes clear.

Does a day ever pass which does not bring opportunities for doing what is human? The world is so filled with suffering that selfishness can never be accidental; it can only exist in chosen defiance of eyes that plead with us, of hands that reach out to us.

Charles de Gaulle added, "But generally after we are dead." For Christians, that is soon enough. We aren't living for this world only or primarily. The reward can wait; doing human things cannot. Have you done anything human today? □

The world is so filled with suffering that selfishness can never be accidental; it can only exist in chosen defiance of eyes that plead with us, of hands that reach out to us.

FREEDOM TO DISSENT

I value my critics. Those who think deeply and speak kindly have served to open my eyes and refresh my spirit. They correct my distorted perspectives and broaden my limited viewpoints. They help me to see clearer and farther by their shared insights.

But even those who “go off half-cocked,” and who “shoot from the lip” are valued. They serve a healthy purpose, namely, the preservation of the right to dissent.

When freedom to dissent is destroyed, every other freedom is in jeopardy. As I write this the trials of Ginzberg and Shcharansky have just ended in Russia. The outcome of that legal farce surprised none but saddened many. These men whose “crime” was speaking out to protest the violation of human rights must now serve prison terms. Totalitarian states fear above everything freedom of speech and press. Stifling dissent and punishing severely all who dare to voice disagreement with their policies is common strategy among corrupt leaders. Slavery is the inevitable consequence when people cannot or will not

voice their dissent.

What is true of the state is true of the church. Those periods in history where the church has trampled dissent and burned heretics provide depressing reading. Christ himself was the victim of repressive religious leaders who could not tolerate His honest and outspoken dissent from their ideas and policies. That such repression and vengeance has been practiced by the Church in the very name of Christ is abominable. The martyrs and the heretics will rise up in the last day to condemn religious bureaucrats.

In the Church of the Nazarene every layman should have the right to disagree with his pastor; every pastor the right to disagree with his district superintendent; the humblest member the right to disagree with the whole Board of General Superintendents; and the liberty to express that disagreement candidly and openly without fear of reprisal. Where freedom of dissent is repressed or removed, the church will neither deserve nor have the blessing of God. □

LONELINESS

In a recent editorial I urged our people everywhere to “remember the poor.”

From a reader in Texas I received a letter which commended the editorial, but closed with these lines: “To ‘remember the poor’ why not add ‘remember the lonely’? An occasional visit could make the difference between feeling forgotten and knowing someone cared enough to meet a need for fellowship.” The plea was from an older person, and it was not hard to discern the personal sense of loneliness that prompted her to write.

Loneliness is a devastating experience. Many people have died from loneliness, even though the death certificate gave another cause for their passing. Deep within us all there is a need for fellowship. God created us to live in relationships, not in isolation from one another.

Loneliness reaches epidemic proportions among the elderly in our society. Often their friends have gone, their families are busy and pressed with daily cares, so that days pile up without a visit from any of

them. Time passes slowly and hangs heavily for those who are forgotten or neglected.

But loneliness is not the burden of the aged only. Today there are increasing numbers of single adults who are lonely in a society oriented to couples. Too frequently the social activities of our churches are geared to couples, and the singles are made to feel awkward at best or unwanted at worst. Many of these singles confess that they dread the close of each day’s work, because only the job staves off the terrible sense of loneliness from which they suffer.

Somebody near you is lonely. Somebody near you is inwardly dying for lack of fellowship. Can’t you visit them occasionally? Can’t you share with them your love, and God’s Word, and the fulfilling experience of human conversation on topics of mutual interest? As the letter put it, “an occasional visit makes the difference between feeling forgotten and knowing someone cared enough to meet a need for fellowship.”

“Remember the lonely.” They are all about us. □

4th International Laymen's Conference

LUNN CHAIRS LARGEST LAYMEN'S CONFERENCE



Vernon Lunn and Bob Benson discuss opening service of the conference.

With an enrollment of 3,600, it was the largest Laymen's Conference thus far. It was the first to be held on the West coast; the other three were at Miami Beach.

The Southern California and Los Angeles district laymen dressed in Mexican attire to give a special welcome to their brothers and sisters who came by car and plane from nearly everywhere. They assisted with the registration and in working out accommodation problems for the conferees. At the Mexican Fiesta Reception which followed the first evening service, they gave south-of-the-border flavor to the beautiful occasion which enabled people to get acquainted with fellow Nazarenes from around the world.

Bud Tollie, member-at-large of the Executive Committee, served as conference coordinator and worked long hours behind the scenes to make things run smoothly. Lewis Shingler and his staff of ushers added to the effectiveness of the evening services by their personable and efficient handling of every situation.

Vernon and Carolyn Lunn were honored Friday night, July 7, for their work and leadership in the successful Fourth International Laymen's Conference at San Diego.

A high point in the conference was

the Thursday night session, July 6, when Charles Colson, former legal advisor to President Richard Nixon, spoke to a crowd of 4,000 who filled the auditorium of the Convention Center in San Diego. Colson was wonderfully converted during the traumatic days of the Watergate debacle. His book *Born Again* has been read by millions.

Colson spoke of the moral decay of the times and reminded the audience that Christ's followers have always made a difference and must now. He pled for a commitment to Christian values.

Colson, through his prison experience, came to understand the need of ministry to prisoners. So the Prison Fellowship came into being. The major emphasis of his program is to teach the Bible, to organize prayer fellowships, and to enlist community fellowship between Christians and those in prison.

The laymen responded to his appeal, giving \$6,000 in an offering for this work. The support confirmed Colson's opinion of Nazarenes. Previously, in an interview arranged by Nazarene Communications News at the Little America Westgate Hotel, he told a reporter that he accepted very few speaking appointments. The reporter asked, "Why did you come here?" to

which Colson responded, "The laymen of this conference are committed people, and I want to enlist them."

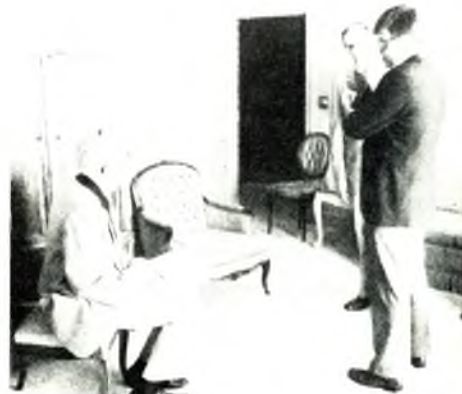
Saturday night, July 7, after a free day for rest and recreation, the "Bon Voyage" dinner in the Plaza Hall proved a great success. The problems caused by an employees' strike which had hampered the "Captain's Dinner" on the previous Thursday night, had been worked out.

At 8 p.m. the conference met for the final night session. The Crossection, from Bethany, Okla., sang. Paul Skiles, executive director of the Department of Communications, told the audience the program would emphasize the redemptive use of television which, he said, "had become a boring wasteland, a destructive force, and reeked with indecency."

Skiles presented Art Linkletter, who related numerous incidents from his long career on radio and television. He rehearsed the story of his life from a baby left on a Baptist minister's doorstep to international fame and the tragedy of his youngest daughter's death due to drugs. It was, he said, the testimony of a father who had reached the peaks and known deep tragedy and self-accusation. Because of it he came to realize how far from God he had drifted. He now spends his time, by the power of God, in pleading for the restoration of the family, and hailed television as one of the most effective ways it could be done.

Four members of the 20/20 VISION committee, as previously reported in the *Herald*, challenged laymen to support the TV ministry. Paul Skiles presented the promotional film *Bringing a Vision to Reality*, and at the close, pledges were received totaling \$267,380.

On Tuesday, Wednesday, and Friday nights Nazarene speakers were heard. Tuesday night Bob Benson got the



Ted Martin, NCN, briefs Vernon Lunn, Charles Colson, Bud Lunn, on press conference.



(A) Dick Jones speaks at the Wednesday night service. (B) Charles Brantley (Roselle, N.J.) prays at the Wednesday evening service. (C) General Superintendent Dr. William M. Greathouse and Bob Steenbergen at the 20/20 VISION com-

mittee meeting, discussing Nazarene television ministry. (D) Attorney Ben Barredo, charter member of the Bacolod City, Philippines, Church of the Nazarene, presents his testimony.

conference in motion with his warm-hearted appeal to follow Christ. He reminded the audience that the initiative of the Christian's relationship with his Lord belongs to Christ. He determines its pattern, Benson said, reminding them of Jesus' words, "Ye have not chosen me, but I have chosen you."

Wednesday night Dick Jones, vice-president of Sears and Roebuck, called for an all-out commitment. His message produced a serious mood as laymen considered the call of Jesus and opportunities of service in His church.

Friday, General Superintendent William M. Greathouse brought an expository message from Romans 5 and put the doctrine of scriptural holiness in clear perspective.

Laymen from various parts of the world testified: Eldon Jones, Olathe, Kans.; Ben Barredo, Bacolod City, Philippines; and Mary Quackenbush of Pompano Beach, Fla.

Jerry Nelson and Keith Showalter were in charge of the music for the conference. The evening services featured a Conference Choir. Gene Braun, Brotherhood III, Jonathan and Ilona Welch. REJOICE, CANTOS LATINOS, The Churchmen Quartet, BRIDGE, Dave and Dana Blue, The Gospel Singing Policemen, Bob Hale

and Dean Wilder, Sherri Gilliland, Tom Dale, The Shoremen Quartet, The Speer Family, DAYBREAK, Nielson and Young, and Crosssection.

The Young Adult Singles International Institute was part of the Fourth International Laymen's Conference. Their sessions during the day were held in the El Cortez Hotel and directed by Chuck Watson of Dallas. Two of their workshops were shared with the conference: Glaphre Gilliland's "Free to Become" (God's healing for a damaged self-concept), and "Married in a Singles' World," led by Harold Ivan Smith. Jane Brewington spoke at a luncheon for "Singles—39 and Holding," at Point Loma Wednesday noon. She also spoke Thursday evening at 10 p.m. in the El Cortez Hotel.

Other YSARI workshops were: "The Radical I," led by Jane Brewington, and "I Am Free to Be Single," by Harold Smith.

The Laymen's Conference workshops, in addition to Glaphre Gilliland's, were: "Two Becoming One," led by Dr. James Hamilton of Nazarene Theological Seminary; "When Apron Strings Get Heavy," led by Carolyn Lunn; "The Stages of Your Ages" (for men), led by Dr. Edward Mann, executive director of the Department of Education and the Minis-

try; "Weathering Wealth" (a Christian Viewpoint of Prosperity) led by Dean Spencer; and "Introduction to Marriage Enrichment" (An Experience in Realizing Your Marriage Potential), conducted by Ken and Betty Rice.

The Bible Study Hour featured Mrs. G. B. Williamson, who has spoken during this time for the last three Laymen's Conferences. She blessed the hearts of all at the beginning of each day.

The Young Adults heard Lil Ederly in their Singles' Bible Study.

The devotional side of the conferences came to its climax Sunday morning in the auditorium as the general superintendents led the conferees in a Communion service. Dr. Orville W. Jenkins spoke and reminded them of the central features of the Eucharist; remembering Christ's death, renewing the sense of His presence, and looking for His coming again.

It was this reporter's privilege to observe the conference even though he is a preacher. He did not attend the sessions or services—he worked. But what he saw and felt about Nazarene laymen made him sleep better and smile as he thought about the church's future. □

—Ted Martin



(E) General Treasurer Norman Miller is greeted by Dick Willis, conference "spark plug" of the Los Angeles District. (F) The conference theme and Jonathan and Ilona Welch, Paul Skiles, Vernon Lunn, Keith Showalter (seated), The

Brothers III (singing), and at the far right, Dr. Robert Mangum (seated). (G) Missionary Jane Brewington addresses YSARI workshop, discussing "THE RADICAL I."

OF PEOPLE AND PLACES

Rev. Anderson M. Rearick has assumed the duties of pastor at the Massapequa Park, L.I., N.Y., Community Church. A former FBI agent for 24 years until his recent retirement, the pastor and his wife, Ann, are the parents of four children: Tad, age 22 and a senior at Eastern Nazarene College; Debbie, 19,



a student at Vennard College; Mary, 16, a high school junior; and Jimmy, 8, a third grader. A graduate of Wheaton College in Illinois and a naval aviator from 1950-54, Pastor Rearick most recently served as associate pastor and Sunday school superintendent of the East Rockaway, N.Y., church. His wife, currently the first woman trustee of ENC, is an outstanding Bible teacher and in frequent demand as a guest speaker. □



A Distinguished Service Award was recently presented to Mr. and Mrs. A. B. Frazee by the Denver Lakewood Church. The Frazees are charter members of the Lakewood Church which was started in 1951 and have served faithfully the past 27 years with time, talent, and resources. Mr. Frazee has been in construction most of his life. He was general contractor for the second sanctuary of the Lakewood Church (1965); the educational unit (1968); and the prayer chapel (1974). Although now retired, he gave of his time and expert guidance to the construction of the new sanctuary completed November, 1977. The former sanctuary has been named Frazee Chapel in their honor. Pictured are: (l.) Pastor Bob Snodgrass; Mr. and Mrs. Frazee; and (r.) Mrs. Trude Conrad, NWMS president.

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Honored recently by the Carbon, Ind., church was Paul Cornwell (r.) for his outstanding service as church treasurer. Presenting the Distinguished Service Award is Pastor E. R. McClure (l.).



James V. Cook, minister of music and pastor's assistant at Seymour, Ind., First Church for 8 1/2 years, was granted the Distinguished Service Award March 19, for over 35 years of service in this position. The citation read to him by his pastor, Rev. Gerald Green, says in part, ". . . for outstanding service as minister of music and churchman." Mr. Cook has served churches in Missouri, Ohio, and Indiana. He has served on various district and general boards. Pictured are: (l. to r.) Rev. Green, Mr. Cook, and Mr. Alvin Tracy, NWMS president and organist of the Seymour church.



Pastor David J. Wendling presents the Distinguished Service Award to Mrs. Lois Thorpe on behalf of the Billings, Mont., First Church. Mrs. Thorpe's devotion to her church has been expressed in service as Sunday school teacher and NWMS president. Mrs. Thorpe currently serves as director of Children's Ministries in the church and is presently district NWMS president on the Rocky Mountain District.



Carolyn Heithecker (l.) presents Ethel Fennell (r.), of Chico, Calif., First Church, the Distinguished Service Award for 50 years as a pastor's wife, and service in Sunday school work, NWMS work, and senior citizen ministry.



Mrs. Agnes Coffelt was recently honored with the Distinguished Service Award by the Anacortes, Wash., church. Pictured (l. to r.) at the presentation are Pastor Al Gamble, Mrs. Coffelt, and Marianne Beshere, NWMS president.



The Ivanhoe, Calif., church recently presented the Distinguished Service Award to Dr. C. H. Wiman. Dr. Wiman has served as a missionary to Japan and Peru, editor of the *Bible School Journal* (now *Adult Teacher*), professor at Bethany Nazarene College, and pastor. He has given service in the Church of the Nazarene for over 50 years. Pictured (l. to r.) are: Pastor Harold Owen Parry; Dr. C. H. Wiman; Mrs. James Winton, NWMS president.



Pastor Joseph Polmounter (l.) of Jackson, Mich., First Church, presents Mrs. Grace Eilander (r.) the Distinguished Service Award. She has served as NWMS president 2 years; study chairman 15 years; church board member 20 years; and Sunday school teacher 23 years.




Recently, the Smithfield, Ill., church honored one of its charter members, Leon Preston, at a special afternoon service. Mr. Preston (l.) is shown receiving the Distinguished Service Award from Pastor W. D. Guiliams (r.).



The Kellogg, Ida., church presented the Distinguished Service Award to Rev. Bill Abey for outstanding service. Pictured (l. to r.) are: Pastor Dewayne Price, Rev. Abey, and Shirley Hodgdon, NWMS president.



A Distinguished Service Award was presented to Dr. George Reed by the Washington, D.C., First Church in honor of his years of service to both the local church and the denomination. He has served as chairman of the General Board and is currently a member of the Board of the Nazarene Theological Seminary. He served over 25 years as a member of the board of Washington, D.C., First Church. Dr. Reed recently retired as a member of the United States Parole Commission, having served under the last six presidents of the United States. Much of this time he was either chairman or vice-chairman of the commission. Pictured (l. to r.) are Dr. and Mrs. George Reed and Pastor Samuel N. Smith of Washington, D.C., First Church. Dr. and Mrs. Reed now make their home in Escondido, Calif.



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CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

TWENTY-FIVE HIGHEST IN 1977 SUNDAY SCHOOL ENROLLMENT

Bethany, Okla., First	2,602
Denver First	2,594
Long Beach, Calif., First	2,168
Bethany, Okla., Jernigan Memorial	2,072
Pasadena, Calif., First	1,950
Nampa, Ida., First	1,946
Calgary, Alberta, Canada, First	1,940
Portage, Ind., First	1,780
Xenia, Ohio	1,746
Brooklyn, N.Y., Beulah	1,670
Nashville First	1,626
Indianapolis West Side	1,624
Canton, Ohio, First	1,608
Wichita, Kans., First	1,576
Nampa, Ida., College	1,505
Salem, Ore., First	1,494
St. Louis Ferguson	1,480
Olathe, Kans., College Church	1,478
Midway City, Calif.	1,477
Colorado Springs First	1,282
Kankakee, Ill., College Church	1,274
Sterling, Ill., First	1,273
Bradenton, Fla., First	1,263
Seymour, Ind., First	1,237
Ashland, Ky., First	1,222

TWENTY-FIVE HIGHEST IN 1977 SUNDAY SCHOOL ATTENDANCE

Denver First	1,970
Bethany, Okla., First	1,833
Long Beach, Calif., First	1,357
Pasadena, Calif., First	1,245
Salem, Ore., First	945
Nampa, Ida., First	924
Nashville First	886
Wichita, Kans., First	844
Olathe, Kans., College Church	831
Nampa, Ida., College	770
Midway City, Calif.	754
Arlington, Va., Calvary	726
Brooklyn, N.Y., Beulah	690
Indianapolis West Side	674
Calgary, Alberta, Canada, First	673
Colorado Springs First	667
Xenia, Ohio	665
Kankakee, Ill., College Church	663
Bloomington, Ill.	662
Sacramento, Calif., Liberty Towers	624
Cedar Rapids, Ia., First	619
Parkersburg, W.Va., First	604
Seymour, Ind., First	598
Flint, Mich., Central	590
Bradenton, Fla., First	586

DANVILLE MAN SAYS WORK AND BIBLE STUDY DO MIX

Ramon D. Harper, member of the Danville, Ill., Southside Church was recently awarded a "Search the Scriptures" diploma by Pastor William S. Pirtle for completion of both the Old Testament and the New Testament Bible studies in three years' time.

Mr. Harper says this proves a working man can complete this course with hard work and patience.

"God has helped him in so many ways and he has drawn closer to the Lord through these CST studies," says Pastor Pirtle. □



Pastor Maurice Palmquist presents Esther Carson Winans awards to Caravaners Karen Cartwright and Melody Cheetham. In the back row (l. to r.) are Ilene Balding, Pathfinder guide, and Brenda Judy, Caravan director, of the Garden Grove, Calif., church.



Teresa Bailes recently received the Esther Carson Winans Caravan award. With her are her mother, Mrs. Nora Bailes, who served as her guide for three years, and Pastor Sam Nesmith of the Gladstone, Mo., church.



Pictured (l. to r.), Dianne Clymer, Roger Creeden, and Sheri Amen, of the Sublette, Kans., church, recently received the Winans and Bresee awards, highest achievement for Caravaners. Twila Mae Stapleton is Pathfinder guide, and Betty Pickens is Trailblazer guide and Caravan director. Rev. J. J. Lynch is pastor.

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Joan Lombard (c.), of the Fairview Heights, Ill., Crestview Church, is presented the Certified Teacher award from CST Director Vernon Esary. (Second row) Margie Postin and Lynnett Weston received Registered Teacher awards. (Back row) Louise Gates (not pictured) Ann Esary, Sue Hart, and Rowland Gates received Reading Certificate awards. Pastor Owen Weston assists.



On March 19 Mrs. Katherine Eyre was presented the Distinguished Service Award for her faithful service in Alexandria, La., First Church, especially in the care of senior citizens. Pictured (l. to r.) are Pastor Ron Estes; Mrs. Eyre's sister; Byron, her son; Mrs. Eyre; and her husband.



Phoenix First Church recently honored Mrs. Gladys Isaac with the Distinguished Service Award for over 60 years of missionary and church work. She is a charter member of the church and is presently a missionary chapter president. Mrs. Marcelle Lewis (l.), NWMS president, Mrs. Isaac, and Pastor Norman R. Franklin, presenting the award.



Mrs. Vera Harris, a member of the Harris Chapel Church, Selma, Ind., was given the Distinguished Service Award in recognition for 26 years of service as treasurer of the NWMS. Pastor Larry Brincefield (r.) is shown presenting Mrs. Harris with the award.



Mrs. Lillie Mayerle was the recipient of the Distinguished Service Award during Sunday morning services at the Ruston, La., church. She has served in many areas of the church on both a local and district level. Pictured (l. to r.) are: Mr. E. E. Mayerle; Mrs. Mayerle; Mrs. Margaret Murray, NWMS president; Pastor Ken Murray; and Mrs. Blondell Plunkett, who was in charge of the special service.

OF PEOPLE AND PLACES

The Kittanning, Pa., church honored a former NWMS president for 25 years of service. NWMS President Iva Gaspy presented the Distinguished Service Award to Mrs. Rose Bassinger at a service in her home. Mrs. Bassinger, although totally blind since she was a teen-ager, led the NWMS in reaching all goals. Pastor Charles J. Wheeler assisted in making the presentation. □

Mr. Myron Finkbeiner, class of '55, has been selected by the Alumni Board of Directors and the Board of Regents to serve as executive secretary of the Northwest Nazarene College Alumni Association.



Mr. Finkbeiner is currently teaching in the Physical Education Department at Point Loma College, where he has been serving since 1969. He received his M.A. from the University of Oregon in 1956 and has an extensive background in teaching, coaching, and administration.

Myron's wife, Gwen (Clark), also attended NNC. They have five children, ages 8, 14, 18, 19, and 21. □



Mr. Quentin Smith, a member of Pine Bluff, Ark., Oak Park Church and a local agent of the FBI, is shown receiving the Distinguished Service Award from Mrs. Emma Eastman (r.), local NWMS president, for outstanding service to the church. Mrs. Kay Hermon (l.) spoke words of appreciation to Mr. Smith. Quentin Smith is the son of Rev. and Mrs. Clifford Smith (retired).



Mr. and Mrs. Virgil Halford (l.) are shown receiving a Distinguished Service Award for 50 years of service to the Abernathy, Tex., First Church. Pastor Rosswell Brunner is making the presentation.

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NEWS OF CHURCHES

On Sunday, May 7, at 2:30 p.m., the new parsonage of the Shattuck, Okla., church, Northwest Oklahoma District, was dedicated by District Superintendent Jerald R. Locke. The dedication service marked the culmination of a year's labors by the congregation and their pastor, Rev. H. Womack Stroman.

The three-bedroom brick home is located on a site almost a square block in size. It has 1,750 sq. ft. of carpeted living space, with central heat and air. The estimated value of the parsonage is \$55,000, with an indebtedness of \$14,000. This was made

possible through the cash gifts and donated labor of the congregation.

Future plans of the church include the building of a new sanctuary adjacent to the parsonage. □

The **Kittanning, Pa., church** was recently honored as an Outstanding Ancillary Organization by the Pennsylvania Association of Retarded Citizens. A plaque was presented to Mrs. Madge Walleck, representing the church in ceremonies at a banquet recently. The church has for the last 15 years prepared and delivered to every student at the Cadogan School for Retarded Citizens an appropriate gift for five holidays each year. □



On April 30 the Idaho Falls, Ida., church dedicated its new building by beginning an eight-day holiness convention. Dr. W. T. Purkiser was the speaker. The 14,125-sq.-ft. structure contains a 360-seat sanctuary and education facilities for 250. Construction cost was \$280,000, or \$20 per sq. ft. Rev. John M. Sweeney is the pastor and Rev. Hoyle C. Thomas is district superintendent.



The new facility of Galion, Ohio, First Church was dedicated June 25. The congregation relocated on 5.37 acres inside Galion city limits. Sale of the former church, availability of the choice acreage in one of the finest areas of the city, cooperation of local financial institutions, and unity of the local congregation were all factors in the "modern miracle." Pictured is phase one of a three-phase program. It includes an air-conditioned sanctuary and choir area seating nearly 300. An educational unit provides for 14 Sunday school classrooms, nursery, and offices for the secretary and pastor. Cogun Industries, Inc., Boardman, Ohio, was general contractor. Rev. D. E. Clay, superintendent of the North Central Ohio District, was speaker. Other participants were: Mr. Russell Neumann, Second Ward councilman, of Galion; Rev. Herman L. Jones, president of Galion Ministerial Association; Mr. Roy Hayes, sales consultant, Cogun Industries, Inc.; and former pastors: Rev. James C. Leonard, Rev. H. Leslie MacKay, Rev. Paul K. Hayman, and Rev. Kenneth D. Ellis. Dale E. Hilkert is pastor. Total property valuation is now \$363,000.



On May 7, the Stafford, Kans., church dedicated their new church parsonage. District Superintendent C. Marselle Knight was the guest speaker. At the close of the service Pastor and Mrs. Ralph Hughes with the Board of Trustees joined hands around the altar while Rev. Knight gave a prayer of dedication. A carry-in dinner followed the morning service, and in the afternoon an open house was held. The evening message was by Rev. Leon Jennings, who was the first pastor of the Stafford church. Total cost of the parsonage is \$70,000.

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Flint, Mich., Central Church believes in church growth through evangelism! Eighty-seven members were received in 1978, 74 of these by profession of faith! Rev. John Z. Andree, senior pastor (seated, r.) says, "The exciting thing about this is that these new members were brought into the church by the people of Central, much like the New Testament type of evangelism." Rev. Claude Nicholas, associate pastor (seated, l.), is also pictured with the group.



The Oxford, Ohio, church, a home mission project of the Southwestern Ohio District, recently dedicated their new sanctuary and educational facilities. Dr. Eugene L. Stowe, general superintendent, and Dr. Dallas Baggett, district superintendent, were the special speaker and guest respectively. A Distinguished Service Award and two weeks' vacation were presented to Rev. and Mrs. Ben Benson in appreciation of their service as construction superintendents. Special music was provided by the men's quartet from the Fairfield church and the Ladies' Trio from the Cincinnati Carthage Church. Rev. David Benson has served as pastor since the organization of the church. The church is located on eight acres of property overlooking the expanding southside of Oxford. The completed portion of the building consists of a sanctuary seating 200, five classrooms, office, study, foyer, two rest rooms, and a large "upper room," and media control room—totaling over 4,500 square feet. The completed basement will contain a kitchen, a large fellowship hall, seven classrooms, and two additional rest rooms—totaling over 4,000 square feet. The present value of the building is \$150,000, with a present indebtedness of \$85,000.



Tuscaloosa, Ala., First Church, dedicated a new sanctuary June 4, 1978, with Dr. Orville W. Jenkins presiding. The new building will accommodate about 500. The new sanctuary is valued at \$200,000 and was built at the cost of \$127,000. Pastor W. E. Carruth is beginning his 10th year of service at the church.

NEWS OF REVIVAL

Harlingen, Tex.: We had a marvelous Holy Ghost revival with *Evangelist Fred Lester*. On the closing Sunday wave after wave of seekers came for salvation and sanctification. Testimonies lasted until 2 p.m. when a young new Christian said, "Pastor, there is only one way to describe what is happening here; it is a miracle." □
—Don Boesel, pastor

Eureka, Ill.: *Evangelists Fred and Grace Bertolet* were used in a marvelous way to help precipitate revival. Advanced planning resulted in excellent attendance and numerous victories. Church growth should result from this revival. □
—Paul Snellenberger, pastor

Bridgewater, Va.: Spring Creek Church prayed and fasted two months prior to their meeting with *Evangelist Oren Woodward*. As a result, spiritual renewal came in an unusual way. □
—Earnest Lewis, pastor

Cincinnati, Ohio: Fairfax Church had a fantastic meeting with the *Sprague Evangelistic Family*. Day-time prayer services resulted in 23 people finding spiritual victory. □
—Howard Becker, pastor



Sunday, September 11, the Belleville, Ill., First Church was dedicated with Dr. Eugene L. Stowe, general superintendent, bringing the dedicatory message. The new facilities include sanctuary capacity for 260 and classroom space for 200. The new 7,360 sq. ft. unit sits on five acres, valued at \$250,000. The building was constructed by the laymen and pastor for \$110,000. During this transition period, a parsonage was also purchased. Former pastor James S. Cummings and District Superintendent James E. Hunton took part in the service. Rev. Joseph H. Techau has been the pastor since September, 1973.

Knox, Ind.: The church experienced a well-attended revival with an average of 60 a night. *Rev. Dale Snell*, evangelist, called with the pastor as well as had a well-balanced preaching program. "He built up the people as well as the pastor. We have doubled our membership in the last five years." □

—William M. Dittmer, Sr., pastor

McConnellsville, Ohio: The entire church was revived in a meeting with *Evangelist Edna West*, resulting in a deep desire to study God's Word. A weekly Bible study is planned. Seven new members have been added to church membership as a result of the meeting. □

—Harold Harness, pastor

Iberia, Mo.: We enjoyed an exciting and rewarding revival with *Rev. David Canen* and *Song Evangelist Joe Worley*. Many of our members traveled deeper into heart purity as a result of this meeting. □

—Wayne L. Bogne, pastor

Gary, Ind.: Glen Park Church had an outstanding revival with *Evangelist Emmett E. Taylor*, the greatest revival the church has seen in 20 years. The true value cannot be assessed for months to come. Evangelist Taylor is a holiness preacher who understands the needs of people of this day. □

—Artie Whitworth, pastor

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Pictured (l. to r.) are District Superintendent Raymond Kratzer; the ordination class of the Northwest District: David McCollum, Eldon Nice, Dan Swan, Donald Dyke, James Scheuler; and General Superintendent George Coulter.

ITALIAN DISTRICT ASSEMBLY

The 12th annual district assembly of the Italian District was held at the Betania Conference Center (Baptist) in Rome, with Dr. Jerald Johnson presiding for Dr. V. H. Lewis, general superintendent in jurisdiction, who could not attend.

District Superintendent Salvatore Scognamiglio, completing his first year, was reappointed by Dr. Lewis for a one-year term. District Treasurer Luigi Morano and District Secretary Angela Cereda were both reelected to their posts, as was Milvia Scognamiglio, NWMS president. Missionary Russell Lovett was elected GNI president and Missionary Barbara Long was elected chairman of the Board of Christian Life.

Elected to the Advisory Board were Angela Cereda and Mario Cianchi (elders), and Giovanni Rotili and Peter Rath (laymen). □

—Howard Culbertson, reporter

DISTRICT ASSEMBLY INFORMATION

MISSOURI—Aug. 31—Sept. 1. St. Louis Ferguson Church of the Nazarene, 1309 N. Elizabeth, St. Louis, MO 63135. Host Pastor: Udell Moss. General Superintendent: Dr. Orville W. Jenkins.

NORTH CAROLINA—Aug. 31—Sept. 1. Christ Wesleyan Church, Vanstory and Holden Road, Greensboro, N.C. Host Pastor: William Sever. General Superintendent: Dr. William M. Greathouse.

SOUTHEAST OKLAHOMA—Aug. 31—Sept. 1. First Church of the Nazarene, 9th and Texas Sts., Durant, OK 74701. Host Pastor: LeRoy Spradling. General Superintendent: Dr. Eugene L. Stowe.

LOUISIANA—Sept. 6-7. First Church of the Nazarene, 9955 Old Hammond Hwy., Baton Rouge, LA 70815. Host Pastor: Ford Boone. General Superintendent: Dr. Orville W. Jenkins.

SOUTHWEST OKLAHOMA—Sept. 7-8. Oklahoma City Western Oaks Church, 7901 N.W. 16th, Oklahoma City, OK 73127. Host Pastor: Richard Reed. General Superintendent: Dr. Charles H. Strickland.

DISTRICT ASSEMBLY REPORTS

UPSTATE NEW YORK

The 41st annual assembly of the Upstate New York District was held at Brooktondale Camp, N.Y. District Superintendent J. Wilmer Lambert was reelected for a one-year term.

Dr. V. H. Lewis, presiding general superintendent, ordained John F. Anguish, Fred Gordon, Robert Hamm, Kenneth Rice, David Tran, and Gary Warchol.

Elders Roland Dunlop and Wendle Lahr, and laymen Donald Bausman and John Bodine were elected to the Advisory Board.

Mrs. Vera McKim was reelected NWMS president; Rev. Ken Akins was reelected NYI president; and Rev. John Alder was reelected chairman of the Board of Christian Life.

CANADA ATLANTIC

The 35th annual assembly of the Canada Atlantic District convened at Lutes Mountain, New Brunswick. District Superintendent William F. Bahan was reelected for a four-year term.

General Superintendent V. H. Lewis ordained David W. Taylor.

Elected to the Advisory Board were elders C. L. Edgar and Donald R. Keith, and laymen Burt Rogers and Ken Hardy.

Reelected to their respective offices were Mrs. Mae Bahan, NWMS president; Rev. Blain E. MacLeod, NYI president; and Rev. A. B. Sampson, chairman of the Board of Christian Life.

DAKOTA

The 10th annual assembly of the Dakota District met in Ellendale, N.D. District Superintendent Phillip Riley was reelected for a four-year term.

Dr. William M. Greathouse, presiding general superintendent, ordained Harold J. Stratton, Thomas A. Harvey, Gary L. Seager, Woody J. Stevens, and Duane A. P. Berg.

Elders George Johnson and David Belzer, and laymen Steve Reisdorph and Harold Lehrke were elected to the Advisory Board.

Mrs. Phillip Riley was reelected NWMS president; Rev. Larry Abbott was reelected NYI president, and Rev. Charles Belzer was elected chairman of the Board of Christian Life.

CHICAGO CENTRAL

The 74th annual assembly of the Chicago Central District met at the Bourbonnais, Ill., College Church. District Superintendent Forrest W. Nash, completing the first year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Lyle Knebel and Edward Beatty, and recognized the elder's orders of Dr. Lowell Flint.

Elected to the Advisory Board were elders Bill Draper, Keith Bottles, and John Hancock; and laymen George Garvin, Jr., Dr. Willis Snowbarger, and Lon Williams.

Mrs. Forrest Nash was reelected NWMS president; Rev. Larry Morgan was reelected NYI president; and Rev. Gerald Parker was elected chairman of the Board of Christian Life.

EASTERN KENTUCKY

The 27th annual assembly of the Eastern Kentucky District met at Eastern Kentucky University, Richmond, Ky. District Superintendent John W. May, completing the second year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Gerald Larson, Sharon Webb, and Robert Brown.

Elders Clifton DeBoard and Earl Pierce, and laymen Audrey Abney and Lewis K. Edwards were elected to the Advisory Board.

Mrs. John May was reelected NWMS president; Rev. Phillip Bowles was elected NYI president; and Rev. Norman Phillips was elected chairman of the Board of Christian Life.

NEBRASKA

The 66th annual assembly of the Nebraska District convened at Kearney, Neb. District Superintendent Walter E. Lanman was reelected unanimously to a four-year term. He reported the organization of two new churches on the district, at Alliance and Columbus.

Harlan Heap and Ron Nelsen, elders, and Pete Beeson and Blaine Proffitt, laymen, were elected to the Advisory Board.

Mrs. Faye Lanman was reelected NWMS president; Rev. Aaron Knapp was reelected NYI president; and C. Howard Wade was elected chairman of the Board of Christian Life.

MOVING MINISTERS

GARY D. BALLARD from Albertville, Ala., to Grenada, Miss.

RONALD M. BECKER from Minot (N.D.) First to O'Fallon, Mo.

TIMOTHY BRUMBAUGH from Los Gatos, Calif., to Ojai, Calif.

TALBOTT DENNY from Apopka (Fla.) Calvary to Longwood, Fla.

WM. B. (BILL) DODD from Clearwater (Fla.) First to Xenia (Ohio) First

JERRY D. DAVIS from Clifton, N.J., to Upper Montclair, N.J.

JOHN H. DENBY from Okeechobee, Fla., to De Land, Fla.

DONALD R. DAVIDSON from Wright City, Mo., to Mount Pearl, Nfld., Canada

JERRY DEMETRE from Jamaica mission field to Ponca City (Okla.) St. Luke's



Pictured (l. to r.) are Dr. William M. Greathouse, presiding general superintendent at the New Mexico District Assembly; four newly-ordained pastors and their wives, Rev. and Mrs. James D. Johnson, Rev. and Mrs. Dwight Ramos, Rev. and Mrs. Charles Carder, Rev. and Mrs. Bill Elliott; and Dr. Harold W. Morris, district superintendent.



DuBois, Pa., Emmanuel church celebrated their 50th year by adding 21 new members, 16 on profession of faith. On June 4 Dr. Robert I. Goslaw, Pittsburgh District superintendent, and Mrs. Goslaw ministered to the church in special anniversary services. On this Sunday, Pastor Edwin E. Whipple received 10 into membership on profession of faith.

LOWELL DRAKE from Layton, Utah, to Grand Ronde, Ore.
 LONZY E. ELLIS from Jamestown, Ky., to evangelism, Somerset, Ky.
 PHILLIP FERGUSON from Hemlock, Ore., to Canby, Ore.
 M. J. FLOWERS from Newkirk, Okla., to Barnsdall, Okla.
 PAUL GARRISON from student, Nazarene Bible College, Colorado Springs, Colo., to Stillwater (University) Okla.
 BILL GRIGORY from student, Mid-America Nazarene College, Olathe, Kans., to associate, Woodward, Okla.
 LESLIE GRIMSLEY from Campbellsburg, Ind., to Francisco, Ind.
 CLYDE T. GUNN from Warren (Ind.) Hillcrest to Kokomo (Ind.) Bon Air
 ROBERT E. HARDING from Burbank, Calif., to associate, Monterey, Calif.
 JOHN HICKS from Winnipeg, Manitoba, Canada, to McMinnville, Ore.
 ELDON R. HOTLE from Florence, Ala., to Monroe, N.C.
 RICHARD E. HOWARD from Bethany Nazarene College, Bethany, Okla., to Eastern Nazarene College, Quincy, Mass.
 JACOB HWANG to Los Angeles (Calif.) Second Chinese
 LOWELL S. KEENE from Hanapepe, Hawaii, to Terra Bella, Calif.
 DANIEL KENNEDY from Minot (N.D.) Southside to Blackwell (Okla.) First
 RALPH KORTSTRA from Portland, Ore. to Hemlock, Ore.
 N. WAYNE LaFORCE from Ardmore (Okla.) First to Hannibal, Mo.

DAVID R. LINDOW from Orleans, Ind., to student, Nazarene Theological Seminary, Kansas City, Mo.
 LOUIS J. MEDARIS from White Wing, Tenn., to Perry, Fla.
 DAVID MOLZ from Ulysses, Kans., to student, Mid-America Nazarene College, Olathe, Kans.
 FRED M. MOON from Rocky Ford, Colo., to Bozeman, Mont.
 BRANCE MOYER from San Antonio, Tex., to evangelism, Guthrie, Okla.
 LOUIS J. MUSATICS from Carey, Mich., to Vicksburg, Mich.
 DONALD E. NICHOLS from Mountainair, N.M., to Roswell, N.M.
 ARTHUR I. ODLE from Larned, Kans., to Yukon, Okla.
 ALBERT PEMBLE from evangelism to Kinnear (Wyo.) Sunnyside
 F. KENNETH PULTS from Terra Bella, Calif., to Woodville, Calif.
 DAVID S. RADCLIFF from Elkins, W.Va., to Charleston, W.Va.
 R. DON SANDERS from Clinton (Ia.) First to evangelism, Olathe, Kans.
 JAMES G. SCHUMAN from student, Nazarene Bible College, Colorado Springs, Colo., to Culver, Ore.
 WILLIAM SWEEZEY from Indianapolis, Ind., to Mount Vernon Nazarene College, Mount Vernon, Ohio
 JACK F. SWARTZ from Highland, Mich., associate, to Catlett, Va.
 STANLEY SUTTER from Wichita (Kans.) Grace to Dodge City (Kans.) College Heights
 SCOTT K. VANBIBBER from Houston (Tex.) North Freeway to Nasa Church, Webster, Tex.
 MICHAEL B. WILSON from student, Nazarene Bible College, Colorado Springs, Colo., to Myrtle Point, Ore.
 JOHN YODER from Pearl River, La., to Mount Olive, Ga.

MOVING MISSIONARIES

MISS NEVA FLOOD, Costa Rica, furlough address: 1863 E. Washington, A-44, Escondido, CA 92027
 REV. & MRS. STEPHEN HEAP, Brazil, furlough address: 5932 N. Mueller, Bethany, OK 73008
 REV. & MRS. HILBERT MILLER, Republic of South Africa South, field address: P.O. Box 70, Mondeor, Johannesburg, Republic of South Africa
 REV. & MRS. DONALD STULTS, Korea, field address: 400-3 Deung Chon Dong, Kang Su Ku, Seoul 150-02, Korea
 MISS RUTH SAXON, Trinidad, furlough address, 11411 Minor Drive, Kansas City, MO 64114

REV. & MRS. DONALD WALKER, Papua New Guinea, furlough address: 2226 E. Oak St., New Albany, IN 47150

ANNOUNCEMENTS

To emphasize the Diamond Jubilee at **Boise, Ida., First Church**, there will be a special celebration November 12-19. During this time former pastors and friends will gather for an "old-fashioned Holiness Convention" featuring the music of Richard and Lois Lindbloom and the preaching of Dr. Eugene L. Stowe on November 12. Along with this, plans are being formed for an exciting Fall Arts Festival. Dr. Jarrell W. Garsee, senior pastor, and the 75th Anniversary Committee invite all former Boise First families to come and celebrate God's leadership. For further information, contact Dr. Jarrell W. Garsee, 1200 N. Liberty Rd., Boise, ID 83704. Phone (208) 375-0322.

Aurora, Ill., First Church, will celebrate their 46th anniversary September 8-10. These days will be observed with a homecoming emphasis. All former pastors and members are urged to come. The committee is planning appropriate services for the occasion. For further information write: Rev. James Robbins, 1807 W. Jericho Rd., Aurora, IL 60506.

RECOMMENDATION

REV. WALTER F. MASTERS, who has had an outstanding record of service, has resigned at Lynchburg, Va., and is now available for revivals. I am happy to recommend him to our constituency.—*Reeford L. Chaney, Virginia district superintendent.*

VITAL STATISTICS

DEATHS

MYRTLE BROWN died May 31 in Bakersfield, Calif. Services were conducted by Rev. Margarette Abbott. She is survived by two sons, Arthur W. Brown and Oscar E. Brown; and one daughter, Frances Bailey.

VERLA I. CASTLE, 85, died June 25 in Spokane, Wash. Funeral services were conducted by Rev. James Tapley. Surviving her are her husband, John G.; 2 daughters; 10 grandchildren; 8 great-grandchildren; 1 great-great-grandchild; and 1 sister.

REV. C. C. CHAPMAN, 76, died Apr. 2 in Salem, Ore. Rev. Chapman's ministry covered 40 years, mostly in the state of Indiana. Services were conducted by Dr. Carl Clendenen, Jr., and Rev. H. B. London, Jr. Survivors include his wife, Mabel N.; one son, Jack; one daughter, Esther Poe; and five grandchildren.

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NEWS

OF RELIGION

RUTH E. DULANEY, 34, died May 24 in Portsmouth, Ohio. Funeral services were held in Portsmouth with interment in Waterloo, Ohio. She is survived by her husband, Rev. Edwin Dulaney, pastor of the Lucasville, Ohio, church; one son, Eugene; four daughters, Darla, Pam, Brenda, and Becky; and her parents, Rev. and Mrs. J. H. Montgomery.

EVA MAE FERRIS, 78, died June 27 in Walla Walla, Wash. Funeral services were conducted by Rev. Milton Harrington and Rev. T. O. Weatherby. Surviving her are her husband, Floyd; one son, Robert F.; one daughter, Ellen Oldridge; four grandchildren; three great-grandchildren; and one brother.

REV. MURRAY C. JAMES, 44, died May 4. Rev. James was a licensed minister on the Northwest Oklahoma District and was serving as associate pastor of the Richland, Okla., Church. Prior to coming to Oklahoma, he had served as a missionary to the North American Indians and had pastored on the Kansas District. Rev. Tom Thornton, pastor of the Richland, Okla., church officiated at the memorial services. He is survived by his wife, Joyce; and four sons, Murray L., Monte L., Michael, and Matthew.

REV. LEONA (BELLEW) MCCONNELL MEEK, 82, died June 25 in Oklahoma City. Mrs. Meek served as a missionary in Africa. Later she was a professor of English and college registrar at Bethany Nazarene College. Funeral services were conducted by Dr. Ponder Gilliland and Dr. Fred Floyd with interment in Bethany, Okla. Surviving her are one stepson, Rev. Wesley Meek; and four stepdaughters, Mrs. Reathyl Brummett, Mrs. Eileen White, Mrs. Eda Tilden, and Mrs. Effie Childress.

BARBARA SALSBUURY MURRAY, 26, died June 19 in Halifax, Nova Scotia, from injuries sustained in an automobile accident. Funeral services were held in Tarentum, Pa. Memorial services were conducted in Trenton, N.S., by Rev. Douglas C. Woods. She is survived by her husband, Robert and her parents, Mr. and Mrs. Thomas Salsbury.

REV. L. V. PAYTON, 78, died June 24 in Woodward, Okla. Rev. Payton pastored for many years in Kansas and Oklahoma. Funeral services were conducted by Dr. Jerald R. Locke, Rev. Calvin Nicholson, and Rev. Loy Watson. Survivors include his wife, Goldie; 2 sons, Rev. Olin Van, and Chester Prentice; 1 daughter, Mrs. Don (Elva) Olyer; 10 grandchildren; 15 great-grandchildren; and 1 sister.

HARVEY N. PHILLIPS, 76, died June 9 in Lafayette, Ala. Funeral services were conducted by Revs. Boyd D. Hill, Wallace Bell, Sr., and Jay Earles. He is survived by his wife, Winnie; and two daughters, Peggy Phillips and Mrs. Betty Easterling.

LENA SANDERS, 78, died June 8 in Wichita, Kans. Services were conducted in Enid, Okla., by Rev. Loy Watson. Surviving her are one son, Virgil; two daughters, Mrs. Peggy Peckham and

CONFERENCE ON CULTS CITES THEIR GAINS IN ENGLAND. Belief in religious tolerance and abhorrence of "manipulative mental pressure" in the propagation of religious beliefs were affirmed at a conference of Christian workers in London.

The conference was arranged to study the recent growth of religious cults such as the Unification Church, the Divine Light Mission, the Children of God, and Transcendental Meditation. It attracted 70 ministers, evangelists, youth workers, counselors and teachers representing a wide range of denominations in the United States, Canada, Holland, Austria, West Germany, Sweden, and Switzerland.

The conference was private, but details were issued by the Evangelical Alliance. At a press conference, the sponsoring officials denied that the conference was advocating forceful methods of "deprogramming" cult members.

Roby Maharaj, an ex-Guru turned Christian, said, "The East is invading the West. And it is a spiritual invasion." He held that 31 million Americans are now estimated to be connected with, or heavily influenced by, Eastern religious cults; and that 37 percent of college students in the U.S. were involved, or showed deep interest, in Oriental movements, mysticism, and the occult. □

"SEVEN DIRTY WORDS" CAN BE BANNED FROM AIRWAVES, HIGH COURT DECIDES. The U.S. Supreme Court has upheld the right of the Federal Communications Commission to ban indecent language from public broadcasting.

Because of the "uniquely pervasive presence" of radio, neither the Constitution nor the Federal Communications Act limits the FCC's authority to impose sanctions on radio licensees who broadcast obscene, indecent, or profane language, the High Court held in its 5-4 decision.

The case involved the Pacifica Foundation, owner of radio station WBAI-FM in New York City. The case arose from the station's broadcast of a segment from comedian George Carlin's album called "George Carlin, Occupation: Foole," on October 30, 1973.

The FCC, on Feb. 12, 1975, ruled against the radio station, but the ruling was overturned by a 2-1 decision of the U.S. Court of Appeals in the District of Columbia, March 16, 1977. □

U.S. CRIME RATE DROPS DURING FIRST QUARTER. Crime in the U.S. decreased 4 percent during the first quarter of 1978, compared with the same period of 1977, according to the Uniform Crime Reports Index of the Federal Bureau of Investigation. The report showed crime rates were down in all categories except two: forcible rape, up 4 percent, and aggravated assault, up 1 percent.

"While the volume of crime has declined consistently in recent quarters, lawlessness remains a pervasive national concern," said U.S. Attorney General Griffin B. Bell. "It is imperative that our determination to conquer the crime problem does not weaken."

The Uniform Crime Reports Index is given in two categories—violent crimes and property crimes. The number of violent crimes reported to law enforcement agencies in the U.S. fell 1 percent; property crimes dropped 5 percent. □

GALLUP: ALCOHOL OVERINDULGENCE INCREASED BY 5 PERCENT. A new Gallup Poll reveals that the number of Americans who drink alcohol remains relatively unchanged, but the proportions of those who "overindulge" or become problem drinkers are increasing. Twenty-three percent of adult Americans now say they occasionally "overindulge" in alcohol, compared with 18 percent who said in 1977 that they overindulged.

According to the latest survey, 24 percent of American adults said they had alcohol-related problems in their families. In 1974, 12 percent reported alcohol-related problems. □

"Showers of Blessing" PROGRAM SCHEDULE



August 20
"What Thanks Can I Render?"

by Albert J. Lown

August 27
"Up and Down"

by Albert J. Lown

THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

In recent years we have been hearing of women becoming ministers or taking active parts in the church in the way of leadership. Most Christians are familiar with the scripture concerning women in the church in 1 Corinthians 14. Recently I heard that there is an ordained woman minister in a Nazarene church located, I think, in the U.S. I was shocked because I have believed the Nazarene Church to be a church that sticks pretty closely to biblical teaching and would not allow something like this. I cannot, at present, remember just where I heard this—whether it was a news broadcast, a magazine, or where, but can you enlighten me as to the truth or untruth of this ordination? Thanks.

There have been women preachers, ordained and licensed, in the Church of the Nazarene from its earliest days. 1 Corinthians 11:5 makes it clear that women prayed and preached in public worship services in New Testament times. Acts 21:8-9 introduces us to

four daughters of Philip who prophesied—a function of public worship. 1 Corinthians 14:34 is directed against women who were disrupting orderly worship, not women who helped conduct orderly worship, as verses 34 and 35 bear out. □

We are having some prolonged discussions about Revelation 4:1-2. Did John's spirit leave his body and go to heaven (which to me would leave John dead)? Or could we say that in his mind he saw heaven with all its glories? Couldn't I sit here in the Spirit of the Lord and though still in my body be able to see heaven through the Spirit? Please explain these verses for us.

I think the best commentary on these verses is found in 2 Corinthians 12:2-4 where Paul speaks of "a man in Christ" being caught up into heaven and seeing unutterable glories. Paul adds, "whether it was in the body or out of the body I do not know—God knows" (NIV). Evidently Paul believed that the trip could be made either way.

John's experience was similar. He may have been transported bodily to heaven, or he may have enjoyed a vision of heaven during an ecstatic trance. Only God really knows. I am sorry that I cannot answer more positively, but I am comforted in knowing that, in my ignorance, I am in apostolic succession! □

What do you think about Oral Roberts' plan to build a huge hospital in Tulsa? Doesn't this contradict his own doctrine of healing?

I don't know what his doctrine of healing is. I've never read any of his books on the subject. However, I know it wouldn't contradict our doctrine of healing, which recognizes that God heals through "providential means and agencies"—i.e., doctors, surgery,

therapy, medicine, etc.—as well as through "the prayer of faith." I wouldn't criticize anyone for wanting to build a hospital. I wish our church could operate a chain of them, especially "mercy" hospitals for the poor. □

What is Hannukah?

Hannukah is an annual Jewish festival. It commemorates the purification and rededication of the Temple in 164 B.C. The Temple had been desecrated by the Syrians under a fanatical ruler, Antiochus IV, who wanted to replace Judaism with Hellenism

(Greek culture, including religion). He sacrificed a hog to Zeus on the Temple altar. War resulted, and the Jews heroically regained control of Jerusalem, reinstating their own sacrifices and worship at the Temple. □

Mrs. Jody Moore: eight grandchildren; and one sister.

ELIZABETH STURDEVANT, 101, died June 1 in Johnson, Kans. Services were conducted in Garden City, Kans. by Rev. Jack Abbott. She is survived by 1 son, Lewellyn; 1 daughter, Tilla Murry; 8 grandchildren; 22 great-grandchildren; and 1 great-great-grandchild.

LUSTER H. TAYLOR, 76, died June 25 in Lawrenceburg, Tenn. Funeral services were conducted by Revs. Lewis Medaris, E. J. Osborne, and Leon Cook. Survivors include his wife, Aileen Brewer Taylor; two sons, Lawrence and Carl; two daughters, Linda Cook and Stella Shattles; seven grandchildren; one brother; and six sisters.

BIRTHS

to KENNETH AND SUSAN (STEWART) ADAMS, Independence, Mo., a girl, Rebecca Lynn, June 30

to FRED AND MARILYN (KAECELE) BLENKER, Thornton, Colo., a boy, Shawn Anthony, Apr. 25

to GERRY AND RACHELLE (SMITH) BRYSON, Centralia, Wash., a girl, Staci Glee

to JOHN AND CANDI (EWERT) CAPEEN, Great Falls, Mont., a boy, Aaron John, June 13

to DAVID AND KATHY (De PEW) COOPER, Goshen, Ohio, a girl, Carrie Linn, June 7

to ROBERT E. AND CONNIE (CASTLE) DUNN, Kansas City, a boy, Jeremy Robert, July 6

to DENNIS AND NECIA (ROUGHTON) KAECELE, Port Alberni, British Columbia, Canada, a girl, Laura Renee, Apr. 20

to REV. TERRY AND KATHIE KETCHUM, Kansas City, Kans., a boy, Brian Ray, July 6

to DAVID AND DORCAS (FREDRICKSON) KIPP, Minneapolis, a boy, Daniel David, May 27

to JOHN AND ANNETTE (SIEMS) MOORE, Great Falls, Mont., a boy, John Lee IV, June 15

to PAUL AND CHERYL (SHINABERRY) NICHOLSON, Mount Vernon, Ohio, a girl, Shelly Jean, June 20

to REV. ENRIQUE AND PATRICIA (KIEWER) ROYBAL, Nampa, Ida., a boy, Jonatan Benjamin, June 24

to JERRY AND CHARLENE (THRASHER) SHELLEY, Frankclay, Mo., a boy, Adam Wayne, June 22

to SAM AND SUSAN (THREADGILL) SHREFFLER, Waco, Tex., a boy, Steven Charles, Apr. 12

to TIM AND CHERYL (KAECELE) STURDEVANT, Garden City, Kans., a girl, Elizabeth Ann, May 15

to MORRIS AND LINDA (CASS) WEST, Conyers, Ga., a girl, Dana Joy, June 26

MARRIAGES

KATHRYN ERWIN and DON WALTER at Olathe, Kans., June 3

LOUELLA ANN QUILLIAM and ORDNEY LEE NIKKEL at Richmond, Calif., June 10

SHARON LYNN CHITWOOD and VANCE A. HALL at Denver, Colo., June 24

BETH COLBURN and JOHN RONDEAU at Keene, N.H., July 1

ROBIN WILLETTTE and MIKE MOREL at Keene, N.H., July 1

ANNIVERSARY

MR. AND MRS. IRVIN C. CANEN of Modesto, Calif., celebrated their 50th wedding anniversary on Sunday, June 18. A reception was given in their honor by their four children and their families: Rev. and Mrs. Paul Canen of Norcross, Ga.; Mr. and Mrs. Daryl (Mary Alice) Medley of Kansas City; Rev. and Mrs. David Canen of Atlanta; and Mr. and Mrs. Sam Canen of Modesto.

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NEW! RUNAWAY ROMAN

Musical drama for junior high age by Tom Zwiers and Paul Russell. Marcellus, a first-century Roman guard, accepts the crucified Christ as Savior while on assignment to the catacombs to arrest Christians. Four scenes with simple sets; 4 boys and 1 girl, plus youth choir. Selections from the book HE IS LORD, include "He Is Lord," "Faith Is So Simple," "Lord, We Praise You," "God Loves You." 35 min. MP-605 \$1.25

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Colorfully illustrated 48-page book of finger plays, action songs and background music for simple rhythmic activities. Developed for children 2 to 8 years old by Mildred Edwards and Joy Latham through years of actual experience. MB-225 \$1.75

LET YOUTH SING

Versatile book of 123 numbers compiled by Harry Dixon Loes for 9 through 13-year-old voices. Most songs written for 2-part singing in keys within range of these voices. Perfect for junior choir, children's church or Sunday school use. MB-104 \$1.50

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A versatile collection of songs for children ages five to nine, compiled by Suzanne H. Clason. Practical and fun for group singing or younger choirs — some with optional rhythm instruments. Many titles based on Bible stories and Scripture, providing valuable resources to point children to the Path of Life. Includes "Apple-Red Happiness," "Ten Commandments," "Christian Families," "Creation Song," and "Get in the Ark!" MB-415 \$1.50

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New songs for preschoolers and primaries . . . at home . . . in Sunday School . . . in nursery school . . . at VBS! Fun to learn for one child or many! Sixty-three original songs by Claude and Carolyn Rhea — parents, musicians, teachers. Based on Scripture and relating to real-life situations, such as "Always First," "Bragging," "Clean and Neat," "What God is Like," "God's Love." Entire contents recorded on sing-along stereo record. BOOK MB-367 \$3.95 ALBUM L-222 \$5.98



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Jacksonville, Fla., First Church recently awarded the Distinguished Service Award to two outstanding members: Mrs. Dorothy Pass, who has given long-time service as NWMS president, and Mr. B. E. Tison, who also served as NWMS president for many years. Pictured (l. to r.) are: Aubrey Ponce, Jr., NWMS president; Mrs. Dorothy Pass; Mr. B. E. Tison; and Aubrey Ponce, Sr., pastor.



Recipient of the Distinguished Service Award is Mr. Haywood Duke for 20 years of service in the Norwood, N.C., church as treasurer and Sunday school teacher. Pictured (l. to r.) are: Pastor Marshall Taylor; Mr. Haywood Duke; Mr. Harold Whitley, vice-chairman of the Board of Christian Life; and Mrs. Tony Harris, NWMS president.



Mrs. Ruth Clark (l.) of the Port Angeles, Wash., church was recently presented the Distinguished Service Award by Pastor Gary Skagerberg (r.). She has served as NWMS president for 12 years, as box work secretary for 16 years, and as study chairman for 5 years.



The Distinguished Service Award was recently presented to Mrs. Garnet Richmond of the Highland, Mich., church. Mrs. Richmond has given 40 years to missionary work within the churches she has attended. Pictured (l. to r.) are: Gladys St. John, NWMS president; Mrs. Richmond; and Pastor Clare St. John.



At Kansas City, Kans., Victory Hills Church Family Missions banquet on April 11, the Distinguished Service Award was presented to Mrs. Vivian Cook (c.) for her years of service to the church in various capacities, including church pianist, secretary of the church board, church treasurer, NWMS treasurer, and Sunday school teacher. She has been a Christian 54 years. Also pictured are Rev. Joseph D. Biscoe, Jr., pastor, and Mrs. Opal M. Ballard (r.), NWMS president.

OF PEOPLE AND PLACES

Warren, Ohio, Champion Church has extended to Mrs. Patricia Blair the Distinguished Service Award. It was given by the local NWMS led by Mrs. Alberta Hammond. Patricia Blair, better known as Grandma Blair, has given the last 13 years to working as nursery supervisor. She has been a grandmother to many children and continues her service. Pastor George A. Hazlett presented the award to her. □

Dr. Paul Taylor, Northwest Nazarene College director of athletics, was elected president for the next two years of the Nazarene Athletic Association at their annual meeting held this spring in Kansas City. Dr. Taylor teaches in the Physical Education Department and serves as head coach for cross-country and track. He has been at NNC since 1966. □



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Amazing Grace

FOR YEARS Amos Reid was a very successful bootlegger in the dry town of Denton, Tex. His wicked and reckless living had finally caught up with him. Now, at 72 years of age, he lay day after day in his home east of town suffering with his right foot. It kept getting worse in spite of many months of medical treatment. Gangrene had set in and now the doctor said it would have to be amputated. His world was limited almost entirely to the davenport in his front room, where the lonely man waited each day for his wife to return from work.

Rosemary Gordon and her three-year-old son, Robbie, were out for a walk one summer day in 1975 and noticed some of Mr. Reid's baby chicks and rabbits. Rosemary knocked at the Reid home. From his davenport, Mr. Reid called, "What do you want?"

"Could my son and I have permission to see your animals?" she asked.

"Yes," replied Mr. Reid, "But make sure you close the gates when you leave."

As Rosemary was preparing to leave, she felt urged by the Holy Spirit to visit the man inside. Her heart went out to him. "Do you mind if I pray for you?" she asked. After a short, simple prayer she was on her way. Several hours later Mr. Reid noticed that he had no pain in his foot and that he had forgotten to take his pills!

For the next several days Rosemary was back for prayer. Each day the foot was better and soon it was back to normal. He was able to drive his tractor again, tend his animals, and keep up his small farm. He prayed again and God also healed his stomach ulcers.

The greatest miracle, however, was the change that happened in his heart. Christ came in, forgave the past, and filled him with love and joy. Soon he was back in church—the first time in 15 years. He testified, "The doctors charged me \$1,500 and my foot only got worse. Jesus healed my foot and he didn't charge me a penny!"

Soon he joined the Taylor Park Church of the Nazarene and has become one of its most faithful members. Other churches heard of the great change that had come to his life and have had him give his testimony. He has found new joys—the joy of giving money to God's work; the joy of sharing rabbits, chickens, and produce from his farm with his newfound Christian family; and the joy of going out on visitation. He has brought a number of his old friends and many family members to the Nazarene church.

His favorite song is:

Amazing grace! how sweet the sound!

That saved a wretch like me!

I once was lost, but now am found;

Was blind, but now I see. □

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

NAZARENE "HAMS" ELECT NEW OFFICERS

R. Mick Manor (W9CUC) of Upland, Ind., has recently been elected to the position of president of Nazarene Amateur Radio Fellowship (NARF). Prior to being made president, Mick served for two years as vice-president for the organization.



Under NARF bylaws, a president-elect serves a two year "internship" before assuming the duties of president.

Mick, an active member of the Hartford City, Ind., church, is a life-long Nazarene. He is assistant principal of a large junior high school. He has long been an active member of NARF, previously serving as editor of the NARF newsletter before being elected as vice-president.

NARF membership is now composed of some 400 Nazarene laymen, missionaries, and church leaders dedicated to promoting fellowship among Nazarenes and providing radio communications for our missionaries around the world. Membership in NARF is open to any member of a Nazarene church or Sunday school who holds an amateur radio license.

Assisting Mr. Manor in the leadership of NARF for the next two years will be Bernard McArdle (WBOPLT/VE6), as vice-president; and Robert Ward (K8NYK) as secretary-treasurer. Ray Hendrix of the Department of Communications will remain as our headquarters' liaison.

Bill Ziegenfus (K3MOM), 112 Royal Ave., North Wales, PA 19454, is NARF publicity secretary. He can help CBers and others with an interest in ham radio to learn how to get started in this fascinating hobby. □

—NCN

THANKSGIVING OFFERING GOAL IS SET

Leon Doane, executive director of the Department of Stewardship, announced July 21 that the Board of General Superintendents had set the goal for the 1978 Thanksgiving Offering at \$5,700,000. This is another record goal.

The Easter offering, the largest special day offering ever received, was just short of the \$5,600,000 goal. It totaled \$5,563,721.43. □

—NCN

MISSIONARY OFFICES MOVE

On July 28 the Department of World Mission and the Nazarene World Missionary Society moved to their new location on the second floor of the Nazarene Plaza Building, just east of the Nazarene Bookstore on 63rd Street.

Their mailing address will remain the same, since all mail is dispersed from the same Headquarters office. □

—NCN

HIGHTOWER ELECTED PRESIDENT OF CANADIAN NAZARENE COLLEGE

Rev. Neil Hightower, who has served as superintendent of the Canada Central district for six years, was elected president of Canadian Nazarene College by the Board of Governors, Saturday, July 22. He succeeds Dr. Ronald Gray who resigned in May.



Rev. Hightower is vice-chairman of the Executive Board of the denomination in Canada, and a member of the General Board of the international church.

He graduated from Bethany Nazarene College in Oklahoma, and from the Nazarene Theological Seminary in Kansas City, and was ordained in 1952. He has pastored the Toronto Emmanuel Church in Ontario as well as churches at Bel Air and College Park, Md., and Lavelle, Pa.

Rev. and Mrs. (Ruth) Hightower live in Toronto, Ontario, and will move to the college in Winnipeg, Manitoba, in September. They have one married daughter. □

—NCN

HENECKE DIRECTOR OF YOUTH MINISTRIES

The General Board has elected by a mail vote Rev. Gary Henecke, pastor of Oskaloosa, Ia., First Church to be executive director of Youth Ministries. He has accepted and will assume the position August 21. He succeeds Rev. Mel McCullough who resigned to pastor Colorado Springs First Church.



Henecke was ordained in 1971. He pastored at Port Huron, Mich., for four years before moving to Oskaloosa five years ago. He is a graduate of

Olivet Nazarene College and has been a member of the general Nazarene Youth International Council for two years. His wife's name is Raedene.

Gary's election and acceptance was announced at the Nazarene World Youth Conference at Estes Park, Colo., by General Superintendent V. H. Lewis. Two thousand six hundred Nazarene youth from around the world attended the Conference; enthusiasm was high. □

—NCN

FIGHTING IN MIDDLE EAST DISRUPTS MISSIONARIES

Renewed fighting in Beirut, Lebanon, mainly between Syrian-Arab Peace-keeping forces and the right wing militia, has meant damage to Nazarene property and the disruption of the lives of missionaries, according to recent word received at the Department of World Mission at international headquarters of the Church of the Nazarene in Kansas City.

Missionary Larry Buess and his family were unable to get to their home for several days during the fighting. They are now at the Bible School in Switzerland for rest and relaxation.

Habib Alijaja, district superintendent of Lebanon-Syria, was able to leave the area during a slack period in the fighting, but has now returned to his home.

Nazarene property in Ashrafieh and Sin-el-Fil was damaged by shells and looting. □

—NCN

GROUP BIBLE STUDY RESOURCES PLANNED

Dr. Earl C. Wolf, Christian Service Training director, announced that the Department of Education and the Ministry has been working on the development of a new series of group Bible study guides.

Materials and formats of plans now in existence are being studied. There are resources presently available. A folder has been prepared by the Nazarene Publishing House which pulls together and presents the existing resources.

The folder promises that under the direction of the Book Committee and the Nazarene Publishing House, a comprehensive plan for group Bible study resources is being developed.

The study guides will be written by persons in the church who have been directly and deeply involved in small-group Bible study projects. They will be sound biblically and doctrinally. □

—NCN

'78
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