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# HERALD

OF HOLINESS

AUG 23 '76

LAURENCE  
Olivet Nazarene College  
KANSASVILLE, ILL.



**BRITISH ISLES ISSUE**

CHURCH OF THE NAZARENE / AUGUST 1 '76



by General Superintendent V. H. Lewis

# The Holy Scriptures

**W**E BELIEVE in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation."

By this statement the Church of the Nazarene has bound itself to the Bible. By this statement we settle the questions that plague those adrift in the sea of uncertainty as to the Word of God. By this we accept as the will of God for us the commandments of God. We cannot accept the Bible as God's Word and neglect to obey that Word.

The Bible speaks to our way of life. Let us conform to it. The Bible gives us a standard to live by. Then let us live within that standard.

The Bible offers to us salvation from sin. Let us embrace it and know its redemptive grace. The Bible provides us grace, and peace, and power.

By all means we should avail ourselves of such resources.

The Word of God is food to our souls. Let us partake of its manna. The Bible offers us sanctuary in troublesome times. Let us rest in its strength.

The Bible introduces us to Christ and the Holy Spirit. Let us make their acquaintance in spiritual life. The Bible charts the plain, clear path of righteous living. Let us walk therein.

The Bible tells us that God controls the future. Let us rest our future there. The Good Book speaks to our possible sorrows and grief. Let us meet them with assurance.

This Book tells us of forgiveness for our sins and cleansing from inbred sin. Let us live and enjoy this redeemed life. It speaks also of a judgment to come. Let us walk in awe and never forget.

The timeless, inspired Book should be our reading Favorite, our Companion, our Source of truth—believed and obeyed. □



# "With His Stripes We Are Healed"

**T**HE BIBLE REVEALS God's healing ministry available through Christ at Calvary for the sicknesses of earth. The Psalmist spoke of Him "who healeth all thy diseases."

Practical James, brother of our Lord, counseled those who are afflicted or troubled, those who are sick, those who are sin-sick, and those who are overtaken in faults to give themselves to prayer with confession of need, and in appropriate cases to call in the elders of the church for anointing and prayer that they may be healed.

The Apostle Paul assured us that the Holy Spirit helps our infirmities, reinforces us at the points of our weakness.

Jesus, who came to seek and to recover the lost, ministered to the sick. When John the Baptist, languishing in prison, asked for assurance that Jesus was indeed the Messiah, our Lord sent this message, "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised."

In the synagogue of His hometown, Nazareth, Jesus read from the prophet Isaiah a scripture which He was fulfilling. Among other ministries He was sent to "heal the broken-hearted."

The ministry of Jesus may be described as one of healing for the total person. While man's complete healing will be accomplished in the resurrection and glorification of the body, there is a healing stream available for one's deepest needs in this present life. And our Lord's ministry of healing is operative and available through the Church, His body on earth today.

Paul referred to this gift or ministry in 1 Corinthians, chapter 12. He did not speak of a "gift of healing," but of "gifts of healing." From this we may infer various kinds of healing—physical, emotional, and spiritual.

Paul's own experience illustrates this truth. He came to a crisis point in his ministry and asked God to remove what he termed a "thorn in the flesh." On three different occasions he prayed for its removal. The request was denied.

It is sometimes said that here is an example of the fact that God does not always choose to heal. But in actuality Paul's healing came on a level much deeper than he had requested. His mind and spirit were so touched by the grace of God that the handicap was overcome and his ministry continued on a scale more vital than before.

The stumbling block that threatened the apostle became the touchstone to a continuous stream of healing grace and power. Thus Paul said, "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me"; for God had said,



Religious News Service

"My grace is sufficient for thee: for my strength is made perfect in weakness."

Before He touched their bodies, Jesus ministered spiritual healing to the paralytic brought to Him by four friends, and emotional healing to the woman with the "spirit of infirmity."

Two of the most radiant Christians I have known are ladies living in widely separated rest homes, hopelessly crippled in body by rheumatoid arthritis, but gloriously healed in mind and spirit. Both type, paint pictures, and do other productive things by means of a small stick or brush held either in the mouth or by means of a band around the head. I have known others with healthy bodies, handicapped by attitudes and perspectives, or so shackled emotionally that their usefulness is greatly reduced.

Recently I witnessed a lady delivered from a deep-seated resentment that had existed for more than 30 years. It had brought anguish of soul, a wavering Christian experience, and family unrest. Her unshackled and healed spirit released a deep inner peace that expressed itself in radiance of countenance, a new joy in the Lord, and renewed physical vigor.

Yes, Jesus heals today on the deepest levels. And often He touches the physical aspects of man's being as well. Countless thousands can testify to remarkable and gracious healings of the body. Though these "earthen vessels" are not designed to last forever, yet again and again God is pleased to touch and heal to His glory as we bring our needs to Him.

So let us come "boldly unto the throne of grace" and find the release and healing that Calvary provides. "With his stripes we are healed." □

by HOWARD D. HOPKINS

St. John, Wash.



# HERALD OF HOLINESS

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**Cover Photo:** London, England, by night. By H. Armstrong Roberts.

# REVIVAL— British Isles Nazarenes Prepare for It

**T**HE CITY OF GLASGOW, industrial capital of Scotland, straddling the river Clyde and famous for its mighty ships, was the cradle of the Nazarene witness in the British Isles. George Sharpe, born and bred among the steel mills, went to America to discover the glorious experience of heart holiness and returned to his native land to spread the sanctifying flame. Under God he founded in 1905 the Parkhead Pentecostal Church in the east end of Glasgow. It soon became the nucleus for a cluster of holiness churches which united with the Church of the Nazarene in November, 1915.

The message of holiness, with its strong Arminian flavor, has always found bitter opponents in the land of John Knox, the devoted disciple of Calvin. John Wesley himself had found Scotland singularly unresponsive to his preaching, and the early Nazarenes suffered much from the stigma of heresy inflicted upon them by the stern exponents of the doctrines of unconditional predestination and election. But loyalty to the truth through 70 years has left its mark, so that our people are respected today for the depth of their dedication.

Today's Scotland, of course, is by no means the Scotland of John Knox. The drift away from the church has been accelerated by two world wars and by the failure of the established church to communicate effectively with working-class people. In a land where most men work with their hands, the church has sadly become identified with the "bosses."

Ten percent of professional men and their families still attend church services regularly in Scotland; whereas only 1/2 of 1 percent of unskilled labourers ever find their way to the house of God. For the millions who live in rented government housing, the church is "all right for the kids"; the pub, the betting shop, the football stadium—these are the places for a man to find his inspiration!

Against such a background the faithful band of Nazarene pastors and their spouses carry on a relentless battle for souls. Little by little the children of humble Nazarene homes are making their mark in the professions, and a more balanced social structure will in time be evident in our churches. Much of the



Rev. and Mrs. Leslie Hands with a company of their "Silver Liners" at Dunfermline Church of the Nazarene, Scotland.



by DAVID J. TARRANT

Superintendent  
British Isles North District

Coming!

church's effort goes into its Sunday school, VBS, Caravan, and summer camp programs. Seeds of love are being sown which will, in God's goodness, bear fruit for His glory.

The Irish scene is as different as chalk from cheese. Bitterness and strife there certainly is, and violence too—though this is more localized than the media would indicate. But the threat of a loss of religious liberty keeps Protestant minds alert to the facts of the gospel, and church attendance in Ulster is more in keeping with the American counterpart.

Moreover, the message of holiness finds better acceptance there because of the faithful ministry of itinerant holiness evangelists in former years. Not that Christians are easily persuaded to join the Church of the Nazarene. Old loyalties die hard, and

family involvement in traditional churches, many of which are evangelical, militates against rapid Nazarene growth.

Still, it can be said that Ulster provides the "growing edge" of our work in North Britain, and our most successful home mission advances are being made in that land. The latest of these is the exciting new church organization at Carrickfergus, where King Billy once landed to put the Jacobite foe to flight. Holding its meetings in a converted henhouse, this virile church is working hard for the day when it will have a lovely sanctuary and all the facilities it needs for its booming youth outreach.

But climb into the car and drive south less than 100 miles into a land where, as the Ulstermen say, "You can feel the darkness." Here in Eire we find the Vatican's most devoted people. Less than 10 percent of the population is Protestant; and, sad to say, this salt has mostly lost its savour.

One little Nazarene congregation meets in the capital city of Dublin, a house group numbering no more than a dozen. Lovely people they are—some of the finest Nazarenes I know—but unable to take their land for Jesus until God sends them a Joshua. How our prayers should be rattling the gates of heaven on their behalf!

Revival is coming to Britain. The Church of the Nazarene will yet fulfill its God-given role in the Isles. A godly band of pastors with their families have staked their lives on such a revival. And 1,500 laymen in the North, with another 2,000 in the South, are praying and working to this end.

We too have target cities. Newcastle upon Tyne, with above 200,000 inhabitants, is still waiting for a Nazarene witness. Aberdeen, the granite city, centre of the North Sea oil industry, has seldom heard the blessed news of full salvation. Dundee, famous for jute, jam, and journalism, is still presenting a closed door to the message we love.

We must move ahead; we can do no other. The voice of our Captain rings in our ears, "Speak unto the Nazarenes of Britain, that they go forward." With God's help and the help of our great worldwide church, we will! □

## THE MASTERPIECE

*You are painting a picture.*

*You hold the brush in your hand.*

*But an All-seeing Master Artist*

*Has the color scheme all planned.*

*Oft you must paint a shadow,*

*Sometimes a ray of light.*

*It takes both the clouds and the  
sunshine*

*To make the picture right.*

*If you follow with care your pattern,*

*And never your effort cease,*

*The Master may show in eternity*

*Your life as a masterpiece.*

—RUBY ERICKSON  
Bradenton, Fla.



by HUGH RAE

President  
British Isles Nazarene College

# British Isles Nazarene College

—Linking Tradition to Tomorrow

**A**PERSISTENT VISION in the minds of a few leaders of the Church of the Nazarene in the British Isles in the late 1930s was to become a possibility with the founding of Hurlet Nazarene College in 1943. At the same time, a similar vision was caught by the leaders of the Calvary Holiness Church, resulting in the founding of Beech Lawn Bible College in 1947.

Both colleges operated under great difficulties in the early years. In the providence of God they were united in 1955. Relocation took place in 1958 when the White House was purchased in Didsbury, Manchester, and the college became British Isles Nazarene College.

The early years of union were ones of struggle for identity as a fully functioning college of the Church of the Nazarene. The leaders were vigorous and courageous with achievement in reverse proportion to the material assets. Some 2,500 Nazarenes were confronted with a herculean task of maintaining a college with a growing edge.

A decided change was brought about in 1973 by the investment of additional personnel and some funds from the general church Department of Education and the Ministry. A new curriculum and schedule have been implemented to satisfy more fully the goal to provide a strong college education for British young people.

At present the college offers a one-year certificate course in churchmanship and a three-year diploma course in theology. The latter is to be expanded to four years with added emphasis on academics and practics. Affiliation has already been established with Canadian Nazarene College, and students are able to graduate with the Th.B. degree.

With the addition of personnel who are well prepared academically and dedicated to the mission of the church, the college has set out to offer the best in education, while maintaining a fervent evangelical emphasis. Not the least progressive step made is the reorganizing of library holdings. The library area has been enlarged and renovated and is already demanding additional space for new accessions.

Plans are on the drawing board for a new chapel and teaching unit, the greatest immediate need. We believe that God will help us reach our goal of \$100,000 for this project.

A foundation has been laid for a strong college to serve a strategic part in the growth of the Kingdom through the Church of the Nazarene in the British Isles. There are problems peculiar to the British educational system and culture.

But these are being overcome, and there is a steady move in the direction of greater adaptability in the college's academic program.

One of the remarkable features is that new faculty scholastically prepared to assume leadership have been coming forth during the past two or three years. These younger men and women come with vision and insight to help with the growth of the college and the church in Britain. □

## ALONE WITH GOD

*In the quiet of my lonely room  
I bring my empty soul  
To Him, the only One I know  
Who can fill and make me whole.*

*I need not speak with clarity;  
The Spirit will define.  
I need only to give myself  
And all that I call mine.*

*Then, just then, He comes to me,  
And in sweet and tender tone,  
He whispers with a heart of love,  
"I'm here—you're not alone."*

—JOYCE HENNING  
Rancho Cordova, Calif.





by THOMAS W. SCHOFIELD

*Superintendent  
British Isles South District*

# British Nazarenes

## —alive and well in the land of Wesley

OVER 45 MILLION people throng the teeming cities and towns of England and Wales. For decades the bastion of Protestantism, and in the latter part of the nineteenth and early part of the twentieth century the cradle of worldwide missionary enterprise, this "little world—this fortress built by nature for herself against invasion and the hand of war"—long has been associated with the Christian faith.

Worldwide Methodism took its first small steps here, and the great outreach of the Baptist movement saw the light of day on this island of some 58,000 square miles. In more recent days, the evangelistic and social enterprises of the Salvation Army took root and flourished in the underprivileged areas of London and the home counties.

Classified for generations as a leader amongst Christian nations, these islands have felt the ravages

of two world wars with all the attendant upsurge of materialistic and anti-Christian philosophies; and the extreme pressures placed on a small nation with world involvements during a time of nationalistic developments and emerging nationhood.

All this has left deep scars on the nation's life. Church involvement has dropped dramatically until now it is estimated that only 3 percent of the populace regularly attend church. In an era when almost every denomination is reporting tragic losses in membership, the Church of the Nazarene is showing small but important gains.

The South District is a direct product of the unions of the 1950s, when two sister holiness denominations—the International Holiness Mission and the Calvary Holiness Church—joined with the Church of the Nazarene, which at that time was based largely in Scotland and Ireland.

The present work of the church comprises 61 churches with a total membership of 2,100. The heaviest concentration of churches is in the northern and industrial part of the district. There land is at such a premium it is not uncommon to be asked \$100,000 to \$200,000 for an acre of ground.

Rampaging inflation (currently 22 percent, though slowly falling) adds to the difficulties of maintaining an outreach in a land of need. But in spite of all the difficulties, the South District Nazarenes move on. Two new areas are



The Brownlowfold church in Bolton, England.

being reached with an early prospect of church organization and, using the "house church" or "cottage meeting" plan, other groups of witnesses to the message of heart holiness are being formed.

Hundreds of towns with a population of over 15,000 are unreached. Yet this little band of holiness people is undaunted. Youth activities like the NYPS Breakaway program, which this month will see almost 1,000 young people in a study-fellowship-type holiday; crowded children's camps; and a summer outreach program are all contributing to the spread of the message of scriptural holiness in the land where the Wesleys ministered under the guidance of the Lord and saved England from revolution.

Sacrificial pastors and their families (often living on salaries considerably less than half the national average income) uncompromisingly are investing their talents for the Lord in the church. A spirit of optimism prevails. Traditional forms of church life do not make it easy to build the Church of the Nazarene, but there is a growing hunger among the people to find something "spiritually genuine and vital."

Despite frequent handicaps of inadequate premises and limited resources, this loyal band presses on in what is a great "mission field" of opportunity. Increasingly the witness of the Church of the Nazarene is being felt in Britain.

□



Site of future church on Derbyshire St. in Leeds, England. Construction commenced July, 1976.



# A Living Sacrifice

**P**RESENT YOUR BODIES a living sacrifice" is an ingenious and provocative phrase with which Paul begins the twelfth chapter of Romans. And, as is well known, the break between the eleventh and twelfth chapters of the Roman Epistle marks the close of the doctrinal area and the beginning of the practical area.

Someone has well said that in chapter 12 of Ro-

mans, Paul launches the "how to do it" section for all Christians. And, believe me, all of us as Christians need much "how to do it" help in planning and living our Christian lives.

So this little phrase "a living sacrifice" must be considered as one of Paul's deeply practical, down-to-earth suggestions for successfully living the Christian life. True, it is the only place in the Bible where the phrase appears. So let's take a closer look at it, especially looking for its practical application.

The very word "sacrifice" takes us back in mind immediately to the Old Testament. For God had issued specific commandments in the Old Testament for the offering of certain animals for the purpose of blood sacrifice. The offering of these carefully chosen animals would atone for the sins of the family. So such occasions were memorable and unforgettable.

Paul knew the full meaning of these sacrifice occasions so well that in this fluent little phrase, he wraps up the deepest meanings of the entire system of animal sacrifices. But he adds to it the seemingly contradictory word "living."

How can a sacrifice continue living? Aren't sacrifices only meaningful when they die? And right there lies the crux of Paul's pertinent suggestion.

Now let's go back to the Old Testament days and put ourselves in the shoes of a religious Jew who yearned for the spiritual well-being of his family. As the day of sacrifice draws near, he becomes increas-

by **NORMAN R. OKE**

*Colorado Springs, Colo.*

## PEN POINTS

### THE FOUNTAIN OF OBEDIENCE

It isn't easy to walk with a burdened man. He seems pre-occupied . . . aloof. He hasn't much time for small talk. Yet it is good for us. We should make these trips. Make them often.

Jeremiah was burdened. God had called him to "root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10).

Evidently a burdened heart means you are bucking the current . . . going cross grain. Such a person sees what can be of peace and contentment . . . and what is of carelessness, cheapness, and suffering.

Like Jeremiah, though, a burdened man does not expose, embarrass or probe—just to be doing it. But that he might help build again . . . replant, cultivate, and reap with joy. Ever present in the mind and heart of the concerned one is a picture of what God can do . . . and does do, when obedience begins.

Again, the burdened one, like Jeremiah, sees things we do not see. His eyes, bathed in love, see clearly so much

more.

Hear Jeremiah: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13).

See them . . . and see us . . . leaving great springs of clear, sparkling water of openness, clear obedience, joyful service, full commitment . . . Imagine—leaving all of this, and standing around the poorly made cisterns of convenience and spiritual laziness, unable to do what we had hoped to do for ourselves. Leaky, man-made cisterns.

"We are not like this!" we cry. Our faces show our frustration. But look again. Maybe . . . the burdened one is right. Walk a little farther with him. Turn back to the clear fountain of obedience. There is refreshment there. □

—**PAUL MARTIN**  
*Kansas City, Mo.*

## helps to holy living

ingly anxious that the feast day find him completely ready. He has already gone to the pasture and selected the finest animal in his flock. He has checked it over with special care to see that there was no scar of any kind.

The animal, according to law, must be a perfect specimen. Now as the feast day dawns, the farmer places a rope around the neck of the choice animal and leads it away from its familiar pasture toward Jerusalem and the Temple altar.

Many other Jews now crowd the roads that lead toward Jerusalem. They glance at each other's beautiful sacrifice animals. Each man is proud of his own. Now the Jewish farmer approaches the city and finally right to the Temple area. Finally he approaches the priest and with a sense of deep loss and also with deeper joy, he turns the end of the rope over to the waiting priest.

The destiny of the animal now resides totally in the control of that priest. And as the priest leads it toward the altar for bloody sacrifice, the Jewish farmer and father has a deep sense of relief, knowing that his family is now under the forgiveness of God.

So Paul takes that vivid picture and adds new meaning to it. Here is what Paul is saying. Listen: "I beseech you . . . brethren . . . that ye present your bodies a living sacrifice." See what he means? Each born-again Christian is urged to tie a rope, in a figu-

rative sense, around his own neck and lead himself to the altar of consecration.

He knowingly and willingly turns the control of the rope over to our great High Priest, even Jesus Christ. Then he really becomes a living sacrifice. He is now living perpetually with Christ having the controlling end of the rope which he himself placed around his own neck.

When we place ourselves as consecrated Christians on the altar, we are no longer at our own personal beck and call. For Christ has the rope in His hands, and He may lead wherever He pleases. It is ours not to resist, not to complain; it is ours to respond quickly and gladly at the tug of the rope.

This, then, is Paul's practical suggestion for Christian living. Voluntarily become "a living sacrifice." And gladly live your daily Christian life as "a living sacrifice."

Small wonder then that in the same verse he states that such a person is "holy, acceptable unto God, which is your reasonable service." That animal had been turned over to the priest in a total abandonment. The Jewish farmer would never have ownership of it again. We then, says Paul, yield ourselves to God as a permanent sacrifice. We no longer will have ownership-control of our lives; Christ now holds the rope, and His bidding is ours just as soon as we detect the least sense of divine guidance.

But this life lived as "a living sacrifice" is a happy and serene life. For the Christ who holds the rope knows best where the "green pastures" and "still waters" are. Our future days and miles are in His wise control. So it is real security to follow where He leadeth.

I have learned to love that Pauline phrase "a living sacrifice." □

### THANK YOU FOR WITHHOLDING TREASURES

by ALICE HANSCHÉ  
MORTENSON  
Racine, Wis.

*Thank You, Jesus,  
For Your presence,  
And Your angels  
That surround  
All my comings  
And my goings  
While I tread  
This earthly ground!*

*Thank You for  
The inner guidance  
That I feel  
From time to time,  
Urging me  
To take some pathway  
Other than I thought  
Was mine.*

*Thank You for  
Withholding treasures  
That my human heart  
So craved!  
It will all  
Be worth the while  
If through this  
One soul is saved!*

*Thank You for  
The sweet assurance  
That You'll never  
Leave my side;  
Thank You for  
Rich blessings granted,  
And for those  
Your love denied!*





# Focus on the Family

by JAMES C. DOBSON  
USC School of Medicine



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

## A BRIEF VISIT WITH FATHER TIME

Several months ago, I was driving my car near our home with my son and daughter and Ryan's three-year-old friend, Kevin. As we turned a corner, we drove past a very old man who was so bent and crippled that he could hardly walk. We talked about how the man must feel, and then I told the kids that they would someday grow old, too. That bit of news was particularly shocking to Kevin, and he refused to accept it.

"I'm not going to get old!" he said, as though insulted by my prediction.

"Yes, you are, Kevin," I said; "all of us will grow old if we live that long. It happens to everyone."

His eyes grew big and he protested again, "But it won't happen to me!"

I again assured him that none can escape.

Kevin sat in silence for 15 or 20 seconds, and then he said with a note of panic in his voice, "But! But! But I don't want to grow old. I want to stay fresh and good."

I said, "I know, Kevin! How well I know!"

The inability to stay "fresh and good" produced the tenth most common source of depression for the Christian women whom I surveyed. There is something distressing about watching yourself disintegrate day by day, especially after it dawns on you that life itself is a fatal disease. None of us is going to get out of it alive! And it happens so quickly, too; about the time your face clears up, your mind gets fuzzy.

We can laugh together about those experiences which are inevitable for all of life's survivors. But I

have a special empathy for those who are locked in the loneliness and isolation of old age. Physiologically, there is a predictable pattern which is typical of the aging process, beginning with the malfunction of the sensory apparatus. At first, the ability to see, hear, feel, taste, and smell all begin to deteriorate. Then the cardiovascular system becomes less efficient, and the muscles and joints refuse to operate properly.

This is a difficult stage in life because the mind is then a captive inside a body that no longer serves it. Finally, as the last phase in the decline of a normal but aging body, the neurons begin to break in the brain, and senility robs the mind of its capacity to reason.

I will not soon forget a television program aired in Los Angeles which was devoted to the topic of aging. It was one of those unusual documentaries which burns its way into the viewer's memory forever. The subject for the half-hour program was an 88-year-old woman named Elizabeth Holt Hartford. She lived in a tiny room of a decrepit hotel in the slum section of Los Angeles.

The film crews for the station selected Miss Hartford to dramatize the plight of the poverty-stricken sick, old people who populate the central part of the city. Though she was wrinkled and bowed by time, Miss Hartford was remarkably lucid and eloquent.

Her message still rings in my ears, and it sounded like this: "You see me as an ancient old woman, but I want to tell you something. This is me inside here. I haven't changed; I'm just stuck within this broken old body, and I can't get out. It hurts me and it won't move right and it gets tired whenever I try to do any-

thing. But the real me is not what you see. I am a prisoner within this decaying body!"

Elizabeth Holt Hartford is a prisoner no longer. She died a few months later, and the ashes from her cremated body were scattered among some rose-bushes near her shoddy hotel.

I must share a personal conviction with each of you at this point. Aside from the anticipation of eternal life on the other side of the grave, old age offers few compensations and consolations. It is often a rugged experience, fraught with loneliness, sickness, poverty, and low self-esteem. To pretend otherwise is to deny the reality which exists behind the doors of any home for the elderly.

Death never seems to arrive at the right time; it comes either too early or too late. However, for those fortunate Christians who rest in the assurance that a new and better world awaits them beyond the grave, the gloom and pessimism give way to expectation and hope. The final heartbeat for them is NOT the end—it is the grand beginning. I intend to be one of those confident old people, if I survive to that time.

My father has always had an enormous influence on me, not only throughout my childhood, but during my adult years as well. He told me recently that eternal life for him was not a matter of great value when he was younger. He had enjoyed his youth, and the thought of an existence beyond the grave was like

a pearl that was crusted over with scales and grime. The beauty of the pearl was assumed but not apparent or realized.

But as he grew older and began to experience some of the inconveniences of aging, including a serious heart attack and assorted aches and pains, the encrustations fell from the pearl of eternal life, one by one. Now it shines brilliantly, more prized than any other possession in my father's grasp.

In conclusion, let's focus on the relationship between men and women as it pertains to the process of aging. What does a woman most want from her husband in the fifth, sixth, and seventh decades of her life?

She wants and needs the same assurance of love and respect that she desired when she was younger. This is the beauty of committed love—that which is avowed to be a lifelong devotion. A man and woman can face the good and bad times together as friends and allies.

In contrast, the youthful advocate of "sexual freedom" and noninvolvement will enter the latter years of life with nothing to remember but a series of exploitations and broken relationships. That short-range philosophy which gets so much publicity today has a predictable dead end down the road. Committed love is expensive, I admit, but it yields the highest returns on the investment at maturity. □

## PEN POINTS

### A PRAYER IN TIME OF DISCOURAGEMENT

Our Father who art in heaven:

Frankly, I'm discouraged! I've finally decided to take my eyes off myself and my problems and lift them upward to You.

Forgive me, Father, for not doing this sooner. The monotony and strain of my daily tasks have kept me earthbound. Now, Lord, I am coming aside for a little while to commune with You.

I have been looking at myself with eyes of introspection; and what I see is not flattering. I need to see afresh and anew, O Lord, that it is not what I can do, but what You can do through me that counts. It is the combination of Your strength with my weakness that will make me effective in Your kingdom's work.

Then, too, I have had my eyes on my fellowmen. Lord, help me not to be described as one who loves humanity but can't stand people. May I see the priceless value of my friends and be able to minimize any problems that their attitudes and actions may cause me. May I, even as Paul handled the problem of Demetrius, turn them to You. I am seeing them from my earth level.

Thank You, Lord, for helping me not to grow despondent in my discouragement. You have promised to give me help and strength for every one of my needs. I am going to believe Isaiah's promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

I accept the truth of the Psalmist's declaration, "In the shadow of thy wings will I make my refuge, until these calamities be overpast."

I stand on Your Word that greater is He that is within me than he that is in the world.

Now, Lord, I'm going back to my tasks. Please help me to have patience for the inch by inch and step by step. May I never retreat further back than You have helped me to advance forward.

Thanks for listening to me. I don't believe that there will be anything come upon me that You and I together cannot handle.

Amen. □

—ROSS W. HAYSLIP  
Tucson, Ariz.



ON A WARM SUMMER NIGHT, having spent an afternoon in a bar, Ralph K. emerged to get into his car. Driving only a few blocks, he smashed head on into a station wagon carrying nine people—three generations. The estimated speed at time of impact was 80 miles per hour. All were killed instantly.

This true story is not an isolated case, but is one of thousands that occur annually as a result of drinking while driving. But this is only a small part in an unbelievable drama that is depositing lives on the rocks of ruin.

Six years ago, national leaders awakened to realize that alcoholism is a major public health problem and that the addiction rate is climbing annually by 400,000. Today there are 9½ million alcoholics across America in the stranglehold of this tenacious beast.

Five percent of those noted as alcoholics are considered stumbling bums of skid row. The remainder hold jobs, rear families, and attempt to hide their addiction from everyone, including themselves.

The problem, however, is not just those addicted to alcohol—it also consists of the many millions who drink socially. The figures are mind-boggling. Currently, the number of adults who drink is at the highest point recorded in 35 years. Two out of every 3 adults drink.

Because alcoholism has been described as the number one drug problem in the nation, it is time attention be given to understanding and examining attitudes held about drinking and the drinker. Also, an attempt must be made to see what can be done to halt a speeding juggernaut about to overtake a nation without firing a shot or signing a decree.

It is not uncommon to hear the average person ask, "What is so terrible about taking a social drink?" Nor is it unusual to hear of state legislators supporting Sunday openings of liquor establishments under the guise of attracting additional state revenue. Of course we shall always have the libertarian ready to mount his civil rights soap box to defend every man's right to drink. He argues, "If a man wants to harm himself, that should be his prerogative."

But are these views and arguments valid? Let us see.

First, the Christian does not believe social drinking should be an accepted practice on at least three accounts: The damage done to his body by alcohol is a violation of the Scriptures (1 Corinthians 6:19-20); his life influences other people; and he does not wish to lend support to an industry that robs people of their lives, homes, and sanity.

And the Scriptures support his contentions. The evils of drinking are stated clearly: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1); "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an

# When the Wine Is Red

by C. D. HANSEN  
*Lowell, Ind.*

adder" (Proverbs 23:31-32). There are many other scriptures that directly or indirectly imply temperance or abstinence.

Aside from the Christian's viewpoint, however, what is so wrong with social drinking? Admittedly not everyone who drinks socially will become an alcoholic. Yet 1 out of 13 will. Too, there are other ramifications of drinking to be considered besides becoming an alcoholic.

For example, a study made by Melvin H. Knisely, anatomy professor at the Medical College of South Carolina, revealed that cocktail party drinking causes enormous damage to brain cells. He says, "By the time a man feels a little slap-happy when he is drinking, the alcohol is beginning to kill a few brain cells which can never be replaced."

Furthermore, each heavy drinking bout can kill up to 100,000 of the brain's 10 billion to 18 billion cells. And alcohol *sludges* the blood, slowing down its movement so that these cells die from lack of oxygen. Over a protracted period the death rate is significant.

To illustrate this, 2,000 alcoholics were studied and found to have brains so badly damaged that medical schools could no longer use them in teaching brain structure.

The more apparent evil of social drinking, however, is pointed out in a *Reader's Digest* article (April, 1975) in which the National Institute on Alcohol Abuse and Alcoholism reported that already 1.3 million Americans between 12 and 17 have serious drinking problems and almost one-third of our high school students average getting drunk once a month. Most shocking of all, is the report that "60 percent of



people killed in drunken-driving accidents now are in their teens." More than likely the liquor they consumed came from their parents' private stock.

The greatest single contributor and offender in glamorizing social drinking is the television industry. In 80 percent of regular network shows, social drinking is portrayed, unfortunately occurring as often as every eight minutes in some cases.

But what about the contention that alcohol sales brings needed revenue into state coffers?

Clearly such inept thinking not only shows a moral weakness on the part of legislators, and what position the lives of people they represent take in state priorities (revenue being more important than preservation of lives); it also shows a glaring ignorance of the facts.

Statistics indicate that direct costs in police, court, hospital, penal, and welfare services always exceed the tax revenue derived from the sale of all alcoholic beverages.

A study in Atlanta, Fulton County, Ga., concluded that Atlanta taxpayers spend \$6.43 for every \$1.00 received in liquor revenue and fines for these related services.

Similarly, a Department of Health study in California revealed that each liquor revenue dollar cost the state \$7.48 in direct expense. And the city of New York's Bureau of Alcoholic Therapy estimates that each alcoholic costs the taxpayers \$3,000 annually.

Additionally the official U.S. Government estimate in cost to the nation is \$25 billion annually, compared to the \$23 billion in total liquor revenue sales. The cost includes \$10 billion in lost work time; \$9 billion

for health and welfare services; and \$6 billion as a result of motor vehicle accidents. That boils down to a cool \$116 for every American citizen regardless of age.

And the human cost is immeasurable, considering there are more than 25,000 alcohol-related traffic fatalities; 15,000 alcohol-related homicides and suicides; 20,000 deaths from alcohol-related diseases; 20,000 fatalities due to alcohol-related accidents; and 2 million arrests for simple public drunkenness each year. One must conclude that the liquor industry is a parasite to the nation.

In reviewing these hard facts, it easily can be seen that the libertarian has no case either—for the drinker, social or otherwise, not only affects himself but is a menace to society. And in the majority of cases, the people most often hurt are the innocent victims of the circumstances.

Although we know the facts, as shocking as they are; and although making it illegal does not prevent a person from becoming an alcoholic, nor will it stop the liquor traffic, the haunting question remains: "How do we cope with a growing menace that is debilitating the moral fabric of a nation and permeating every level of society?"

The first step is *prevention*. Perhaps prohibition did not work. Nonetheless, there are some preventative measures that can be taken.

For example, stricter enforcement of current laws regarding drinking and driving, to keep the drinking driver from killing and maiming himself and others, should be a primary consideration. This does not suggest putting him away—only getting him off the highway and helping him get better.

But this can only be accomplished through court-imposed safeguards such as arbitrarily remanding the drinking driver to the custody of a remedial program such as Alcoholics Anonymous.

Moreover, stiff fines (possibly a minimum of \$250 or higher) should be assessed for each offense. Jailing the drunken driver usually is not remedial punishment.

Additionally, establishments licensed to sell alcoholic beverages should not be permitted to be open on Sundays or holidays.

Then there should be some accountability by the liquor industry. Those licensed to make and sell a potential killer should share in the culpability. Hence, heavier taxes should be levied and at a proportion of the cost to taxpayers for services mentioned heretofore. It is a travesty when milk costs more than beer.

The Christian can also help by making public officials cognizant of his feelings by writing constructive letters pointing out statistics; demanding tighter control by state ABC agencies; and asking for stricter enforcement of laws already designed to handle this problem as well as heavier fines. Prevention is a much easier pill to swallow than the bitter one required for the cure.

Secondly, *more education* about the effects of



alcohol is needed. Because an alcoholic must recognize that he has a problem before he can be helped, it is better to educate a man about the trauma of alcoholism before he reaches this stage. To do this means that he must clearly see the ravages of alcohol and what happens when he becomes its sloven slave.

Furthermore, he must understand that drinking does not make one adult, virile, or masculine. He must be candidly told that drinking is not essential to clinch business deals nor to be an accepted member of society. Employers could help most by not allowing any alcoholic beverages as a deductible business expense.

Films need to be shown in public schools so students can visualize the effects of drinking. Courses should be offered in health classes depicting the damage alcohol does to the body, physically, mentally, and psychologically. Students must be made to realize that when they take a drink, they are not simply drinking—they are taking a drug: alcohol.

Most of all, the stark realism and misery of the family of an alcoholic must be presented in a jolting manner.

Currently there is too little information being dispensed—and often too late—mostly because of the lack of good, up-to-date books and teaching materials.

The most important step is conversion to Christ.

While this should be first, human nature tells us that many will not listen to this advice first but may listen to the preceding steps.

Anyone who has ever dealt with an alcoholic, or one who is drunk, knows that it is almost impossible to lead him to Christ until he has sobered up. A feeling of euphoria usually makes him open to almost any suggestion; but when he has sobered up, second thoughts fill his mind, so back to the bottle he goes.

Nevertheless the Christian should not despair. For even though the alcoholic needs medical and psychological help, he needs more—he needs Christ. One with a new nature has a better chance of recovering and overcoming the temptation alcohol presents. And no program, however meaningful or laudable, can ultimately do for an individual what Christ can.

Therefore, it is incumbent upon the Christian community to first have a complete understanding of the alcoholic and alcoholism; second, the alcoholic must be seen as one of God's creatures worthy of redemption; third, the propagation of the gospel must rapidly increase, and hopefully the social drinker will be reached before he becomes a statistic.

America is in the throes of this "biting serpent" and "stinging adder." The wine is red and is on the verge of conquering a nation single-handedly unless Christians begin a concentrated and united war against the evils of alcohol. □

# I found it!

by ALBERT LOWN

Keighley, Yorkshire, England



**B**UTTONS declared it. Bumpers displayed it. Yard signs proclaimed it. Billboards exhibited it. Radio stations announced it. Newspapers en masse headlined it. The telephone company carried it on specially installed lines served by over 100

volunteer operators.

Churches and ministers in Porter County, northwest Indiana, had enthusiastically united for an intensive "Here's Life Porter County" crusade; concentrated in personal witness to those aroused to curiosity by the discovery slogan—and reinforced by a three-week showing of Charles Colson's conversion film. Watergate in reverse. And

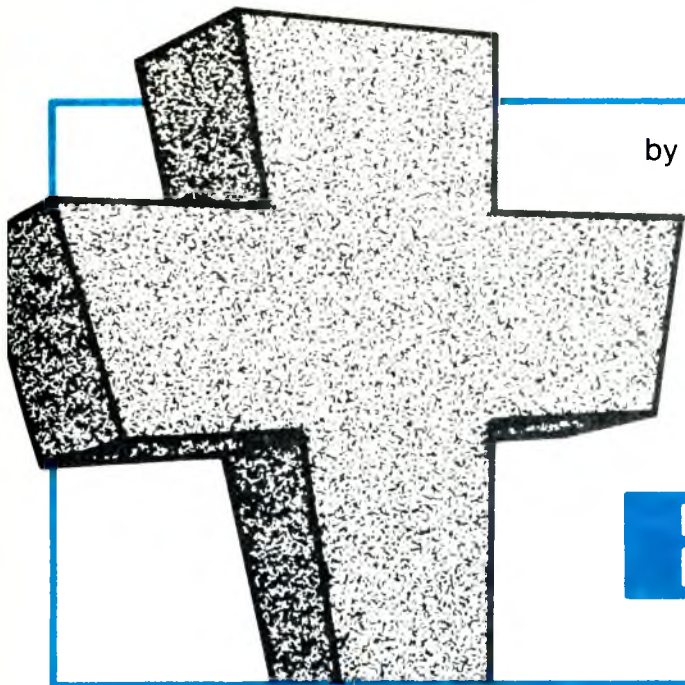
## THE C.B. JOINED IN

"Hi! little red Vega, what's that you've found?" crackled into a Nazarene associate pastor's car and

ears. The *eureka* testimony had registered with an overtaking driver, giving an opportunity for personal testimony over the freeway miles. The neuter pronoun "it" led to the personal pronoun "Him." The citizen band radio carried the New Testament two-way traffic of query and witness.

John would have been thrilled with a Bicentennial-year echo of the testimonies of Andrew, Philip, the woman of Samaria, among others in his Gospel: "We, I, have found Him," the One of whom the Scriptures speak, through whom salvation comes and seeking souls are satisfied. Curiosity, the God-given drive that can work for ill or good—to the detriment of Eve and her many prodigal sons and daughters; to a life commission for Moses and Gideon and multitudes since—made the U.S. highway a pastor's dream. Via a bumper sticker, the proliferating C.B. to the Saviour.

"Here's Life," curious C.B. users, as free as the waves of the air, awaiting only reception and faith's tuned-in response. □



by THEODORE P. ESSELSTYN

*President  
South African Bible College  
Florida, Transvaal*



# This I Believe

## LIVING BY THE WORD

**I** BELIEVE that the Bible was written for me. Perhaps this is audacious; but I do not think so, for I am a part of the world which God loves. He loved the world so much that He sent His only Son into it to live with us, to rejoice with us, to suffer with us, and die with us that He might save us. He, the incarnation of the Word, is the wonderful central Person of the written Word.

I believe that God cared enough about me to send His Spirit into this world to inspire such men as Moses, Isaiah, Jeremiah, David, and a host of others. At least some of their writings have reached me. I believe that the Spirit of God watched over the passing down of these writings to bring to me the great truths that they contain.

I believe that all this was done so that these great truths could set the pattern for my life.

I believe that all this is true for you, too.

Joy and happiness spring from the pages of this wonderful Word. "Rejoice in the Lord." "Sing to the Lord a new song." "Clap your hands." "Praise the Lord." Here I read the jubilant phrase of the mysterious bride of Solomon's Song. Here I read those beautiful words of loyalty which flow from the lips of Ruth, words which brought serene joy to the heart of embittered Naomi. And then there is the "good news of great joy" which burst from the skies over Bethlehem—a little babe, born in a manger—and brings hope to us all.

A deep, abiding comfort arises from this Word. Psalm 23—is it possible to state more beautifully the security of my relationship to God? In troubled times peace floods my soul as I read, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Further on I read, "I will send you another comforter . . ." The Living Word makes this promise to me, and He will keep His promise, as the disciples learned at Pentecost.

The truths of this Word speak to my everyday

situation—to my need to be honest in word and in deed—to my need to take responsibility for that which I do and that which I ought to do. It talks to me about love for my neighbor and love for myself. This Word shows me how to be successful in my relationships to myself, to others, and to God. It even helps me understand how to use the wealth of this world for the greatest good.

I draw encouragement from the Word, for it faces up to human life conditions. The Psalmist calls on us to mark well the walls of Jerusalem—cracks, bulwarks, and all. David appears not only in discouragement but also in victory. We see this sinner transformed through repentance and a cry for the purifying power of God into a "man after my [God's] own heart." Then Jesus tells me that this salvation is for me, too.

This Word gives strength when distress and trouble come my way. How eloquently the pages of Job speak when injustice, pain, sickness, or death cross my path. His confidence in the integrity of God Almighty took him through to victory. This same confidence breaks from the heart of the Apostle Paul, "I am persuaded that neither death nor life . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord."

This Book leads me to the One who forgives my sins, sends His Spirit to transform me, and gives me abundant life. It is no wonder to me that this magnificent Word became one of the major points of the Reformation leaders. It sets forth the primary truth from which I learn my relationship to God and man. It comes alive and burns its way deep into my being. This Word is the Foundation of doctrine, the Breath of God, the Nourisher of faith, the Sting of reproof, the loving Chastisement of correction, the spiritual Bread, the illuminating Light.

These are but a few of the reasons why I want to "live by the Word." □



By JOHN A. KNIGHT

## Inner Peace— Is It Moral or Religious?

The question appears innocent enough. But in fact it lies at the root of whether human nature can really be changed, whether sanctification is a possibility in this kind of topsy-turvy world.

Christianity does claim to provide some kind of peace. Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

And who in his right mind would deny that persons of our age—and of every age—are looking for inner peace?

**I**S THE PEACE that Jesus gives only the peace of *acceptance* with God? If so, then man remains the sinner that he is, and comforts himself in the fact that, though he is no different than before, he is at least *justified* in the sight of God.

Or is the peace that Jesus provides the peace of reconciliation, at-one-ment with God, and sanctification? This is the peace which alone can heal the broken relationships of a sinful and corrupt society. Our world will be changed only when men's hearts are changed.

Acceptance, justification, is good so far as it goes, and is necessary. The alienation and estrangement of twentieth-century man can be ended only by divine acceptance. But by itself this is inadequate to stop his immoral deeds and cleanse his selfish motivations.

Man must be delivered from himself, if either he or his world are to be transformed. His peace with God must be more than a kind of judicial *religious* transaction; it must be accompanied by a *moral* renovation—sanctification.

**N**O ONE, admittedly religious or not, will contest seriously the obvious fact that there is something drastically wrong with the human race. And all religions concur, as William James has pointed out in his well-known *Varieties of Religious Experience*, that "we are saved from this wrongness by making proper connection with the higher powers."

However, Professor John Baillie has refined this observation by saying that "only in the Christian gos-

pel is the depth of our wrongness really met, because indeed it is only there that the depth of our wrongness is truly understood."

The gospel teaches us "that the burden of this wrongness has been wholly borne by God Himself. It is not that by 'making proper connection with Him' we can put right our wrongness—hitching our wagon to a star. For then . . . the achievement would in part be our own, and the pride we had driven out of the front door would come in by the back" (*Invitation to Pilgrimage*).

Whatever salvation is, whatever else the peace of Jesus is, it is a divine gift. Man does not right himself. Only God can do that. He accepts us as we are, without requiring that we *first* become other than we are.

This lies at the heart of the gospel. Paul concluded "that a man is justified by faith without the deeds of the law" (Romans 3:28). One is saved without his "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9).

The apostle knew that only in this way is one's sinful pride broken, for he added, "Where is boasting then? It is excluded" (Romans 3:27).

Charlotte Elliott's poetic words graphically describe this biblical truth:

*Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come! I come!*

**S**ALVATION—DELIVERANCE from sin—begins with the removal of *guilt*. It brings forgiveness, acceptance with God—justification. But it also encompasses sanctification or holy living. The *power* and dominion of sin are overcome as well. Thus Paul addressed New Testament believers as "saints" or "holy ones." He specifically stated that "God hath not called us unto uncleanness, but unto holiness [sanctification]" (1 Thessalonians 4:7).

The relation of justification and sanctification has not always been understood properly in the history of Christian thought. The Roman church of the Middle Ages did not distinguish these clearly and failed to see that justification—at least in the order of thought—is prior to sanctification. The church erroneously reversed the order and insisted that one must first do good works—that is, *be good*—before he can be accepted with God.

*Where there is no holiness there can be no justification. "A justification that does not issue in sanctification is no true justification at all."*

Luther and other Reformation leaders corrected this error with their emphasis on justification by faith alone (*sola fidei*). However, some of their followers laid too little emphasis on sanctification. They were inclined to make forgiveness and justification the whole of salvation.

For them, grace is not an infused power from God—as medieval thought had maintained—but only God's undeserved favor. But this is a partial view and fails to take seriously the biblical injunction to holy living and the power of grace to make it possible.

Where there is no holiness, there can be no justification. "A justification that does not issue in sanctification is no true justification at all." This teaching the Quakers, John Wesley, and others recovered and proclaimed.

Reinhold Niebuhr, in *Christianity and Power Politics*, has stated the issue of the relation of justification and sanctification this way: "The question," he wrote, "is whether the grace of Christ is primarily a power of righteousness which so heals the sinful heart that henceforth it is able to fulfil the law of love; or whether it is primarily the assurance of divine mercy for a persistent sinfulness which man never overcomes completely. . . . This is the issue upon which the Protestant Reformation separated itself from classical Catholicism."

Or to put the question differently, Is the peace that Jesus gives "a moral peace, the peace of having become what man truly is; or . . . [is] it primarily a religious peace, the peace of being 'completely known and all forgiven,' of being accepted by God despite the continued sinfulness of the heart?"

**W**ESLEYANS MAINTAIN that in conversion sin's power is broken. Biblical salvation includes both justification and sanctification. One indeed is accepted with God; but there is a moral transformation, and a process of divine activity is begun that inaugurates a life of holiness.

For the Thessalonians Paul prayed that the sanctifying work of God begun initially in conversion would be brought to fruition in the life of the believer: "The very God of peace sanctify you *wholly* [entirely]; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

There is no end to growth and increasing maturity in the Christian life. "Walking in the Spirit" must continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children" (Ephesians 4:13-14).

This holiness or sanctification has an ethical character. It refuses to condone sin and moral filth, to justify injustice, to take advantage of one's fellows, or to be satisfied with less than a Christlike spirit. Where there is failure, it rebuffs self-defensiveness and seeks forgiveness.

There is glad acknowledgment that the growing Christian relies continuously upon the efficacy of Christ's sacrifice in his behalf. As John Fletcher, Wesley's trusted associate, insisted, "To say that the believer does not need the atoning work of Christ continuously would be as absurd as to say that one does not need the sun because it is noonday." It is the sun which makes possible the light; and it is Christ's redeeming work which effects both justification and sanctification.

The peace that Jesus gives—is it moral or religious? If it is not both, it is neither. Deliverance from sin's *guilt* and its *power*—this the world longs for, needs, and can have by grace. □

## ***"E Pluribus Unum"***

This Latin motto on United States coins means "one out of many." Only in the Church, however, does this become reality. In Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for [we] . . . are all one" (Galatians 3:28).

It is the Holy Spirit who makes us one. Some are of one color, some another; some speak one language, some another; but we are united members of that great universal body called the Church.

This was illustrated beautifully in the Nineteenth General Assembly of the Church of the Nazarene earlier this summer. The church has now reached into 61 different countries or world areas. Many representatives from outside North America were present in Dallas. Approximately one-fourth of the nearly 800 delegates were from other parts of the world.

The internationalization of the church was everywhere evident. A committee was authorized by the Assembly to be appointed by the Board of General Superintendents to study ways and means to facilitate and nurture the growing international character of the church.

Where the Spirit of Christ is, there is unity. "We are one in the bond of love. . . . We have joined our spirits with the Spirit of God. We are one in the bond of love."

*E Pluribus Unum* is an apt description of Nazarenes—everywhere—"one out of many." □





by PAULINE SPRAY  
Sparta, Mich.



## Happiness Is . . . Good Humor

"It must be awful having to listen to everyone's complaints," I told our congenial doctor.

"It's better than being a mortician," he replied good-naturedly.

Good humor is necessary for happiness and good health. "Cultivate a cheerful disposition and a sense of humor," someone has suggested. And Solomon said, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Proverbs 17:22).

Cheerfulness reflects a state of mind, an inward condition. "A merry heart maketh a cheerful countenance" (Proverbs 15:13). Therefore, the Christian has every right to be cheerful. Christ has granted him forgiveness and freedom from guilt. He has given him security, a place of service, peace of mind, and the hope of eternal life. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Many people are strongly affected by color. Dark, drab, depressing walls; dingy curtains; and faded rugs do not lift the spirits. Bright, gay furnishings exert an uplifting influence. And the same is true of personalities. A cheerful individual can change the atmosphere of his surroundings. He can lift the morale of those with whom he lives and works. He is the redeeming grace of many a home.

Someone has rightly said, "The best furnishings of a home are happy faces; the best seasoning of daily bread is a smile; the best music to soothe weariness is laughter." How true!

Laughter is a wonderful gift of God. A baby smiles before he talks, sits alone, or holds his own bottle. He laughs out loud long before he knows what life is all about, who provides his food, who pays the bills, whom he can trust.

Solomon said, "To every thing there is a season, and a time to every purpose under the heaven . . . a time to laugh . . ." (Ecclesiastes 3:1-4). A sense of humor dissolves conflict and causes anger to flee. It erases tension and relieves strain. Many house-

hold squabbles would disappear if doused liberally with laughter and good humor. "A good laugh is sunshine in the house," observed Thackeray.

Melancholic, serious-minded Abraham Lincoln was saved from despair and the stress he was forced to endure because of his sense of humor. Perhaps there would be fewer nervous breakdowns in America today if people laughed like we used to laugh during Depression days.

I was raised in a minister's home, the oldest of seven children, when it was a real struggle to make ends meet. My loving father planted potatoes, hung wallpaper, and worked long hours outside the pulpit to provide for us. However low the flour in the barrel, or however worn our shoes, we never lacked for good times. And I shall be eternally grateful because we were taught to live with fun and laughter. Furthermore, I believe that is one of the real reasons all my parents' children are Christians today.

Surely the world would be a nicer place in which to live if more people shared the lighter side of their natures. Can you recall a single person who always displayed a sense of humor or was perpetually cheerful whom you didn't enjoy being around? My brother Fred suffers from a painful back injury, but he always is ready to make someone laugh. And people love him.

Our garbage collectors helped make my Christmas jollier one year. Usually their truck was decorated with plastic flowers retrieved from their trash pickups. This year they had secured a wreath to the back of their truck, just above the opening where the garbage was deposited. I hope their sense of humor brought as much delight to others as it did to me.

"Your mental health will be better if you have lots of fun outside that office," said Dr. William Menninger.

And a sense of humor keeps people youthful—"well preserved" instead of "pickled." We cannot stop old age from coming, but blessed are those who remain sweet instead of becoming bitter and sour. As Aunt Grace approached the end of her life, she lost her memory, but one of the few persons she recognized was my father because he had brought so much laughter into her life. Dad and the name of the Lord were among the few bits of recognition she held on to.

Lowell Thomas, retired network broadcaster, will be remembered not only for his marvelous rich voice and intriguing news stories but also for his overpowering sense of humor. More than once he burst out laughing while giving the news. Once he inadvertently made a slip of the tongue, and it spelled the end of the news for the day. He laughed. And laughed some more. At last, gasping for breath, he simply gave up with "Oh, my!" His program? Unfinished, but refreshing.

Bill D. Moyers, press secretary to President Lyndon Johnson, turned his job over to George Christian with this advice: "Work hard and keep your sense of humor."

Perhaps that is good advice for all of us. Many of us, born-again Christians included, should stop being so touchy. At least we could learn to laugh at ourselves, if at nothing else. "A man who can laugh at himself will always be amused."

"Happiness is . . . good humor." □



# British Isles

# Nazarenes



## BRITISH ISLES NAZARENE COLLEGE

*at Manchester*

**Dr. Hugh Rae**  
*President*



College Singers



## A HOLINESS WITNESS IN THE LAND OF WESLEY

In these islands John and Charles Wesley ignited the fires of a holiness revival that changed the history of the world. Today those fires are all but extinguished. They are, however, being brought back to life through the witness and ministry of the Church of the Nazarene.



# 59 Million

Over 59 million people live in the two districts designated British Isles North and British Isles South.

Only an estimated 3 percent of these people attend Christian services even occasionally.



**CARRICKFERGUS NAZARENES** raised nearly £5,000 in one year for the preaching of the gospel. This is a new church, sponsored by the Belfast congregation.



**DUBLIN, IRELAND.** These are the only Nazarenes in a country of 3 million people. Pray for their successful ministry.



**WELSH NAZARENES** from Cardiff.

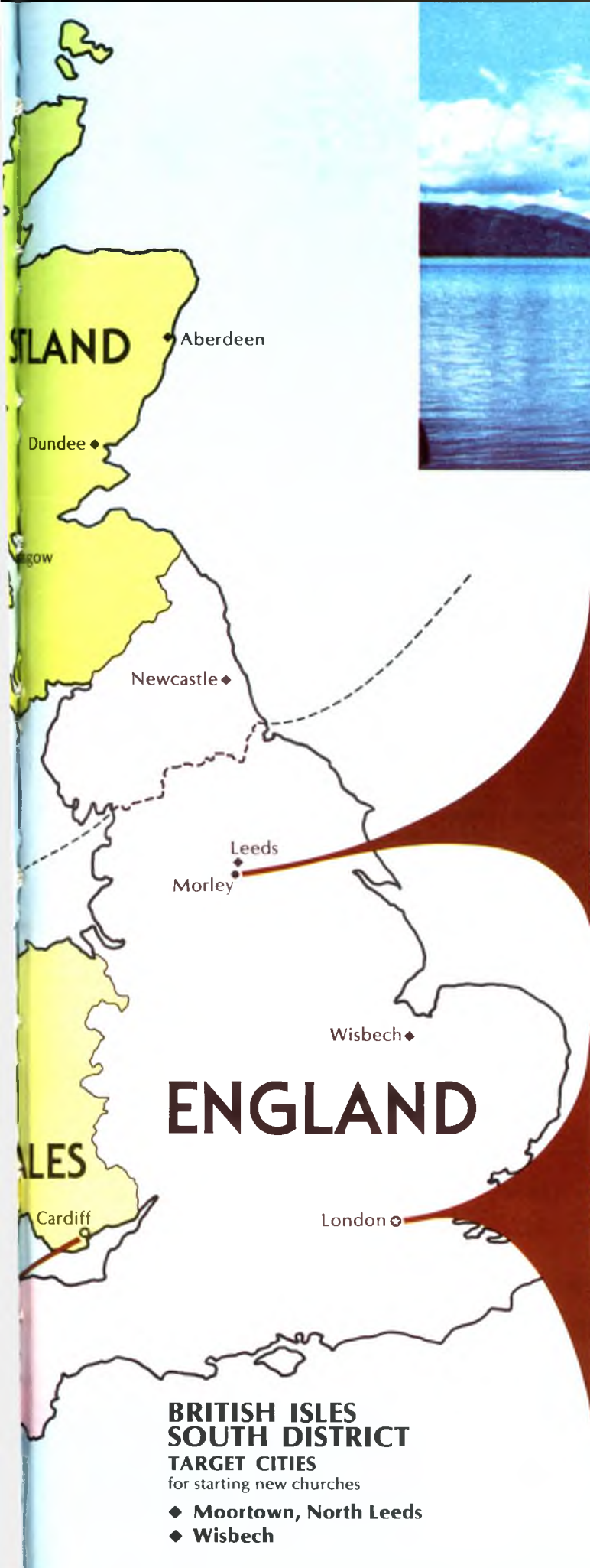
## BRITISH ISLES NORTH DISTRICT

**TARGET CITIES**  
for starting new churches

- ◆ Newcastle on Tyne
- ◆ Dundee
- ◆ Aberdeen







**LOCH LOMOND**, seen from the "bonnie banks." God's handiwork is evident, but who will preach the Good News to a weary world? That is the Nazarene assignment.



**WHERE IT STARTED.** The Morley Church of the Nazarene, first Nazarene church in England, 1912.



**LONDON**, England. Clapham Junction Church of the Nazarene—a witness in the heart of London. Millions of Londoners of many races and cultures are yet unreached. This too is the Nazarene assignment.



# Who Are the Nazarenes?



The Church of the Nazarene is a fellowship of almost 7,000 evangelical churches in more than 50 countries of the world. It came into being nearly 70 years ago as a result of the growing interest among Christian people in the person and work of the Holy Spirit.

At that time great convention meetings were held, in which the biblical doctrine of heart holiness, emphasized earlier by the Methodists, was proclaimed. Many Christians discovered that, by surrendering themselves completely to Christ the Lord, and claiming by faith the blessing of a clean heart, they received an inward baptism which purged away sinful pride, selfishness, and evil temper, and overflowed in a wonderful sweetness of joy and love.

What had happened to the apostles on the Day of Pentecost had happened to them! They did not see tongues of fire or speak in foreign languages; but their hearts were made pure and filled with a new power to witness for their Master, and to love their fellowmen with Christ's own compassion.

In Scotland, the preaching of George Sharpe led to the establishment of a virile holiness church at Parkhead, Glasgow, followed by others in neighbouring towns. In England, a godly Battersea draper named David Thomas began a chain of mission churches, first in the South, then later in Yorkshire and Lancashire, which in due time linked up with the Church of the Nazarene.

Missionaries sent out from both countries joined with American workers in establishing a strong national church in Swaziland, the Transvaal,

and Mozambique. Meanwhile, the Nazarenes had moved into Ireland with their joyful evangel of heart holiness.

Our primary emphasis is on personal salvation. To join the church, a person must know that he is born again, and be ready to embrace God's plan for his life. And the church's primary task is evangelism—leading lost men and women back to God, and helping them find in Jesus Christ a life that is meaningful and purposeful.

But the church has also a vital social concern, as may be seen from its great colleges, its hospitals and clinics. This concern shines out in its name, taken from Jesus "the Nazarene"—so called in reproach by those who despised Him because of His care for the social misfits of His day.

More than 1 million people call the Church of the Nazarene "my church," and they give around £40 million each year to promote its ever-expanding outreach. They include a great army of young people, zealous to serve their Master, active in many avenues of evangelistic outreach and community service.

In the Church of the Nazarene you will find what you are looking for: uplifting worship services, dynamic Bible ministry, a chance to know Christ in a personal way, and an opportunity to serve Him in fellowship with other Christians.

Affiliated to the Evangelical Alliance, the Church of the Nazarene is committed to close cooperation with all other evangelical denominations in our common task of bringing back the King!

Your local Nazarene church extends a hand of welcome to you!



**Rev. Thomas W. Schofield**  
384 Walkden Road  
Worsley, Manchester  
England M28 4QJ

**For More  
Information  
Write:**



**Rev. David J. Tarrant**  
149 Kenilworth Avenue  
Glasgow, Scotland G41 3SD





The Grand Hall



The Arena

# NINETEENTH GENERAL ASSEMBLY

*Church of the  
Nazarene*

June, 1976 — Dallas, Tex.

## HIGHLIGHTS OF THE QUADRENNIAL ADDRESS

In the Quadrennial Address of the Board of General Superintendents, Sunday night, June 20, Dr. Eugene L. Stowe, chairman, announced the addition of 196 churches during the past four years and an increase in worldwide membership to 586,532. Total giving for the quadrennium increased \$165 million to nearly \$508 million.

His comments on the rising tension in many areas of the world ended on an optimistic note. Dr. Stowe noted that "radical change and crisis have always created the climate in which the church has flourished. There is something about the darkness that brings out the best in the light."

A Commission on the Internationalization of the Church was approved to study adaptations of policy and programs to make church activities relevant in the 61 nations served by the church.

Declaring that "too few people know who the Nazarenes are and what they believe," Dr. Stowe recommended the

establishing of the new General Board Department of Communications to give "first priority to an immediate expansion of our use of the media, especially television, to get our church with its unique ministry before the world." The church was challenged to win 250,000 new Nazarenes during the last quadrennium of this decade.

He further proposed the setting up of the Department of Stewardship. A quadrennial goal of \$65 million for world evangelism was set. A challenge was issued to every local church to give a minimum of 10 percent of its total giving to General Budget and approved missionary specials.

Dr. Stowe went on to affirm "the absolute necessity of an unchanging commitment to our distinctive doctrine of Christian holiness." He said, "Let the word go out from this Nineteenth General Assembly that the people called Nazarenes have declared their unswerving allegiance to holiness of heart and life.

"Let the word go out that we will

not let up in our insistence that sanctification means separation from the evil that is in the world.

"Let the word go out that the Church of the Nazarene will not compromise its traditional opposition to all aberrations of the doctrine of the baptism with the Holy Spirit. The Board of General Superintendents is unanimous in its agreement that 'it is our considered judgment and ruling that any practice and/or propagation of speaking in tongues either as the evidence of the baptism with the Holy Spirit or as a neo-Pentecostal ecstatic prayer language shall be interpreted as inveighing against the doctrines and usages of the Church of the Nazarene.' We continue to believe that the strongest defense against all such doctrinal deviations is the unrelenting preaching and teaching of full salvation in its biblical clarity and beauty."

Closing the address, Dr. Stowe declared: "To this end we propose as our theme for the quadrennium 1976-80—LIFTING UP CHRIST. We call the





The Board of General Superintendents elected by the Nineteenth General Assembly, pictured (l. to r.), are: Dr. V. H. Lewis, Dr. George Coulter, Dr. Eugene L. Stowe, Dr. Orville W. Jenkins, Dr. Charles H. Strickland, and Dr. William M. Greathouse.

entire Church of the Nazarene to march under this banner and to accept this as our primary task.

“✓ Let every department, organization, and institution of the church on the general and district levels commit its full strength to this glorious mission—‘Lifting Up Christ.’

“✓ Let every local church give itself to this fundamental commission—‘Lifting Up Christ.’

“✓ Let every Nazarene minister and layman across the world be caught up in this thrilling privilege—‘Lifting Up Christ.’

“In the first year we must begin by ‘LIFTING UP CHRIST—IN THE NEXT CITIES AND COUNTRIES.’ Let us go from this assembly to make the next 12 months the most productive period of church planting in our history. On every continent—Asia, Europe, Africa, Australia, and the Americas—in every country and on every district let us establish new churches which will in turn become agencies for ‘Lifting Up Christ.’

“‘LIFTING UP CHRIST—THE SANCTIFYING SAVIOUR’ will highlight holiness evangelism in the second year of the quadrennium. Let every minister major in holiness preaching. Let every educational institution give primary emphasis to the teaching of this dynamic truth. Let us pray for a mighty outpouring of the Holy Spirit in holiness revivals which will sweep thousands into the blessed experience of entire sanctification.

“Inaugurated at the Mid-Quadrennial Conference on Evangelism, year three will be dedicated to ‘LIFTING UP CHRIST—ALL OUT FOR SOULS.’ Out of the impassioned heart of Dr. James B. Chapman at the Superintendents’ Conference of 1946 came the battle cry, ‘All Out for Souls.’ The passing years have not diminished the urgency of this call. Under God let us make this the greatest year of soul winning ever experienced in our church. Let every evangelist and pastor lead out in crusades for souls in every local church. Let every layman become involved in per-

sonal evangelism. By all means may we promote an unprecedented harvest of souls.

“The final year of the quadrennium and the closing year of the decade will see us ‘LIFTING UP CHRIST—ON TO ONE MILLION.’ It has taken us 65 years to reach the half-million mark in membership. It must not take

us that long to gain the second 500,000. Time is of the essence. The King is coming! His second advent is imminent. ‘The night cometh, when no man can work’ (John 9:4). With all the resources and personnel of the church mobilized in this greatest of all causes, we should be well on our way toward the million mark as the decade of the eighties begins.

“God grant that our primary motivation shall be spiritual, not statistical. Let us do it all for the sake of souls . . .

“... souls for whom Christ was lifted up on the Cross;

“... souls who are doomed to eternal death unless we lift Him up for them to see and receive as Saviour and Lord.

“With this compelling concern let us dedicate ourselves unreservedly to this great assignment—‘LIFTING UP CHRIST.’” □



Prayer of consecration by Dr. V. H. Lewis during the installation of Dr. William M. Greathouse as general superintendent, June 23. (From l. to r.) are Dr. George Coulter, Dr. Orville W. Jenkins, Dr. Charles H. Strickland, Dr. Edward Lawlor, Dr. William M. Greathouse (kneeling), Dr. Eugene L. Stowe, Dr. V. H. Lewis, and Dr. Samuel Young.

## DALLAS EVENING SERVICES ATTRACT RECORD CROWDS

The five evening services, June 17 through 21, together with the Sunday morning and evening services, drew large crowds. Saturday evening and the three Sunday services saw the Grand Hall filled to capacity and large overflow crowds in the Arena.

The Thursday evening service was sponsored by the Nazarene World Missionary Society. Bill Gaither introduced his song “Lift Up Jesus,” written to highlight the quadrennial theme.

Rev. George Hayse thrilled the audience with the story of the beginning of the Church of the Nazarene in Nigeria, where 1,300 people forming 20 churches united with the church.

The Department of World Missions later announced the transfer of Rev. Jack Riley from the Republic of South Africa to Nigeria.

Friday evening the emphasis was on the Christian family. The service was sponsored by the Department of Church Schools. Dr. James Dobson presented a panel of authors of chapters of the book *Family Love in All Dimensions*, which was presented for the first time following the service. Dr. Eugene Stowe spoke on the theme “Faith Is a Family Affair.” Evangelist Paul Martin called families to stand together for prayer and asked Dr. D. I. Vanderpool, general superintendent emeritus, to lift them all to God for His blessing.

Saturday night the premiere of the

musical *Jesus Is Lord* was presented. The rally was sponsored by the Department of Youth.

The estimated crowd Sunday morning was 34,000, and the offering totaled \$35,000. Dr. Edward Lawlor brought the Communion message on the text "What mean ye by this service?" He led the large crowd in participating in the Communion together.

Sunday afternoon the world evangelization rally was sponsored jointly by the Departments of World Missions and Home Missions. The entire congregation in the Grand Hall and Arena rose to their feet when Dr. Jerald Johnson, executive secretary of the Department of World Missions, presented Hugh Friberg, who took the occasion to pray for the soon release of Armand Doll.

In the Sunday evening service a testimony was given by Capt. Charles Magzig of Luke Air Force Base, Phoenix. Dr. Eugene L. Stowe brought the Quadrennial Address of the Board of General Superintendents.

Monday evening's education rally was sponsored by the Department of Education and the Ministry. Combined Nazarene college choirs furnished the music, and the following were honored for meritorious service to youth through Christian education: C. Harold Ripper, BNC; Jack Ford, BINC; J. N. Naylor, ENC; Robert L. Sawyer, MANC; W. Lloyd Taylor, MVNC; Delbert Gish, NTS; Marian B. Washburn, NNC; Willis E. Snowbarger, ONC; Mildred B. Wynkoop, TNC; G. B. Williamson, NBC; Arnold E. Airhart, CNC; L. Paul Gresham, PLC.

—NIS



Johnson

Miller

Knight

## CHURCH OFFICERS REELECTED

The general secretary, the general treasurer, and the editor of the *Herald of Holiness* are each elected by direct vote of the General Assembly. Each of the incumbents was reelected for another four-year term.

Dr. B. Edgar Johnson, general secretary since 1964, was reelected by a near-unanimous vote.

Dr. Norman O. Miller, general treasurer since 1970, was also reelected by a near-unanimous vote.

Dr. John A. Knight, chosen by the General Board in 1975 at the retirement of Dr. W. T. Purkiser, was elected to a first full four-year term by a near-unanimous vote.



Translating at the General Assembly. (Back table) Ronaldo Denton, Spanish; (front table, l. to r.) Hans Mehlretter, German; Jeanine Van Beek, German; Chun-Yoon-Kyu, Japanese; and Don Owens, Korean.

## GENERAL ASSEMBLY INNOVATIONS

There were three "firsts" at the General Assembly that evidence dramatically the changing times and exploding advances of communications.

For the first four days of the conventions and Assembly, the crowds ranging from 20,000 to 34,000 followed the platform events by means of image amplification on two large 24' x 32' screens in the Grand Hall and one 15' x 20' screen in the Arena, linking television production with television projection. Everyone could see clearly and hear every part of each service.

Computerized voting meant rapid reporting of elections so that results were available within a few minutes after collecting the ballots.

All activities were made available to other language groups through means of multi-language instantaneous translation, including Spanish, Portuguese, German, Korean, Japanese, and Zulu.

—NIS

## NEW GENERAL BOARD ORGANIZED

In a meeting following the adjournment of the General Assembly, the General Board elected for 1976-80 its officers and assigned its members to the departments with which they will work.

Vernon Lunn, an insurance executive of Farmington, Mich., was named chairman.

Board president is Dr. Willis Snowbarger, executive vice-president and dean of Olivet Nazarene College.

Dr. H. Harvey Hendershot, district superintendent of the Tennessee District, is first vice-president.

Members-at-large of the executive committee are Robert Collier, West Vancouver, B.C., Canada, sociology professor at the University of British Columbia; L. Glenn McArthur, medi-

cal doctor, Ardmore, Okla.; Dudley Powers, medical doctor, Bethany, Okla.

Each member of the General Board works with two departments. Departmental assignments were made as follows:

### HOME MISSIONS

Raymond McClung, chairman; Robert Collier, M. E. Clay, George Scott, Dudley Powers, Gordon Olsen, Holland Lewis, E. V. Dlamini, Richard Zanner, Ponder Gilliland, and Merritt Mann.

### PENSIONS AND BENEVOLENCE

M. Harold Daniels, chairman; Harvey Hendershot, Homer Adams, Morris Wilson, Gordon Wetmore, Vernon Lunn, Blaine Proffitt, Bob Smee, Juan Madrid, Gerald Oliver, and Dallas Moore.

### PUBLICATIONS

Willis Snowbarger, chairman; Robert Wilfong, Bob Steenbergen, Grey Forde, Makoto Oye, Dick Willis, Howard Hamlin, Paul Cunningham, Jack Stone, and Neil Hightower.

### WORLD MISSIONS

Robert Mangum, chairman; Gene Fuller, Glenn McArthur, Ross Hayslip, Mark Moore, Mrs. L. S. Oliver, Ralph Marlowe, Ivan Small, Don Wellman, Robert Scott, Bill Draper, and Norman Bloom.

### CHURCH SCHOOLS

Ross Hayslip, chairman; Mrs. L. S. Oliver, Ralph Marlowe, Grey Forde, Makoto Oye, Dick Willis, Don Wellman, Ponder Gilliland, Paul Cunningham, Neil Hightower, and Dallas Moore.

### EDUCATION AND MINISTRY

M. E. Clay, chairman; Robert Collier, Harvey Hendershot, Homer Adams, George Scott, Dudley Powers, Mark Moore, E. V. Dlamini, Richard Zanner, Howard Hamlin, and Bill Draper.

### EVANGELISM

Gene Fuller, chairman; Morris Wilson, Ray-



Delegates to the General Assembly: (l. to r.) Terry Read, Haiti; Grey Forde and Schofield Eversley, Barbados.



mond McClung, Glenn McArthur, Harold Daniels, Gordon Olsen, Robert Mangum, Ivan Small, Juan Madrid, Robert Scott, and Norman Bloom.

#### YOUTH

Robert Wilfong, chairman; Gordon Wetmore, Bob Steenbergen, Vernon Lunn, Blaine Proffitt, Bob Smee, Willis Snowbarger, Holland Lewis, Gerald Oliver, Merritt Mann, and Jack Stone.

The 44-member roster of the General Board by geographical zones is as follows:

**Intercontinental Zone 1**—Richard Zanner and E. V. Dlamini

**Intercontinental Zone 2**—Makoto Oye and Ivan Small

**Intercontinental Zone 3**—Juan Madrid and Grey Forde

**Central Zone**—*Laymen*: Vernon Lunn, Gerald Oliver; *Ministers*: George Scutt, Bill Draper

**East Central Zone**—*Laymen*: Bob Steenbergen, Dallas Moore; *Ministers*: M. E. Clay, Gordon Wetmore

**Eastern Zone**—*Laymen*: Robert Wilfong, Merritt Mann; *Ministers*: Gene Fuller, Morris Wilson

**North Central Zone**—*Laymen*: Howard Hamlin, Blaine Proffitt; *Ministers*: Norman Bloom, Paul Cunningham

**Northwest Zone**—*Laymen*: Gordon Olsen, Robert Mangum; *Ministers*: Harold Daniels, Don Wellman

**South Central Zone**—*Laymen*: Glenn McArthur, Dudley Powers; *Ministers*: Ponder Gilliland, Raymond McClung

**Southeast Zone**—*Laymen*: Homer Adams, Ralph Marlowe; *Ministers*: Harvey Hendershot, Jack Stone

**Southwest Zone**—*Laymen*: Bob Smee, Dick Willis; *Ministers*: Ross Hayslip, Robert Scott

**Canadian Zone**—*Layman*: Robert Collier; *Minister*: Neil Hightower

**Representatives from education**—*Layman*: Willis Snowbarger; *Minister*: Mark Moore

**NWMS**—Mrs. L. S. Oliver

**NYI**—Holland Lewis



#### EXHIBITS POPULAR AT GENERAL ASSEMBLY

The Exhibit Hall at General Assembly was an exciting and popular place. A new idea was introduced in the style of exhibits with the utilization of a pavilion concept modeled on a smaller scale after the pavilions at world expositions.

According to Mel Schroeder of Nazarene Communications, who was architect of the exhibit area, each department of the General Board participated with an exhibit. There were unique features such as a talking mannequin in the Communications

pavilion, and a multi-media walk-through in the Department of Home Missions pavilion. There were music groups from various colleges and churches furnishing live inspirational entertainment as well as periodic performances by puppet teams.

The pavilions themselves were constructed in Kansas City, Oklahoma City, and Santa Ana, Calif. Paul Schroeder, a Nazarene layman and owner of Pavco Graphic Arts in Santa Ana, Calif., built four of the pavilions and brought them by trucks 1,500 miles to Dallas.

In the center of the exhibit area was



a garden featuring a waterfall and the exhibit theme, "Lifting Up Christ, the Source of Living Water." Many pavilions had fountains to carry out the theme. Delegates and visitors alike acclaimed the exhibits colorful, exciting, and informative.

#### SEMINARY BOARD CHOSEN

The 15 members composing the board of trustees of Nazarene Theological Seminary for 1976-80 were elected from geographical zones as follows:

*Eastern*, Paul Mangum

*Southeast*, Jack Lee

*Central*, George Scutt

*East Central*, T. C. Sanders

*South Central*, Thomas M. Hermon

*North Central*, Norman Bloom





*Southwest*, Kenneth Vogt  
*Northwest*, Carl Clendenen  
*Canadian*, Neil Hightower

Laymen-at-large on the board are George Reed, F. L. (Bud) Smee, and Willis Brown.

Pastors-at-large are Don Wellman, Millard Reed, and Paul Cunningham.

The first official action of the new board was to choose a president to succeed Dr. William M. Greathouse, newly elected general superintendent. □

## TRUSTEES SELECTED FOR BIBLE COLLEGE

The board of trustees for Nazarene Bible College, Colorado Springs, for 1976-80 will be composed of 16 ministers and laymen elected from geographical zones as follows:

*Eastern Zone*: Robert Goslaw, Clarence Jacobs

*Southeast Zone*: Jonathan Gassett, Ralph Marlow

*Central Zone*: Forrest Nash, Vernon Lunn

*East Central Zone*: T. C. Sanders, Bob Steenberg

*South Central Zone*: W. M. Lynch, Glenn McArthur

*North Central Zone*: Marselle Knight, Frank Watkin

*Southwest Zone*: Ross Hayslip, Robert Scott

*Northwest Zone*: Bert Daniels, H. B. London. □

## MINISTERS AND LAYMEN EQUALLY REPRESENTED AT NAZARENE GENERAL ASSEMBLY

Nearly an equal number of ministers and laymen were represented among the 729 voting delegates attending the business sessions of the Nineteenth Quadrennial General Assembly of the International Church of the Nazarene at the Dallas Convention Center, June 20 to 25. This delegation represented 60 countries.



Presentation of the Board of General Superintendents and their wives, General Assembly, June 23. (From l. to r.) are Dr. and Mrs. V. H. Lewis, Dr. and Mrs. George Coulter, Dr. and Mrs. Edward Lawlor, Dr. and Mrs. Eugene L. Stowe, and Mrs. Orville W. Jenkins, Dr. and Mrs. Charles H. Strickland, and Dr. and Mrs. William Greathouse.

The church traditionally has sought to maintain equal representation of laymen and ministers in both their administrative and governing bodies.

Of the 46.52 percent who were laymen delegates, more than 21 percent were businessmen; 6.5 percent, in education; 4.5 percent, in science and medicine; 3 percent, in government; and 2 percent, agriculture.

Churches represented by these delegates ranged in size from less than 100 membership (24 percent) to 500 or more (15 percent). Delegates from churches of 100-199 members numbered 27 percent; 200-299, 18 percent; 300-399, 11 percent; and 400-499, 5 percent.

The largest group of delegates were in the 40-59 age range with 68 percent. More than 15 percent were 60 or more; 15 percent, 30-39, while only 1 percent were under 30. □

—NIS

## EXECUTIVE SECRETARY POINTS TO SIGNIFICANT NEED

In his quadrennial report to the General Assembly, Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, indicated a financial need of pastors in the United States as well as around the world. The average salary and benefits of pastors in the U.S. amounted to \$6,736 in 1975!

Wessels said, "Today our ministry is still greatly underpaid. The immediate goal for our pastors and evangelists should be a minimum average of \$10,000 annually plus parsonage and adequate fringe benefits."

Another need of pastors is in the area of retirement housing. Since most live in parsonages throughout their ministry, they do not have opportunity to build up equity for purchase of housing for retirement.

Earlier in the year Dr. Wessels and the Department of Pensions recommended that the General Board vote to encourage each congregation in the United States to enroll their pastor in

the Supplemental Retirement Program (a tax-sheltered annuity). As a part of Phase II of the "Basic" Pension program, the General Board voted the recommendation.

With this added encouragement, the Board of Pensions believes churches will take advantage of the annuity for helping pastors get an equity started.

Otherwise pastors will be forced into property purchases prior to retirement, purchases they might not be able to afford or desire.

It should be pointed out that the Nazarene Supplemental Retirement Program may be used as an equity. Also it may be used to create a guaranteed monthly income during retirement for the lifetime of the annuitant.

Funds invested in the program after February 1, 1976, return 9 percent per annum. Funds already in the plan prior to that date earn 7¾ percent. Since the plan has no annuity costs, funds grow faster than any other program of which the Department of Pensions is aware. □

## GENERAL ASSEMBLY SUMMARY

Delegates approved a reorganization proposal which resulted in the establishment of two new departments of the General Board—Communications and Stewardship—and combined the Departments of Church Schools and Youth into a new Division of Christian Life.

In a discussion of ethical standards for church membership, delegates overwhelmingly agreed that there would be no change in nor lowering of ethical standards as set forth in the General Rules.

By a two-thirds majority vote and with minor changes, the report of the Holiness Ethic Commission was adopted. It recommends that the General Rules be formulated as timeless biblical absolutes for which direct and immediate injunctions could be given from the Scriptures, and that items which may be culturally conditioned but still of importance for holiness ethics be placed in the Special Rules.

The paragraph entitled Growth in Grace in the Special Rules was re-



THE ENCOUNTERS, singing group from Trevecca Nazarene College, at Six Flags over Texas.





**Dallas, Texas  
June, 1976**

# 19th GENERAL ASSEMBLY HIGHLIGHTS



## Color Slides

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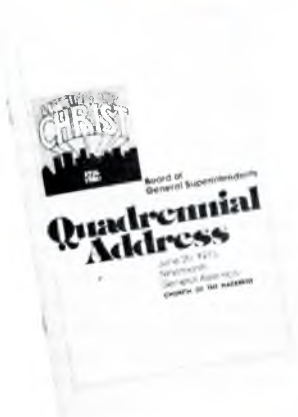
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## Quadrennial Address

The Board of General Superintendents' message to the Church as delivered by Dr. Eugene L. Stowe, June 20. Attractively bound with full-color reproduction of Board of General Superintendents on back cover.

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**USE ORDER FORM ON NEXT PAGE**

worded and placed in the Articles of Faith as a part of the statement on entire sanctification to strengthen the article. Any changes in the General Rules and Articles of Faith require the ratification by two-thirds of the district assemblies. □

### DALLAS IMPACT

Nazarenes left a witness for Christ and the message of holiness in Dallas. Dr. W. A. Criswell, pastor of the First Baptist Church in Dallas, welcomed them to the city on Monday morning, June 21. He thrilled them with the story of his finding the spiritual value of the "mourners' bench."

Restaurants, hotels, and business firms knew the Nazarenes were there, and all spoke appreciatively of their attitudes and behavior.

Here are two reactions which were

received by Dr. B. Edgar Johnson, general secretary:

*We have never had as much favorable comment about any group that met in our hotel as we have had regarding the Nazarene Assembly. All of our staff noticed the wholesome, Christian attitude displayed by each of them. I personally enjoyed having them here very much. . . . You made quite an impression on the people of our city with whom you came in contact. It certainly would be a blessing if all conventions were of the same tenor as yours (Jim Anderson, director of sales and public relations, The Baker Hotel).*

*All our tour guides agreed with us that the people were so warm, gracious, and one of the nicest groups ever to come to Dallas (Jo Bryans and Liz Stuart, Distinctively Dallas). □*

### What the Church Can Do About It."

The new and delightful children's musical, *Get On Board, Children*, was presented by a 100-voice choir made up of children from the greater Dallas and Kansas City areas.

The convention closed on Saturday with a presentation of "International Sunday Schools" given by representatives from five different countries.

The general response was "the best yet!" □

### OPPORTUNITY FOR SUNDAY SCHOOL ADVANCEMENT

The Nineteenth General Assembly adopted the report of the Commission on Church Program, Organization, and Structure. This provides the possibility of a Sunday school superintendent for children, one for youth, and one for adults in the local church. Other age-group ministries will be planned and coordinated with this improved Sunday school emphasis.

The previous church school board will be replaced by a board of Christian life, the chairman of which will have responsibility for the advancement and improvement of Sunday school work.

This is a step toward more effective Bible teaching and lay involvement in carrying out the Great Commission. □

### NEW EASTER ATTENDANCE RECORD SET

Under the theme "He is Lord," Nazarenes around the world set a new Sunday school record on Easter Sunday with a total of 866,252 studying the Word of God in Nazarene churches. This exceeds by 108,605 the previous record set in 1972. Nazarene Sunday schools are on the march! □



### GENERAL CHURCH SCHOOLS CONVENTION "THE BEST YET!"

"Standing room only" was the situation at a number of the general sessions and workshops at the Eighth General Church Schools Convention in Dallas, June 17-19. Shouts of victory and prolonged applause were the responses to several of the special features.

Rev. James Ahlemann, pastor of the Arlington, Va., Calvary Church, presented the quadrennial address, "Start Where You Are Now." Inspiring workshops were conducted by Church Schools's staff members and other creative personnel.

At the Friday night family life service, Dr. Eugene L. Stowe brought a moving message entitled "Faith Is a Family Affair." The family emphasis was climaxed with a melting spirit as family circles were formed and spiritual commitments made.

On Saturday morning, Dr. James Dobson set the stage for meaningful workshops on family life with his masterful presentation, "The Greatest Threat to the Christian Family—and

## HANDY ORDER FORM

# GENERAL ASSEMBLY

**TAPES • SLIDES • SONG  
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◀ See opposite page for information

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Please send items as indicated below:

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_____ SI-1995 Banner	_____ 19.95
_____ AN-1736 Song	_____ .40

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## FEATURE AT ENC COMMENCEMENT

Eastern Nazarene College graduated Mr. Louskin Mabundza, who became the first Swaziland Nazarene to earn an M.A. degree.

Mr. Mabundza earlier received a Bachelor of Sacred Literature degree from Canadian Nazarene College. He did all of his undergraduate work at the Nazarene Bible College located at Siteki, Swaziland.

Mr. Mabundza also served as an elected delegate from Swaziland to the General NYPS Convention in Dallas. After his sojourn of 10 months in America, Mr. Mabundza has now returned to Swaziland, where he is employed as a teacher by the Church of the Nazarene. □



Mr. Louskin Mabundza, Swaziland, receiving a standing ovation at ENC graduation ceremonies. Adjusting his hood are Dr. Donald Irwin, president, and Dr. Alvin Kauffman, chairman of the graduate program.

## CONGRESSMAN JOHN ANDERSON COMMENCEMENT SPEAKER AT PLC

Congressman John B. Anderson, Republican of Illinois, addressed the sixty-sixth annual Point Loma College commencement exercises Monday, June 7, in the Greek Amphitheater on the PLC campus. The title of his address was "The Christians' Challenge in the Third Century."

During the exercises, 213 degrees were conferred: 174 B.A. degrees, 34 B.S., and 5 M.A. Two students graduated with perfect 4.0 grade-point averages—Bill McCoy, a biology major, and Sandra Stanley, with a double major in English and history/political science.

Commencement was preceded on Sunday by the traditional baccalaureate service in the Greek Amphitheater. Point Loma College President W. Shelburne Brown spoke on the topic "A Time for Great Affirmations" from the biblical text of Isaiah 62.

Congressman Anderson first drew nationwide attention in April of 1968 when, as a member of the Rules Com-

mittee, he cast the deciding vote which permitted the entire House to vote on federal open housing legislation which had passed the Senate. Following the signing in the White House, the open housing bill became the Civil Rights Act of 1968.

The Illinois lawmaker was first elected to Congress in 1960. Nine years later, his colleagues elected him chairman of the House Republican Conference, the third-ranking position in the House Republican leadership. In addition to being a member of the House Rules Committee, he is the ranking Republican member of the Joint Committee on Atomic Energy.

The congressman is the author of two books, *Between Two Worlds: A Congressman's Choice* and *Vision and Betrayal in America*.

An active churchman, John Anderson is a member of the First Evangelical Free Church of Rockford. He was named Outstanding Layman of the Year by the National Association of Evangelicals in 1964. □

## WISEMAN ON LEAVE FOR PALCON

Dr. Neil Wiseman, chaplain and head of the Department of Religion at Trevecca Nazarene College, is on loan to the General Board for 18 months to direct the Pastor's Leadership and Development Conferences (PALCON).



These conferences are being developed under sponsorship of the general superintendents of the Church of the Nazarene, to be held on the campuses of the Nazarene colleges in the United States, Canada, and the British Isles.

PALCON is viewed as a "learning and renewal" time for Nazarene ministers. It is anticipated that all ministers will participate in the conferences on their respective educational zones.

PALCON is in no way a promotional exercise but is designed "to update; stimulate growth, pastoral achievement, and personal fulfillment; and to broaden New Testament fellowship among Nazarene ministers."

Trevecca has made office space and staff available to Dr. Wiseman and will host the first conference on the campus December 6-12, 1976. Other conferences will meet at stated intervals until the final one in England in the summer of 1977.

Four books are being prepared especially for this conference. Three of them—*The Shepherding Ministry*, by Dr. Eugene L. Stowe; *Biblical Preach-*

*ing for Contemporary Man*, a symposium by Drs. W. T. Purkiser, Mildred Bangs Wynkoop, and others; and *Creative Management*, by Rev. Roy Carnahan—will be published prior to the conferences and will be available to the public.

The fourth book, *The Family Under Fire*, by Dr. James Dobson, will be released later. Dobson, who will also be speaking at the PALCONs, is the author of other books, among them *Dare to Discipline* and *Hide or Seek*.

After his leave, Dr. Wiseman, who is editing and compiling *Biblical Preaching for Contemporary Man*, will resume his duties at Trevecca. □



The Yorktown, Ind., church on the Northeastern Indiana District celebrated its Golden Anniversary Sunday, June 6. The church was organized under a tent on the old school grounds with 17 charter members. There are 8 charter members still living. Rev. Chester Pasko, former pastor, brought the morning message; and Rev. C. P. Hurry, former pastor, preached in the evening service. The new brick sanctuary was dedicated last July 20. Rev. A. F. Hayes is the present pastor. The church is now building a multipurpose building that will be ready for use in early September. The present property is appraised at more than a half million dollars.



Eugene, Ore., First Church hosted a Birthday Dessert for two of the six members over 90 years old. Mrs. Pearl Lyons and Mrs. Effie Austen were celebrating their ninety-fourth and ninety-second birthdays respectively. Among those present for the celebration were: Mrs. Harriet Wyant, 92; Mrs. Bryant, 93; and Mrs. A. O. Beymer, 93. Mrs. Addie Alley, age 95, is also a member but could not be present for the dessert. Their ages total 559 years.

## OUTSTANDING 1976 EASTER OFFERINGS

While the Stewardship Commission highlights these largest offerings in seven categories, the whole Church of the Nazarene participated and rejoices in reaching the \$5 million mark in a single offering. In this way, each contributor lifted up the living Christ through support of world evangelism.

### GROUP I

(\$0-\$10,000 raised for all purposes)

1 Roseville, Ill.	\$822.70
2 Peninsula, Calif.	808.00
3 Martinez, Ga.	786.00
4 Shelbyville, Ky.	760.75
5 Philippi, W. Va.	695.50
6 Jacksonville, Fla., Grace	610.65
7 Kahului, Hawaii	585.59
8 San Diego Southeast	573.00
9 Argillite, Ky.	548.25
10 Warrington, Ind.	543.59

### GROUP II

(\$10,000-\$20,000 raised for all purposes)

1 Memphis Frayser	\$1,650.00
2 Du Quoin, Ill.	1,604.45
3 Erin, Tenn.	1,500.50
4 Barrett, W. Va.	1,429.00
5 Delano, Calif.	1,419.60
6 Portage, Pa.	1,346.00
7 Alum Creek, W. Va.	1,252.00
8. Harmony, Ga.	1,251.00
9 Plano, Tex.	1,221.51
10 St. Louis Golden Gate	1,207.00

### GROUP III

(\$20,000-\$40,000 raised for all purposes)

1 Lansing-Harvey, Ill.	\$3,704.97
2 Fort Smith, Ark., Trinity	2,681.00
3 Lindsay, Calif.	2,623.25
4 Newton, Ia.	2,527.92
5 Calcutta, Ohio	2,500.00
6 Huntington, W. Va., Central	2,443.22
7 Battle Creek, Mich., First	2,400.00
8 El Paso, Tex., Northgate	2,394.41
9 Manhattan, N.Y.	2,332.00
10 Bethel, Ill.	2,309.22

### GROUP IV

(\$40,000-\$80,000 raised for all purposes)

1 Wenatchee, Wash.	\$5,894.55
2 Saginaw, Mich., First	5,263.50
3 Lexington, Ky., Lafayette	5,000.00
4 Lafayette, Ind., First	4,500.00
5 Ironton, Ohio, First	4,400.00
6 Oxnard, Calif.	4,392.00
7 Lombard, Ill.	4,387.35
8 San Jose, Calif., First	4,188.00
9 Lancaster, Ohio	4,170.06
10 Nampa, Ida., Fairview	4,000.00
Collinsville, Ill.	4,000.00
Collingdale, Calif.	4,000.00

### GROUP V

(\$80,000-\$150,000 raised for all purposes)

1 Sublette, Kans.	\$12,661.32
2 Chattanooga, Tenn., First	10,407.96
3 Seattle Aurora	8,675.44
4 Ottawa, Ill., First	7,826.69
5 Dayton, Ohio, Parkview	7,564.72
6 Oklahoma City Trinity	7,562.75
7 Riverside, Calif., Arlington Ave.	7,245.70
8 Nashville Grace	7,070.00
9 Pomona, Calif., First	7,000.00
10 Fort Wayne, Ind., Lake Ave.	6,356.88

### GROUP VI

(\$150,000-\$250,000 raised for all purposes)

1 Marion, Ohio, First	\$13,047.77
2 Eugene, Ore., First	10,400.00
3 San Diego First	9,100.00
4 Denver Lakewood	8,409.57
5 Seymour, Ind.	8,248.07
6 Beaverton, Ore.	8,150.00
7 Chicago First Lemont Township	8,100.00
8 Little Rock, Ark., First	8,033.34

9 Springfield, Ill., First	7,108.02
10 Midway City, Calif.	7,023.00

### GROUP VII

(over \$250,000 raised for all purposes)

1 Salem, Ore., First	\$24,718.54
2 Olathe, Kans., College	17,458.50
3 Nashville First	12,716.68
4 Kankakee, Ill., College	12,258.93
5 Wichita, Kans., First	12,000.00
6 Kansas City First	10,500.00
7 Long Beach, Calif., First	10,432.00
8 Arlington, Va., Calvary	9,514.81
9 Nampa, Ida., First	9,215.25

—Stewardship Commission



Louie P. Hoffman (l.), Idaho State Small Businessman for 1976, is being congratulated by President Gerald Ford (r.) during special ceremonies held at the Washington, D.C. Hyatt Regency Hotel honoring the contributions of our nation's small business community. Mr. Hoffman is the owner of Western Block, Inc., in Nampa, Ida. For many years, he has been an active member of the church board of College Church. Oregon's winner, Steven J. Nosler, looks on.

## TNC OBSERVES ANNIVERSARY

*The Trevecca Story*, the seventh book from the pen of Dr. Mildred Bangs Wynkoop, was released to the public at an autographing session during the commencement week ceremonies at Trevecca Nazarene College.

A comprehensive history of the college, this hardbound book is a tribute to the college's seventy-fifth anniversary celebration. It is, in the author's words,

*A salute to the  
Great Trevecca Family,  
past and present  
in heaven and on earth,  
nearby and far away—  
captured by the Divine Mandate  
to serve this present age  
God's calling to fulfill,  
wherever there is human need.*

Over a year in preparation, the book is essentially one of reporting rather



than interpreting. Dr. Wynkoop has captured the threadline of history which brought Trevecca through myriad troubles to the fully accredited, four-year, liberal arts college that it is today.

Dr. Wynkoop, head of the Department of Missiology and Human Resources at Trevecca from 1970 to 1974, is an ordained elder in the Church of the Nazarene and earned the Th.D. degree at Northern Baptist Theological Seminary, Chicago, in 1955. She has served as chairperson of the Department of Theology at Western Evangelical Seminary, was president of Japan Theological Seminary, and acting head of the Department of Religion and Philosophy at Trevecca before her new assignment there.

Wynkoop has authored six other books, including *A Theology of Love*, published in 1973. One of her books, *Foundations of Wesleyan-Arminian Theology*, has been translated into Japanese and Spanish. Her most recent books deal with contemporary topics. They are *Satanism in America Today*, published in 1974, and *The Occult and the Supernatural*, released this spring. □

## TNC RECEIVES LIBRARY GRANT

The W. K. Kellogg Company of Battle Creek, Mich., has given Trevecca Nazarene College an \$8,000 grant which is to be utilized for the library over a two-year period.

According to Prof. John J. Wheelbarger, librarian, the grant will afford Trevecca "a more economical way of processing materials, make its library more compatible with a large library data base, and enable it to give patrons faster access to materials."

Dr. Russell G. Mawby, Kellogg Foundation president, explained that "the grant to TNC is one of approximately 300 similar grants being made to small, private, liberal arts colleges throughout the United States as part of the Foundation's continuing program of support for improved college library services.

"Past Foundation support was concerned with the augmentation of holdings by libraries. It is now appropriate that selected colleges receive support to improve their library services through the application of modern technological advancements in the retrieval of information. Access to a computerized library network should provide each of the college libraries with increased productivity, decreased unit costs, and improved services to library users."

This latest grant brings the Kellogg Company's support of college library services to a total of nearly \$7 million. □

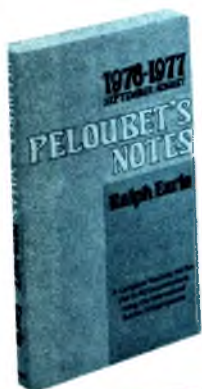


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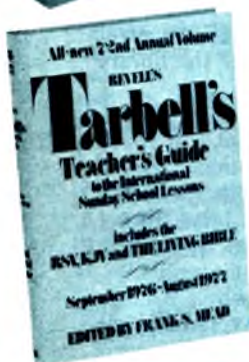
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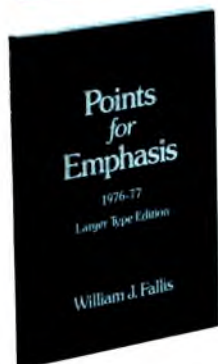
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## MINISTERIAL SOCIAL SECURITY EXEMPTION

Social security is, at times, confusing where it applies to ministers. Recently, there has been some question as to the advisability of ministers securing an exemption from social security participation.

Although a ministerial exemption is possible, the Department of Pensions does not recommend such action. First of all, once an exemption has been granted, it is irrevocable. Social security coverage for services as a clergyman cannot be acquired at a later date.

Secondly, the *only* basis for exemption, according to the Social Security Administration, is an objection "by reason of conscience or religious principle" to receiving social security checks based on your income as a minister. This does not mean an objection to *paying* social security taxes.

Finally, the deadline for filing an application for exemption from social security is April 15 of the year following the *second* year in which net earnings of \$400 or more is derived from services as a minister. □

—Department of Pensions  
and Benevolence

## DISTRICT ASSEMBLY SCHEDULE

(Following General Assembly)

### V. H. LEWIS

Indianapolis  
Joplin  
Missouri  
Louisiana

August 4-5  
August 19-20  
August 26-27  
September 1-2

### GEORGE COULTER

Iowa  
Kansas  
Minnesota  
Southwest Oklahoma

August 6-7  
August 11-12  
August 27-28  
September 9-10

### EUGENE L. STOWE

Tennessee  
Northwest Indiana  
Wisconsin  
North Central Ohio

August 4-5  
August 12-13  
August 19-20  
September 1-2

### ORVILLE W. JENKINS

Southwest Indiana  
Georgia  
South Carolina  
North Carolina

August 4-5  
August 19-20  
August 26-27  
September 2-3

### CHARLES H. STRICKLAND

West Virginia  
Virginia  
Kansas City  
Southeast Oklahoma

August 5-6  
August 12-13  
August 25-26  
September 2-3

### WILLIAM M. GREATHOUSE

Northwestern Illinois  
Dallas  
South Arkansas

August 12-13  
August 19-20  
August 25-26

## DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 4-5. Nazarene Campground, Camby, Ind. 46113. General Superintendent: Dr. V. H. Lewis.

SOUTHWEST INDIANA—August 4-5. Vanderburgh Civic Auditorium, 715 Locust St., Evansville, Ind. 47708. Host Pastor: B. W. Downing and Evansville pastors as co-hosts. General Superintendent: Dr. Orville W. Jenkins.

**NOTE:** In advertising some of these commentaries, we do not unqualifiedly endorse everything in them. We believe, however, that they represent the best material available outside of our own lesson helps, and recommend them for use as collateral or additional material.

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**TENNESSEE**—August 4-5. Clarksville First Church, 150 Richview Rd., Clarksville, Tenn. 37040. Host Pastor: Ray Shadowens. General Superintendent: Dr. Eugene L. Stowe.

**WEST VIRGINIA**—August 5-6. Nazarene Campgrounds, Summersville, W. Va. 26651. Host Pastor: William Bradshaw. General Superintendent: Dr. Charles Strickland.

**IOWA**—August 6-7. Iowa Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Host Pastor: Lauris Meek. General Superintendent: Dr. George Coulter.

**KANSAS**—August 11-12. First Church, 1400 E. Kellogg, Wichita, Kans. 67211. Host Pastor: Gene Williams. General Superintendent: Dr. George Coulter.

**NORTHWESTERN ILLINOIS**—August 12-13. District Center, Rte. 1, Manville, Ill. 61339. Host Pastor: Paul Snellenberger. General Superintendent: Dr. William M. Greathouse.

**NORTHWEST INDIANA**—August 12-13. Portage First Church of the Nazarene, 3134 Swanson Rd., Portage, Ind. 46368. Host Pastor: Carl Allen. General Superintendent: Dr. Eugene L. Stowe.

**VIRGINIA**—August 12-13. District Camp, Star Rte., Box 374, Buckingham, Va. 24201. General Superintendent: Dr. Charles Strickland.

## NAZARENE CAMP MEETINGS

August 1-8—**AKRON**. Akron District Center, Rte. 1, Louisville, Ohio 44641. Special workers: Paul Martin, Ted Martin, and Gerry Caswell. Floyd Flemming, district superintendent.

August 1-8—**CANADA WEST**. Harmattan Campground. Special workers: Dr. and Mrs. L. S. Oliver, Manuel Chavier, and DeVerne Mullen. Alexander Ardrey, district superintendent.

August 1-8—**EASTERN MICHIGAN**. District Center, N. Burkhardt Rd., Howell, Mich. 48843. Special workers: Otto Jennings, Charles Millhuff, R. N. Raycroft, and James Bohi. E. W. Martin, district superintendent.

August 1-8—**INDIANAPOLIS**. Nazarene Campground, Camby, Ind. 46113. Special workers: John Logan and Warrnie Tippitt. Ross Lee, district superintendent.

August 1-8—**WEST VIRGINIA**. Nazarene Campgrounds, Summersville, W. Va. Special workers: Morris Wilson, Richard Strickland, and Roger Brown. M. E. Clay, district superintendent.

August 2-8—**CHICAGO CENTRAL**. Nazarene Youth Camp, Aroma Park, Ill. Special workers: Hoyle Thomas and Jim Bohi. Forrest W. Nash, district superintendent.

August 2-8—**EAST TENNESSEE**. District Campground, Louisville, Tenn. Special workers: Albert Neuschwanger and Melvin McCullough, Billy Crane and family. Glen Jones, district superintendent.

August 2-8—**IOWA**. Iowa Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Special workers: Curtis Smith, Jim and Elaine Main. Forrest E. Whitlatch, district superintendent.

August 2-8—**NEW MEXICO**. District Center, Capitan, N.M. Special worker: Kenneth H. Pear-sall. Harold W. Morris, district superintendent.

August 6-15—**ARIZONA**. District Center at Prescott. Special workers: Mendell Taylor, Edward Lawlor, Bill Young, and Ron Lush, Sr. M. L. Mann, district superintendent.

August 7-15—**PHILADELPHIA**. Bi-District Campgrounds, North East, Md. Special workers: Reuben Welch, James Bell, and The Joyful Noise. Paul D. Mangum, district superintendent.

August 9-15—**NORTHWEST INDIANA**. Portage First Church of the Nazarene, 3134 Swanson Rd., Portage, Ind. 46368. Special workers: Gene

## "Showers of Blessing"

### PROGRAM SCHEDULE

By Dr. Ted E. Martin



### "And Jesus Said, Come"

August 1

### "Come, Follow Me"

August 8

### "You May Have Company Coming"

August 15

Braun and Ernie Martin. George Scutt, district superintendent.

August 9-15—**VIRGINIA**. District Camp, Star Rte., Box 374, Buckingham, Va. 24201. Special workers: William McCumber and Happiness Singers. Gene Fuller, district superintendent.

August 10-15—**KANSAS**. First Church, 1400 E. Kellogg, Wichita, Kans. 67211. Special worker: Paul Martin. C. Marselle Knight, district superintendent.

August 17-22—**NORTH CENTRAL OHIO**. Memorial Building, Mt. Vernon, Ohio 43050. Special workers: Don Pfeiffer, Steve and Sue Caudill. D. E. Clay, district superintendent.

August 22-29—**HAWAII**. Honolulu First Church, 408 N. Judd St., Honolulu, Hawaii 96817. Special workers: Charles Higgins and Dan Ketchum. Virgil R. Grover, district superintendent.

August 27—September 5—**NEW YORK**. Camp Taconic, Red Hook, N.Y. Special workers: Paul Martin, Jim Bohi. M. V. Scutt, district superintendent.

August 31—September 5—**SOUTHEAST OKLAHOMA**. Henryetta Church of the Nazarene, 8th and Trudgeon, Henryetta, Okla. 74437. Special workers: Charles Millhuff and DeVerne Mullen. Wendell O. Paris, district superintendent.

August 25-29—**EASTERN NAZARENE CAMP MEETING (Indoor)**. First Church of the Nazarene, Richmond, Ind. Special workers: Leslie Parrott and the Roger Brown family

## MOVING MINISTERS

RON ALTES to Spencerville, Ohio  
LESTER ANDERSON from Dwight, Ill., to Kewanee (Ill.) Grace

C. L. ARMSTRONG from Baxter Springs, Kans., to Coffeyville, Kans.

BEA ATKISSON from Summertown, Tenn., to associate, Columbia (Tenn.) Grace

WILLIAM BALLEW from Richmond (Va.) First to Annapolis (Md.)

HUGH G. BAUER from Cortland, N.Y., to Hamburg, N.Y.

BRYAN BEATTY to Tuscaloosa (Ala.) Southside

JAMES BROWNING from associate, Denver (Colo.) Lowell, to Wickes, Ark.

BARNEY BRUMBELOE from Gardendale, Ala., to Dothan (Ala.) First

GENE CHAMBERS from associate, Buena Park, Calif., to Gridley, Calif.

ALLEN E. COBB from Jackson (Mich.) First to Saginaw (Mich.) Central

LAURENCE COX from Atlantic City, N.J., to Port St. Joe, Fla.

GLENN CULBERTSON from Sutherlin, Ore., to associate, Roseburg, Ore.

GARY DAMRON to evangelism

BERNARD DAWSON from Ottumwa (Ia.) First to Red Oak, Ia.

RAY DOANE to Lake Havasu City, Ariz.

JOHN F. EVANS from Bingham, Me., to Wolcott, Vt.

RALPH FOREMAN from Home Gardens, Ill., to Oakwood, Ill.

CHESTER L. FREDERICKSON from Rushville, Ill., to Rockton, Ill.

HUGH GLASS from Rosemead, Calif., to Azusa, Calif.

DAVID GOOD to San Francisco Sunset

JIM D. GRAHAM from evangelism to Prairie Point, Tex.

GEORGE GULLION from Acton, Ind., to Free-town, Ind.

JOE GUNTLE to Oakes, N.D.

ROGER L. HAHN from Nazarene Theological Seminary, Kansas City, to Durham, N.C.

R. LESTER HALE to Woodlawn, Tenn.

ARTHUR HALL from Moultrie (Ga.) Crestwood to Claxton (Ga.) Trinity

HADLEY HALL from Louisville (Ky.) First to Plant City, Fla.

TOM HARVEY to Kenmare, N.D.

ROY HENDLEY to Merced, Calif.

DALE E. HILKERT from Painesville, Ohio, to Galion, Ohio

GORDON HOOTS to Kings Mountain, Ky.

WILLIAM F. HURT from Weidman, Mich., to Lowell, Mich.

DAVID A. JAMES from Spencer, S.D., to Madison, S.D.

CURTIS KAPTEIN to Danville (Ill.) Westside

PAUL KLEIN from Nazarene Bible College, Colorado Springs, Colo., to Arona, Pa.

C. BARRY KOLP from Trevecca Nazarene College to Union City, Tenn.

GERALD D. LAING from Grand Ledge, Mich., to evangelism

J. W. LANCASTER from Tuscaloosa (Ala.) Alberta to Huntsville (Ala.) First

VERN H. LEWIS from evangelism to associate, Fairbanks (Alaska) Totem Park

ALAN METTLER from Gaylord, Mich., to associate, Owosso, Mich.

W. FRANKLIN MICHAEL from Waterford, Calif., to Arvin, Calif.

KENNETH MURRAY from associate, New Cumberland, Pa., to Ruston, La.

DANIEL H. NEWTON from Kingbee, Ky., to evangelism

CLIFTON NORELL from Independence, Kans., to Tulsa (Okla.) First

FRANK ORTON to Alexander, N.D.

CALVIN OYLER from evangelism to associate, Cedar Rapids (Ia.) First

RONALD PHELPS from Waverly, Ohio, to Roseville, Ohio

JOSEPH POLMOUNTER from Clare, Mich., to Jackson, (Mich.) First

ELDON RAYMOND from Hastings, Mich., to Alpena, Mich.

ERVIN E. ROBINSON from Cundy's Harbor, Me., to Houlton, Me.

GORDON RUPERT from Florence (Ala.) Northside to Buffalo, Okla.

DAVID SHAW from Smyrna, Tenn., to Brown-ington, Tenn.

WILLIAM T. SHAW from Elizabethtown (Ky.) Bethel Mission to Louisville (Ky.) Westside

DAVID SHOULDIS to Buffalo, W. Va.

RICK SKELTON to Sheridan, Ill.

JERRY W. SMITH from Rockville, Md., to Gulfport, Miss.

ROY T. SMITH from Port St. Joe, Fla., to Mobile (Ala.) Riverside

KENNETH TURNER to Signal Mountain, Tenn.

ELMER WILSON from Plattsburgh, N.Y., to Quincy (Mass.) Bethel Beach

MILTON S. WILSON, SR., to Laona, Wis.

CHARLES WOODS from Sardis, Ala., to Bessemer, Ala.

JOHN L. WRIGHT from Greenville, Pa., to Corry, Pa.

DAVID L. YOUNG from Sells, Ariz., to Avondale, Ariz.

## VITAL STATISTICS

### DEATHS

OLLIE A. ROGERS died Apr. 10 at Miami, Fla. Services were conducted by Rev. J. Rex Eaton and Rev. Charles D. Acheson. She is survived by her husband, Robert T. Rogers; two sons, Thomas M. and Robert W.; a daughter, Alice M.



Rogers; a brother, Wayne Dawson of Oregon; and her mother, Mrs. Rosalie Evernham of Lakeland, Fla.

MRS. CARRIE D. STARNER, 89, died May 31 at Lancaster, Ohio. Funeral services were conducted by Rev. Gerald Morgan. She is survived by two daughters, Mrs. Lucille Eads and Mrs. Norman Anderson; one son, George Richard Starnier; four grandchildren; and five great-grandchildren.

MRS. EMILIA L. LIVENGOD, 84, died at Bethany, Okla. Funeral services were conducted by Rev. H. M. Curtis and Rev. W. D. Dardon. She is survived by her husband, Claude B.; a daughter, Fern Moose; 5 sons, Rev. C. Earl, Marion E., Cecil B., Rev. Vern D., and Charles L.; 19 grandchildren; and 26 great-grandchildren.

LYDIA B. CIN, 83, died June 22 at Morris, Minn. Funeral services were conducted by Rev. Harold J. and Mae Willis at Alberta, Minn. She is survived by 4 sons, Wallace, Merlyn, Orlyn, and Leslie; 2 daughters, Mrs. Ed (Phyllis) Windom and Mrs. Burton (Irene) Strand; 1 brother, William Ernst; 5 sisters, Miss Emma Ernst, Mrs. Edna Kling, Mrs. Lena Henrikson, Mrs. Ethel Taylor, and Miss Grace Ernst; 29 grandchildren; and 14 great-grandchildren.

MRS. PEARL STOCKETT, 88, died May 19 at Bethany, Okla. Funeral services were conducted by Dr. Ponder Gilliland. She is survived by her husband, W. T.; five sons, Henry, Turner, William, Al, and Joe; four daughters, Kittie (Mrs. John Ingle), Lois (Mrs. Milton W. Brasher), Emma (Mrs. Floyd Lincoln), and Betty (Mrs. Robert P. Walker).

MRS. MAGGIE OLA DAVIS, 87, died June 11 at Lubbock, Tex. Funeral services were conducted by Rev. Charles Kerby and Rev. Buford Battin. Survivors include 2 sons, Jim of Lubbock, Tex., and Harold of Kansas City; 3 daughters, Mrs. Annie Laura Pounds of Lubbock, Tex., Mrs. Ola Mae Noland of Lubbock, Tex., and Mrs. Evelyn Rieger of Bradenton, Fla.; 3 brothers; 3 sisters; 12 grandchildren; and 14 great-grandchildren.

#### BIRTHS

to DR. DAVID AND DONNA (PERRY) SPITAL, Connersville, Ind., a boy, Ryan David, June 18

to REV. DANIEL K. AND BARBARA (REED) HENNING, Gibson City, Ill., a boy, Matthew Daniel, June 9

to CHARLES AND CONNIE (HURN) ISBELL, Kansas City, a girl, Danielle Nicole, June 1

to KEN AND MARGARET (WALSH) MURRAY, Ruston, La., a boy, Mark Andrew, June 20

to DAN AND MARY (SIMPSON) MINNIX, Webster, Tex., a girl, Bethany Kay, Apr. 11

#### ADOPTED

by MILTON AND VICI (SIEBOLD) ELLIS, Portland, Ore., a boy, Sean Lowell, on June 2

#### MARRIAGES

SHARON DELORES CALVERT and JAMES ORVILLE MORTON at Colorado Springs, Colo., June 4

PAMELA JO HUGLEY and DANIEL J. WELTMER at Plainville, Kans., June 4

MISS MERRILL L. MORGAN and MR. F. HERBERT BRENNAN at Olympia, Wash., May 23

#### DIRECTORIES

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

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

# NEWS OF RELIGION

**STUDY SAYS 44 PERCENT OF AMERICANS GIVE "RELIGIOUS RESPONSE" ON DEATH, TRAGEDY.** Forty-four percent of Americans give a "religious" response to explain or understand death and tragedy, but half of those religious responses differ from orthodox Christian teaching.

These are among the findings in *The Ultimate Values of the American Population*, a study conducted by Dr. William McCready of the National Opinion Research Center and funded by the Henry Luce Foundation.

In addition, the survey found 24 percent "pessimistic," either "angry at tragedy or resigned without hope to its inevitability."

The survey concludes that "the majority (56 percent) of Americans remain optimistic or at least hopeful when faced with the prospect of death in the family or their own death." That figure is the sum of the two "religious" reactions and those with a "secular-optimistic" world view which "pays little attention to the veiled aspects of tragedy, but which makes no reference to God in its optimism."

An additional 18 percent fit into no clear category. □

**TABLETS FOUND IN SYRIA MAY CONTRIBUTE TO "THE UNDERSTANDING OF SCRIPTURES."** An archeological excavation in northern Syria has uncovered 15,000 tablets from an ancient Semitic civilization that may throw new light on Old Testament history.

A report in the *Los Angeles Times*, based on a memorandum by University of Michigan archeologist David Noel Freedman, said the tablets were attributed to the kingdom of Ebla, a civilization that flourished more than 4,000 years ago.

Among the references to biblical places and persons in the tablets is one that mentions "urusalima," thought to be Jerusalem. It predates any other known reference to that city by some 1,000 years.

In his memorandum, Dr. Freedman declared that "a new chapter in the history of the Near East has been opened, and it will not be closed for some time."

The tablets were uncovered at Tell-Mardikh, 30 miles south of the Syrian town of Aleppo, by Italian archeologists Paolo Matthiae and Giovanni Pettinato of the University of Rome. Dr. Freedman, who is also president of the Society of Biblical Literature, traveled to Rome to get details directly from the Italian scholars. □

**COUNCIL ON ALCOHOLISM HITS RAND CORPORATION REPORT.** A Rand Corporation study, suggesting that some alcoholics can learn to drink again in moderation, has aroused strong criticism from the National Council on Alcoholism and other agencies.

John K. MacIver, council president, said the report was a "cruel hoax" which showed that a "small group, under certain conditions, has been able to return to drinking, but it is a preliminary study, too vague, and not viable."

Dr. Luther A. Cloud, vice-chairman of the council's board, said the study was not a scientific study, it had not been submitted for peer review, and that the findings were contrary to the current accepted stand that reformed alcoholics must abstain in order to control the disease. □

**TV STATIONS URGED TO DROP PROPOSED BAN ON SALE OF TIME FOR RELIGIOUS "SPOTS."** A Southern Baptist media official has asked the National Association of Broadcasters (NAB) to reconsider its recommendations that television stations not sell advertising time for religion-related messages.

Dr. Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, urged the NAB television code review board to change the wording of the voluntary broadcaster code in a way that would "encourage stations to assess professionally produced church and religious spots" on the same basis used "to consider spot advertisements for other products."

Religious announcements are aired free by many stations, usually in viewing periods other than "prime time" when stations have the largest audiences. □



# the answer corner

Conducted by John A. Knight, Editor

## ■ Does a pastor of a local congregation have the authority to select an evangelist or a pulpit supply without consulting the church board?

"A pastor is an elder or a licensed minister who, under the call of God and His people, has the oversight of a local church" (*Manual*, paragraph 108). His duties include the preaching

of the Word (paragraph 109.1).

It is the pastor's responsibility to care for the pulpit where he pastors. He may arrange for someone to fill his pulpit if he is away, although he may

desire the counsel of an appropriate committee. In the case of an evangelist, the pastor will want the approval and support of the church board. □

## ■ Is it true that a pastor may remain at a church for another year after receiving a majority vote, whereas formerly two-thirds majority was required? If so, when was the change made and what was the purpose?

It is true. The change was made by the 1960 General Assembly. The purpose was to give ample time for a pastor to relocate himself and his family in another pastorate.

Recall votes may be held up to 90 days prior to the convening of the district assembly. Sometimes during this period it is impossible to make other

arrangements, as a church may not be available. With justification the Assembly felt that so long as a majority of the members desired no change, the pastor should be permitted to stay another year if necessary.

Here is the 1972 *Manual* statement: "A pastor receiving less than two-

thirds but a majority vote on a renewal call shall be considered reelected for a period of one year, subject to the approval of the district superintendent; but cannot be voted on again unless nominated by the church board as in regular procedure of calling a pastor . . ." (paragraph 125.2). □

## ■ Is it proper for a pastor to conduct his own recall vote? Also, is his family permitted to vote?

A pastor may conduct his own recall vote unless otherwise instructed by the district superintendent. On most districts it would be virtually impossible for the district superintendent to hold all recalls. The *Manual* states

that "the district superintendent may preside at the annual, or a special, meeting of a local church, or appoint someone to represent him" (paragraph 210.0).

All members of the church 15 years

old and over are eligible to vote in church elections. Whether the pastor's family votes regarding pastoral relations is their choice. If they choose to refrain, it is their prerogative to do so. □

## ■ Isn't it a mistake to place the emphasis on "this" in the translation of Revelation 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book"? Doesn't the admonition include all the Bible?

Technically, "this" in the verse cited refers to this particular Book of the Apocalypse (see verse 19). The "plagues" mentioned include those of the seals, the trumpets, the vials, the doom of Babylon, etc.

The individual books which constitute our whole Bible were written at different times and in different places by different writers, and were not yet bound together into a single whole as we now have it.

However, the warning applies to all writings that are given divine authority (see Deuteronomy 4:1-24; Jeremiah 18:15 f.; Galatians 1:6-9; Matthew 15: 9). Whatever is outside the pages of the Word of God cannot be so binding.

Since all the Bible is our Reference Point, we accept it as an authoritative Guide. Therefore, we have no license to change it—to add to it, to delete from it, or to ignore any of it properly interpreted.

All of this underscores the importance of knowledge of the Bible. Those who expound it through preaching or teaching are responsible to find out exactly what the Scriptures say, and by God's Spirit to impress that, and that only, on the heart and conscience of the people. This calls for humility, readiness of mind to learn and hear, and unswerving loyalty to the God of truth. He has promised His Spirit to guide us into all truth. □

## ■ Why do so many Nazarenes seem to ignore water baptism? Shouldn't all churches have a baptistry?

Whether or not the assertion that your first question suggests is true, I don't know. I fear it is. If so, several reasons for it may be suggested.

For one thing, we do not believe that the sacraments—the Lord's Supper and baptism—have virtue in themselves. Their value, or ability to convey grace, is endowed by God. That is, there is no saving virtue in baptism itself. One may be baptized without repenting of his sins, committing his

life to Christ, or receiving by faith the gift of saving grace.

It may be, too, that the fact that the Church of the Nazarene allows alternative modes of baptism—immersion, pouring, or sprinkling—may cause some to feel that baptism is thereby unimportant.

We believe that baptism is a sacrament—a means of grace. When received in faith, it conveys grace to the

one being baptized. It is commanded by our Lord. It is a testimony to others of one's conversion to Christ. Consequently, all Christians—including Nazarenes—should be baptized.

In light of this, your second question highlights a significant need. Churches should provide means for her members and new converts to be baptized. This can be best done, where possible, with a baptistry. □





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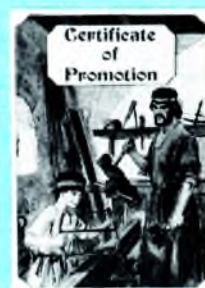
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**CT-91**  
Birth Through 3  
Jesus with His Family



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Ages 4 Through 5  
Jesus at Play



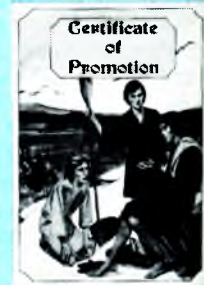
**CT-113**  
Ages 6 Through 8  
Jesus and Joseph



**CT-121**  
Ages 9 Through 11  
Jesus in the Synagogue



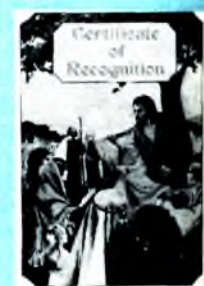
**CT-13X**  
Ages 12 Through 14  
Jesus Talking with Young People



**CT-148**  
Youth  
Jesus and Fishermen



**CT-156**  
Department to Department  
Jesus Fishing with Peter



**CT-164R**  
Recognition  
Jesus Teaching





Chattanooga, Tenn., East Lake Church recently honored Rev. Thomas A. Garrett, retired elder. An elder for 45 years, Rev. Garrett started 11 churches. Pictured (l. to r.) are Pastor Anderson Newton, Rev. Thomas A. Garrett, and Mr. Kyle Rader, Sunday school superintendent.

### PLC PROFESSOR ELECTED TO BOARD OF DIRECTORS OF CALIFORNIA ASSOCIATION OF COLLEGES FOR TEACHER EDUCATION

Dr. Philip A. Fitch, professor of education at Point Loma College, has been elected to the board of directors of the California Association of Colleges for Teacher Education. Election to the five-member board is for two years.

Some major concerns of the association, according to Dr. Fitch, are sponsoring several pieces of state legislation for the improvement of teacher education; adopting and supporting a policy for federal legislation; and acting as an advisory group to the State Commission on Teacher Preparation.

As a member of the board, Dr. Fitch will also work for the Education Committee of the California Assembly and serve as a legislative witness in Washington, D.C., this summer.

Dr. Fitch joined Point Loma College in 1971 following five years as chairman of the Department of Education at Eastern Nazarene College, Wollaston, Mass.; a year as a lecturer in education at the University of Idaho; and six years of administrative/teaching duties with the public school district in Moscow, Ida. □



Mr. and Mrs. Guy Thoman celebrated their golden wedding anniversary May 16, with a reception and open house at their home in Hays, Kans. They are charter members of the Hays First Church, joining the church when it was organized in 1933. Their children are Wayne Thoman, Hays; Ruth Crawford, Birmingham, Ala.; and Dr. R. D. Thoman, Colorado Springs. The Thomans have six grandchildren.



Rev. and Mrs. C. E. Nix celebrated their sixtieth wedding anniversary March 25 at their home in Horatio, Ark. They are the parents of two daughters, Mrs. Lois Crews of San Marcos, Tex., and Mrs. Josephine Johnston of Houston; one son, Carroll Nix of Horatio, Ark.; six grandchildren; and six great-grandchildren.



Rev. and Mrs. Charles Biddle were married April 10, 1926, and the congregation of Oklahoma City Portland Ave. Church commemorated the occasion with a special service and dinner on Sunday, April 11. They are parents of two daughters; the eldest, Rev. Mary Martin, pastors McCoy church near Rodessa, La., which was organized by the Biddles 33 years ago. Their youngest daughter, Peggy Collins, is deceased. They have six grandchildren and two great-grandchildren.



Mr. and Mrs. George Queen celebrated their fiftieth wedding anniversary April 10. They renewed their wedding vows at the 29 Palms, Calif., church with Pastor Carlos L. Stepp officiating. The Queens were attended by their 5 children: Mrs. Marilla Ingraham of Franklin, Pa.; Mrs. Marie Jones and Mrs. Ruth Carlton, both of 29 Palms, Calif.; William Queen of Lawrence, Mich.; and Gerald Queen of August, Kans. Eleven of their 17 grandchildren and 6 great-grandchildren also attended.



Rev. and Mrs. J. A. Allen of Chandler, Okla., celebrated their fiftieth wedding anniversary April 4, with a reception at their home. The couple's children and their families hosted the reception: Mrs. Vada Davison, Tulsa; Mrs. Lue Anna Rowley, Sterling, Kans.; Jimmy Lee Allen, Oklahoma City; and Larry Reid Allen, Chandler. The Allens' 10 grandchildren and 2 great-grandchildren also participated in the celebration. Rev. and Mrs. Allen renewed their vows in a brief ceremony officiated by Rev. Vernon Curless, a longtime friend from Freeport, Tex. The couple came to Chandler in 1962, and Rev. Allen has continued his work in the evangelistic field. The Allens are part owners in the Hillcrest Manor Nursing Home at Chandler, and both are licensed administrators. Mrs. Allen is also a licensed practical nurse.



Mr. and Mrs. Ralph C. Eaton celebrated their fiftieth wedding anniversary May 15 with a renewal of the wedding vows and rededication at the Hermosa Beach, Calif., church. The ceremony was performed by Rev. Charles W. Smith. The reception was hosted by their five children in the fellowship hall and attended by 100 of their family and friends. Included were Mr. Eaton's brothers, Mr. and Mrs. Russell Eaton from Baltimore, Mr. and Mrs. Milo Eaton, and Mr. and Mrs. Harold Eaton from St. Louis.



Rev. and Mrs. John Vaughn celebrated their fiftieth wedding anniversary Sunday, June 13. It was observed at Eagle River, Alaska, First Church, where the Vaughns pastor. An open house with a traditional wedding reception was held.



# The Priest's Daughter

by ROBERT E. MANER  
Valdosta, Ga.

UMEYO TSUSHIMA was born in Yokohama, Japan, as the daughter of a Buddhist priest. She grew up playing around the temple much like a Christian preacher's child plays in the shadow of the church.

The war years were difficult for her and the other members of the family. She learned to tell by the sound of the engines what kind of bombers the Americans were using, what kind of bombs to expect. More than once she found herself wishing a bomb would hit their home and end it all. She was so tired of the nightly experience in the bomb shelter that life no longer mattered.

Three months before the war ended, a bomb did hit her father's temple. The explosion and fire that resulted reduced it to rubble.

Some months after the war was over, an American serviceman appeared and asked permission to look for relics. He returned often and became acquainted with the priest's daughter. In the 18 months that followed, they fell in love and were married. She became Mrs. Carmon Johnson.

When his tour of duty in the navy was completed, Carmon returned to his home, Gainesville, Ga., with his Japanese wife and their infant son. The adjustment was not easy for Umeyo. She spoke English well, but there were so many other things she had to learn.

Then something happened that she had not anticipated—something that would change the whole course of her life. Her husband had attended a Church of the Nazarene in Savannah, Ga., before going overseas. He was not a Christian, but the sight of a new Nazarene church building going up right at their home rekindled his

spiritual appetite.

The family started attending as soon as services began. Carmon was soon converted. His newfound love for Christ seemed to make Umeyo feel even more alone. He was all she had, and she feared she had lost him to Christ.

Since her husband was a Christian, she assumed that made them a Christian family, not realizing the need for one's personal surrender to Christ. But God is faithful. As she attended the services, she came to realize her own need for a Saviour.

She had been reared in a strict home with high moral standards. Her life-style was much like children reared in many American parsonages. But the Holy Spirit taught her that "all have sinned, and come short of the glory of God." She sought and found Jesus Christ and the same love her husband was enjoying. Now they were indeed a Christian family.

Mrs. Johnson (Kay Johnson now) began to bloom like a flower garden. She became a radiant Christian wife and mother. Hungry to learn, she grew in grace and knowledge rapidly. She has served as missionary president for a number of years, taught a Sunday school class almost all of her Christian life, and has been one of the most faithful members of her church.

Seeing other Orientals in her city, she has sought to help many of them find the same joy in Christ which she discovered. God has wonderfully used her in a way she never could have dreamed possible.

Little Umeyo Tsushima, the Buddhist priest's daughter, has come a long way with Jesus. Her three lovely children and strong layman husband, because of their vibrant Christian lives, would be a welcome addition to any congregation. □

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

## LEBANESE PASTOR TELLS OF LIFE IN A BELEAGUERED STATE

Rev. and Mrs. Habib Alajaji, pastors at Ashrafieh, Lebanon, were in Kansas City July 9. They left Lebanon June 9 to attend the General Assembly, leaving their children—Bill, 10; Nora, 8½, and Hilda, 5—with their maternal grandparents.

They reported that the Ashrafieh Church of the Nazarene has had the windows broken out, but the building is intact. They have had services every Sunday but two since the fighting began.

Because of the extreme danger, Rev. Alajaji does not announce that services will be held; but to those who inquire, he states, "I am going to church. If you come, we will have a service. If you do not come, we won't."

Often, because of the exposed position of the church sanctuary, they meet in a small back room which is protected.

The church and the Alajajis' home is close to the Palestinian refugee camp, Talzata, where there has been heavy fighting. A bomb once struck the Alajajis' bedroom, knocking a hole in the wall, and bullets sometimes come through the windows. They have not slept in their bedrooms for months. They sleep in a room at the back of the house which is protected.

There has been no school for the children for over a year, except for three weeks in early spring, 1976. If the fighting continues, Mrs. Alajaji said they would try to teach the children at home. But the children are so nervous and frightened from the constant warfare they are not able to study.

Food supplies, Mrs. Alajaji said, are uncertain, and prices often high. Staples like flour, jam, and oil have been available. Green vegetables are scarce and expensive.

The business area of Lebanon is practically bombed out. Merchants, in periods of truce, have removed as much stock as they could, storing it in their homes, to protect it from looters.

Many evangelical and other groups are carrying on relief work, providing the basic staples to families which are without any income. They are reported to be prepared to continue their relief work for five years, feeling the war could last that long.

Families with relatives in other countries are trying to leave Lebanon and go to them. Many have come to America. Some have gone to Syria and neighboring countries.

One Nazarene pastor whose home is in a particularly dangerous area, saw his church building destroyed and his congregation scattered. He finally left the area and went to Syria where he is helping in the Damascus Church of the Nazarene.

While at International Headquar-

ters, the Alajajis picked up the 1976 issues of *World Mission*, for they said no mail was going to Lebanon now. They plan to share their copies with their people. □

—World Mission

## DISTRICTS RATIFY CONSTITUTIONAL CHANGES

The changes in the constitution approved by the General Assembly had their first tests in the district assemblies immediately following the General Assembly.

Church constitutional changes require ratification by two-thirds of the district assemblies.

In all of the following assemblies the vote on the ratification was approved: Kentucky, Nebraska, Upstate New York, Chicago Central, and Northwestern Ohio. □

—NIS

## HEADQUARTERS EMPLOYEE'S FATHER KILLED IN BRAZIL

Domingos Gomes, lay minister of Belo Horizonte, Brazil, was struck by an auto Sunday, July 4, near his home. He was returning home from preaching in three services. His funeral was conducted Monday, July 5. His son, Daniel Gomes, is assistant editor in the Portuguese section of the International Publications Board, International Headquarters of the Church of the Nazarene in Kansas City. Recently Daniel and his family had visited his folks in Brazil. □

—NIS

## STEPHEN NEASE IS NEW PRESIDENT OF NTS

Dr. Stephen W. Nease, president of Bethany Nazarene College, Bethany, Okla., has accepted the election by the Board of Trustees of Nazarene Theological Seminary, Kansas City, to succeed Dr. William M. Greathouse as president of the seminary. Dr. Greathouse was elected the sixth general superintendent of the Church of the Nazarene at its Nineteenth General Assembly in Dallas, June 22.

Dr. Nease has been president of Bethany for three and a half years. During his term of office the college, which was in a crucial financial crisis, was brought to a firm footing. Previous to going to Bethany he was the first president of Mount Vernon Nazarene College, Mount Vernon, Ohio, which was founded in 1965.

Dr. Nease graduated with the B.A. degree from Brown University, Providence, R.I. He also received a Th.B. from Eastern Nazarene College, Wollaston, Mass. He holds the Master of Education degree from Boston University, and did further graduate work at Harvard Divinity School, Cambridge, Mass. He was honored with a Doctor



of Divinity degree by ENC, which institution he served for 16 years as director of development. He also pastored the Newark, Ohio, Eastside Church.

Dr. Nease is the fifth president of Nazarene Theological Seminary, which last year observed its thirtieth anniversary. This year the graduate school of theological studies had a cumulative enrollment of 485.

Dr. and Mrs. Nease have five children: Linda (Mrs. Dennis) Scott of Syracuse, N.Y.; Floyd, a graduate student at the University of Vermont; Stephen, a student at Bethany Nazarene College; and Melissa and David, at home. □

—NIS

## NAZARENES IN THE OLYMPIC GAMES

Two Nazarenes, Ricardo Condori and Lucio Chuquimia, from Bolivia are participating in track events in the Olympic Games in Montreal, Quebec.

Thursday, July 15, some 70 Nazarene young people from across the United States and Canada arrived in Montreal to work with the Montreal Mandate witness team during the two and a half weeks of the Olympic Games. Ernie McNaught, director of campus ministries, Department of Youth, coordinated this effort with Rev. Neil Hightower, district superintendent of the Canada Central District, and Rev. Bob Boden, pastor of the Church of the Nazarene, Barrie, Ont.

The Nazarene group is working with Aide Olympique, an organization formed to coordinate Christian activities for the Montreal Olympics.

The Department of Home Missions has also been involved in this project as a part of its ministry among the French-speaking people in Montreal.

Adrien-David Robichaud of the Department of Communications, who is involved in the French language radio broadcast, spent most of the month of July in Quebec under the direction of the Department of Communications and the Department of Home Missions. He is assisting in the witness team at the Olympics and other outreach ministries in the area. □

—NIS

## DISTRICT REASSIGNMENTS FINALIZED

The Nineteenth General Assembly finalized the reassignment of the churches of the Nevada-Utah District to the three adjoining districts, reports Rev. I. F. Younger, retiring district superintendent of the former Nevada-Utah District. The Sacramento District received nine churches with a total membership of 550; the Arizona District, three churches with a membership of approximately 300; and the Idaho-Oregon District, eight churches with 350 members. □

—NIS



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**OUR BATTLE AND OUR HOPE**, by Paul Culbertson. The Book of Jude is tucked away obscurely near the end of the New Testament. Furthermore, it is one of the smallest books in the Bible, with but 25 verses in one chapter. But good things come in small packages, as you will see as Dr. Culbertson opens up a gold mine of truth found in this interesting book. Jude writes to the Christian Church after its first flush of success when things were slowing down a bit and incursions of false doctrine were being felt. His is a clarion call to hold to "the faith once delivered." What a message for today! Paper. **\$1.50**

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**WHY MILLIONS BELIEVE**, by Leslie Parrott. This is a mini, shirt-pocket-size booklet to inspire faith in the resurrection of Christ and give renewed meaning to Easter. The author presents five basic reasons for believing in the fact of the Resurrection and then gives three applications to present-day spiritual needs—the sinful, the doubting, and the discouraged. **1 pkg. of 5, \$1.00; 10 pkgs., \$8.50; 20 pkgs., \$15.00**

**THE BETTER COVENANT**, by Milton Agnew. This book contains 13 lessons on the key passages of Hebrews. Every chapter is touched upon. The author urges involvement "in the shoes" of those first-century Hebrew Christians so that they may better understand the purpose, impact, and message of the book. The relationship of the new covenant to the old is thus accented. A strong holiness theme is carried throughout. Paper. **\$1.75**

**THE WORD TO LIVE BY**, by John B. Nielson. This is a 40-page booklet containing verses of scripture for memorization. There are 30 categories with two scriptures under each, printed in a rectangle. The unique feature is that on the back of each verse is space for a "memory jogger"—clues for remembering the verse. Included also are key verses for "Steps to Conversion" and "Steps to Entire Sanctification," as well as suggested longer passages for "Super Achievers." **50c**

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