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AN EDITORIAL

THE ACID TEST OF SPIRITUALITY

"THE CONSCIOUS, ABIDING, MANIFESTING EXPERIENCE"

OF GODLIKE LOVE IS THE FINAL EVIDENCE.

RECENTLY I read the issue of the Herald of Holiness (November 24, 1915) dedicated to Dr. Phineas F. Bresee, founder of the Church of the Nazarene in the West, who on November 15 had joined the Church Triumphant.

Impressive to me was a statement our first general superintendent had dictated as his final word to the church:

My last message to all my people—ministers and laymen— is that they seek until they find the conscious, abiding, manifesting experience that Jesus insists on in Matthew 5:43 to 46, inclusive: not only in word but in deed and in truth; so shall Jesus be glorified.

The full quotation followed in which Jesus declares that godlike love is the acid test of the Christian profession. Then the editor, Dr. B. F. Haynes, commented:

"What an index to the character and life of this holy man of God! Tenderness toward all, forgiveness toward the erring, and infinite compassion and patience with all—such were a few attributes which embellished his nature."

Here indeed is the final evidence of full salvation—"The conscious, abiding, manifesting experience" of godlike love: not mere sentiment or saccharine feeling, but an undefeatable spirit of kindness and patience that triumphs in redemptive good will.

From the days of the apostles, two different concepts of the Spirit-filled life have vied for supremacy in the life and thought of the church: the ecstatic and the ethical.

"Ecstatic" spirituality was exemplified by the spiritual enthusiasts St. Paul addressed in 1 Corinthians, chapters 12 through 14. For such persons, to be filled with the Spirit is literally "to stand outside oneself," to be caught up in some heavenly transport. The gifts of the Spirit—especially the more spectacular—are tangible evidence of the Spirit's fullness.

Over against this position St. Paul advocates an "ethical" concept of the Spirit-filled life, the "more excellent way" of Christlike love described in 1 Corinthians 13. Although he himself had once been "caught up into paradise" in an exalted experience, he saw this as a dangerous temptation to spiritual pride from which the Lord had delivered him. The pinnacle of Christian spirituality is the confession with St. Paul of my utter dependence on God's grace in the awareness that in myself I am nothing—"For when I am weak, then am I strong" (2 Corinthians 12:10). At the opposite pole of a spirituality that exalts self is the Christian form that exalts Christ.

In making love the acid test of spirituality, Dr. Bresee was one with Jesus Christ, St. Paul, and Wesley.

Love [said Wesley] is the highest gift of God—humble, gentle, patient love. . . . There is nothing higher in religion; there is, in effect, nothing else; if you are looking for anything but more love, you are looking wide of the mark, you are out of the royal way. . . . Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth [chapter] of the [First Epistle to the] Corinthians.

Gracious Spirit, Holy Ghost,
Taught by Thee, we covet most,
Of Thy gifts at Pentecost,
Holy heavenly love.

—Christopher Wordsworth, 1807-85

by General Superintendent William M. Greathouse
CHURCH is a New Testament word. It identifies the people of God with Christ as their Leader or Head. It is His visible body, the only example the world has of the Christian way and walk.

The New Testament scriptures speak of the church in general; all the Body of Christ regardless of where or whom they may be. They also speak of the church in particular; as “the church that is in their house” (Romans 16:5). Never is the church seen in a more sublime position than when Jesus calls it “my church” (Matthew 16:18). It is a living, moving organism.

The same designation, “called out ones,” which defines the Israelites in the Old Testament, applies to the church in the New Testament. Lelia N. Morris wrote,

Called from the world and its idols to flee,
Called from the bondage of sin to be free.

The Israelites were travelers until they reached the Promised Land; the people of the church are sojourners; in the world but not of the world. The difference is not in faith but in function.

This came to me forcibly as I heard a group sing these words, “Let the church be the church.” The modern-day church must be on guard lest it abdicate its mission and fail to function as it should.

Evangelism is always primary. Historically, the church has invariably taken a stand against social injustice and man’s inhumanity to man, but its primary function is spiritual. The problem of our day is that the church may be caught up with a multitude of meetings and causes and forget its mission. To demonstrate against social sins avails little if the church does not exhibit evangelistic vitality. Souls must be in its goals. This is not to propagate isolationism but evangelism.

The holiness church must never forget it has been raised up to proclaim Christian holiness to the world. To fail here is to surrender our reason for existence. To major on other issues is to become an imitator of other bodies, and the holiness church loses its unique mission.

The business of the church is basically spiritual. Everything else it does must contribute to this ultimate aim. The panacea for the problems of people is found in the words of Jesus, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

The time has come when the church must pick its priorities. If it will battle it must pick its battlefield. If it is to stand up it must stand forth. G. Campbell Morgan wrote, “If the church has not been victorious in the conflict with sin and sorrow and death, it is due to the unfaithfulness of the church. Let us not blame the Master and Leader.”

The power is there, the plan is there, the purpose is clear, the mission of the church is to “go into all the world,” not merely philosophizing but evangelizing, preaching the gospel “to every creature.” The church that fails here fails in its mission, regardless of its beautiful edifice, fully equipped family center, or seven days a week whirlwind of activities.

The primary issue at stake is souls. The church is not a museum of lifeless saints, nor is it a collection of hothouse plants; it is a garden of growing people in various stages of development.

Somewhere, sometime, every pastor and his people must face up to the truth that the bottom line is not activities but additions. An evangelistic church without altar services is a misnomer. A revivalistic church without revivals is a paradox. A holiness church without people becoming sanctified wholly is not worthy of its name.

It is certain that the church will always be, for Jesus promised to build His church so strong that all evil powers could not overcome it. But the challenge that faces us today is to cause it to be evangelistic. McLaughlin wrote in his commentary, “The great strength of the church is a spiritual experience and a burning testimony.”

“Let the church be the church.” Let it major in the salvation of souls and sanctification of believers. Let it build up the saints in the most holy faith. Let it not forget that its only reason for existence is to preach, proclaim, propagate, and press the claims of the gospel of Christ. Let its role always be clear. Let the church really be the church!

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.
Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, Mo. 64131.

HOLINESS ACCENT APPRECIATED

I have really been enjoying the Herald of Holiness, especially in recent months. I want to commend you for the fine articles on holiness and sanctification. Our church has just had their second, five-week holiness revival, and I don't feel a holy life can be stressed too much. Keep up the good work.

Mrs. Carol Rayborn
Myrtle Creek, Oregon

MINISTRY FOR WOMEN

I wish to comment on Dr. Greathouse's editorial, "Women in Ministry," in the June 15 issue.

I am an elder in the Church of the Nazarene, a woman, a wife, and mother of three grown children. In spite of being slightly handicapped, I went to Olivet Nazarene College at the age of 34, while raising and putting all three of our children through school. My husband successfully supported us all. All my life I have loved to read, to study, to write, and to learn. Why shouldn't I use these qualities in doing the Lord's work?

I would urge young women considering the ministry today not to allow the mood of the day in which we live to affect their thinking. The ministry is far more than just another way to cross the threshold into "men's territory." If you can say with Jeremiah, "His word is in my heart like a burning fire shut up in my bones. I am weary of holding it in, indeed I cannot" (Jeremiah 20:9, NIV), and if His Holy Spirit compels you to preach—then do so. And may your numbers increase!

Lois E. Aumiller
Springfield, Illinois

EDITOR THANKED

Thank you, Mr. Editor, for your recent expositions on the "fruit of the Spirit." By focusing attention on these virtues, you are helping New Testament Christians better understand the Bible and its guidelines for holy living. How easy it is to consider the Old Testament Ten Commandments as the last word for New Testa—
HE CHURCH OF THE NAZARENE is now entering the third year of our quinquennium of “Celebrating Christian Holiness.” During this year we will be giving special emphasis to our youth and children’s ministries.

It is interesting to observe that from our very beginning the church has attracted and appealed to large numbers of young people. A large segment of our church today is still made up of the young. Across the years we have given emphasis and place to their presence, activities, and participation in local church life, at the district level and in the general church through our colleges, international institutes, and general conventions. Our young people are a vital part of our total church life.

We have just concluded a busy summer’s activity in which hundreds of youth camps and retreats, including “GREENLAKE ’82,” have been conducted across the church and around the world. During this special year of “Celebrating Holiness Youth Ministries,” World Youth Congress will be held at Oaxtepec at the edge of Mexico City. Several hundreds of Nazarene youth, with their counselors and leaders from all over the world, will converge there next June, 1983.

To account totally for all the factors of this appeal and response from Nazarene youth is perhaps impossible. However, several matters are very evident.

1) Young people today, perhaps as always, respond to truth and honesty and are really hungry for spiritual reality. They are quick to see through the sham and facade of merely playing at church and religion. The simple preaching and teaching of the gospel of Jesus—who died to forgive man all his personal sins and who can redeem and transform life and give it wonderful meaning and purpose—appeals to young hearts and minds. Through the church they have found the Lord and the assurance and joy of eternal life.

2) Furthermore they have also discovered that Jesus can, through His Spirit, fully sanctify the heart, cleansing from the principle of indwelling sin and giving power to live a holy life in an unholy world. The Spirit-filled life has brought them into harmony with and submission to God’s perfect pattern and will for their lives.

3) Through our Nazarene colleges, Bible colleges, and seminary they are finding quality education and training for life’s vocation and calling without being exposed to the pernicious teachings of the hedonistic and materialistic philosophies of a pagan culture. They are receiving high quality education in a Christian setting.

4) They respond to the love, care, and concern of Christian parents and a church where pastor and people also love and care for their young.

We thank God for our youth. In this year of special emphasis, join your pastor and Christian parents in prayer that a genuine holiness revival will come to your church and will reach your young people. Take time to know them individually; listen to their problems; know where they hurt and try to relieve the pain. Parents, keep clear lines of communication between yourself and your child. Maintain a family altar—a time when you can pray and talk together. Urge them to attend a Nazarene college. Even if they only attend a year or two and then transfer elsewhere to pursue their chosen field of study, the time spent in one of our colleges will be invaluable in training and in forming lifetime friendships.

Parents, pastors, people, and churches all working together can help make this a very fulfilling and rewarding year in the lives of our youth. We only have them for a short time, so let us invest our best to ensure their best for Christ and the church.
ALL HE WANTED WAS MORE GRACE

by HERBERT McGONIGLE

ALTHOUGH JOHN WESLEY was either ignored or resented by most of the clergy of the established Church, there were some notable exceptions. Early Methodism had much cause to thank God for the support and labours of such “Methodist” Anglicans as William Grimshaw, Vincent Perronet, Henry Venn, and Samuel Walker. But one Anglican minister was to make a contribution that remains to this day an example and an inspiration to the holiness people everywhere. His name was Jean Guillaume de la Flechere, or, as it became Anglicised, John Fletcher. Wherever the message of scriptural holiness is loved, experienced, and proclaimed, the name of John Fletcher lives on, a name forever associated with holy living of the highest order. In short, John Fletcher was a saint, as shining an example of Christian holiness as any that can be named outside the New Testament.

John Fletcher was born at Nyon in Switzerland on September 12, 1729. He excelled in learning and planned to further his career with an army commission, serving the King of Portugal. But God had other plans for him. While he waited in Lisbon to board a man-of-war, a maid accidentally burned him with a kettle of hot water. Recovering some days later, he discovered his ship had sailed and so he changed his plans and went to England. Serving as a private tutor in a rich home, he heard of the Methodists as the people “who do nothing but pray.” Resolving to meet them for himself, he found a Methodist society and through fellowship with its members, he found the Lord in the assurance of personal faith and salvation. Later he was ordained into the Church of England and was appointed vicar in the small village of Madeley in Shropshire in the west of England. There he remained a diligent pastor and shepherd of souls until his death in August 1785.

In 1757 John Fletcher first met John Wesley and a friendship and kinship was born that was to last unbroken for 28 years. Wesley had the highest regard for his Swiss friend and a week after Fletcher first helped Wesley in a Methodist service, the latter wrote: “How wonderful are the ways of God! When my bodily strength failed and none in England were able and willing to assist me. He sent me help from the mountains of Switzerland, and an help meet for me in every respect; where could I have found such another?”

Fletcher’s personal testimony to full salvation was clear and enthusiastic: “I will confess Him to all the world... I am now dead indeed unto sin and alive unto God. He is my Prophet, Priest and King—my indwelling holiness—my all in all.” He is best remembered as a writer because of his invaluable Checks to Antinomianism (which every holiness preacher must read!) in which he so ably defended Wesleyan doctrine, especially John Wesley’s teaching on entire sanctification. The Checks found its greatest proof in the quality of his life. John Fletcher lived the doctrine he explained and proclaimed.

Tributes to Fletcher’s Christlike life abound. Robert Southey, England’s Poet Laureate and no friend of evangelical Christianity, wrote of him: “No age or country has ever produced a man of more fervent piety, or more perfect charity; no Church has ever possessed a more apostolic minister. Holiness with him was all in all. Fletcher in any communion would have been a saint.” Robert Hall, an English Baptist, wrote that “Fletcher is a seraph who burns with the ardour of divine love.” It is reported that when Voltaire, the French sceptic, was once asked if he had ever seen anyone like Christ, he replied: “I once met Fletcher of Madeley.” Probably no one knew Fletcher better than John Wesley who had named him as his
successor to lead the Methodist societies if he outlived Wesley. But Wesley outlived all his early contemporaries and preaching Fletcher's funeral sermon from the text, "Mark the perfect man" (Psalm 37:37), he concluded: "Many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known, one so inwardly and outwardly devoted to God. So unblamable a character in every respect I have not found either in Europe or America; and I scarce expect to find another such on this side of eternity."

Three incidents in John Fletcher's life, out of many that could be chosen, illustrate the depth and reality of his experience of sanctifying grace. These incidents show how dead he was to the world, to fame, and to personal advantage, and how his whole life was a reflection of his Lord's in meekness, love, and goodness. First, his choice of Madeley Church. Soon after his ordination he was offered the vacancy of a parish church in Cheshire where the pastoral work was light and the stipend well above average. At the same time Madeley was suggested, a far less attractive parish and offering only half the stipend of the Cheshire vacancy. Fletcher immediately chose Madeley, saying that the other "offered too much money and too little work."

The second incident concerned his writings. In 1775 he published his final Check, dealing with Christian perfection. It was read by the Rev. Thomas Reader, a zealous Calvinist, who was very angry at Fletcher's holiness teaching. Reader set off for Madeley to meet Fletcher face-to-face and rebuke him for his "perfectionist heresy." Arriving at the vicarage, he was warmly welcomed by Fletcher who knew him by reputation. "Come in, come in, thou blessed of the Lord. Am I so honoured as to receive a visit from so esteemed a servant of my Master?" Mr. Reader was somewhat taken aback by this gracious reception and decided not to raise the doctrinal argument until the next day. But he never raised it! He stayed three days with Fletcher and so impressed was he with Fletcher's gentleness and loving spirit that he felt the dispute was unworthy of such holy fellowship. He returned home, saying later that he had never enjoyed such days of spiritual conversation and sanctified fellowship.

The third incident was concerned with Fletcher's growing public esteem. In 1776 he wrote a number of political pamphlets defending the government of King George III against attacks at home and abroad. The pamphlets were well received in high places and inquiries were made about their author. A government commissioner was dispatched from London to visit Fletcher officially and offer him any preferment he wanted. But Fletcher refused all the offers of a better living, financial rewards, and ecclesiastical elevation. The commissioner was at a loss to understand this strange man who wanted no worldly advance. Finally, in desperation, he said: "Mr. Fletcher, I am here by the government's authority to give you whatever you ask. Surely you will take some reward. What do you want?"

"Sir," said Fletcher, "all I want is more grace."
A T 18 the very thought of dying filled me with horror. And yet, as a Christian, I felt I shouldn’t have that fear. With feelings of great remorse, I sought the counsel of our very wise pastor’s wife.

Her questions startled me. “How old are you? Do you have some serious illness?” As I cited my tender age and answered the second question negatively, she began explaining that God gives us grace from day to day for just what we need to face that day. “When you need dying grace you’ll have it,” she stated simply.

Sure enough, several years later when I faced a serious physical ailment in which death was a very definite possibility, I found that the old fear was gone and replacing it was a sense of calm commitment. The pastor’s wife had been right! And so I began learning the lesson God had for me: You can’t borrow grace before you need it.

As the years have gone by the Lord has had to impress upon me over and over that there is grace sufficient from day to day, but I can’t get it all at once.

SHEILA HUDSON is a missionary with her husband, Robert, and is currently on furlough from San Salvador, El Salvador.

As we left for the mission field, thoughts of my parents’ health and well-being began to plague me. I sometimes thought, I don’t think I’ll be able to stand it if something happens to either of them. Later, during our first furlough, my mother died very suddenly in tragic circumstances. At the precise moment that I heard the news, God’s grace upheld and comforted in an indescribable way. Three years later, when I was once again on the field, word came of my father’s totally unexpected death. Again, God’s grace flooded my heart and life, and I found that I really could “stand” it after all. I couldn’t borrow the grace before, and I wasted precious energy being concerned over how I would react “if,” but when the moment of need came, there was grace enough and to spare.

But the Lord wasn’t through with me yet. As a parent, one of my greatest anxieties was, “What if one of our daughters would get some terrible disease and die?” Our youngest, Kara, was just 15 months old when Managua, the capital city of Nicaragua, the country in which we were serving, was destroyed in an earthquake. Modern medical facilities ceased to exist for a time and the specialists were dispersed throughout the country and hard to locate. During this period, Kara became seriously ill with a temperature that soared to 105° for three days in a row. After attempting to treat her successfully and failing,
the local small-town doctor finally said, "I don't know what is wrong with her, but I've located a specialist in Granada. You'd better take her there." As we drove as quickly as we could, I held her fever-racked little body and prayed, "Lord, I want to keep her, but if You take her, it's all right." Peace flooded my heart. His grace was sufficient, even at that most difficult moment in my motherhood. Later, Kara recovered completely.

The Lord continued my lessons on "You Can't Borrow Grace." When we were transferred from Nicaragua to El Salvador four years ago, we were very concerned for the many friends we were leaving behind. As we heard more and more of the civil war in Nicaragua and knew that there was widespread fighting, we frequently called the missionaries there and said, "Any time you need to, feel free to come here. We're really concerned for your safety." They always assured us that they were fine. We would hang up the phone, look at each other, and say, "How can they stand it? How can they stay there? What are they doing to themselves and to their children?"

Then the tables were turned. We became the ones living in a war-torn country. We frequently received calls from friends and loved ones in the States. "Please leave," they often said. "We don't think it is safe for you to be there." We assured them that we were fine and they, undoubtedly, hung up, looked at each other, and said some of the same things we had said a few years earlier. But you know, when we needed it, we had God's grace. His abundant grace, to live day by day in the situation we were in, with joy and peace. We couldn't borrow it a few years ago, but now the Holy Spirit was pouring it into our hearts and filling our lives with it. And we were finding that His grace is even sufficient for our children.

I know the Lord has further lessons in store for me on this theme of borrowing grace. In three years our oldest daughter, Kim, will go to college. That is a traumatic moment for any parent, but perhaps even more when one lives outside of the United States, because of distances, borders, and expenses involved. I've always pushed the thought of that moment away because it was "such a long time off." But suddenly it's just three short years away! My heart trembles, but the Holy Spirit whispers, "Remember, Sheila, you can't borrow grace. Just wait. I'll give it to you when you need it." And I know that He is right! □

HIS GRACE IS STILL AMAZING

by ROBERT E. MANER

ONE SUNDAY in February I gave local preacher's licenses to two fine young men in our church. Joel Menges and Bryan Keller are both outstanding young men. But their backgrounds are vastly different. Bryan was reared in a Nazarene home. Joel's home church and family life were different.

He says of his childhood church life, "Until I was about 12, I attended another church. Then I found out I could get away with not going. It all seemed like a big put-on too. I guess there was something good there, but all I could see was the insincerity of the members. Even my older brother, Eric, dropped out at age 16 and began attending a Wesleyan church.

"Unfortunately" he continued, "when I was 13 I started drinking wine—just for kicks. By the time I reached 14, things really got bad. I started smoking pot with the fellows. One of the boys in our group had started drinking at 9 years of age. This boy was the supplier and thereby practically controlled the lives of the group."

Joel remembered that he would get "stoned," as he put it, before he even got to school. Needless to say, most of his high school years were wasted. He spent all available money on drugs—even lunch money.

He said, "After smoking pot for about three years I tried to quit. I could see what it was doing to me and I didn't like what I saw. I became depressed and frequently cried myself to sleep at night. My parents, who now were aware of my problem, made me promise I would quit. I tried without success. Eventually I discovered that I could substitute drinking for drugs. By drinking heavily I was at last able to get off pot."

Joel joined the Air Force July 20, 1979. He went through six weeks of basic training without alcohol. He also made it through Tech School without drinking. Once he was transferred to Moody Air Force Base, near Valdosta, Ga., his old problem returned. This time he reached the state where he was drinking alone.

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He said, “I knew I was heading for real trouble. I had a Gideon Bible that I tried to read. I even thought of going to church. I tried to pray to God for help, but nothing seemed to come of it. In that low state I went out one night with a drinking friend. While riding in his car I got sick so I asked him to stop. I got out and sat beside the road. All I could see was a big dark hole that I seemed to be falling into. It was the blackest darkness I had ever seen. I was deathly sick. A strong firm voice kept saying, ‘Your destiny is hell!’

“Down on my hands and knees I started shouting, ‘I am not going to let you send me to hell!’”

His companion said, “Man, get hold of yourself. I am going to get you back to base.”

Back in his room Joel’s condition worsened. He got his little Gideon Bible out and tried to read. He found a chapter in 1 Timothy but it made little sense to him. He rushed to the bathroom, still clutching his Gideon Bible, where he remained draped over the commode. He said he could still feel hell all about him. Joel called out in a desperate prayer to God, “Please send John Van Brocklin to me.”

John Van Brocklin was another young airman who was attending the Church of the Nazarene in nearby Valdosta. In moments John was standing in his door. On May 30, 1980, at 2:30 a.m., John helped Joel find peace with God and within himself. John helped Joel find other Christian men on the base and a fellowship that he needed to encourage him.

Joel Menges and Bryan Keller rented a place in town and lived where they were away from the bad influence of former associates. They became active in the Church of the Nazarene. Both were called to preach and have served as much as their limited opportunities would allow. However, they felt they were selfish living in an isolated environment. So recently they moved back on base where their influence as Christians could count and their testimony could be heard.

A few weeks later, Joel was at the altar at the close of the Sunday evening service. I went to Joel and, kneeling beside him, asked him what his problem was.

He said, “Pastor, you know Bryan and I have moved back on base and you know why. I moved into one of the new barracks, which is actually very nice. But God has convicted me for that. I should have moved into the old barracks. It is hell over there. There are so many men who are in the shape I was in. That is where I need to be. God wants me to witness there.”

Needless to say Joel Menges will need a lot of prayer from God’s people as he returns to witness to what the grace of God can do.

OFTEN IN OUR CHURCHES we hear the expression, “I love God.” What does that mean? How can we love a God we cannot see? The problem lies both in our misperception of God and of love. To speak meaningfully of loving God requires that we understand what we are saying.

The First Epistle of John is permeated with the subject of love. Repeatedly, that first-century church was admonished: “Love one another.” Interestingly, they are not once told to love God.

There must be a reason for this strange phenomenon. Rudolf Bultmann once said, “When you talk about man, you are talking about God; when you talk about God, you are talking about man.” In a somewhat simpler form, Hubert Humphrey once said: “The way you treat your fellowman is a reflection of how you treat God.” Is it not possible that John’s message is: Loving God means loving one another?

In this Epistle, love is not posited as one among many of God’s attributes. The very essence of God is summed up in the word love—“God is love” (4:8, 16). God, who is love, experiences life in all its breadth and depth with us.

God, who is love, created man in His own image. This must mean more than a mere reflection in a mirror. In Jesus, God expressed His idea of man—the express image of [God]” (Hebrews 1:3). In that expressed image of God, Love Incarnate was revealed. Man, created in the image of God, is created to love, to commune, and to fellowship with others.

We love because God first loved us (1 John 4:10). And no one can say he loves God unless he loves his brother (1 John 4:20). As God enters into creative communion with His creatures, He expects us to love one another. Agape love is neither sentimental nor emotional. Agape love is not “warm fuzzies.” Agape love extends even to those it does not like, because it is a love that demands nothing in return. It is in this sense that Jesus commands us to love our enemies (Matthew 5:44).

Man is truly human only when he seeks fellowship and communion; “Everyone who loves is born of God and knows God” (1 John 4:7, NASB). Furthermore, “If we love one another, God abides in us, and His...”

JERRY W. MCCANT is associate professor of religion at Point Loma College, San Diego, California.
LOVING GOD MEANS LOVING ONE ANOTHER

Love is perfected in us" (1 John 4:12, NASB)—and all that because we love one another! John surprises us when he writes, "If we walk in the light as He Himself is in the light, we have fellowship with one another" (1 John 1:7, NASB, italics added)! One would expect "...we have fellowship with God," but John says walking in the light means loving one another!

New Testament fellowship (not always the same as we find in the local church) is based on God's nature. We are made in His image and we are created for loving relationships. The essence of sin is to seek to make oneself invulnerable. Love means making oneself vulnerable; one who loves will experience hurt and pain. Walling ourselves off from others is to condemn oneself to separation and to refuse reconciliation. Refusing to give and accept love is the essence of sin.

To refuse to love is a perversion of man's essential being. When we do not love we become alienated from others, from God, and finally from ourselves. It leads to inauthentic living and meaningless existence. When the prodigal comes to himself, he must return to loving relationships: he is created in the image of God, who is love.

Man is made to love, but he is free. God leads by gentle persuasion and love, not coercion and force. Man is free to refuse his essential self. Of all God's creatures, only man has the autonomous sovereignty to refuse to be what God created him to be. A horse or dog cannot rebel against the Master's designs, but man is a rebel. In God's love there is freedom—real freedom, not illusory freedom.

This is not fated existence; I can choose. This allows me to choose, experiment, and fail. I can return, try again, realign; I can grow in God's love. God does not hem us in and smother us; He gives us room to become ourselves. Jesus came to demonstrate God's love for us. He told His disciples to love one another as He had loved them. To this He added, "By this all men will know that you are My disciples, if you have love for one another" (John 13:35, NASB). We do not prove our love to God by church attendance, tithing, or praying. Love for God is not proven by ceasing to smoke, dance, and drink. We prove that we love God when we love one another. Loving God really does mean loving one another.

"If someone says, 'I love God,' and hates his brother, he is a liar" (1 John 4:20, NASB). Love for God cannot be talked about meaningfully outside of love for our fellowman. Agape love cannot be understood as a kind of sentimentalized liking of another person. Love means that I become a neighbor to anyone I meet who is in need. It may mean that instead of praying I will be bound to do something about my brother's condition. Both John and James make it clear that love (or pure religion) becomes actively engaged in ministering to others in need. Acting in love toward someone who needs us is the gospel incarnate. It is a total misunderstanding of the gospel when we see charitable acts of love and mercy as prelude to the gospel. We dare not be satisfied with sentimentally saying, "I love God," unless we are acting lovingly, caringly, and compassionately toward others.

One of the most disturbing passages in all the New Testament, for me, is Matthew 25. According to that passage, the question at the judgment will not be whether I have attended every service of the church, paid my tithes, and obeyed all the behavioral rules. The question will not be whether I drank, played cards, or smoked. The question will be: Did I act lovingly and mercifully toward the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned?

In this story of the judgment, both those on the right and those on the left deny they have ever seen the King in such need. But the King answers, "Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me" (v. 40, NASB). What we do for our fellowman is counted as having been done for Christ. It is consonant with the First Epistle of John that loving God means we love one another. Really, every day is a kind of judgment day. Each day I must be accountable to man and God. Thus, I must live my life on a daily basis of love extended to my fellowman. This does not allow me to join the Charlie Browns who love humanity but hate people. I cannot love God and use people; I cannot love God and ignore people. I must not become so busy with loving God that I forget people. When I forget people and use people and ignore people I am doing that to God. But when I am expressing love and compassion for others, then I am truly expressing my deep love for God. Loving God means loving people!
Noise—unwanted sound—is a recognized problem in industry. With the advance of mechanization and automation came larger and noisier machines, and more hearing problems for workers. It has been proven that noise is damaging to hearing, creates stress, and has been responsible for many serious accidents.

A study done for the U.S. Environmental Protection Agency at the University of Miami showed monkeys suffered a 30 percent rise in blood pressure after exposure to urban noises day and night. Even when the monkeys were later put in a quiet atmosphere, their blood pressure did not drop.

Studies have also shown that noise can be a contributing factor in mental illness and makes people more susceptible to ulcers, arthritis, diabetes, and the ill effects of toxic chemicals.

EPA is spending millions of dollars on public awareness programs to combat noise. It reports some success with two dramatic posters. One shows an ear overprinted with the words, “The finest sound system in the world is slowly being destroyed.” Another shows cracked glass which says, “If noise can shatter glass, imagine what it can do to your nerves.”

The noise problem is nothing to snicker over, EPA warns. City traffic is already in the 90 decibels range, considered “very annoying” and “damaging to hearing” after eight hours exposure. And noise isn’t confined to the city street, industry, or the rock concert. I’m sure I’ve been in church services where the “noise” level exceeded decibel levels permissible for industry. Good music pouring forth from mammoth amplifiers be-

IN DEFENSE OF QUIETNESS

by JACK CONN

comes noise when it exceeds one’s decibel tolerance level. Our noisy world can have spiritual repercussions. A popular religious song on this theme asserts, “Lord, you’ll have to speak a little louder. / Your children can’t hear you above the din.” That’s a bit tongue-in-cheek, but thought-provoking.

God need not speak louder. Rather we need to be quieter, and find a time and place of quietness. I have come to believe in quietness. From the nursery school to the nursing home, a time of quietness each day has its value, emotionally, physically, and spiritually. We need respite from the abrasion of noise, no matter the source. And noise can come from unusual sources in unexpected places. We once had a friendly goose in our neighborhood. Every time my wife and I would go for a quiet walk by the lake, this goose would come running to meet us and always the “talking” began on first sight. She followed close behind with an incessant monotone somewhere between a hiss and a quack. I supposed we were being subjected to “foul gossip.” I’m not sure what the life span for geese is, but after a time, our web-footed parrot disappeared. Talked herself to death, I fancied. I defend quietness, but honestly I didn’t lay a hand on that bird.

The New Testament asserts that Christians have a civic responsibility for quietness. The apostle Paul exhorted his son in the faith, Timothy, to teach the early Christians to pray and be thankful “For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour” (1 Timothy 2:2-3). Loud, demanding, threatening, and carping voices can be heard from the local to the national—and international levels of government. They are only veneer, and a poor one, for the fears gnawing at the fabric of our system. When God is lost from our national conscience, noise will not compensate. We need to hear God say to America, as He did to ancient Israel, “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not” (Isaiah 30:15). A blustering and indecisive national policy is not developed, it just evolves as quietness and confi-
dence based on faith in God slips away.

The present-day upsurge in the practice of various methods of meditation is indicative of a cry for quietness and tranquility. God, who moved in creation for six days, took a respite on the seventh. We, made in His image, defy His example to our hurt. One day out of seven for rest, relaxation, worship, and some quietness is a necessity, not an option. Church members, physically and emotionally drained, need to heed the promise, “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31). The minister of the gospel is not an exception. He, and sometimes his congregation, may think that he is a solar-powered satellite in a seven-day orbit. If that’s so, you can be assured it’s a decaying orbit. As Jesus and His disciples ministered to the multitudes, He said to the Twelve, “Come ye yourselves apart into a desert place, and rest a while” (Mark 6:31). Jesus recognized when they were drained and ineffective, when they needed the solitude and quietness of the desert wilderness.

I submit that we can communicate best with God by having a quiet time with Him, the Word of Life. Want to be renewed mentally, emotionally, and spiritually? Purpose to have a quiet time—and defend it. □

Tobacco is as fascinating as a snake and just as deadly. Many smokers want to quit, but they are addicted and need help to quit.

Fifty-four million Americans smoke. Seventy-five percent were hooked by age 21. Among girls from the age of 12 through 14, smoking has increased drastically over the past 10 years.

What makes smoking tobacco so deadly?

1. There are 16 cancer-providing gases and chemicals in tobacco (ammonia, arsenic, acids, etc.).
2. The smoke from the burning tobacco enters the soft tissues of the mouth, throat, and lungs at 884° heat.
3. Nicotine in tobacco is known to be addicting.
4. Nicotine stimulates, then paralyzes the automatic nervous system.

The apostle Paul gives wise advice: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). Christians should refuse tobacco, the fascinating killer. But more, they should encourage others, especially youth, to realize the killer among us. Tobacco has killed many of our friends.

The tragedy of America is that another 346,000 of our citizens will predictably be killed right before our eyes while we remain silent.

William Goodman is a Nazarene elder and freelance writer, currently residing in Kansas City, Missouri.
THE STRONGHOLD OF LIFE

by MERRILL S. WILLIAMS

There is here a picture of the gentleness of God in His protection of His own. Strength and gentleness do not contradict one another in God or in man. Indeed they complement each other. Strength without gentleness is tyranny. Gentleness without strength is sentimentality.

Surely the combination never appeared more striking and balanced than in God’s Incarnation, Jesus Christ. And it was Jesus who said, “Come to me, all you who are weary and burdened, and I will give you rest . . . I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:28-29, NIV).

And our strong Protector makes us strong. This God who protects us with His gentle strength also imparts strength to us. Being human, we are already weak. But without His strength we are weak indeed.

One of the paradoxes of the Christian faith is that only as we acknowledge our weakness do we benefit from His strength. Paul said, “For when I am weak, then I am strong” (2 Corinthians 12:10, NIV). If we assert our human strength, our natural adequacy, we find that it crumbles in our hands. Luther, in the hymn already mentioned, describes our poverty of strength; “Did we in our own strength confide, our striving would be losing.” The prophet said that accomplishment in the spiritual realm comes “Not by might nor by power, but by my Spirit. . . .” (Zechariah 4:6, NIV).

When endowed with spiritual weapons, Paul says, we “have divine power to demolish [spiritual] strongholds” (2 Corinthians 10:4, NIV). The Lord who is our Stronghold enables us to defeat and destroy the strongholds of the enemy.

To the inhabitants of Jericho the weapons that Joshua and his followers wielded against that fortifi-
fied city must have seemed weak, even absurd. Imagine their response as Joshua led the people around the wall once each day for six days and then seven times on the seventh day. And all they carried were seven rams' horns! “What are they doing? Do they think us fools? Where are their weapons?” the people of Jericho must have said in astonishment.

But their mocking questions turned to shrieks of horror as the great wall collapsed onto godless people who did not understand the potency of spiritual strength.

The world today does not understand either. They smile knowingly at the Christian’s arsenal of prayer, faith, love, and forgiveness. Thinking themselves wise, they become fools. For “God chose the foolish things of the world to shame the wise” (1 Corinthians 1:27, NIV).

God’s strengthening power and protection come to us through Christ. Paul wrote that “the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:7, NIV, italics mine).

God chose to display His strength in the frail humanity of His only Son. The world thought Him weak. “He saved others,” they said, “but he can’t save himself” (Matthew 27:42, NIV). He appeared powerless to the spiritually dull multitudes. But through His holy life He revealed the unlimited power of God.

And when we identify ourselves with Him, we receive the same power that raised Him from the dead. Then we understand, and are able to testify with, the Psalmist who said, “The Lord is the stronghold of my life—of whom shall I be afraid?” (Psalm 27:1, NIV).

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**VISIBILITY “ZERO”**

The fog descends without warning, enveloping us in a blanket of white mist with eight to ten feet visibility. We watch the white line closely, ready for a sudden stop. Now it’s almost zero and we creep along, trying to keep the faint glow of a taillight ahead of us in sight—Hoping that he knows where he’s going. Then suddenly, after a long grueling stretch, we emerge into the glimmer of sunlight.

Life gets just like that sometimes—all fogged up with trials and cares, and disappointments. Then despair moves in and visibility drops to zero.

But there’s a light ahead, and a guide in the thickest haze.
And He does know the way.

Keep your eyes on Christ,
Trust in His Word,
Hold fast to His hand even when you cannot see;
It will be sunshine again soon.

—MABEL P. ADAMSON
Kansas City, Missouri

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**Book Brief**

**MEET MR. WESLEY**

T. CRICHTON MITCHELL, author

John Wesley’s name is a household word; his brother’s hymns are sung throughout Christendom; his holiness teaching has influenced religious life everywhere; and his incomparable sermons and writings have been preserved and reprinted for 200 years.

But what was he like? What kind of a man was John Wesley in real life?

Dr. T. Crichton Mitchell has described this outspoken, outdoor preacher as “a small man, and one who hated screaming.” As a boy in boarding school John allowed the bigger boys to steal his meat, eating only bread; as a young missionary in Georgia he muffed a proposal and lost the girl. Seventy years after a “ghost” plagued his mother’s household, he was haunted by the memory.

This quiet man who hated screaming was strengthened by God to speak to immense crowds above the din of opposition. The timid individual became a confident preacher able to handle interruptions of “stones, brick-throwing, mud-slinging . . .” and “usually the wiry little preacher with the clear voice went on pressing his point!” He declared, “The more I am bidden to hold my peace, the more earnestly will I lift up my voice like a trumpet, and tell people what must be done in them before they can finally be saved by Jesus Christ.”

Meet Mr. Wesley recaptures the charm and accentuation of Wesley’s sermons by making the man himself come alive. This CLT book, with discussion questions after each of the seven chapters, is a refreshing and important contribution to holiness literature.

Beacon Hill Press of Kansas City
To order, see page 23.
HOW IS YOUR HEART?

Descriptions of character interest me. Canon H. P. Liddon, a famous Anglican minister, summed up his character in these words: “A heart of iron to myself, a heart of flesh to my neighbour, and a heart of fire to my God.”

A person needs a heart of iron toward self. The self cries for indulgence, pleasure, and ease the way a spoiled youngster whines for candy. In our affluent society, where people have been raised on junk food in ball parks, it’s easy to cast off restraint and discipline. It’s hard to struggle against the self’s desire to be pampered and petted. It’s hard to accept crosses, endure suffering, and pursue righteousness. Heroic Christian life calls for a heart steeled against the whim pers of self to be spared hardships.

Toward others we need a heart of flesh—warm, sensitive, and compassionate. Too many are hardhearted and softheaded. Too few are toughminded but tenderhearted. The pain, grief, and hunger of suffering people should elicit our sympathy and evoke our help. The lostness of the masses should stir us to strenuous efforts to reach them for Jesus Christ. We will not pass by on the other side, but act as good Samaritans to evil’s victims, if we have hearts of flesh. Binding wounds and paying bills for others will mark the life-style of Christians.

What makes possible a heart of iron to ourselves and a heart of flesh to our neighbors is a heart of fire toward God. The flame of devotion in our hearts, like the fire upon ancient Israel’s altar, should be ever burning, should never go out.

God himself kindles that flame of love by giving us the Holy Spirit (Romans 5:5). We are to guard the flame by faithfully utilizing public and private means of grace. The altar of the heart must not become piled up with cold ashes. Paul’s exhortation to Timothy is a message for us all: “Fan into flame the gift of God, which is in you” (2 Timothy 1:6).

Skevington Wood titled his biography of John Wesley, The Burning Heart. That’s what we all need.

How is your heart toward yourself? toward your neighbor? toward God? Send the fire, Lord!

CHOICE AND SERVICE

Joshua gathered the tribes of Israel to a place called Shechem for a covenant-renewal service. He recounted the mercies of God to the undeserving people, and challenged them to abandon all idols and serve the Lord. The closing words of his speech never fail to stir me, although I’ve read them hundreds of times: “But as for me and my house, we will serve the Lord.”

Unreservedly committed to such covenant-loyalty, he was eminently qualified to summon the people to a similar devotion: “Choose you this day whom you will serve.” There comes a time for choosing sides, for nailing down loyalties, for having done with slack­levered, yellow-bellied attempts to stand with one foot in the Lord’s camp and the other in an idol’s.

“Choose” defines “serve.” Service to God is not the mechanical response of robots who cannot act otherwise. I’m sure the Almighty could have made robots instead of persons. If modern industry can do it, whose wisdom is foolishness compared to His wisdom, so could God. What He wanted was not the blind, programmed obedience of will-less slaves, but the loving obedience of sons and daughters.

“Serve” limits “choose.” We choose someone to serve. We cannot choose to have no master whatever. We will serve the Lord or we will serve an idol—some­one or something that usurps the Lord’s rightful place in our affection and lives. That idol may be the state, the market, the church, money, pleasure—the human mind can fabricate numbers of false gods. Serve we will, either the true God, whose service is our freedom, or a false god, whose service is our bondage.

We cannot choose not to choose. Neutrality toward God is impossible. We cannot choose not to serve. And we cannot choose both the Lord and some baal, for the Lord is a jealous God who will not give His glory to another. “If you forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after he has done you good.” Past mercies make judgment upon future idolatries inevitable!
Greed is a moral cancer. It grows until it kills. The first grab provokes another, and another, and another—until a greedy person’s whole life is spent grabbing for money, things, power, pleasure—whatever the rapacious heart is set on.

TRUE OR FALSE

In the Peoria Journal Star I read about an ex-convict who was sentenced again to 27 years in prison for attempted murder. He shot at a policeman, narrowly missing him.

The defendant, one Michael Stapleton, pled for a light sentence. He claimed that, while jailed and waiting trial, he had become a Christian. His commitment to the Lord, he insisted, was serious, and he was no longer a danger to others.

Judge Peter Paolucci was unimpressed. He found the claim to moral rehabilitation hard to believe.

I can understand the judge’s position. Many offenders, hoping for release or light sentences, have pretended a conversion not actually experienced.

Some years ago an alcoholic begged me to help his wife, who was about to be sent to prison on a bad check charge. He swore that he had repented and was born again. If I would just help her, he was sure that she would soon find the Lord, too. I talked to the judge at her trial, and he let her off with a stiff probation. I paid the court costs myself. That very night the man got drunk, he and his wife had a battle royal, and I never once saw them in church.

Still, the transformation of criminals is possible, by the grace of God. I’ve known too many cases, evidenced by years of changed behavior, to question the power of the gospel. Not all prisoners who testify to sudden, dramatic conversions to Christ are trying to use religion to escape justice.

If Stapleton is sincere, he will swallow his disappointment and serve the Lord behind the bars, as many others are doing. If he was faking it, anger, hostility, and reversion to former patterns of thought, speech, and action will emerge to control his life. If he is sincere, may God be pleased to grant him the earliest possible release from prison. If not, may God vindicate the sentence handed down.

What of those who fake Christianity and seem to get away with it? Well, religion can be faked, but judgment cannot be escaped. Sometime, somewhere, it will come, to the destruction of the faker.

GREED

B. Edgar Johnson, our general secretary, sends me memos, clippings, and suggestions from time to time. He makes a sincere effort to improve my education and, as a result, our church magazine.

One of these memos contained a quotation from General Superintendent emeritus Samuel Young. He spoke the words before he retired from that office and became emeritus, and their validity is timeless:

“Greed is never satisfied with its first grab.”

Greed is a moral cancer. It grows until it kills. The first grab provokes another, and another, and another—until a greedy person’s whole life is spent grabbing for money, things, power, pleasure—whatever the rapacious heart is set on. Greed is like drinking salt water; it creates more thirst than it slakes.

Greed is no minor flaw; it is a deadly sin. It’s no slight rash; it’s a consuming virus. In our materialistic age it has reached epidemic proportions. There is no moral principle that greed will not betray, no friend it will not deceive, no office it will not corrupt.

In the world, greed has incited wars, sabotaged industries, toppled governments, enslaved masses, polluted the environment, and brought the human race to the brink of annihilation.

In the church, greed has bartered the truth, corrupted the ministry, fleeced the people, and disgraced the Lord.

Because of greed Judas betrayed Jesus Christ. Because of greed Ananias lied to the Holy Spirit. Because of greed Simon Magnus tried to commercialize divine power. Because of greed Felix kept an innocent apostle in prison. Because of greed Diotrophes opposed the ministry of John. The trail of greed across the history of the Church is littered with the bones of men who released their grip on Christ to get their hands on money.

Unless we get rid of greed it will get rid of us. You can’t satisfy greed, you can only crucify it. Greed never says, “I have enough.” Its constant cry is, “More! More!” Only when self-centeredness is destroyed, only when Jacob becomes Israel, is greed overcome. For the destruction of greed, for the radical transformation from a thing-centered to a God-centered life, nothing suffices but the blood of Jesus Christ and the power of the Holy Spirit.
Letters (Continued from page 4)

ment Christians. Yet, how inadequate it is. The "fruit" is the culmination of the "root," which the Ten Commandments are in the progressive revelation of the Bible. So, thanks again, for helping us put first things first in the reading and understanding of God's Word.

Bill Holleman
South Bend, Indiana

PREACHING NEEDED
The Herald of Holiness is to be commended for the article "Unwanted Divorces—Unhealed Victims." These words could have been written by any number of us who have been through "unwanted divorce." The circumstances, mixed emotions, hurts, describe vividly what some of us have experienced.

When my marriage fell apart, after many years, I was empty and hurting. The person who presented the gospel to me was a Nazarene, and I saw my need and accepted Christ as my Savior.

When I went into the Nazarene church as a divorced person, I was sure there was no such thing as divorce among Christians. After several years in the church, I realize there are all too many broken homes in our churches.

I hasten to add that I, and others like me, have been loved and accepted into the fellowship of the Nazarene church, but unless one has "been there," one can't fully understand.

Now, my heart goes out to one who finds himself in this terrible situation. What we desperately need is preaching that will warn fathers and mothers of Satan's attack on the home—more preaching on the responsibilities of husbands and wives, as Christians. We must learn to be "strong in the Lord, and in the strength of his might"—and "Put on the full armor of God, that we might be able to stand firm against the schemes of the devil."

May God bless and protect our homes.

Name withheld by request

BOOSTS RADIO MINISTRY
We are Nazarenes in heart experience and doctrinal beliefs but because of opportunities for serving our Lord elsewhere, we are not at present members of the Church of the Nazarene.

While still members in Apple Valley we had the privilege of beginning a radio ministry that has continued on a daily basis for nearly 18 years, thus we believe in radio and want to help in your special drive for World Mission Radio offering, presented in our July 1 Herald of Holiness (the greatest Christian publication, we believe). May the Lord continue to bless your work for the building of God's kingdom, is our prayer!

Lawrence and Pauline Bird
Apple Valley, California

A TIME TO SPEAK
by EVELYN JORDAN BALLARD

The friends of the deceased began to mingle quietly and speak respectfully in low voices. Most of them had offered their condolences to the wife and daughter who had been seated on the front row of the funeral home chapel. The huge crowd that had come by as the family received friends was an unspoken tribute to the kind of person my brother-in-law had been.

Gladys, his only child (now a young lady), sat by my side. She had cried until there were no more tears. Her feelings were now ambivalent; happy because his suffering had ceased and he was enjoying the beauties of heaven; sad because of the loneliness his absence would bring.

"Aunt Evelyn," she said, "See the man gesturing with his hands to Mother?"

"Yes."

"Well that is Mr. Barnett, the man that led Daddy to Christ. After having surgery, he can't speak any more."

I had heard them speak of this man before, but I had not had an opportunity to meet him. Many times I had thanked God for this Christian friend who was obedient to the Holy Spirit as He prompted him to visit the home of my in-laws who were then unchurched and unsaved.

This brother-in-law had lived more than 60 years without understanding the plan of salvation. Mr. Barnett was able to make it simple and plain, and led Willie to Christ.

Soon his wife, Ruth, and their daughter were saved. Before long another sister-in-law and her family living in the same city found Christ. It has only been five years since these people became Christians. I am more thankful than ever for the instant obedience of Mr. Barnett to the Holy Spirit's guidance. If he had procrastinated until his voice was gone, my kind, gentle brother-in-law might not have made it into heaven. He might have failed to understand that even a good man must be born again.

The preacher said, in Ecclesiastes 3:7, "There is a time to speak."

I pray that the Holy Spirit will instruct me when to speak and give me boldness to obey.

EVELYN BALLARD is a member of the Kannapolis, North Carolina, Westside Church of the Nazarene.

"By ALL MEANS... Save Some"
John B. Bryan, pastor of the Spokane, Wash., Shadle Park Church, was awarded the Doctor of Ministry degree in church administration by the California Graduate School of Theology in Glendale, Calif., at the May 28 graduation. Dr. Bryan’s dissertation was titled “The Relational Aspect of Prayer to Church Growth.”

Rev. Robert E. Bradford, pastor of the Santa Paula, Calif., Community Church, has received the Doctor of Ministry degree from the California Graduate School of Theology. Commencement was held at the school in Glendale, Calif., on May 28.

Dr. Bradford’s dissertation is titled “The Pastor’s Leadership Role in Equipping Laymen for Ministry.” He is also a graduate of Pasadena College (1964) and Nazarene Theological Seminary (1967). He has pastored 16 years in the state of California.

Terry L. Baldridge, son of Mr. and Mrs. Everett Baldridge, Bourbonnais, Ill., recently received his Doctor of Philosophy degree in musicology from the University of Kansas. Baldridge was a 1970 graduate of Olivet Nazarene College.

After beginning graduate studies at the University of Kansas in 1977, he received the Master of Music (1980) and Master of Philosophy (1981) degrees in preparation for the Ph.D., which he received on May 16. His dissertation, “Evolving Tastes in Humancoltry Church in the Nineteenth Century,” is a study of alterations made in the musical publications of that denomination.

Beginning this fall, Dr. Baldridge will be teaching music history and theory at Mid-America Nazarene College in Olathe, Kans.

Dr. Baldridge is married to the former Linda Smith, and they have one daughter, Heidi.

Kelli McBride, daughter of Mr. and Mrs. Ted McBride (Marilyn Granger), Tulsa, has been selected to perform with a national performing organization known as THE SOUND OF AMERICA Honor Band and Chorus. Kelli is a sophomore at Jenks High School and is in the Concert Choir, has performed in selected winter and sacred concerts, participated in ensembles, and has sung solos. She participated as a member of Oklahoma’s All-State Chorus this past January in Oklahoma City.

The student musicians from nearly every state met on the campus of Dickinson College in Carlisle, Pa., on June 27. After four days of intensive rehearsal and orientation, the group departed for Frankfort, Germany. The 1982 European Concert Tour included nine performances in some of the most unique concert sites during its 26-day concert tour. Paris, Interlaken, Mannheim, Innsbruck, Heidelberg, Venice, Rothenberg, Vaduz, and London are among the cities visited during the tour.

THE SOUND OF AMERICA Honor Band and Chorus, which is a Music Studies Program of Dickinson College, offers its participants the opportunity to receive college level credit as a member of this Education Studies Program.

Bertha Knox, age 76, pastor of the Hillboro, Ind., church for 20 years, has retired from the pastorate. Her last Sunday at the Hillboro church was May 30.

In 1936, she began as an assistant pastor in Tucson, Ariz. She received a scholarship to Pasadena College in 1938. After completing her studies, she ministered at the Peniel Mission in Los Angeles.

Knox was ordained in 1942, and she stayed at the Peniel Mission until 1945. Then she went to her first pastorate in Fallon, Nev. In 1948 she went to Ogden, Utah. She remained there until 1953. She moved to State Line, Ind., and then to Hillboro in 1962.

A special farewell service was held, and a carry-in supper at the Vedersburg, Ind., church, with a combined evening service. Rev. Thomas Hermon, superintendent of the Northwest Indiana District, was the guest speaker. Special music was provided by Boyce and Katherine Pearce of Danville, Ill.

Chaplain William J. Strickland was recently selected for promotion to captain in the Naval Reserve Chaplain Corps. In a letter of congratulations from the Chief of Chaplains, Rear Admiral Ross Trower said of Chaplain Strickland: “Your selection bears witness to your proven performance, your dedication to duty, and your recognized potential as a part of the total force. I am grateful for your presence and readiness in the Reserve Program.”

Chaplain Strickland’s commanding officer wrote: “Your demonstrated ability, outstanding performance and dedication to duty, which were key factors in your selection, have been extremely helpful to me in commanding Naval Reserve Readiness Command Region Nine, Memphis. The Navy has a continuing need of officers of your caliber who are willing and capable of assuming increased responsibility and authority. Without the expertise provided by officers such as you, the Naval Reserve could not effectively continue. You can justly be proud of this selection, which is a major goal of all Naval officers.”

Chaplain Strickland serves as staff chaplain for the Naval Reserve Readiness Command Region Nine, Memphis, which covers Tennessee, Kentucky, Alabama, Mississippi, and Arkansas. He is dean of the college at Trevecca Nazarene College and one of the teachers for the Pate Sunday School Class of Nashville First Church.

On the occasion of Captain LeRoy A. Bevan’s first official visit as the denominational chaplaincy coordinator, his initial contact was with Chaplain Lowell M. Malliett, senior chaplain at the United States Marine Corps Logistics Base in Albany, Ga., on June 3, 1982. Pictured (l. to r.) are: Major General L. F. Sullivan, USMC, commanding general; Captain LeRoy A. Bevan, CHC, USN (ret.); and Commander Lowell M. Malliett, CHC, USN, senior chaplain.
The NYI group from the Franklin, Ohio, church recently toured the Nazarene Publishing House with their sponsor, Gary Morgan. They were on an NYI trip that took them through Kansas City.

**SOME VERY IMPORTANT PEOPLE**

The highest awards issued in our Caravan program are the Esther Carson Winans award for girls and the Phineas F. Bresee award for boys. We congratulate these award winners and all who worked with them in the program.

### ESTHER CARSON WINANS AWARD

Shelly Adamson, Port Orchard, Wash.
Ramona Bailey, Eau Claire, Wis.
Shandra Betz, Westland, Mich.
Esther Blankenship, Vinton, Va.
Heather Boelk, Bradley, Ill.
Melinda Braymer, Sandusky, Ohio
Kara Custer, Mount Vernon, Ohio
Rosie DeLong, Bradley, Ill.
Jennifer Dimbath, Lakeland, Fla.
Wendy Doup, Mount Vernon, Ohio
Juli Held, Sandusky, Ohio
Sallie Hughes, Arvada, Colo.
Tabitha Killingbeck, Westland, Mich.
Christine Kolodji, Redding, Calif.
Kelly Lewis, Lakeland, Fla.
Cassandra Lierman, Chula Vista, Calif.
Jackie McDaniel, Wichita, Kans.
Beth McWhorter, Vinton, Va.
Michelle Plain, Alva, Okla.
Melanie Roderick, Oregon, Ohio
Stephanie Shearer, Bucyrus, Ohio
Ann Singh, Bradley, Ill.
Dawn Smith, Dansville, Mich.
Imogene Smith, Red Bluff, Calif.
Yvonne Smith, Port Orchard, Wash.
Sarah Snyder, Fort Meyers, Fla.
Kim Sones, Pueblo, Colo.
Pam Tillon, Oregon, Ohio
Shelly Wernicke, Port Orchard, Wash.
Amy Westover, Mount Vernon, Ohio
Becky Williams, Dansville, Mich.
Wendy Woodland, Dansville, Mich.

The list of winners will be continued in future issues.

### PHINEAS F. BRESEE AWARD

Ricky Alleman, Lakeland, Fla.
Jerry Bower, Oregon, Ohio
Joe Bower, Pueblo, Colo.
Waylon Cash, Arvada, Colo.
Erik Carlson, Wichita, Kans.
Samuel Cleare, Bradley, Ill.
Stephen Cleare, Bradley, Ill.
Chip Cummins, Orlando, Fla.
George Dooley, Vinton, Va.
Bruce Kaufman, Orlando, Fla.
Chuck Rebmann, Bradley, Ill.
Shawn Robertson, Arvada, Colo.
Brian Sanders, Redding, Calif.
Jay Scott, Orlando, Fla.

Rev. Harold McClain, a retired Nazarene elder from Cisco, Tex., is a real champion of the Nazarene Sunday School, as his famous Sunday School pin shows. On July 18, Rev. McClain was honored for 50 years of perfect attendance in his home church. Special greetings and congratulations were sent from Dr. Dean Wessels, director of Pensions Services; Dr. Kenneth Rice, director of Adult Ministries; Rev. Phil Riley, division director of Christian Life and Sunday School; and many others.

**REVIVAL MAKES AN ETERNAL DIFFERENCE**

Such was the impact on the Alpena, Mich., church, from an unusual revival meeting held May 11-18, according to Pastor William R. Hunter, Jr.

Rev. Hunter explains that when he came to Alpena two and one-half years ago...
ago, he found a beautiful church building but only about 10 people left in a congregation that had suffered from one split and numerous other problems in its 29-year history. Average pastor stay during the 29 years was 18 months.

Five months before Paul and Trish Jackson were scheduled for a five-day revival, the congregation began to pray and Rev. Hunter began to preach with revival in mind.

There were groups of people around the church altar every night of every week, praying for revival.

When evangelists Paul and Trish arrived, they quickly identified with the congregation.

"I've never had an evangelist who worked as hard as these two precious people," says Rev. Hunter. "They prayed, sought the Lord's guidance for each song and message. They met with our ladies, our men, our teens, and with other pastors in our community."

The record shows 107 persons seeking help from God at the altar; 20 new people born into God's kingdom; 11 persons entirely sanctified; and 1 young man called to preach.

Six persons were touched by God in physical healing at the altars of the church, including a blind teenage girl.

Persons from 21 previously unchurched homes are now attending services at Alpena First Church.

A Senior Adult Retreat with participants from six of the eight districts of the Mid-America Education Zone was held at Mid-America Nazarene College in Olathe, Kans., June 23-25. Among the activities were tours of the college campus, College Church of the Nazarene, and the Nazarene Publishing House. Rev. Eldon Kirks was the retreat director and Curt Simpson, a former NPH employee, served as tour guide to the facilities at 29th and Troost. This was the first Mid-America retreat of its kind and is likely to be the last, since next year, May 9-13, the Lake of the Ozarks NIROGA will be launched.

The Charity Puppeteers of the Riverside, Calif., Arlington Avenue Church, visited the publishing house recently to see how the literature of the Church of the Nazarene is produced. The tour was part of a summer trip. The puppeteers traveled with Deb and Ken Childress, sponsors. Dan Penn is pastor of the Arlington Avenue Church.

Three young women from Germany, friends of Randy and Lori Beckum of Kansas City, visited the Nazarene Publishing House June 30. Silke Hahn (l.) and Petra Erkner (r.) are members of Frankfurt First Church, where Freddie Otto is pastor, and Gisela Bienias (center) is from Stuttgart First Church, where Pastor Ludwig Duncker serves. The girls became acquainted with the Beckums while Randy, now attending Nazarene Theological Seminary, served as associate minister of youth and music at Frankfurt First Church.

A group of 37 singing teens and their sponsors, from Bradenton, Fla., First Church, toured the Nazarene Publishing House June 23. According to Herb MacMillian, head sponsor, the trip was planned to inform the teens about the publishing ministry of the Church of the Nazarene. Rev. Pal Wright is pastor of the church.

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COMPLETE TEXT Unlike many popular versions, which actually delete words, phrases, and entire verses in their "translations," the New King James retains every verse of the original translation.

UPDATED PUNCTUATION & GRAMMAR The New King James Version has been updated only in those specific instances where clarity could be enhanced through modern punctuation and grammar.

PRONOUNS CAPITALIZED in accord with today's reverent usage, all pronouns referring to God are capitalized.

ARCHAIC VERBS & PRONOUNS UPDATED "Sheweth" now reads "shows," and "thee" reads "you" for ordinary people and "You" for God.

TRUE MEANINGS PRESERVED Because words have changed their meaning since the original translation, the meaning has been preserved rather than the actual word—for example, "naughtiness" is better understood as "wickedness" today.

THEOLOGICAL TERMS RETAINED Words that have special theological meaning for the Christian have been kept intact—words such as "atonement," which have no secular counterpart.

COMPLETE FOOTNOTES The footnotes on variant readings in the New King James Version are the most complete found in any Bible today.

MODERN FORMAT Modern typesetting and layout enhance clarity through paragraph units, subject heads, poetic structure for lyrical passages, and italics for editor-supplied words.

SAMPLER OF PRINT

39 And Jesus said, "For judgment come into this world, that those v not see may see, and that those v

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Recently, Pastor Warren E. Foxworthy, of the Charleston, W.Va., Elk River Church, participated in a "first ever" conference titled "TELECOMMUNICATIONS, COMPUTERS, AND THE LOCAL CHURCH." It outlined how computerization is moving into the church setting with unbelievable rapidity. Its use is not only for statistical data, but as a tool for education. Rev. Foxworthy is shown at the keyboard of a workshop computer.

BARNARD ACCEPTS ENC POST

Dr. Tom Barnard, dean of student development at Bethany Nazarene College since 1972, became executive assistant to the president at Eastern Nazarene College, Wollaston, Mass., effective August 1.

Dr. Barnard led in the establishment of several innovative programs during his 16 years as a faculty member and administrator at BNC. In 1968 he was instrumental in initiating a baccalaureate degree for the professional preparation of directors of Christian education. In 1970 and 1975 he directed research projects that charted the development of multiple-staff ministries in the Church of the Nazarene. In 1980 Barnard led a plan to consolidate the college's counseling services—chaplain, career planning, health, and educational tutorial—in one central area of the campus. Most recently the concept of "student development" has been adopted as the focus of the college's combined ministries to students, replacing the former activity-centered focus.

Dr. Barnard has been a member of Bethany, Okla., First Church. He has also been involved in the Oklahoma Sunday School Association, a statewide interdenominational organization, serving as its president from 1975-80. He has taught one of the largest adult Sunday School classes in the denomination since 1973. He currently serves on the Enduring Word Advisory Committee of the Church of the Nazarene. He is a member of the National Directors of Christian Education and
National Association of Professors of Christian Education.

Dr. Barnard is a graduate of Pasadena-Point Loma College and has completed master's degrees at Bethany Nazarene College and Fuller Theological Seminary. His doctorate in higher education administration was completed at Oklahoma State University in 1974. He has contributed chapters in Exploring Christian Education and How to Teach Adults Without Really Suffering. A new book, How to Grow an Adult Class, is scheduled for publication this year.

Dr. Barnard is married to the former Madelyn Newcomer of Phoenix. They have two grown children, Gaylene Bumpus, and Bruce, both of Bethany.

ANCS HOLDS THIRD BIENNIAL CONVENTION

The Association of Nazarene Christian Schools met in June at Olathe, Kans., College Church. Dr. Bill Draper, president of Point Loma College, was the keynote speaker. He focused on the need for high quality in Nazarene elementary and secondary education.

Dr. Richard Spindle, assistant academic dean, Mid-America Nazarene College, and Dr. Beryl Dillman, professor of education, Point Loma College, outlined programs available at Nazarene colleges for Christian school-teachers. Tim White, newly appointed general director of Nazarene Christian Schools, unveiled plans for a general church-sponsored Christian school organization that would encompass both preschool/day-care and elementary/secondary education, and discussed plans to provide detailed resources to those in this field.

Dr. Jerald D. Johnson, responsible general superintendent for the Division of Christian Life and Sunday School, brought greetings from the Board of General Superintendents and affirmed their support for this ministry.

To facilitate a smooth transition into the new organization, the current officers were reelected to the executive board. They include Mr. Ronald Miller, Florissant, Mo., president; Dr. Roy Schanaker, Kent, Wash., president; Mr. Dwight Collins, Norwalk, Calif., vice-president; and Mrs. Dorothy Madden, Tempe, Ariz., secretary-treasurer. Tim White was also elected to the executive board to assist during the transition.

ANCS CONVENTION

Pictured are the delegates to the ANCS Convention. Shown (front row, l. to r.) are the ANCS officers: Roy Schanaker; Dorothy Madden; Ron Miller; Tim White, executive board member; Miriam Hall, Children's Ministries director; and Dwight Collins.

Pictured (l. to r.), from Sanborn, N.Y., St. Paul's Church, are Carl Lockett, Jr., Charles Robertson, Pastor Albert W. Shaw, Mr. and Mrs. John Rance. The four shown with the pastor were called to preach during this assembly year. Each one has received a local preacher's license and is enrolled in the Home Course of Study. St. Paul's Church is only three and a half years old. Mr. and Mrs. John Rance are pastoring the Lockport, N.Y., Rainbow Church, started by St. Paul's in November, 1980. Carl Lockett, Jr., conducts a Bible study in Youngstown, which promises to become a preaching point. Charles Robertson has focused his energies in helping St. Paul's Church to grow.

Book Briefs ORDER COUPON

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QUALLS, PAUL: Charleston, WV (1st), Sept. 21-26
SHANK, JOHN: Smithfield, IL. Sept. 7-12; Decatur, IN, Sept.
SHALLEY, JIM: Bluffton, IN (1st). Aug. 30-Sept 5; East Lake, ..
TAYLOR, ROBERT: Springfield, IL (Southside), Sept. 7-12:
TAYLOR, CLIFF: Snoqualmie, WA. Sept 7-12; Calgary, Alberta
TUCKER, BILL & JEANETTE: Yakima, WA (Bethel). Sept 14-

ROTH, RON: Erie, PA (1st), Sept. 7-12; Brandon, VT (Leister),
ROSS, MICHAEL: Odon, IN, Sept 7-12; Kansas City, KS (Beth-
SPROWLS, EARL: Pascagoula, MS. Sept 7-12; Ramus, Ml (Pine
SUTTON, VEL & ARLENE: Lincoln, NE (1st), Sept 10-12
PATTERSON, DORMAN: Tiltonsville, OH. Sept. 21-26; Bradford,
PARR, PAUL: Eastbank, WV, Sept. 14-19
ESKELSON, JEROME PA (Southside). Sept. 7-12; North Vernon, IN, Sept. 28—Oct. 3
ferson, OH (Calvary), Sept. 15-19; Wellston, OH (1st), Sept. 21-26: Charlotte, NC (Calvary). Sept. 28—Oct. 3

STEWART, CLAYTON: Bismarck, ND. Sept 14-19: Clovis, CA

GALLENGAY, GLEN: Cullman, AL. Sept. 14-19: Seneca, SC

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TRAINING BRINGS UNEXPECTED BONUS

One pastor, Rev. Charles Jones of Colorado Springs Eastborough Church, discovered unexpected benefits to his church through lay evangelism training.

"Really," he says, "these benefits were a serendipity" to the Nazarenes in Action Personal Training Program produced by Evangelism Ministries.

"I began to sense several things happening after about 8 weeks into the 14-week Personal Evangelism training," he says. "We were leading people to Christ and seeing some of them established in our church, but the extra benefits have proven to be almost as significant as the immediate new families.

"First, the key men of my congregation who were being trained became 'new men'... Our men began to mature. They began to think as leaders." Several of the men who took the training are now board members. One was elected chairman of the Board of Christian Life and Sunday School. Support for necessary expenditures became more evident as more and more of the congregation began to see what it took to build the church and the ministry of outreach.

"They became more serious-minded about the total ministry," says Rev. Jones.

A general exposure seminar on evangelism was staged under the heading of "Total Mobilization" to set the stage for the Nazarenes in Action Personal Evangelism training.

Providing leadership skills to those who already have the will for outreach was an open door for these excited laymen to the Eastborough Church. And the outreach that they are now engendering provides for ever-increasing community impact.

CENTRAL FLORIDA DISTRICT ORGANIZES BIG MAC

Dr. J. V. Morsch, superintendent of the Central Florida District, is encouraging all the churches to initiate some kind of mission action. Each local church is asked to have a Mission Action Committee. At the district level, the Mission Action Committee has been dubbed the "Big Mac." The "Big Mac" will give leadership to district strategy.

On July 10, more than 50 pastors came from across the Central Florida District to the district center at Orlando to interact with Dr. Raymond
DISTRICT ASSEMBLY REPORTS

MICHIGAN

The 69th annual assembly of the Michigan District met at Indian Lake Nazarene Camp, Vicksburg, Mich. District Superintendent C. Neil Strait, completing the first year of an extended term, reported.

Dr. Jerald D. Johnson, presiding general superintendent, ordained James Melvin Raum and Edwin Eugene Self.

Elders James A. Adams, Jack E. Holcomb, Brandon C. Roberts, and Erwin A. Self; laywoman Maxine Akers, and laymen William C. Damon, Al Overholt, and James B. Schweigert were elected to the Advisory Board.

Mrs. Erwin A. (Leona) Self was elected NWMS president; Alan W. Scott was elected NYI president; and Mark H. Moore was reelected chairman of the Board of CL/SS.

COLORADO

The 74th annual assembly of the Colorado District met at Colorado Springs. District Superintendent M. Harold Daniels, completing the third year of an extended term, reported.


Elders R. J. Cerrato, Melvin McCullough, and Jack Stone, and laymen Willis Snowbarger, Lon Williams, and Delbert Remole were elected to the Advisory Board.

Mrs. Joan Bottles was elected NWMS president; Woodie Stevens was reelected NYI president; and G. A. Parker was reelected chairman of the Board of CL/SS.

CANADA QUEBEC

The third annual assembly of the Canada Quebec District met at Montreal First Church. District Superintendent Roy Fuller, reappointed for one year, reported.

Dr. Charles H. Strickland was the presiding general superintendent.

Elected to the Advisory Board were elders E. Lee Holder and Eugene Morris, and laymen Serge LaPalme and Bill Atkinson.

Karen Milne, Dave Holtz, and Harry Schell were reelected NWMS president. NYI president, and chairman of the Board of CL/SS, respectively.

ROCKY MOUNTAIN

The 55th annual assembly of the Rocky Mountain District met at Billings, Mont. District Superintendent Darrel L. Black, completing the third year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained David Scharff.

Elders Fred Moon and Arnold Carlson, and laymen Gail Fremont and Gary D. Lund were elected to the Advisory Board.

Mrs. Lois Thorpe, Howard Ours, and John W. Bullock were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTH ARKANSAS

The 30th annual assembly of the North Arkansas District met at Conway, Ark. District Superintendent Thomas M. Cox, completing the second year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Michael M. Higgins and Danny Hall.

Elected to the Advisory Board were elders Bob Stovall and Terry Rohrmeier, and laymen Wallace Nolen and Dale Webster.

Wyoma Cox was reelected NWMS president; Keven Wentworth was elected NYI president; and Terry Rohrmeier was reelected chairman of the Board of CL/SS.

HOUSTON

The 55th annual assembly of the Houston District met at Spring Branch Church in Houston, Tex. District Superintendent D. W. Thaxton, reelected to a four-year term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Robert Coyle Brookins and Robert Eugene Flint.

Elders L. Eugene Plemmons and Clarence Spaulding, and laymen Jacob W. Blankenship and John Bundy were elected to the Advisory Board.

Mrs. Duane McKay, Kerry Mills, and LeRoy Spradling were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

MOVING MINISTERS

ROBERT R. BROWN from Rheber, Ky., to Brandonburg, Ky.
HERALD OF HOLINESS

JAMES E. CAMPBELL to Osgood, Ind.
SAMUEL E. BYRD to Laona, Wis.
JAMES L. JOHNSON from associate, Tyler (Tex.) Lakeview to associate, Dayton (Ohio) First
RONALD K. McCORMACK from Jamestown, Ky., to Louisville (Ky.) Southside
D. D. MIDDLETON from Catlettsburg (Ky.) Southtown, Ohio

Brotherhood—equal and worldwide
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MARK R. MORGAN from associate. Olathe (Kans.) College to Valley City, N.D.
KEVIN C. ROSDERS from associate, Richmond (Tex.) First to Plano, Tex. Westside (Mission)
LELAND SMITH from student, Nazarene Bible College, Colorado Springs, Colo., to Vermillion, S.D.
ROBERT D. SMITH to Cleveland, Okla.
HOUSTON THOMPSON to Oshkosh, Wis.
JEFF WATTERS to associate, Wooster, Ohio.
MICHAEL R. WILLIAMS from Doylestown, Ohio
MILTON S. WILSON, JR., from Redwood Falls, Minn., to Viroqua, Wis.

MOVING MISSIONARIES

STEVEN BAKER Spanish-speaking Country

PHILLIP BEDWELL, Republic of South Africa

SOUTH AFRICA

BOB BROWN, Guatemala

SOUTH AMERICA

ROBERT CROUCH, Papua New Guinea

OCEANIA

BETTY DAWSON, Swaziland

ED DRINKWATER, Malawi

ED ELDELBERT FRIESEN, Swaziland

LARRY BRYANT, Guatemala

JAMES ROTZ, Trans South Africa

DENNIS RIGGS, Mozambique and Mines

KENNETH JONES, Peru

EDWARD HARTLEY, Nigeria

EDWARD HOWARD, India

MARVIN OAKLEY, Peru

DAWN MACDONALD, Australasian Nazarene Bible College

JOHN SCHUBERT, Korea

ELIZABETH SEDAT, Guatemala

JOHN SIFES, Republic of South Africa

GENE SMITH, French Antilles

STEVEN BAKER, Spanish-speaking Country

DARYLL STANTON, Zambia

J. ELTON WOOD, Brazil

LARRY GRAHAM, Guatemala

ED DRINKWATER, Malawi

KENNETH JONES, Peru

MARK R. MORGAN, Olathe (Kans.) College

The Collinsville, Okla., church will observe its 60th anniversary on October 17. Dr. Jerald D. Johnson, general superintendent, will be the guest speaker. The Speer Family will present a concert in the evening service. All former pastors, members, and friends are invited to attend this "Day of Rediscovery and Expectation for the Future." Rev. Richard A. Lashley, Sr., is the pastor. For further information, write to: South Church of the Nazarene, 401 W. Holmes Rd., Lansing, MI 48910.

The Grand Haven, Mich., church will celebrate its 50th anniversary during the week of October 17-24. The special services on the 17th will include messages from former pastors, special music, and a church family reunion dinner. All former members and friends are cordially invited to share in this celebration. Another special feature of the week will be a holiness revival with Dr. Orville W. Jenkins. For further information please contact Rev. Eugene E. Vickery, 1620 E. Freeway, Grand Haven, MI 49417.

Pictured (l. to r.) are the ordinands and wives of the Central Ohio District with District Superintendent J. Wilmer Lambert; Rev. and Mrs. Stanley G. Johnson; Rev. and Mrs. George Joseph Leatherwood; Rev. and Mrs. Timothy Lynn Riggs; and Dr. Orville W. Jenkins, general superintendent.

ANNOUNCEMENTS

The Collinsville, Okla., church will observe its 60th anniversary with special services on Sunday, October 3. Services will include sermons by former pastors, special music, covered-dish luncheon, and the afternoon service will recognize the charter members present, with testimonies and fellowship. All former members, pastors, and friends are invited. Written greetings from those who will be unable to attend are urged. Address all correspondence to Pastor Tommy Loving, Box 328, Collinsville, OK 74021. Telephone 918-371-2236.

The Grand Haven, Mich., church will celebrate its 50th anniversary on October 17. A special homecoming invitation is extended to all members and friends. Contact Rev. B. J. Garber, P.O. Box 812, Carthage, MO 64836.

Carthage, Mo., First Church will celebrate its 60th anniversary, October 16-17. A special homecoming invitation is extended to all members and friends. Contact Rev. B. J. Garber, P.O. Box 812. Carthage, MO 64836.

The Grand Haven, Mich., church will celebrate its 50th anniversary during the week of October 17-24. The special services on the 17th will include messages from former pastors, special music, and a church family reunion dinner. All former members and friends are cordially invited to share in this celebration. Another special feature of the week will be a holiness revival with Dr. Orville W. Jenkins. For further information please contact Rev. Eugene E. Vickery, 1620 Beechtree, Grand Haven, MI 49417.

Lansing, Mich., South Church will celebrate its 50th anniversary on October 17. Dr. Jerald D. Johnson, general superintendent, will be the guest speaker. The Speer Family will present a concert in the evening service. All former pastors, members, and friends are invited to attend this "Day of Rediscovery and Expectation for the Future." Rev. Richard A. Lashley, Sr., is the pastor. For further information, write to: South Church of the Nazarene, 401 W. Holmes Rd., Lansing, MI 48910.
Cape Girardeau, Mo., First Church will celebrate its 50th anniversary on October 17. Pastor Douglas G. Sherratt and congregation invite all former pastors and families, district superintendents, members, and friends to attend. Services will be held at 3 p.m. and 6 p.m. Rev. Arthur E. Mottram, district superintendent, will bring the morning message. An all-church dinner will follow the morning service. Send correspondence to: 2601 Independence, Cape Girardeau, MO 63701, or call 314-335-6767 or 335-3677.

Merced, Calif., First Church will celebrate its 60th anniversary October 16-17. Pastor J. Robert B. Johnson and congregation invite all former pastors, members, and friends to join in this celebration. The schedule includes a picnic Sunday, 3-9 p.m., at Lake Yosemite Rotary Cove. There will be Sunday services at 10 a.m., 2:45 p.m., and 6 p.m. Rev. Fletcher Galloway, first pastor, will bring the morning message. For more information write First Church of the Nazarene, 1717 E. Olive Ave., Merced, CA 95340. Telephone 209-723-3707.

Pueblo, Colo., First Church will celebrate its 60th anniversary on Sunday, October 10, with special services throughout the day. All former pastors and members are encouraged to be present. Please acknowledge your participation at the services. Correspondence should be addressed to P.O. Box 3095. Pueblo, CO 81005.

The Zillah, Wash., church will celebrate its 50th anniversary September 17-19. Former pastors, Thomas Weatherby, Charles Wilkes, Donald Crater, and Paul Barber, will be the featured speakers. The Gospel Sons, a quartet, will provide music for this special weekend of celebration. All former members and friends are invited to attend this time of celebration. For further information, please contact Pastor Wallace C. Miller, P.O. Box 166, Zillah, WA 98953. Phone 509-829-5166 or 509-829-5338.

The White Springs, Fla. (Suwannee River), Church will celebrate its 50th anniversary on October 3. Special speakers will be Dr. J. T. Gassett, district superintendent, and Rev. Henry P. Cooper. A product of the ministry of Suwannee River Church. Special music will be provided by the Ed Cooper Singers. Dinner on the grounds will be served at noon. All former pastors, members, and friends are urged to attend. For further information contact Rev. James A. Majors, Rte. 1, Box 190, White Springs, FL 32096.

Announcements should reach us three months prior to the date of the event announced.

RECOMMENDATIONS

REV. ROBERT MORRIS, elder in the Church of the Nazarene in the South Carolina District, is entering the field of evangelism. I recommend him to our churches. He has been a successful pastor. Contact him at 215 Green St., Bamberg, Rte. 1, Box 448, Chickamauga, GA 30707—D. Moody Gunter. South Carolina district superintendent.

REV. DAVE COTTAM is entering the field of song evangelism. He has served as an associate minister of youth and as an associate minister of music. I am pleased to recommend him to our pastors and churches. He may be reached at 508 Cherry Vale, Edmond, OK 73034—Bill E. Burch, Northwest Oklahoma district superintendent.

I recommend REV. RON TAYLOR, elder in the Church of the Nazarene on the South Carolina District, to the field of evangelism. He has been a successful pastor. He can be contacted at Rte. 1, Box 448, Chickamauga, GA 30707—D. Moody Gunter. South Carolina district superintendent.

Evangelists may be reached through Evangelism Ministries toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

REV. MERRILL G. BASSETT, 77, died June 11 in Bakersfield, Calif. Funeral services were conducted by District Superintendent Will Spalte and Revs. Irving Sullivan, Leonard Hall, and Napoleon Graham. Rev. Bassett pastored churches in Michigan, Indiana, Colorado, New Mexico, Nevada, and California. Survivors include his wife, Esther; three sons, Lowell, Milton, and Paul, eight grandchildren; and two sisters.

BRADLEY SCOTT BROOKS, 77, died July 19 in Antigo, Wis., in a farm accident. Funeral services were conducted in Birnamwood, Wis. by District Superintendent J. Ted Holstein. Rev. Perm Gustafson, and Rev. Frank Watkins. He is survived by his parents, Rev. Charles and Dorothy Brooks, one sister, Bobbie Sue; and his maternal grandparents.

MRS. ANNA MAY CLEVENGER, 91, died July 6 in Excelsior Springs, Mo. Funeral services were conducted by Rev. Ivan Lathrop, Jr. She is survived by 3 sons, Roy, Robert and Richard; 5 daughters. Edna Holman, Georgia Mitchell, Lorene McEan, Ella Grebb, and Pauline Chambers; 19 grandchildren; 37 great-grandchildren; and 12 great-great-grandchildren.

REV. JASON H. FELTER, commissioned evangelist, 65, died April 9 in Saginaw, Mich. Funeral services were conducted by District Superintendent J. V. Morsch. Interment was in Brooksville, Fla. Surviving are his wife, Geneva (Wilson); two sons, David and Edwin; and five grandchildren.

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LYNN HARRIS REED, 83, died July 15 in Fulton, N.Y. Funeral services were conducted by Rev. Richard Wood. Surviving are her husband, William; two sons, Tracy and William; two daughters, Tammy and Share; her parents; two brothers; and two sisters.

MRS. ELIZABETH (COOK) THOMPSON, 92, died July 8 in Manchester, Conn. Funeral services were conducted by Rev. Clarence J. Kinzler, Rev. L. S. Oliver, and District Superintendent Hoyle C. Thomas. Surviving are her husband, William; two sons, Tom and Merwin; nine grandchildren; one brother; and one sister.

Rev. Harold L. Volk, 75, died Mar. 14 in Nampa, Ida. Funeral services were conducted by Rev. Clarence J. Kinzler, Rev. L. S. Oliver, and District Superintendent Hoyle C. Thomas. Rev. Volk was a long-time evangelist in the Church of the Nazarene. Surviving are his wife, Mary; two daughters, Mrs. Julian (Naomi) Hagood and Mrs. Ernest (Virginia) Thompson; six grandchildren; and one great-grandchild.

Rev. Curtis D. Withrow, 84, died May 28 in Danville, Va. Funeral services were conducted by Rev. L. E. Yumrick and Rev. Rick Withrow. He had pastored churches in Ohio, New York, Indiana, and Virginia and was also a commissioned evangelist. He is survived by one son, Rev. Rick Withrow; three daughters, Nancy Christiansen, Evelyn Freeman, and Elizabeth Merwin; nine grandchildren; one brother; and one sister.

BIRTHS
1 to BOB AND ELIZABETH (EADS) CARROLL, Oklahoma City, Okla., a girl, Marla JoAnn, June 25
2 to EVANGELIST FRANK AND RAMONA (WHITTAKER) CHASE, Bethany, Okla., a boy, John Frank, July 9
3 to REV. DONALD AND JANICE (MOORE) DUNN, Weston, Mo., a boy, David Ryan, June 10
4 to JAMES AND KATHLEEN FORRESTER, Belleville, Mich., a girl, Kristina Louise, Apr. 30
5 to DEAN AND SANDRA (SCHILLING) FRALEY, Oklahoma City, Okla., a girl, Dana LeAnn, Apr. 2
6 to REV. H. R. AND CHRISTINE (HAUMESSER) GRIMM, Zanesville, Ohio, a boy, Jeremy Russel, Mar. 13
7 to REV. DAVID AND LINDA HALVERSON, Seattle, Wash., a boy, Zachariah David, July 21
8 to DAVID AND CLARA HEATH, Jacksonville, Fla., a girl, Davina Marie, July 25
9 to REV. RANDY T. AND MICHELLE HODGES, East Peoria, Ill., a boy, Adam Thomas, Apr. 5
10 to REV. JAMES L. AND MARY E. (PATTERSON) JOHNSON, Dayton, Ohio, a boy, James Lee May 27
11 to WAYNE AND SHARON (PULUSZKIEWICZ) KRESTEL, Middletown, Ill., a girl, Kara Joy, Apr. 24

SALVATION ARMY REAFFIRMS COMMITMENT TO MINORITY MINISTRY. In a position statement on minority issues, Commissioner John D. Needham, national commander, strongly reaffirmed the Salvation Army's commitment to meeting the spiritual and social needs of people of all races, creeds, and cultures. "I am convinced that The Salvation Army has been raised up by God to bring to the world its soul-saving message through service to all persons without regard to racial or cultural identification," he declared.

Stressing that spiritual emphasis must continue to be the predominant characteristic of all the organization's services, the national commander also pointed out the need for recruitment and training of minority leadership and development of cultural awareness programs. Commissioner Needham said that priority must be given to creating cross-cultural ministry models, identifying existing programs relevant to the life experience of minorities and developing corps community centers that "reflect an indigenous profile in terms of ethnicity, need and language."

NUMBER OF MUSLIMS IN GERMANY INCREASING RAPIDLY. Michael Mildenberger, Islam specialist within the Protestant Church in Germany, stated in an interview that over the last few years Islam has become a major challenge to Christian churches, a challenge that the churches "cannot simply ignore." Mildenberger of Frankfurt am Main, pointed out that the 1.8 million Muslims living in West Germany already represented one-third of all foreigners, and that the figure was rising rapidly. Most of the Muslims in West Germany are Turkish "guest workers" and their families. Cultural and religious differences between them and the rest of the German population are the root of great tensions and conflicts.

Referring to the relationship between Christians and Muslims, Mildenberger stated that these two groups, together with the Jews, had a "broad basis of common experiences and beliefs." All three based their beliefs on God's revelation that originated mainly in the Old Testament but had developed in different directions, the developments being in some cases contradictory and sometimes leading to outright hostility between the religions. The main source of conflict was the person of Jesus Christ. Although the difference between the Christian faith and Islam was greater than that between the church and the Jewish faith, Muslims could not simply be regarded as "heathens" with no knowledge of God. Nevertheless, the fact that "truth and salvation lies in the Gospel of Jesus Christ" applies to all people, even Muslims.

NEW YORK SCHOOL BOARD REJECTS BIOLOGY TEXTS THAT DOWNPLAY DARWIN. The New York City board of education has rejected three high school biology textbooks for use in city public schools because of allegedly inadequate treatment of the Darwinian theory of evolution. Board officials said that two of three books were also unacceptable because of what the educators termed uncritical endorsement of the Bible-based creationism theory.

Dr. Wayne A. Moyer, executive director of the National Association of Biology Teachers in Reston, Va., said studies of biology textbooks have been done, showing in the last 10 years "a clear reduction in the number of words used to cover evolution, natural selection, and related topics that deal with the general theme of evolution as population genetics."

Board members held that [one] book "does not state that evolution is accepted by most scientists today, and presents special creation without characterizing it as a supernatural explanation that is outside the domain of science." The board objected to another text which stated that "another hypothesis about the creation of the universe with all its life forms is special creation, which gives God the critical role in creation..."
to REV. GALEN AND JOYCE (MILES) LEMON, North. Va., a girl, Sara Gale, May 22.
to STEVE AND CINDY (SPORMAN) LOROS, Costa Mesa, Calif., a girl, Kelly Ann, June 2.
to RAYNARD LEE AND SHARON (MAZE) MARTIN, Olathe, Kans., a boy, Raynard Eric, June 16.
to DR. WENDEL AND AUDY (TAYLOR) NIXON, Columbus, S.C., a girl, Taylor Michelle, July 4.
to HENRY AND ESTHER (WANKEL) WEIS, Jefferson, S.D., a girl, Tracy Danielle, July 15.
to FRANK AND DEBBIE (BURNES) WEDGER, Troy, Kans., a boy, Kevin Robert, May 28.
ADOPTION
by PHIL AND PATTY (CANADAY) HARRIS, Overland Park, Kans., a girl, Tiffany Nicole, born Feb. 16.
MARRIAGES
LINDA JOYCE PHILEMON and ROGER HANEY at Jacksonville, Fla., June 19.
CAROLYN RENEE SHRADER and RICK LANE EATON at Modesto, Calif., June 29.
KATHLEEN CHERYL LINCICOM and D. MARK WANER at Zanesville, Ohio, June 26.
DEBBIE SNELL and GARY O'SHELL at Colorado Springs, Colo., July 2.
LOI JANETTE HENDRICKS and JAY LINDSEY STEWARD at Shawnee, Okla., July 10.
JUDY GAIL MATTHEWS and EDWARD EUGENE CRUTHER at Belmore, N.Y., July 10.
ANNIVERSARIES
On June 27, the golden wedding anniversary of REV. C. GLENN BOLLING and VIRGINIA SEXTON BOLLING was celebrated at the New Commercial Bank Building in Grayson, Ky., by around 100 guests. The festivities were under the direction of Mrs. Mary Wilcox, a cousin of Rev. Bolling, assisted by her daughter-in-law, Mrs. Verla Wilcox. Special guests were Dr. and Mrs. John May, superintendent of the East Kentucky District, and Rev. Allen Wilcox, local pastor in Grayson. Tributes were read by Rev. Wilcox and Dr. May, and the wedding vows were repeated.

More than 150 people gathered at Frazier Hall at the Valley Center Church in Covina, Calif., to honor DR. AND MRS. MILTON STOCKMAN on the occasion of their golden wedding celebration on June 6. The sponsors of the celebration were the children and grandchildren, all of whom were in attendance. Also, in attendance were two great-grandchildren. The Stockmans accepted their first pastorate in 1935 and pastored churches in Louisiana, Colorado, and California for 15 years, and devoted over 30 years to educational work before retiring in 1973. Dr. Stockman is still a part-time faculty member at Azusa Pacific University.

The Stockmans have three daughters, nine grandchildren, and two great-grandchildren. A daughter and a grandson are deceased.

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Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207.
George Coulter, 8510 Canterbury, Leawood, KS 66206.

What is your honest opinion on understanding the Book of Revelation? In reading one commentary on it, the author says we are falling completely when we don't study the Book of Revelation. But I pray and read and study and so much of it I can't grasp and just get confused. I know it is the word of God, but it is a mystery.

My honest opinion (and I don't intend to give any dishonest opinions) is that no one fully understands Revelation except the Lord. I have come to this opinion after reading Revelation scores of times in many translations, and after reading many commentaries, ancient and recent, on the book. Every commentator of stature that I've consulted admits that in places he is unsure of how to interpret some details of the book.

But the central message of Revelation is clear—the ultimate and eternal triumph of Jesus Christ, the Lord of lords and King of kings (1:5; 1:17; 2:7; 3:5; 3:21; 5:9-10; 7:14-17; 19:6-9; 22:3-5). The central theme is that God prepares for His people an eternal home where sin, sorrow, and suffering will never be elements of their experience again. Compared to that "eternal weight of glory" all our present mental and physical sufferings are a "light affliction," as Paul teaches in 2 Corinthians 4:17-19.

Psalm 29:9, in the NIV, says, "The voice of the Lord twists the oaks and strips the forest bare." A footnote says, "The Lord makes the deer give birth." Other versions say "maketh the hinds to calve." Could you please explain this? It seems to me there is no connection whatever between "twisting the oaks" and causing "deer to give birth" or "hinds to calve."

The different translations result from the different opinions of textual critics. Some prefer a Hebrew text that translates, as in the KJV, "maketh the hinds to calve." A severe thunderstorm, called here "the voice of the Lord," frightens the does into giving birth prematurely to their calves. Other scholars prefer an alternate reading of the Hebrew text which translates, as in the RSV, "makes the oaks to whirl." The strong winds accompanying the thunderstorms twist the trees and strip them of foliage. These are not two ways of translating the same text, but translations of two possible texts. Because we have numbers of ancient manuscripts which are not identical, the problem of "variants" and "alternative readings" arises. When a translation carries a footnote giving an alternative reading it means the translators were not sure which was the truest rendering of the original.
THE CHURCH SCENE

On June 30, some 30 couples reaffirmed their wedding vows at Davenport, Ia., First Church in a special ceremony designed to reinforce the value of the home. Pastor Donald J. Kelly, who conducted the ceremony, said the program originally was designed for church members who wanted to say their wedding vows again. It was opened to non-church members after several relatives and friends said they would like to participate.

In a letter to the news media, Rebecca M. Bennett, the church's adult director, said the church "has been quite concerned with the deteriorating state of homelife in our community. According to a recent newscast on TV, for every two marriages, there is one divorce... This is our way of saying we believe in and support the home.

Rev. and Mrs. Jess Rains, retired elder and wife, led the group of senior adults known in Amarillo, Tex., First Church as the "Young-at-Heart." This group has a membership of 40, with an average monthly attendance of 35. They have made and donated lap robes, bibs, gowns, pajamas, and booties for patients in rest homes in and near Amarillo. They have furnished the new prayer room and purchased a wheelchair. Other activities include tours of interesting places and assisting Pastor Graves in visitation.

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The Homer City, Pa., church was dedicated recently on the Pittsburgh District. Rev. Jerry D. Lambert, district superintendent, brought the dedicatory message. The sanctuary seats 350. The classrooms were built also to accommodate 350. This completes the total relocation project. A new parsonage was completed last fall on this seven and a half acres. The new church and parsonage were half paid for at the time of dedication. Rev. C. Driftmyer is the pastor.

The Millington, Mich., church celebrated an unusual homecoming June 13 with five former pastors and wives present. Pictured (l. to r.) are: (first row) Mr. and Mrs. Mac Pettys, retiring treasurer of 13 years; Rev. and Mrs. Collins Thornton, Rev. and Mrs. Charles Hoose; (second row) Rev. and Mrs. Robert Milner, Rev. and Mrs. Milton Bunker, Mrs. Irma Lempke; (third row) Rev. and Mrs. Ken Book and family, Rev. and Mrs. Harold Stratton; Mr. and Mrs. Harry Spender, retiring secretary of 25 years; and Dr. Don Gibson, district superintendent.
In June, 1980, Buz Lassiter left his job at the Little Rock, Ark., Fire Department and his carpet business to pastor the Cove, Ark., Pleasant Grove Church. It was a one-room church with a membership of 25. The property had been secured and membership reorganized from a joint 50-year arrangement of Methodists and Nazarenes. Pictured is the $30,000 debt-free addition built by donated labor. Dr. Donald Irwin, district superintendent, dedicated the new facility Easter Sunday. The average attendance for April was 145. Following a recent revival, held by the pastor, 25 people were baptized.

On March 28, 1982, District Superintendent Roy Carnahan organized the St. Charles Church of the Nazarene with 29 charter members. The church presently meets in the Bannister and Huntingdon Community Centers in St. Charles City near Waldorf, Md. Rev. William S. Russell, a recent graduate of Nazarene Bible College and Mid-America Nazarene College, was appointed pastor. The group came together in September 1981 as a church-type mission sponsored by the Indian Head, Melwood, and Washington Trinity churches. St. Charles City became the 72nd church now functioning on the Washington District.

Dedication services for the new sanctuary of the Denair-Turlock, Calif., church were conducted Sunday, May 23, with Dr. George Coulter, general superintendent emeritus, as the guest speaker. Dr. Coulter began his ministry in the United States as pastor of this church. The building has 8,500 sq. ft. and seats 320. It is located on seven acres of property in the “growth direction” of both Denair and Turlock. The property is valued in excess of $600,000 and was built for $450,000. Many hours of labor, as well as materials, were donated. Dan Alger is the current pastor. Dr. Wil M. Spaite, district superintendent, was absent on dedication day due to illness. He joined the congregation June 27 and led in the dedication of the church furniture, which was installed the previous week.

Princeton, W.Va., First Church youth performed Dottie Rambo’s “Down By the Creek Bank” to a record night service crowd of 225. There was also a repeat performance with 185 in attendance. The Pipestem State Park has scheduled the group to perform in the state park amphitheater this summer. Christy Church directed the musical. James E. McCormick is the pastor.

Saginaw, Mich., Valley Church has a five-generation family of Nazarenes. Shown is great-great-grandmother, Anna Dewar, age 85, holding Kristina Michelle Crapo at 5 weeks. Back row (l. to r.) are: Mike Crapo, father; Judy Crapo, grandmother; and Arthur Dewar, great-grandfather.

The Crapo family has a second five-generation tie in the Church of the Nazarene. Shown is great-great-grandfather, David N. Crapo, Sr., age 86, holding Kristina Michelle Crapo at 8 weeks. He is a charter member of Griffin, Ga., First Church. Back row (l. to r.) are: Mike Crapo, father; Norm Crapo, grandfather; and James Crapo, great-grandfather.
MY 10% *

HELPS 100 PERCENT

* TITHING IS NOT A STRUGGLE WHEN THE QUESTION OF TOTAL SURRENDER TO THE WILL OF GOD IS SETTLED.
Nazarene Bible College graduates play a vital role in the life of the church as pastors, missionaries, and evangelists. The church leans heavily on NBC to help meet the ministerial personnel needs of the denomination. May we count on full support of all our churches in the annual NBC offering October 10?

JERALD D. JOHNSON, Secretary
BOARD OF GENERAL SUPERINTENDENTS

Dr. Mary Scott undergoes surgery

Dr. Mary Scott, former general NWMS executive secretary, entered the Olathe Kans., Community Hospital August 9 to undergo additional hip replacement surgery.

Dr. Swim is feted upon second retirement

Dr. Roy E. Swim was honored Sunday night, August 8, at Kansas City First Church for his "sixteen years of faithful service as Minister of Visitation." A reception for the Swims followed at the close of the service.

Dr. Swim served 32 years as editor in the Department of Church Schools before this later career.

Wilcon II planning/steering committee

Wilcon II Planning/Steering Committee met at King Conference Center August 9 and 10 in preparation for the next conferences.

Wilcon is a series of regional personal enrichment conferences for ministers' wives. The first is scheduled for November 1983 at Trevecca Nazarene College. Mrs. Faye Stowe and Mrs. Alice Johnson, general superintendents' wives, are among the group. Mrs. Stowe chaired the meeting.

New member elected to general board

Rev. Gilbert M. Hughes, pastor of the Muncie Ind., Southside Church has been elected to serve as a General Board member representing the Central U.S.A. Region. Rev. Hughes' election was to fill a vacancy left by the death of Rev. Gerald Green of Seymour, Ind., earlier this year.

Ordained in 1951 by the Northwest Indiana District, Rev. Hughes is a graduate of Olivet Nazarene College and Nazarene Theological Seminary. He served five pastorates on the Illinois District from 1954-1981, when he moved to Muncie Southside Church.

In addition to pastoral work, Rev. Hughes has served on many district boards, Olivet Nazarene College Trustees, and was a delegate to the 18th, 19th, and 20th General Assemblies.

Rev. Hughes and his wife, Naydine, have one son, Darrell.

NZN gets challenge grant

Mid-America Nazarene College has announced that the Mabee Foundation of Tulsa, Okla., has awarded a challenge grant to the college in the amount of $750,000.

The funds will be used for the "Cornerstone and Wisdom Campaign," which includes a new library building, renovation of the present library for use as an administration building and classroom facilities, and remodeling of the Osborn Building for use as a science facility.

Nazarenes in northwest involved in Billy Graham crusades

Rev. Charles Higgins, pastor of Nampa Idaho, First Church served as vice-chairman of the Boise/Treasure Valley Billy Graham Crusade August 8-15, and said that churches as far away as 250 miles brought groups to that city for the crusade.

Rev. James Tapley, pastor of Spokane Wash., First Church was a member of the Executive Planning Committee of the Spokane: Inland Empire Crusade, and advised that approximately 30,000 people attended during the August 22-29 gathering. All Nazarene churches in the area participated in prayer groups and Christian Life and Witness classes.

Most senior elder

Rev. Chris McNichol, who will celebrate his 101st birthday on October 25, was recently visited by General Secretary B. Edgar Johnson, at the nursing home where he resides in Owen Sound, Ontario.

"His spirit was radiant, his voice was strong," Dr. Johnson said, "and the following Sunday when he attended the Clarksburg Camp, it kept intact the continuous string of camp meetings he has attended since early in the century."

Brother McNichol shared his testimony with Dr. Johnson:

"The thing that made the difference in my life is that I got through to holiness in my early ministry. The anointing of the Holy Spirit was my great joy. Like Peter I can say I was kept by the power of God through faith."

His testimony continued with the spontaneous quoting of numerous scriptures.
1982 Sunday School Attendance Celebration

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Scripture, Matthew 9:38: “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

Celebration: 6 Sundays Sept. 26 - Oct. 31
- Sept. 26 Prepare for the Harvest (Kickoff Sunday)
- Oct. 3 Gathering of the Hands (Everybody Bring Somebody)
- Oct. 10 Harvest Hands Dinner (Banquet, Potluck, Carry-in dinner, Feeding of the Hands, Scripture “Come to the Feast”) Canadian Rally Day
- Oct. 17 The Young in the Harvest (First emphasis of “The Year of the Young”—The Young in the Harvest, Happiness and Service)
- Oct. 24 Reaping the Harvest (Evangelistic, “Beating the Storm”)
- Oct. 31 Harvest Rally Day (Bringing in the Sheaves)

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