



AUG 11 '77

# HERALD of HOLINESS

CHURCH OF THE NAZARENE AUGUST 1, 1977



by General Superintendent V. H. Lewis

# Revivals Are Good!

**I** ATTENDED a revival meeting recently. There was a great crowd present. The service was interesting—good music, good preaching—an unbeatable combination for an effective service. Quite a number of people sought and found victory at the altar. Their coming, praying, and finding victory sealed the service in its great value. But all the people there also received spiritual blessing. There is always a recompense to everyone engaged in evangelism. These people reflected their feeling of being a part of the church's outreach.

I have been a part of the Nazarene endeavor, which is to evangelize the lost and build up the church. It has given me a life purpose and yielded deep satisfaction. I am glad that the church I love has a long, successful record of revivals and evangelism. They go together; they complement each other.

The greatest day of mass evangelism is here. I really believe this. With our personal evangelism program as a supplement we can bring our churches to the splendid task of soul winning. Revival and mass evangelism are the church bringing its force to bear upon its task.

Mass evangelism requires preparation; preparation of the church, preparation of the people. The very act of getting ready for the campaign brings the people face-to-face with personal spiritual requirements. It centers the pastor's ministry upon the essentials. It can solve problems within the church that, allowed

to exist, can bring deadly blight to the work.

Every Nazarene should have the opportunity of enjoying revival and feeling the thrill of being part of a church that can spend at least a week in one great endeavor, mass evangelism.

I preached in an evangelistic campaign not long ago. The church members attended well. It was obvious that the pastor believed in this with all his heart. Therefore, his church believed in it also. Herein lies the secret of success. The pastor, key man as always, must really believe in revival. I am sure that in every case when the church schedules a campaign, it is because the pastor really does believe in it and leads the church all the way to the glorious victory of revival and soul winning.

In that campaign people sought God with eagerness at the altar. New people came. Couples came together. They were honest and sincere in their seeking. The church members were blessed in their work at the altar. It was wonderful for all concerned. The church received new members. Those who had been contacted in personal evangelism came, made public their new faith, and joined the ranks of those who were caught up in the thrill of revival and outreach.

I pity the church and the pastor who have not engaged in or known the joy and life-giving experience of a revival campaign. Let's give ourselves anew to the great art of revival in our churches. Mass evangelism is and ever must be a vital part of our program. □



by C. T. CORBETT

*Bradley, III.*

**I**T HAPPENED about the year 1912. A great leviathan ocean liner had plied the waves from Africa and was approaching New York harbor. The passenger list was long and impressive; among the names was that of Theodore Roosevelt, the popular former president of the United States. He had been in Africa on a hunting expedition, and he and his entourage were bringing back trophies in abundance.

Also among the passengers was a lone missionary; he had spent many years on the dark continent and was returning home to retirement. He had worked in the hovels and huts in many a remote area leading souls to Jesus Christ.

Upon reaching port, the V.I.P. former president was the first person to come down the gangplank. There were throngs of cheering people to greet him and his party, a band played, flags were waving. It was an exciting moment as T. R., as he was affectionately known, made his return.

The missionary was the last person to leave the ship. No band played for him, there was no cheering crowd; in fact, there was no one to welcome him back to his native land. After finding a small hotel room, the missionary pondered over the difference in reception. A still small voice talked to him, "T. R. is home but you are not home yet; there will be a great welcome when you arrive—up here."

I think the welcoming committee is one of the most active in heaven. We are not told definitely, but I can envision Abraham and Moses welcoming the faithful of their generation, and David playing on his harp and welcoming the sweet singers of Israel. In a later day, I see the Apostle Peter welcoming the converts from the Day of Pentecost, and Paul greeting first-century pioneers. From our own era, Bud Robinson has probably found a place close to heaven's gate where he is on the welcoming committee for camp

meeting converts who enjoyed his ministry through half a century.

The atmosphere of the threshold has a language all its own; as we make our entrance through any door, be it home, church, or business, our sensitivity tells us immediately of warmth or chill. We know at once if our presence is desired or received with indifference. What joy it brings to the human heart to feel wanted, to sense the message of the welcome mat that someone is waiting with great anticipation to open the door and with cheerful greeting give admittance.

To be welcomed home by loved ones quickens the pulse and stirs the soul. Heaven is our home; we heed the command to "occupy" as good stewards during our brief pilgrimage, but Christians are vitally interested in the heavenly home. In fact, people who do not enjoy a definite relationship with Christ are interested in this subject.

The invitation into this homeland is assured; all has been arranged. On Mount Calvary Jesus prepared the way at tremendous cost to make possible our entrance through gates of pearl; saving and sanctifying power is ours through His Spirit. Jesus, the greatest Greeter of all, will be there to welcome us home if we will appropriate the great gift proffered us.

Weary pilgrim, wherever you are on earth, the big welcome is yet to come! It will be worth it all to have His welcome and to hear Him say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew 25:23).

*O that will be glory for me,*

*Glory for me, glory for me!*

*When by His grace I shall look on His face,*

*That will be glory, be glory for me.* □



# HERALD OF HOLINESS

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

Contributing Editors:

V. H. LEWIS • ORVILLE W. JENKINS  
GEORGE COULTER • CHARLES H. STRICKLAND  
EUGENE L. STOWE • WILLIAM M. GREATHOUSE

General Superintendents, Church of the Nazarene

## IN THIS ISSUE

### ARTICLES

<b>REVIVALS ARE GOOD!</b> .....	<b>2</b>
<i>General Superintendent V. H. Lewis</i>	
<b>WELCOME HOME</b> .....	<b>3</b>
<i>Grand arrival</i> .....	<i>C. T. Corbett</i>
<b>THE TWENTIETH-CENTURY CHURCH'S GREATEST SIN</b> .....	<b>4</b>
<i>Lukewarmness</i> .....	<i>Morris Chalfant</i>
<b>MY SAVIOR</b> .....	<b>5</b>
<i>Poem</i> .....	<i>Robert Norton</i>
<b>THE ALTAR PRINCIPLE</b> .....	<b>6</b>
<i>Helps to holy living</i> .....	<i>Jirair S. Tashjian</i>
<b>ONE DAY TOO SOON?</b> .....	<b>6</b>
<i>Pen point</i> .....	<i>Ernie McNaught</i>
<b>WE SHOULD ALL PRAISE HIM MORE</b> .....	<b>7</b>
<i>Bread upon the waters</i> .....	<i>Charles Hastings Smith</i>
<b>WHO IS GOD?</b> .....	<b>8</b>
<i>Revealed in Christ</i> .....	<i>Ronald E. Wade</i>
<b>LEAVE IT TO HIM</b> .....	<b>9</b>
<i>The ever-present Companion</i> .....	<i>Albert J. Loun</i>
<b>SHOW A LITTLE KINDNESS</b> .....	<b>10</b>
<i>Lifting up Christ</i> .....	<i>George W. Privett, Jr.</i>
<b>A RETURN TO CHRISTIAN CULTURE</b> .....	<b>11</b>
<i>Book brief</i> .....	<i>Reviewed by Don J. Gibson</i>
<b>TRANSFIGURATION: GLORY—YESTERDAY, TODAY, AND FOREVER</b> .....	<b>12</b>
<i>The Christian calendar</i> .....	<i>Ruth A. Cameron</i>
<b>A TIME TO STAND</b> .....	<b>13</b>
<i>Against ungodliness</i> .....	<i>Neil E. Hightower</i>
<b>THE PEOPLE HAD A MIND TO WORK</b> .....	<b>14</b>
<i>To build a church</i> .....	<i>Lola M. Williams</i>
<b>SILVER JUBILEE</b> .....	<b>16</b>
<i>By the grace of God</i> .....	<i>Rosemary Webster</i>
<b>YOUR WILL FOR ME TODAY</b> .....	<b>16</b>
<i>Poem</i> .....	<i>Alice Hansche Mortenson</i>
<b>DEATH IS COMING ALIVE</b> .....	<b>17</b>
<i>Discoveries in Christian living</i> .....	<i>James Hamilton</i>
<b>EDITORIALS</b> .....	<b>18</b>
	<i>W. E. McCumber</i>

### STANDING FEATURES

<b>NEWS OF RELIGION</b> .....	<b>30</b>
<b>ANSWER CORNER</b> .....	<b>31</b>
<b>BY ALL MEANS</b> .....	<b>34</b>
<i>Tragedy Has Its Blessings</i> .....	<i>Arthur J. Stott</i>

Cover photo: By H. Armstrong Roberts

**Bible quotations in this issue:**

Unidentified quotations are from KJV.

From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

From the *New International Version*, copyright 1973 by the New York Bible Society International. Used by permission. (NIV)

From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971. (NASB)

**C**HRISt DESCRIBED the Laodiceans' condition as being spiritually "lukewarm." Nothing is harder to swallow comfortably than lukewarm water. Its taste is sickening. There is only one thing you want to do with it, and that is to spit it out.

There are several ways to make water lukewarm. You can pour cold water into hot until it is cooled off, or you can heat the water and then take it off the fire, or you can turn the fire off when the water is barely warm so that it never reaches a high temperature.

Spiritual lukewarmness can be produced in the same way. Some Christians have been red-hot at one time but have moved so far away from the fire of the Holy Spirit that most of their fervor is gone. Others have never really been hot at all but have just enough religion to make them feel respectable.

Lukewarmness—moderation—represents the golden mean in religion and morals. Moderate positions in reference to drinking, to smoking, to Sabbath observance, to church attendance, to creedal affirmations win popular endorsement.

The Laodicean church was not cold, not out-and-out backslidden. Nor were they hot, fervently in love with the Lord and zealous in pursuit of His likeness.

But their lukewarmness did not alarm the Laodiceans. In fact, they congratulated themselves upon it. They were middle-of-the-roaders, accepted by others and well satisfied with themselves.

The sin of Laodicean lukewarmness is the sin of the church and not of the world. Only Christians who have experienced fervency of grace can commit this sin, which is cooling off from first love. Laodiceanism attacks unawares and secretly assassinates its victims. The victim knows not his true state. He is a deceived soul.

There is no deception worse than self-deception. There are no eyes so blind as those that will not see. There is no state more pitiful than to be half-dead. Whatever is dead can be taken out and buried. Half-death is sheer misery, to itself and everyone else. It is best to be hot, but it is better to freeze than be lukewarm.

The thing that nauseates God is not that we do not live upright lives in general. We do. We are respectable. We want to stand well in the sight of men. We make clean the outside of the platter. We talk about religion, but we are not red-hot about personal holiness.

Are not many of us lukewarm about the Word of God? We spend more time with the newspaper than we do with the Bible. As a result we know current events better than we do God's will for our lives. The Bible is our Creed, but we don't know our Creed. We read it, but we don't love it. We scan it, but fail to search out its deep truths. We fail to meditate on it day and night. We're not cold about it, but not hot either—just lukewarm.

Many of us are lukewarm in our praying. We count more on "pull" that we do on prayer. About the only time we pray an effectual, fervent prayer is in the hour of desperation. Much of our praying is dry-eyed and halfhearted. May God deliver us from lukewarm praying!

Volume 66, Number 15

August 1, 1977

Whole Number 3235

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published semi-monthly by the Nazarene Publishing House, M. A. Lunn, Manager, 2823 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price: \$4.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. Change of address: Please send new address and old address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

ISSN 0018-0513

# THE TWENTIETH-CENTURY CHURCH'S GREATEST SIN

by MORRIS CHALFANT  
Norwood, Ohio



The average Christian is lukewarm regarding church responsibilities. When Jesus approached His sleeping disciples at the edge of the garden, He said, "Sleep on now." He was not approving their indolence or indifference. He was simply saying, "Your opportunity to help is now past and gone. The battle has been fought and the victory won without you. For all the good you can do now, you might as well slumber on."

How many times has your church had to fight its battles without you—without your help, without your prayers, without your presence? Most people aren't opposed to the church. They are not cold toward it, but neither are they hot—just lukewarm and indifferent.

We love God, but with no fervor. We pray, but with no passion. We give, but with no sacrifice. We testify, but with no power. It is this abominable lukewarmness that the Spirit cannot stand.

We have every reason to believe that the Spirit speaks the same message to the church of the twentieth century that He spoke to the church of the first: "I know thy works, that thou art neither cold nor hot . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15-16).

But we find an amazing thing in Christ's message to Laodicea. In spite of their lukewarmness and complacency, the lethargy and self-sufficiency, Christ loved these men and women of the Laodicean church. We cannot miss this truth in His words, "As many as I love, I rebuke and chasten" (v. 19).

Is the church of Laodicea with us today? Can it repent? Can the tears fall? Can it hear the sound of knocking at the door? We do not know. But we do know this, that if the earthly, corporate Church cannot hear, then also to each man the invitation comes. "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17). To him who hears the knock, in true repentance and in faith, let him open the door and the Savior will enter. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door,

I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Be still, O Church! Be still, O my soul! Hush the fevered, noisy voices. There is the sound of knocking at the door!

*There's a stranger at the door: Let Him in.  
He has been there oft before; Let Him in.  
Let Him in, ere He is gone;  
Let Him in, the Holy One,  
Jesus Christ, the Father's Son, Let Him in.*

—J. B. Atchinson



## MY SAVIOR

*As I pilgrim on life's journey,  
Failing oft from day to day,  
I know there's One who guides me  
However dark my way.*

*When my burdens are distressing  
And hot tears come coursing down,  
I can call upon my Saviour,  
Who brings smiles from darkest frowns.*

*My God changes situations  
With His power so sublime.  
He has mastery o'er the universe;  
He rules justly through all time.*

*As I trust Him with my problems,  
I can rest in calm repose,  
For He takes me as His child,  
And what I need, He knows.*

*Why don't you choose my Saviour?  
He's dependable and true.  
He's a help to all the helpless,  
And He cares, my friend, for you.*

—ROBERT NORTON  
Quincy, Mass.

**W**E'RE ALMOST THERE," said Abraham to Sarah as they caught sight of the snowcapped peak of Mount Hermon.

That was quite a trip for a couple in their seventies. They had left country and kin and set out on a wearisome trek westward on camel-back. And all because they believed this was God's will for them.

As they entered the Land of Promise, Abraham heard God say, "To your descendants I will give this land." What descendants? Sarah had never been able to conceive, and now they were in their seventies. They could not understand it all, to be sure. Yet Abraham knew God said it. That was enough.

Soon there was a building project in progress. An altar was erected. That was Abraham's way of saying, "I believe, Lord; You are my God." This took place at a spot called Bethel, meaning the house of God.

However, Abraham made a serious mistake. He "journeyed on, still going toward the Negeb" (Genesis 12:9, RSV). He kept moving south when he should have stayed put. He left Bethel and went to the Negeb, and that put him a lot closer to Egypt. So when famine hit the land, down to Egypt he went. Instead of trusting God to make a way, he made his own plans.

In Egypt he got into trouble with Pharaoh. Pharaoh wanted Sarah to join his harem. To protect his life, Abraham had Sarah pretend she was his sister. When

# THE Altar PRINCIPLE

by JIRAIR S. TASHJIAN

Taipei, Taiwan  
Republic of China

Pharaoh found out the truth, he deported Abraham and all that belonged to him.

At long last Abraham realized that God meant for him to go back to where he started his dangerous detour. "He journeyed . . . to the place where he had made an altar" (Genesis 13:3-4).

At the beginning when Abraham built the altar, he called on the name of the Lord. And when he returned to Bethel after his episode in Egypt, he likewise called on the name of the Lord. But interestingly enough, all the time that he was in Egypt, we are

## PEN POINTS

### ONE DAY TOO SOON?

I watched a football game yesterday. The score was tied. Seconds to go in the sudden death play-off. A pass was completed near the goal line, *but one step short of the goal line*. The teams had to settle for a tie.

Salesmen! They talk, talk, talk to people—looking for a qualified prospect. I wonder how many times they stop one person too soon.

Go rock hunting. Search all day. Find nothing. Turn around and go home. Could it have been one step too soon?

Touchdowns, sales contracts, and rocks are bad enough. But what about a life? Can you afford to stop one day too soon?

When seniors graduate from high school, they go in several directions. Some are able to attend one of our Nazarene schools. Some get jobs and don't continue school. But many enroll in one of the institutions of higher education within your state. Have you stopped one day too soon?

When students leave home to enter a secular college, they are thrown into a very different and strange situation. For most, it means moving away from parents. There is

more freedom, new responsibilities, many choices—not a lot that is familiar. They need a friend immediately. And you could introduce them to one—the nearest Nazarene pastor.

If you would give one more day, it could well mean the difference in that student's future with Christ and the church.

This year when they graduate, make an extra effort to see where they are going to attend college. When you find out, go with them their first day and help them settle in. Introduce them to the pastor of the Nazarene church in that town. Buy them both a Coke and help them get acquainted.

You have spent several years trying to help them through your Sunday school. You have invested money in them, you have prayed for them, you have started them down the road with Christ. They could well become the most enthusiastic missionaries you have ever sent out from your church.

Don't stop one day too soon. □

—ERNIE McNAUGHT  
Overland Park, Kans.

## helps To holy living

never told that he called on the name of the Lord.

For Abraham, that altar in Bethel was not just a physical structure signifying a provincial God who dwells only at that particular place. If the Book of Genesis tells us anything at all about God, it certainly tells us of an omnipotent, omnipresent, transcendent God who created the heavens and the earth and everything in them. True, He chose a particular nation to become His people. Yet God is never portrayed as a local deity bound to a particular land. He is the God of all nations. When Abraham returned to the altar in Bethel, it wasn't because God was not to be found anywhere else. That altar did not restrict a transcendent God.

Rather, the altar in Bethel signified Abraham's response to God. It was erected to express Abraham's faith, obedience, and surrender to the will of God.

The altar was a basic element in Old Testament worship. Can you imagine the Levitical priesthood, the sacrificial system, the Temple worship without an altar?

What about the New Testament? Has not the death and resurrection of Christ made the altar obsolete? No, indeed. When Paul tells the Roman Christians to present their bodies a living sacrifice, the concept of the altar is presupposed. The writer of Hebrews says, "We have an altar, from which those who serve the tabernacle have no right to eat" (13:10, NASB).

In the Church of the Nazarene the altar has always been a very precious piece of furniture. As a place of repentance, surrender, or commitment, it can hardly be improved upon. This does not put a limitation on God. It does not mean that man cannot seek God anywhere else. It simply defines the nature and manner of man's approach to God. It is a silent reminder that when we come to God, we do so on our knees. We come empty-handed. We come humbly. We come in repentance. We come to surrender. We confess that He is Lord. And we do it all publicly.

The altar is not merely a physical entity, a piece of furniture. It is not a fetish with magical power. The altar is an attitude of the heart.

Every sanctified Christian has erected an altar. On this altar he has presented himself a living sacrifice to God. Here the old self has been crucified, and Jesus Christ has been made Lord of all. Here the Holy Spirit has come to abide in all His fullness and blessing.

To wander away from such an altar is tragic indeed—and dangerous. It is tragic because life in Egypt always ends up in disillusionment. It may look attractive and viable at first, but a person can never be totally free, happy, and victorious when he is living a double-minded life in Egypt.

And, secondly, it is dangerous because it can happen so gradually. A little bitterness here, a tiny pride

there, just a bit of jealousy, lust, love of money, or unholy attitude, and before long, lo and behold, he is in the Negeb and on the way to Egypt.

I have discovered that it takes more praying, and watching, and yielding, and loving, and forgiving to stay sanctified than it does to get sanctified. It's like climbing a mountain: The higher you climb, the more vigilant you must be. Or, to use Abraham's illustration, one must not only erect an altar but also so order his whole life that it revolves around that altar. The altar must become the controlling principle in the life of the sanctified Christian. Every action, attitude, and motive must be constantly tested to make sure that it conforms to the altar principle. To put it succinctly, the altar must become a way of life for the sanctified Christian. □

## Bread upon the Waters

### WE SHOULD PRAISE HIM MORE

*A thousand sunsets flame the west  
While we debate which one is best.*

*The lightning throws its fiery lance  
Burning out its extravagance.*

*The thunder laughs in high parade  
And deafens our cheap masquerade.*

*The breakers foam upon the beach  
With energy beyond our reach.*

*The mountains knife into the sky  
And echo the wild eagle's cry.*

*The April rain falls on the dust  
Of both the righteous and unjust.*

*Stars hang diadems in the path  
Of the tornado's aftermath.*

*The moon still climbs above our town  
And spills nocturnal glory down.*

*The rainbow arches storm-blown streams  
And sprinkles hopes on our dead dreams.*

*The winter comes with icy hand  
And makes our world a wonderland.*

*The seasons come; the seasons go;  
And bless us in their afterglow.*

*We stand and see what God has built . . .  
Our praises silenced by our guilt.*

by CHARLES HASTINGS SMITH

Bethany, Okla.



# Who Is God?

by RONALD E. WADE  
Los Angeles

**W**HO IS GOD?" pled the tiny child to me on that steamy, hot summer night in east Texas 14 years ago. I was 12 years old and the child's question came in a dream. Awakened by this disturbing question, I pondered its meaning for weeks.

Was this a call to the ministry for me? Was I to become a Nazarene preacher like my three uncles? Of course not, I reasoned. It was only a silly dream.

After all, I had a great future ahead as a politician. That was my true calling—to serve the people of my country in government. I knew this from the age of 10, when I first became active in the Kennedy-Nixon presidential campaign.

How could I even consider wasting my life as a poorly paid preacher when I could be Senator Wade—or even President Wade? Couldn't I be of more service that way? Of course!

That child's question was blocked from my mind as I knew I had made the right choice. My political career began to build. The power of elective office enchanted me, beckoned me.

It wasn't that I wasn't religious. As a lifetime member of the Church of the Nazarene in Gilmer, Tex., I was NYPS president, Sunday school secretary, song leader, etc. My father was Sunday school superintendent, my mother a teacher, and I had always been taught the "Christian way."

I could be a Christian politician. I even had a letter published in the Nazarene youth magazine, *Conquest*, in which I expressed my belief that being a Christian in politics was essential to good government.

As the years passed, the tiny golden cross on my lapel was replaced by a campaign button. I simply didn't have time for so much church anymore. By then I was at the University of Texas as a pre-law student, and as I learned more I began to question the reality of God. I really didn't think about it too much. I was too busy in politics.

My political positions progressed. The state party honored me with its highest award for service. I began

to know national leaders as acquaintances if not friends. Richard Nixon appointed me to his new youth advisory committee on the military draft, and I met him in the White House Oval Office in 1970.

Living in Austin, Tex., I met often with former president Lyndon Johnson and worked on the campaign staff of John Connally and Ben Barnes, then lieutenant governor.

Power surrounded me and intoxicated me. Honors poured in. I was a delegate to the Republican Convention and, after changing parties to gain more power, to the Democratic Convention.

In 1974, at the age of 23, I ran for state representative of District Two, losing by only 900 votes. That same year Richard Nixon resigned from office in disgrace. For years, politics had been my only religion and now one of my "gods," Nixon, had fallen.

My life turned critically downward. On May 20, 1976, I was arrested for the grand theft of an alleged half-million dollars worth of documents. For the previous year I had lived in the luxury of Palm Springs, Calif., supporting myself through the sale of those stolen historic documents, letters by Abraham Lincoln and others.

Trials followed and on August 31, 1976, I was sentenced to a year in the Los Angeles county jail. Locked behind iron bars, my life appeared at an end.

Each day in the maximum security jail, my mental depression increased. On October 1, 1976, I decided to end my life by suicide. On that last night of my "life" I opened up my Bible at random to Psalms. I couldn't believe it. Here was King David answering all my questions, stilling all my fears. I asked Christ to enter my heart and take charge of my life, a life I had certainly failed in thus far.

As dawn broke the following morning, I finally realized what the scripture means, "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). My depression was gone. I was filled with joy and thanksgiving.

From that moment until now I have found greater freedom behind bars than I ever found in the "free world," because Christ leads me now.

I am finally able to answer that child's question, "Who is God?" as I know Him now and have accepted Christ's call to be a minister. I never found victory in politics, but now I have victory in Jesus. I never gained power in government, but unlimited power in Christ is mine through grace. □

**EDITOR'S NOTE:** This article is published in grateful witness to God's forgiving grace. We do not infer that Christian men and women should not enter political life. The more Christian politicians the better! Nor do we believe that politics is a less worthy calling than the ministry. Whatever occupation is the Lord's will for the individual Christian involved is a good and proper vocation.



**T**HAT PERSON would try the patience of a saint” is both a confession and a boomerang. It suggests one has taken all that can be borne from an awkward, unreasonable character and, conversely, neither undue saint-hood nor patience are claimed.

“Difficult customers” are hard to deal with, particularly when tiredness imposes a double strain. It was this twofold pressure Jesus faced at the close of an exhausting day of teaching (Mark 6:45-52, 56) and the eventide task of providing refreshment for 5,000 men, apart from women and children. Physically drained and mentally disappointed, He was faced with the messianic frenzy of thousands.

The crowd was completely blind to the inner significance of the miraculous meal—the ability of Jesus to feed the soul upon living bread as He had satisfied a multitude from one lunch pack. They clamoured to make Him king and would have crowned Him by force. As darkness fell, a tired and misunderstood Jesus could have thought, “What’s the use, will they ever learn?” Instead, He rose to new heights of self-forgetfulness and surrender to the will of God. The first step in dealing with a potentially explosive situation was a strange but sensible one: “He sent the disciples away.”

Life’s tricky situations must be left in His hands. The disciples were anxious and willing to help, fearing their Master was in peril from a crowd drunk with patriotism and messianic hope. But a hasty word, loss of temper, or “cool it” manner could have provoked the very thing Jesus was anxious to prevent: a frenzied crowd getting out of hand.

Jesus constrained them to leave Him, to enter the boat and assay the lake crossing even in gathering darkness. The lesson is clear: life has delicate situations and complex problems that must be committed entirely to Him. “Take your hands off,” General Booth cabled a young officer sitting on a powder keg of inflamed, conflicting groups in a Salvation Army corps. Jesus handled the multitudes alone; “he sent them away,” a majestic display of authority and tact. To stand, or sit, and be still when everything within cries out, “Do something, anything,” amid charged emotions and possible danger for the work of God is unwelcome counsel. It can be the only way to see the salvation of the Lord, and His sovereign sufficiency in a desperate hour.

The Master’s next step is equally instructive: “he went up into a mountain to pray, alone,” safeguarding His service against the repeated wilderness temptations of a kingdom of materialism, miracle mania, and military might, now presented as one through the roar of a king-making crowd. Victory was complete, but so was exhaustion. Thanksgiving could only be given and comfort and renewal obtained in quietness and communion. Greatest victories are truly consolidated in the place of prayer where the fresh springs of service flow freely. After thousands of human faces and voices Jesus needed to see the face of God and hear again a voice divine.

“Twixt mount and multitude,” to quote Charles Wesley’s line, is the essential balance and safeguard of costly ministry and personal victory. This spiritual self-preservation is never selfish, for “he saw them rowing”; true prayer always gives deeper insight into the needs of others. In spite of misgivings the disciples had embarked for the further shore, only to meet with a formidable combination of unexpected difficulties, “toiling, wind, and fear”—weariness, weakness, and worry. Life’s greatest difficulties may follow triumphs of obedience. Now it seemed, in the storm, Jesus had erred in ordering them away and they had mistakenly obeyed; the combination of storm and exhaustion was too much. Then they saw Him, “walking on the water,” drawing near to a frightened company. Not as clearly as He had seen them “toiling in rowing”; but the presence and voice that had controlled a crowd’s passions calmed waves and hearts. In the storm that threatened and blinded, His promise was clear and assuring, “It is I, be not afraid.” In the boat a tired crew found His partnership and captaincy all they required.

The Christ of mountain solitude is the Companion of the third watch and storms.

*Yesterday, He helped me,  
Today I’ll praise His name;  
Tomorrow, He’ll be with me  
And so I’ll praise His name.*

□

# LEAVE IT TO HIM

by ALBERT J. LOWN

*Keighley, Yorkshire, England*

Religious News Service



# LIFTING UP CHRIST

## Our Sanctifying Savior

### SHOW A LITTLE KINDNESS

According to Rev. William J. Nichols, "Uncle Bud" Robinson once told this story: "One day as I was going through the streets of Boston, I met a very dilapidated young man who asked me for a nickel to buy a bowl of soup. But instead of giving him the nickel, I took him with me to dinner. I bought him porterhouse steak, scrambled eggs, and lots of sweet milk. After he had eaten, I invited him to go to church with me. He came, heard me preach, and was saved. Three years later, many miles away, while preaching in North Dakota, a young man came up and greeted me warmly. When he asked if I remembered him, I said, 'no.' Then he answered, 'I'm the young man who asked you for the 5 cents to get soup! There he was—a wonderful minister—and he cost only 80 cents!'" (quoted in the *Herald of Holiness*)

This remarkable incident illustrates the fact that kindness is God's currency in the marketplace of the world. It is the medium of exchange in our quest to win persons to the abundant life. "Saints are ones who let the light shine through," explained a father to his daughter as they observed the stained-glass windows in a cathedral. This gives us a clue into how we may "lift up our living Savior."

### START WHERE YOU ARE

Our best contacts for Christ are persons we see on a regular basis. No special survey is required to meet them. They know us and are a part of our lives. We can change our world by acting redemptively in everyday situations. "Jerusalem," according to Acts 1:8, is the place to begin. We start there but the gospel witness in the power of the Spirit reaches out to embrace the "uttermost parts of the earth."

If we deliberately choose to win confidences, establish credibility, and communicate the gospel, God will effect tremendous changes in the lives of our associates. One man said, "I shall pass through this world but once. Any good thing that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, for I shall not pass this way again."

### SHOW THE RIGHT SPIRIT

"O God, make all the bad people good and all the good people nice," prayed the little girl by her bed-

side. Kindness is impressive because it is not the natural man's tendency to freely forgive others, to keep calm during aggravating experiences, or to go out of his way to be helpful to those in need.

But it is like Jesus! He loved men and women, saw their vast potential, believed in them, and brought out their best. He rescued the outcast (John 9:35), wept at the grave of Lazarus (John 11:35), and showed "the full extent of his love" by dying on the Cross for sinners (Romans 5:8).

"A bruised reed he will not break, and a smoldering wick he will not quench, till he leads justice to victory" (Matthew 12:20, NIV). Toward His would-be enemies, Jesus was forgiving, prayerful, made allowance for them, served and loved them. We are told, "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Ephesians 4:32, NIV).

Those who emulate Jesus' spirit become effective channels of God's grace. A Christian stopped and helped a young man fix a flat tire on his automobile. The fellow's father also happened by, and the three worked together. By this unselfish act, two families met the Master and joined the nearby Nazarene church.

A pastor visited a man dying of cancer. The sick man's brother, who thought churches were just greedy for money, observed the multiplied kindness to one who could not repay. His heart was touched and transformed by the Lord. Chester Adams now serves the Lord.

We must earn the right to speak to persons about significant matters such as where they will spend eternity. If we listen to their story and show the right spirit, they will hear ours—and God's. Paul writes, "And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will give them a change of heart leading them to a knowledge of the truth, and that they will come to their senses and

by GEORGE W. PRIVETT, JR.

Nazarene Bible College  
Colorado Springs, Colo.



escape from the trap of the devil, who has taken them captive to do his will" (2 Timothy 2:24-26, NIV).

## SHARE THE GOOD NEWS

Kindness opens the door for us to tell men that God loves them and has a wonderful plan for their lives. It unerringly points them, by practical demonstration, to the crucified and risen Savior who is ready to forgive if they believe and receive Him (1 John 1:9).

Rilla Leggett recounts a childhood visit to the country where she found a land turtle. She started to examine it, but the terrapin closed his shell like a vise. As she attempted to pry him open with a stick, her uncle said: "No, no, that's not the way."

He then took the turtle inside and set him on the hearth. In a few minutes, the creature began to get warm, stuck out his head and feet, and calmly crawled toward her.

"People are sorta like turtles," her uncle said. "Never try to force a person to do anything. Just warm him up with a little human kindness, and more than likely he'll come your way."

Recently at the Christian Holiness Association meeting in Denver, I heard Major Bramwell Tillsley of the Salvation Army tell of a Christian in Rome who was condemned by a Nazi tribunal in 1943 and consigned to a concentration camp. In nine months, the emaciated prisoner weighed only 80 pounds. His arm had been broken and not properly treated. On Christmas Eve, he was summoned into the headquarters building and required to stand at attention while the commandant ate a delicious meal and cursed him for being a Christian. He believed Psalm 23 and retained composure. However, you can imagine his shock when the officer spit out these words: "Your wife is an excellent cook. For seven months, she has sent meals for you, her husband, and I have eaten them all!" The Christian thought of how short his family was of food. How tempted of the devil he was to hate the man who had eaten his children's food. But grace ruled his heart.

Following the war and after a 10-year search, the man of God found the commandant huddled in a small apartment in an obscure part of the city. When asked who he was, the former prisoner replied, "I'm Number 175. Do you remember Christmas Eve, 1943?" The old officer fully expected revenge. However, the Christian opened a package containing a large cake. "I have forgiven you for Christ's sake," he said. Whereupon they broke bread together as the old man wept aloud. This act of kindness opened the heart of the commandant to Jesus Christ, and he was gloriously saved. With Thomas O. Chisholm, let us prayerfully sing:

*Oh, to be like Thee! full of compassion,  
Loving, forgiving, tender and kind,  
Helping the helpless, cheering the fainting,  
Seeking the wand'ring sinner to find!  
Oh, to be like Thee! Oh, to be like Thee,  
Blessed Redeemer, pure as Thou art!  
Come in Thy sweetness, come in Thy fullness;  
Stamp Thine own imagine deep on my heart!"*

□

Reviewed by

**DON J. GIBSON**  
Kansas City, Mo.



# BOOK BRIEFS

FOR YOU

## A RETURN TO CHRISTIAN CULTURE

Christian Ideals in a Sagging Society

How does one compress 94 pages of solid, perceptive, deeply spiritual, and extremely relevant material into a capsule summary of 300 words?

This is particularly difficult when the title could turn off a casual observer. So at the outset let it be understood that Dr. Richard Taylor's theme is not a cultural approach to Christianity but a Christian approach to culture.

Related to culture are such words as training, improvement, development, growth, refinement. When these activities are applied to Christian living, the result is Christian culture.

Dr. Taylor views the term *culture* as having "a restricted, specialized meaning." He goes on to say, "It is distinct from character, which is what we are in heart. We may have a good character but bad culture. The reverse is also true: a highly cultured man may be a scoundrel. Culture is also different from religion. One may be a Christian, even an intensely devout follower of Christ, yet be uncultured, or—by the same token—one may be a cultured infidel."

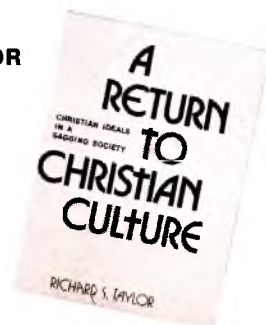
The reader is given six characteristics of a cultured person: A cultivated mind, cultivated speech and voice, cultivated manners, a cultivated social sense, cultivated tastes, cultivated abilities and skills.

No person—young or older—can read this book without growth in the Christian graces. Put this one at the top of your required reading list. □

by **RICHARD S. TAYLOR**

Beacon Hill Press  
of Kansas City

to order,  
see page 23



# the CHRISTIAN CALENDAR



## TRANSFIGURATION: Glory—Yesterday, Today, and Forever

August 6 has at various times and places been observed in commemoration of the Transfiguration—the appearance of Jesus in His glory in the presence of Peter, James, and John. The event has many meanings, not only in the context of the lives of the disciples and the Early Church, but to us in our lives as Christians. However, there is one particular aspect of this event which I have been especially aware of recently.

Matthew, Mark, and Luke all record the presence on the mountain of two other figures, Elijah and Moses, prophet and patriarch from the Old Testament. Thus we have two groups at the scene, one which represents the past, another (the disciples) which represents the future. The scene itself is that present moment in time which Peter so rashly tried to capture and perpetuate. It is not possible to say to the present moment, “Stay, thou art fair,” because the present so quickly becomes the past and the future becomes the present.

There is profound meaning in this association of past and future in the scene. The author of Hebrews makes us constantly aware of the importance of the patriarchs and prophets whose faith had to be faith because they had only the promise of future blessings. “These all died in faith, not having received what was promised . . .” (Hebrews 11:13, RSV). We must not belittle their faith; by it they “received divine approval” (Hebrews 11:2, RSV). Furthermore, their faith provided a necessary and firm foundation for what came after. The presence of Elijah and Moses on the Mount of Transfiguration is symbolic of the past of Hebrew history, tradition, and theological insight, which had now come to fruition in Jesus Christ.

The disciples represented the future Church, not yet fully comprehending the meaning of the present moment nor their role in the future. Nor did they realize that they were emblematic of the perfecting of those figures from the past. In Hebrews 11:40 the

author makes the startling statement that “apart from us” those heroes of the Old Testament “should not be made perfect.” Abel, Noah, Abraham, Moses—they are the past examples on which our faith is built, but their faith reaches its fulfillment in Christ and in the apprehending of that promise by the Early Church—and by us.

We are not isolated individuals standing on a tiny island of present time. We have an obligation to the past—not only because they have laid a foundation for us, but also because we can bring them to perfection. Moreover, we have an obligation to future saints—to lay further building blocks for their faith and make it possible for them to perfect us.

We must not lose sight of the Central Figure in the scene. Jesus in the midst of those two groups of people is the timeless Mediator between past and future. He is the “pioneer and perfecter” of faith. This phrase reminds us that He is the Author, the Source, the Originator (as the word has been variously translated) not only of our faith but that of those who died before His coming. He is also the Perfecter of that faith, the “something better” which God had foreseen for the disciples in the Early Church and for us.

In Christ the ordinary dimensions of time are erased. He is the same “yesterday, today, and forever” because with Him eternal life has begun in God’s eternal kingdom. T. S. Eliot, in “The Dry Salvages,” the third of his *Four Quartets*, uses the image of a river meeting the ocean to represent the Incarnation as a meeting of Time with the Timeless. So when the author of Hebrews says that we have come to “Mount Zion, to the city of the living God, the heavenly Jerusalem,” he does not mean only the present or only the future. In Christ, the past, the present, and the future merge into eternity.

This timelessness is clearly represented in the Transfiguration. On the mountain Jesus was seen in His glory, the glory which He had once had with the Father, and the glory to which He would return. There is no account of the Transfiguration in the Gospel of John. Yet there is in that Gospel no lack of emphasis on Jesus in His glory: the word *glory* occurs 11 times; the word *glorified*, 18 times. If we compare the occurrences of these words in the other three Gos-

by RUTH A. CAMERON

Eastern Nazarene College  
Wollaston, Mass.



pels, we see that John proportionately uses the words with great frequency. *Glory* occurs 23 times in the Synoptics; *glorified*, only 13.

Moreover, there is a different emphasis in the other three Gospels; when the words are used in reference to Jesus by Matthew, Mark, and Luke, it is His future glory that is denoted. For example, in Matthew 16:27 (just preceding the scene of transfiguration) Jesus says, "For the Son of man shall come in the glory of his Father with his angels."

In the Gospel of John there is an emphasis on Jesus in the glory which was manifest to His disciples in the present. In the Prologue to his Gospel, John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

The manifestation of Jesus' glory was not only a transfiguration; it was seen in the works that He did, those works that were also the Father's. It would also be seen in His death on the Cross. In the Farewell Discourse Jesus speaks in the present tense of His glorification: "Now is the Son of man glorified" (John 13:31). The anticipated future glory—what W. E. McCumber recently called "the heavenly glory"—is for Jesus realized in the timeless present. It is merged with "the earthly glory" which the disciples beheld in His ministry. In his fourteenth-century translation of the New Testament, Wycliffe used the word *clarified*

to translate what we have as *glorified*. Jesus' true character was made clear; it shone with light for the disciples.

For the disciples there can be as yet no heavenly glory, but there can be earthly glory which the Lord will give to them. The earthly glory will be dependent upon their receiving the Paraclete, which Jesus promised to give them when He would go away. This Paraclete would be for the disciples the Spirit of Jesus while they were on earth. The earthly glory will be dependent also on their obeying the new commandment of love and on their willingness to lay down their lives for Him (John 13:34-36). This is the lesson which Peter had not yet learned when he blurted out on the Mount of Transfiguration: "Lord, it is well that we are here; if you wish, I will make three booths; one for you, and one for Moses, and one for Elijah" (Matthew 17:4, RSV).

The heavenly glory is not to be captured in time, nor does the earthly glory consist in a perpetuated mountaintop experience. However, the earthly glory and the heavenly glory merge in the figure of Christ. In the life of the Christian it is "eternal life begun below." The Geneva Bible of 1560, in a marginal note on John 14:6, observes, "Therefore we must begin in Him, continewe [*sic*] in him, and end in him." He is yesterday, today, and forever. □

**A**THANASIUS was the indefatigable champion of the deity of Christ in the great Christological controversy of the fourth century. Had it not been for his skill and commitment, Arianism might have won the day in the church. At one point in the debates Athanasius was informed that the whole world was against him. With simple dignity this great leader replied, "Then I am against the whole world."

The same spirit needs to infuse Christians today when it comes to the pleasure-mad, truth-denying, secular-worshipping world in which we find ourselves. A well-worn truism says it accurately, even if somewhat uninterestingly: "The world is no friend of grace."

We must never forget that Jesus said to His followers, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). And it is precisely because of our unabashed identification and spiritual union with Jesus Christ that Christians are in collision with the world. Because our Savior is who He is, and His truth is what it is, there are issues and principles in this godless world that we must oppose if we are indwelt by Him.

We must denounce sin in high

# A TIME TO STAND

by NEIL E. HIGHTOWER

Rexdale, Ontario  
Canada

places or low places. We must oppose sin expressing itself in abortion on demand, tobacco smoking, liquor drinking, violence-ridden entertainment media, and a hundred other ways in our day. But we must also denounce sin that lurks in the hearts of persons. The sin that motivates persons to dishonesty, immorality, Sabbath desecration, and a myriad of other personal expressions must be pinpointed. Likewise the personal responsibility of men must be clearly proclaimed. We cannot soften the Bible's truth: "The soul that sinneth, it shall die."

We must, however, do more than denounce. We must demonstrate that the Bible message of forgiveness and heart purity abides in our hearts as Christian believers. We must take our stand not only in pronouncements but in personal living. "Our actions are the picture-book of our creed," as *The Lunn Log* says. The everyday affairs of our lives is the ultimate arena where Christianity will rise or fall. Very few of us will ever be involved in history-making doctrinal controversy, but the impact of our personal demonstration of Christian truth will either shake or establish those within the circle of our influence. □

# THE PEOPLE HAD A MIND TO WORK

**H**ALF JOKINGLY, I told my pastor husband that when the vote was taken whether to build or not, I was going to stand up in church and say, "I vote no." This would not be our first building program, so I well knew what it would be like. There would be the financial hassle; the many forms to fill out; the city, state, and church officials to satisfy; the endless warmed-over meals that my poor, tired husband would eat after long days and half-nights spent working on the building. Sometimes he would work alone; at other times, with volunteer help from the congregation.

Of course, when it came right down to it, I voted in favor of building at the Muncie North Walnut Church of the Nazarene, because I knew how much we needed bigger and better facilities. Church attendance had been on a downhill slide for some time. One reason was the lack of room. People will not long attend services where they are crowded together uncomfortably.

Pastor Williams spent hours looking for a suitable location. Several sites were discussed and rejected. Finally, he began to think in terms of building on the present location. This suggestion struck a responsive chord. The church owned eight good-sized lots on one of the busiest corners of Muncie. Also, a new housing development was going up just north of us, and this presented good possibilities for evangelizing.

Necessary district and local permissions were secured, and with the district superintendent's approval, we were ready to build.

Initial plans were drawn up by Pastor Williams, who would act as general contractor. The sanctuary

by LOLA M. WILLIAMS

*St. David, Ill.*

would seat around 200 people. The old church building would be remodeled into Sunday school rooms and a fellowship hall. The new sanctuary was to be the first unit of a three-unit plant built over a period of 5 to 10 years. Eventually, the old building would be razed, converting that space into a much-needed parking area.

On June 8, 1975, we had a ground-breaking ceremony with Dr. Bruce Taylor, our district superintendent, as our guest speaker.

Neighbors of the church scoffed when they found out we intended to build. Many of them told us to our faces that the church would never build. As the building began to take shape, however, they watched in growing fascination; and some were heard to say, "They're really going to do it. I didn't think that church would ever build."

Our small fellowship hall stood on the site where we planned to build the first unit, so it had to be moved. It was a thrilling experience to watch the building being moved as easily as one might pull a camper, over to one of the other lots and settled on its new foundation. It was remodeled into a two-bedroom house, which the church rented out to help make payments

**EDITOR'S NOTE:** Because the sacrifices and labors described above are typical of those which have made possible our buildings everywhere, we wanted to share this story with all our readers. We have not come by our facilities easily. They should provoke gratitude and loving care.

on the building loan secured from a local bank. Another rental property was cleaned and renovated for occupancy. These two rental properties provided almost half of the loan payment each month. The rest was to be paid by pledges from the congregation.

Mild weather held into late fall, unusual for that part of Indiana. The building was completely framed in before the first snow fell.

From my kitchen window, I could watch the building progress. I took pictures of the whole thing from ground-breaking through dedication. When the workers would see me coming with the camera, they would laugh. "Here comes Candid Camera!"

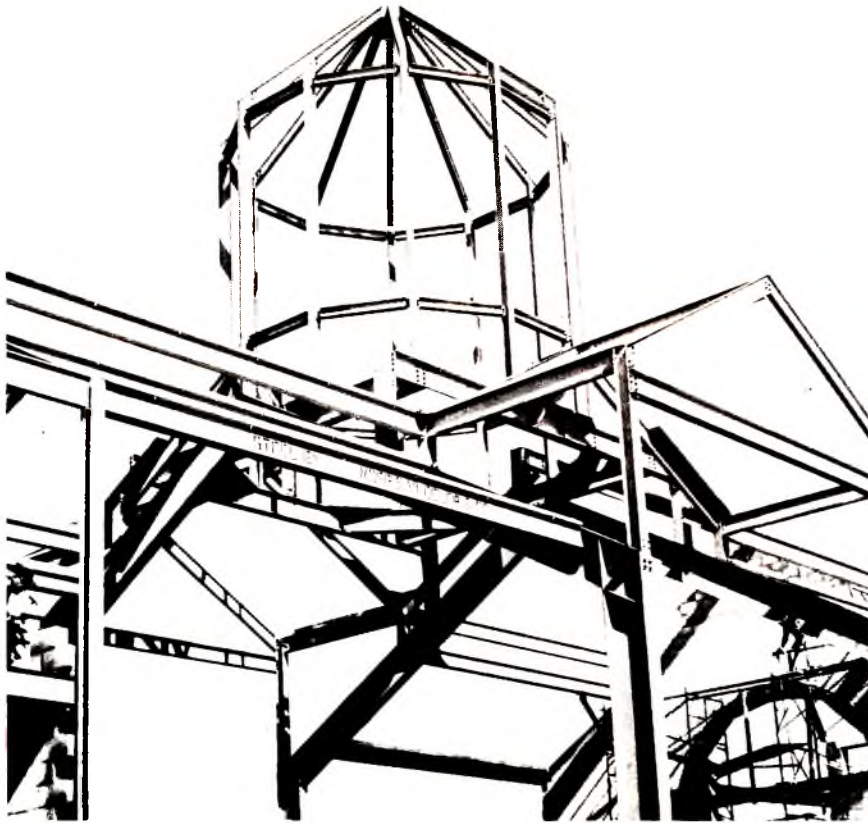
Each week in the Sunday bulletin we printed the names of all those who had worked on the building the previous week.

The parsonage basement became a dining room, where the women brought food for the workers on Saturdays and holidays. As many as 37 workers at a time ate there. We had to use our kitchen, but no messes were ever left for the pastor's wife to clean up alone.

As the weeks wore on, pastor and people alike would drag their weary bodies to church, only to be refreshed physically and spiritually as the Spirit of the Lord settled down on the services. There was a sweet spirit of unity in the church as we labored together on the building. One of our favorite songs, often sung spontaneously, was "Family of God." Truly, we were a family working together to build our Father's house.

Let me tell you about our workers.

Our Sunday school superintendent had cancer so advanced that it forced his retirement from the



factory where he had worked many years. Instead of sitting at home and feeling sorry for himself, he worked hard from early morning until late night, helping to build this church. His dream was to live to see the new sanctuary completed. He realized that dream, but went home to be with his Lord in December of 1976.

Two of our men suffered severely from asthma. Many days they could scarcely get their breath. Probably they should have been at home, perhaps even in the hospital. Yet they came and worked almost beyond their physical endurance.

Our missionary president's husband, not a professing Christian or regular churchgoer, spent many hours working on the building. Sometimes he brought along some of his buddies and put them to work.

One of the members installed all the plumbing. Often his wife and several of their eight children came along to work with him.

Another man lost many hours from his place of business, donating his time and the use of his truck.

The pastor, who worked side by side with the others and super-

vised the whole operation, walks with a permanently stiff leg, due to a serious automobile wreck a few years before.

No one was left out who was willing to work. The men did the heavy work. The women did much of the varnishing, cleaned up the inevitable messes, and cooked meals for the workers. The teens dug ditches and hauled away truckloads of junk. They helped dismantle two old garages that stood in the way. Even the boys and girls worked hard cleaning up the yard time and time again.

One of our sons had a summer job hanging dry wall. His boss, a good dry wall man, volunteered to hang the dry wall on the ceilings and high places for no pay except his dinner. You can be sure he got a good dinner that day! He and our son hung the dry wall, working so fast and so well they seemed like human machines.

Our building program was not without setbacks. On Christmas Eve, thieves broke into the new church and stole many tools belonging to the pastor and one of the members.

There were a few injuries, but none of a permanent nature. The pastor suffered from separated

ribs while helping to install the roof trusses. The Sunday school superintendent fell and broke his wrist. The next day he was back on the job, cast and all. Another man stepped on a rusty nail while helping tear down one of the garages and had to be rushed to the emergency room of the hospital.

Money came in from unexpected sources. One couple, charter members of the church, paid for all the brick, no small matter. Beautiful stained-glass windows and some chandeliers for the sanctuary were purchased by various members and friends of the church. Another couple purchased the P.A. system. Our church received a grant of \$2,000 from the Oldham Little Church Foundation to help purchase the furnishings for the sanctuary. Still another member and his wife donated the wood for a beautiful walnut cross. He taught school, and the students in his shop class designed and made the cross.

Often we held mini-services in the new building as the work progressed. One night at the close of prayer meeting, a cross-hanging ceremony was held in the unfinished sanctuary. Tears of joy welled up in the eyes of the people as the trustees hung the cross in place and lit the light behind it.

Finally, the first Sunday of April, 1976, we made our triumphal entry from the old church to the new one. What a day that was! Excitement was at an all-time high! A feeling of victory was in the air! Our attendance, which had been down, jumped almost unbelievably that day, and kept going higher in the months to follow.

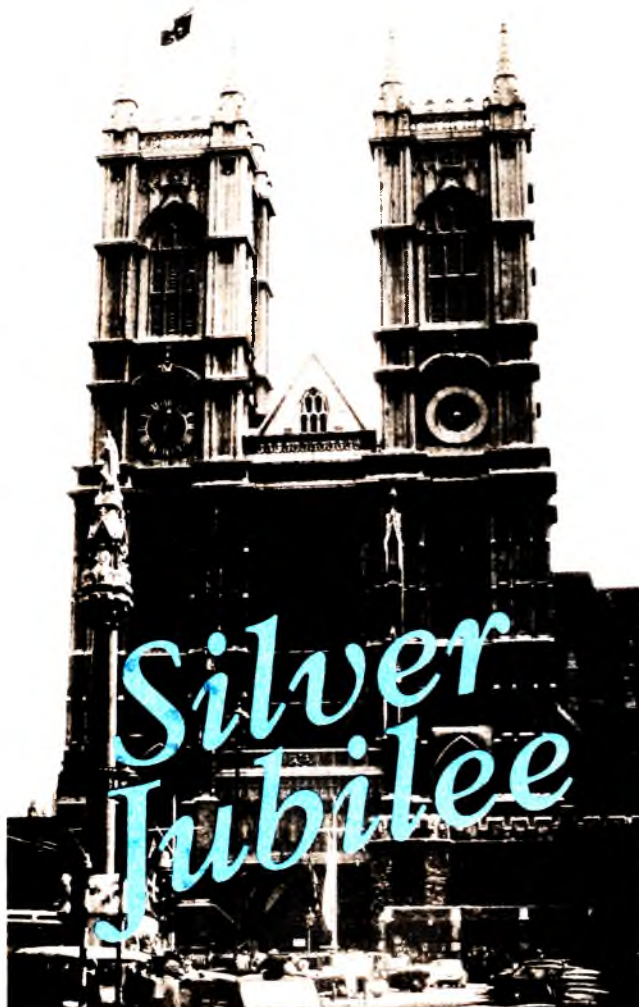
Dedication took place on May 4, 1976, amidst tears of joy, as hearts overflowed with love for our wonderful Lord who had made this possible.

Again, Dr. Taylor was the featured speaker. Several former pastors and their families were present. Each pastor had a part in the dedication service.

The neighbors said it couldn't be done, but by the grace of God and hard work of the people, it was done. "For the people had a mind to work" (Nehemiah 4:6). □

by ROSEMARY WEBSTER

Cardiff, Wales, U.K.



She was crowned the following year on June 2nd, and in this her Silver Jubilee year, newspapers and television are often taking us back to that day when she dedicated herself to the service of her people; and we realise afresh the significance of that important ceremony.

Of all the ceremonies still in use, few can compare in splendour with the Coronation service of a Sovereign, which is conducted by the highest clergy of the Church of England in the "Abbey of Kings"—Westminster Abbey. The actual ceremony of Coronation can be traced back to the Byzantine Court of the Eastern Roman Empire, but in England a Christian Service of Coronation was reliably recorded in the 10th century, and the type of ritual has altered only slightly through the centuries to the present time. The prayers for divine protection and guidance, and the Oath, are just as appropriate in this Jubilee year as they were in 1953 or indeed in feudal times.

At her Coronation, like all Sovereigns before her, Queen Elizabeth took the Oath, which incorporated an affirmation that she would govern her people according to law and custom, and maintain the law of God and uphold the church. After signing the Oath on the altar, the Queen kissed the Holy Bible. This was followed by the most solemn moment of the entire day, the anointing of the Queen by the spiritual leader of the church, The Archbishop of Canterbury.

Following her dedication to God, the Queen was given the Regalia of State, each piece symbolic of her office and duties. The major pieces were the Orb, the Ring, Sceptre, and Crown.

The Orb, a golden globe surmounted by a gem-encrusted cross, symbolises the domination of the world by Christ. On presentation of the Orb, the Archbishop said, "When you see this Orb set under the Cross, remember the whole world is subject to the power and empire of Christ our Redeemer."

The Coronation Ring or "the Wedding Ring of

**N**INETEEN SEVENTY-SEVEN is a special year for Queen Elizabeth II of England and, indeed, for many of her subjects both here in Britain and in the Commonwealth. It was 25 years ago that Elizabeth ascended the throne following the death of her father, King George VI, on 6th February 1952.

*Dear Jesus,  
I commit  
This untried day to Thee,  
A segment  
Not of time alone,  
But of eternity!  
I commit  
Its weaknesses,  
Its strength and joys,  
Its sorrows too,  
Its golden opportunities,  
Now hidden from view.*

**YOUR WILL  
FOR ME  
TODAY**

—ALICE HANSCH  
MORTENSON  
Racine, Wis.

*Unfold this day  
And let me walk  
So close to You I'll be  
Alert—and ready  
For each task  
You have prepared for me.  
Oh, let me not miss  
One small cue,  
Or turn my eyes away  
From Thy dear face,  
Lest I'll not sense—  
Your will for me—today!*



England" was placed on the third finger of the Queen's right hand and is referred to as "the ensign of kingly dignity."

The Royal Sceptre with the Cross is made of gold and richly jewelled, and this was presented by the Archbishop as "the ensign of kingly power and justice." Above the great diamond, the Star of Africa, is an amethyst orb, once more symbolising that the Queen ruled only by the grace of God.

These presentations were followed by the actual crowning ceremony. The Queen, anointed and dedicated to the service of God and her people, seated in the ancient St. Edward's Chair, in which every sovereign has been crowned for six centuries, was crowned with St. Edward's Crown by the Archbishop saying, "God crown you with a crown of glory and

righteousness, that by the ministry of this our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting Kingdom by the gift of Him whose Kingdom endureth forever."

Looking back, we see that Christ was given the pre-eminence and glory, a wonderful thought when you realise that the influence of the Sovereign runs through the British constitution and way of life like a continuous thread. Politicians come and go but the Queen, impartial and above politics, remains constant.

The words of St. Peter—"Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Peter 2:17)—take on an added dimension with our Jubilee celebrations. □

# discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON  
*Nazarene Theological Seminary  
Kansas City*



## DEATH IS COMING ALIVE

The subject of death is coming alive in our time. In recent years there has been a burgeoning interest in this subject which, for many years, has been largely either denied or ignored. Thanatology (the study of death) is now being pursued by both lay and professional persons in many kinds of settings: colleges, universities, hospitals, social service agencies, conventions, and seminars.

On the surface this would indicate that we are coming to a more realistic view of death. This is true, but not to the degree that one would think.

Undoubtedly, both lay and professional persons are coming to a better understanding of the psychological implications arising out of death and bereavement experiences. Because of the in-depth work of persons like Dr. Elizabeth Kubler-Ross, who is in the vanguard of the death crusade, many persons have come to a better understanding of the traumas through which the dying and the bereaved go.

All of this is, in my judgment, a healthy sign. This revival of death has forced us to look at this matter which, for most of us, has been studiously avoided. For many persons, the only way that the subject of death can be handled is through humor. One has only to recall the great number of undertaker, cemetery, and funeral "jokes" to be reminded that this has been a feeble way of dealing with the dreaded certainty that is facing all of us.

In spite of all of the academic interest in the subject, we are still locked in to a deep fear as it relates to our own death. Dr. Edgar N. Jackson, one of the

nation's foremost authorities on thanatology, has pointed out that we are living in what he calls a "death-denying, death-defying culture." This is clearly seen by the terms we use for death such as "gone away," "passed on," and "no longer with us." We can also see it in the use of other terms such as "slumber room," "funeral home," and the "silent city."

Artificial grass, flowers in abundance, soft music, and expertise in cosmetology are all a part of our grand attempt to make this awesome reality as acceptable as possible. The truth is, we are not coping with the fact that someday we will die.

We have made some great strides in accepting death academically and objectively. That is good. What we need to do now is to learn how to handle the matter of death subjectively. Each of us needs to learn how to cope with the fact that death is a certainty for himself.

There is a Christian way of coping with death. The New Testament understanding of death is that of transiency, not finality. This is based on the great biblical theme of the resurrection which was focalized and dramatized in the raising of the Lord Jesus by the power of Almighty God. Such an understanding enabled the Apostle Paul to look death squarely in the face and declare, "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55).

Praise be to God, we can do the same! This is the Christian way of dealing with death. □

# Editorially Speaking

by W. E. McCUMBER

## THE POWER WE NEED

Power is always related to purpose. For example, editors have been fond of the adage "The pen is mightier than the sword." That is true, if your intention is brain-washing, rabble-rousing, vote-swaying, news-sharing, or opinion-shaping. But if you want to behead an enemy, intimidate a coward, or slice some sausage, the sword is a better instrument. The question of might has to be referred to the end sought.

One purpose of the Church is to proclaim the gospel in order to win people to Jesus Christ.

Here the sword has failed. It has been used in the history of the church. "Heathen" have been compelled to confess Christ and submit to baptism or be killed. Thousands of "forced conversions" have disgraced the name of Jesus, who commanded His followers to put up their swords.

People must believe in their hearts as well as confess with their mouths in order to be saved (Romans 10:9). The sword may compel a spurious confession, but it cannot produce a true faith.

The pen can help, for it is the Word written, the Bible, that awakens and nourishes faith, as well as the word spoken, the preaching of the gospel. The pen and not the sword gave us our Bibles.

But the pen is not the real power in evangelism. The power to preach the good news of Christ and win people to His lordship is the Holy Spirit. Acts 1:8 could be paraphrased, "You shall receive power, the Holy Spirit coming upon you, and you shall be witnesses unto Me." The power is not something apart from the Spirit. The Spirit is the power, the only power to quicken the Word proclaimed and the heart receiving the message. He convicts us of sin, brings us to repentance, persuades us to Christ, and produces the decision of faith. Apart from the Holy Spirit, even the Bible is reduced to mere paper and ink.

If the Word without the Spirit cannot save, how much less our human substitutes for both Word and Spirit! Men without the Spirit strive to succeed in the ministry by force of personality, or by techniques

of salesmanship, or by methods of management, or by gifts of eloquence, or by authority of knowledge. But gifted, educated, and personable men may fail at Kingdom tasks, while less brilliant and eloquent men may succeed, though full of personality quirks. The Spirit makes the difference.

An angry letter to the editor complained that in the early days all a preacher was required to have was a call from God, but now he must have a college degree. Of course the charge is untrue. From its beginning our church has fostered higher education, and even today many of our pastors are not college graduates. Certainly, I am for education and have been a college teacher for the past eight years. But the bald truth is that many of our most effective preachers and laymen have been people who worked for Christ without the benefit of advanced formal schooling. They spread the gospel, fed the churches, and led the lost to Jesus because the power of the Spirit was at work in them and through them. A man or woman of meager education and limited gifts who is filled with the Spirit is worth more to the church than an unconsecrated Ph.D.

I am not contending for ignorance; it is not a fruit of the Spirit. I am pleading for recognition in fact, not merely in theory, of the indispensability of the Holy Spirit to the mission of the church. Without the Spirit our abilities, our education, our techniques, our promotions, and our organizations are utterly powerless to bring others to Jesus Christ.

No one can pastor churches as long as I have without knowing that we need more people, more money, and more equipment. But what we need most is a fresh and mighty outpouring of the Spirit upon our churches, campuses, and centers. From our Headquarters to our hinterlands we need channels through which the indefinable, uncontainable, indispensable, and irresistible power of the Holy Spirit can flow to reach and bless our sick, broken, guilt-ridden, and hell-bound world. □

## MARY'S ADVICE

Jesus' first miracle was the conversion of water into wine. In the record of that miracle (John 2:1-11,

RSV) an interesting exchange takes place between Jesus and His mother Mary.

*A man or woman of meager education and limited gifts  
who is filled with the Spirit is worth more to the church  
than an unconsecrated Ph.D.*

"The wine failed," threatening to embarrass the host and cut short the joy of the wedding feast. Wine always fails. It is never far from joy to sorrow, from fun to pain, in human experience. Jennifer Beecher was an honors student at a Massachusetts high school. Pretty, talented, intelligent, she had a promising future before her. Two days before her scheduled graduation she was killed in an auto accident. "The wine failed."

When the wine gave out, Mary interceded with Jesus: "They have no wine." She expected Him to do something about it. But He replied, "O woman, what have you to do with Me? My hour has not yet come." He said, in effect, My life must be governed, not by the wishes of My earthly mother, but by the will of My Heavenly Father.

There are millions who pray to Mary but never to Jesus. As His mother, she is supposed to have more influence with Him than they do, so they try to go through her to Jesus. Yet, in the one place in Scrip-

ture where Mary directly interceded, she was quietly set aside!

Where Mary failed as an intercessor, however, she succeeded as an *advisor*. To the servants she said, "Do whatever He tells you." No one ever received better advice! Ann and Abby combined never gave such good advice.

By their obedience those servants cooperated with a miracle. At the word of Jesus they filled six stone jars with water, drew some out, and bore it to the master of ceremonies, and, lo, the water had become wine!

Obedience to Jesus never goes unrewarded. As a young Christian, at His prompting I gave a couple a gospel tract and invited them to a rescue mission in Miami. That night, to my deep joy, the man and wife were among those who gave their lives to Christ following a message about the Cross. Mary's advice is the secret of a useful and joyful Christian life! □

## MOVIES AND TELEVISION

I received a letter some time ago from an obviously troubled man. He was distressed about the inconsistency of our church's position with regard to movies and television.

His issue, briefly, was this: The church prohibits movies but permits television. Where movies are concerned, the church does not call for discriminatory viewing; it simply says no to all of them. But the church does encourage selective wisdom and allows individual freedom with regard to television.

As a boy he was forbidden to attend the Saturday westerns. As a man he saw church attendance adversely affected by television. He contends (rightly) that the moral level of most TV programs today is lower than that of the old westerns.

I am not sure whether he was advocating liberty of conscience concerning movies or the total prohibition of television. But I could tell that the contradictory position (as he interprets it) was a source of deep distress to him.

I am not prepared to deny the charge of inconsistency. This does not create trauma for me, however. Complete consistency has never been achieved by fal-

len humanity. No person or group has ever devised a totally consistent system of politics, economics, philosophy, theology, or ethics. Inconsistency is the price the church pays for being made up of human beings and for living through cultural and social changes.

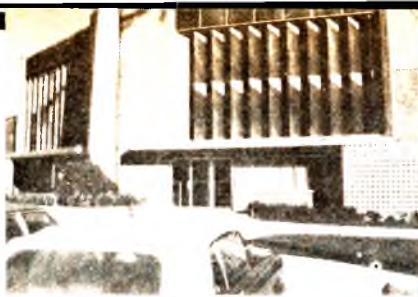
Any change in our position must occur by action of the General Assembly. I cannot prophesy them. In the future Nazarenes will amend the rule about movies, or add a rule about television, or leave the matter where it stands.

Meanwhile, I am going to honor the collective conscience and keep the rule. And I am going to be more critical and selective with respect to television. And I am going to admit that "consistency is a jewel" we do not always wear.

Most, not all, movies are morally rotten. Most, not all, TV programs are morally rotten. Today's television fare, generally, is much rottener than movie fare used to be. More time spent in worship, in service, and in recreation, and less, much less, in being entertained is vital to effective witness for Christ in our depraved society. □



Dr. John A. Knight  
**BETHANY NAZARENE COLLEGE**  
 Bethany, Oklahoma 73008



Dr. Hugh Rae  
**BRITISH ISLES NAZARENE COLLEGE**  
 Manchester M20 8GU, England



Dr. Ronald Gray  
**CANADIAN NAZARENE COLLEGE**  
 Winnipeg, Manitoba  
 R3T 2P7, Canada



Dr. Don Irwin  
**EASTERN NAZARENE COLLEGE**  
 Quincy, Massachusetts 02170



Dr. Curtis Smith  
**MID-AMERICA NAZARENE COLLEGE**  
 Olathe, Kansas 66061



Dr. L. Guy Nees  
**MOUNT VERNON NAZARENE COLLEGE**  
 Mount Vernon, Ohio 43050



Dr. Leonard S. Oliver  
**NAZARENE BIBLE COLLEGE**  
 Colorado Springs, Colorado  
 80930



Dr. Stephen W. Nease  
**NAZARENE THEOLOGICAL SEMINARY**  
 Kansas City, Missouri 64131



Dr. Kenneth H. Pearsall  
**NORTHWEST NAZARENE COLLEGE**  
 Nampa, Idaho 83651



Dr. Leslie Parrott  
**OLIVET NAZARENE COLLEGE**  
 Kankakee, Illinois 60901

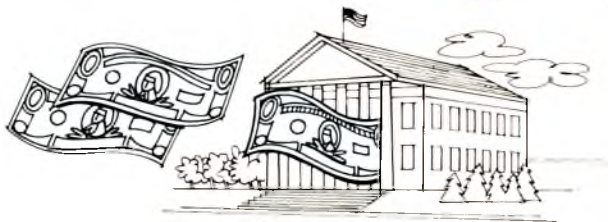


Dr. W. Shelburne Brown  
**POINT LOMA COLLEGE**  
 San Diego, California 92106



Dr. Mark R. Moore  
**TREVECCA NAZARENE COLLEGE**  
 Nashville, Tennessee 37210

# Teach your assets the way of wisdom



What reaches farther into the future than investments made for the training of Christian young people?

**On the campuses of the Nazarene Theological Seminary, Nazarene Bible College and the church's ten liberal arts colleges, 11,000 young men and women are currently studying for the ministry and other vocations of service.\***

In light of these troubled times, the world desperately needs Christian young people who are well-trained in their vocations and vibrant in their Christian faith and witness.

## Would you like to share in a Christ-directed shaping of the future?

The provision you make through careful estate planning ensures the future well-being of these institutions dedicated to preparing young people for effective Christian contribution to their world.

\*Nazarene higher education also includes 37 Bible colleges and seminaries in other nations.

Help undergird our colleges of higher learning. Consider an endowment, gift or bequest designated to:

- fund a professorship or underwrite a department chair
- establish or enlarge a scholarship fund
- provide needed equipment and new departments
- capital expansion projects – new dorms, administration buildings, libraries, etc.
- the ongoing operation of the college
- or to be used as determined by the most urgent needs of the college

HORIZONS, a service of the church since 1972, offers reliable, confidential estate planning assistance. Many Nazarenes and their friends have found they can invest in their church while investing in their future. Through HORIZONS you can support Christian higher education... while receiving generous returns, tax benefits and the deep joy of being a laborer together with God.

For more information, contact the Development Office of the institution of your choice or the HORIZONS office.



Take a wise look ahead.

# horizon

T.M.

PLANNED  
GIVING  
PROGRAMS

Without obligation, please send a copy of "A New Way to Invest in Your Church... While Investing in Your Future."

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

Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Birth Date \_\_\_\_\_ Tel. \_\_\_\_\_

# More than a commentary! More than a magazine!

## A MATTER OF LIFE and DEPTH!



Let us help you  
put the **EMPHASIS**  
on learning in  
your young adult  
Sunday school  
class!

**ONLY \$1.50**  
per quarter

Annual subscription  
(4 issues)  
\$5.95



# EMPHASIS

—a lesson-illuminating  
study supplement for both teachers and students

This new magazine is a *must* for every teacher of adults and for every serious adult Sunday school student. It is a veritable gold mine of information for teachers and students alike.

EMPHASIS, published quarterly, will provide you with:

- A first-quality lesson commentary written by outstanding Bible scholars. This will be the only supplementary lesson commentary based on the **Enduring Word Series**. Annual commentaries based on other outlines will not match this new adult curriculum series.

- A variety of feature articles which deal with lesson specifics in depth and furnish background information related to the lessons.
- Varied learning features, such as biographical snapshots, which relate to the lesson themes.
- Sixty-four 8¼" x 11" pages of "lesson dynamite," truly a matter of life and depth. You will not want to miss a single issue!

The first issue of **EMPHASIS** now ready for the September/October/November, 1977 quarter is part of our totally new **Enduring Word Series** Sunday school curriculum materials for adults.

Order every quarter on the Church Literature-Supplies Order Blank

or direct from your **NAZARENE PUBLISHING HOUSE** Post Office Box 527, Kansas City, Missouri 64141

**CANADIAN NAZARENE COLLEGE UNIVERSITY OUTREACH**

A survey was recently held on the University of Manitoba campus to find students who were interested in participating in a Bible study. Bible studies to share faith in Jesus Christ was one aspect of a University Outreach Program begun in the fall of 1976 by students at CNC. Our unique affiliation with the university has led to an increasing number of students who live at CNC and attend the university for classes. A primary goal of the University Outreach Committee was to provide support and encouragement for students on the secular campus in sharing Jesus Christ with their classmates.

The first big event of the school year was a noon-hour gospel concert by IMAGE of CNC in the Student Center of U. of M. where hundreds of students eat their lunches. The response to the group and to the message of their songs was beyond expectation. Throughout the concert publicity was given to the Bible studies and the "Upper Room" ministry. In our second gospel concert as we shared our faith, some found Jesus as Saviour.

The Lord had answered prayer in providing us with an office in U.M.S.U., free of charge, which became the Upper Room. This room was used for fellowship, prayer, and Bible studies. Throughout the year, students could bring their friends to the Upper Room to talk and share a cup of coffee.

Sunday evening singspirations held in the Student Center of U. of M. were another first for CNC this year. Other Christian organizations helped us in this form of outreach and sharing in song.

The university residences were sur-

veyed for people interested in dorm Bible studies to be sponsored by Prof. John David Hicks's Basic Evangelism class. Several students met with university students in their rooms to study the Gospel of Mark. God has spoken to Christians and non-Christian students alike through the study of His Word. □

—Brenda Blair, reporter



Prof. John David Hicks witnessing at U. of M. to a graduate student.

**MID-AMERICA NAZARENE COLLEGE ADDS EIGHT FACULTY MEMBERS**

Jane Krumlauf, whose doctoral work is in progress at the University of Kansas, will head the Division of Nursing and Health Service. MANC will offer a Bachelor of Science degree in nursing.

Wesley Adams earned his Ph.D. from Baylor University and will be assistant professor of religion. William Bryant, associate professor of biology, joins the Mid-America family from Monsanto Agricultural Products Company. His Ph.D. is from the University of Missouri.

Floyd John, Ph.D. from Purdue University, and his wife Martha, Ed.D., Stanford University, will be working in the areas of computer science and education.



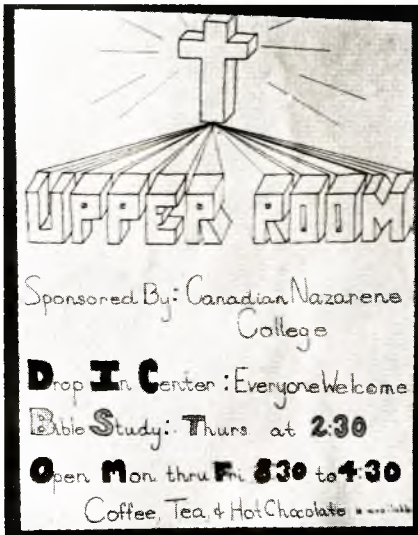
Ray Reglin, associate professor of psychology, earned the Ph.D. from United States International University in San Diego. He has been in private practice for two years.

Lynn Springfield, Ed.D. from the University of Northern Colorado, will be associate professor of education.


Donald Stelting, currently in a doctoral program at the Oklahoma State University, will be assistant professor of history. □



The Warsaw, Ind., church purchased a new location of over four acres and erected a new sanctuary of nearly 4,000 square feet. Rev. G. W. Hoot, retired evangelist, preached the first sermon in the new sanctuary and there were seekers. Dr. Bruce T. Taylor, district superintendent, officiated at the dedication service. Rev. Theron H. Hanes is the pastor.



Poster of CNC's Upper Room ministry



## BOOK BRIEFS ORDER COUPON

See page 11 for description  
Please send \_\_\_\_\_ copies of  
**A RETURN TO CHRISTIAN CULTURE**  
by **Richard S. Taylor**  
at **\$1.50** each to:

Date \_\_\_\_\_, 1977

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State/Province \_\_\_\_\_ Zip \_\_\_\_\_

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

Clip and Mail TODAY!

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



# EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

*Light is given not to be stared at, but to see by. As "we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin."*

- AMOS, CARL A.:** Clay City, Ind. (Union Chapel), Aug. 22-28  
**ANDREWS, GEORGE D.:** Morrilton, Ark. (Vionia Hol. Camp), Aug. 7-14  
**BAILEY, CLAYTON D.:** S.W. Okla. Camp, Aug. 5-14; Oakland, Ind. (S. Ind. Hol. Assoc. Camp), Aug. 18-28  
**BAKER, RICHARD:** Ringgold, Pa. (German Eldership Ch. of God), Aug. 15-21; Tamaque, Pa. (Lewistown Valley Hol. Camp), Aug. 26-Sept. 5  
**BELL, JAMES & JEAN:** Cape May, N.J. (Erma Camp), Aug. 26-Sept. 4  
**BLUE, DAVID & DANA:** West Tex. Dist. Camp, Aug. 8-14; N.Y. Dist. Camp, Aug. 21-28  
**BOHI, ROY:** N.W. Ind. Dist. (indoor camp), Aug. 16-21  
**BOND, GARY:** Aurora, Ill. (Elmwood), Aug. 2-7; Hattiesburg, Miss. (1st), Aug. 9-14; Memphis, Tenn. (Frayser), Aug. 16-21; Springdale, Ark., Aug. 23-28; Bushnell, Ill., Aug. 30-Sept. 4  
**BROWN, ROGER:** Concerts in Ohio, Aug. 8-14; Concerts in Mich., Aug. 16-21  
**BUCKLES-BURKE EVANGELISTIC TEAM:** Andrews, Ind. (Int. Mizpah Tent Mtg.), Aug. 14-28; Muncie, Ind. (South Side), Aug. 28 a.m.  
**BURKHAMMER, SINGING FAMILY:** Streetsboro, Ohio (Peniel Hol. Youth Camp), Aug. 4-14; Stow, Ohio (child. crus.), Aug. 15-21; Moundsville, W.Va. (bus evang. clinic), Aug. 24-28  
**CAMPBELL, BILL:** Stamps, Ark. (1st), Aug. 9-14; Texarkana, Ark. (1st), Aug. 16-21  
**CAUDILL, STEVE & SUE:** E. Mich. Dist. Camp, July 31-Aug. 7; Waynesfield, Ohio (hol. camp), Aug. 18-28  
**CAYTON, JOHN:** Findley, N.Y. (Un. Meth. Sr. Hi. Camp), Aug. 1-6  
**CLARK, GENE:** Linton, Ind. (Otterbein Un. Meth.), Aug. 2-7; W. Terre Haute, Ind. (Iliana Camp), Aug. 15-21; Davison, Mich. (Bentley Wes.), Aug. 23-28  
**CLIFT, NORVIE O.:** Portland, Ore. (camp), July 31-Aug. 7; Redding, Calif. (Lake Blvd.), Aug. 8-14; Costa Mesa, Calif., Aug. 16-20  
**CLINE, JERRY:** Southaven, Miss., Aug. 1-7; Vicksburg, Miss., Aug. 8-14; Merigold, Miss. (Sunflower), Aug. 16-21; Wilshire, Ohio (Country Side), Aug. 23-28; Hendersonville, Tenn., Aug. 30-Sept. 4  
**COBB, BILL & TERRI:** N.W. Ohio Dist. Camp, July 29-Aug. 7; S.W. Okla. Dist. Camp, Aug. 8-14; Ore. Pac. Dist. Camp, Aug. 24-28  
**COX, C. B.:** Hinton, W.Va. (Mt. Olivet Camp), Aug. 5-14; Roanoke, Va., Aug. 21; Hinton, W.Va. (Camp Summers), Aug. 27-Sept. 5  
**CRABTREE, JIM:** Circleville, Ohio (CCCU Camp), Aug. 12-21  
**DARNELL, H. E.:** Ramsey, Ind. (camp), Aug. 4-14; Wichita, Kans. (camp), Aug. 18-28  
**DELL, JIMMY:** Denver, Colo. (Faith), July 31-Aug. 4; Vacation, Aug. 5-20; Phoenix, Ariz. (Monte Vista), Aug. 21; El Paso, Tex. (Immanuel), Aug. 28-31  
**DENNISON, MARVIN E.:** Decatur, Ill. (Faries Pkwy.), Aug. 2-7; Junction City, Kans., Aug. 8-12; O'Fallon, Mo., Aug. 15-21; Reserved, Aug. 22-29; Murfreesboro, Ill., Aug. 30-Sept. 4  
**DIXON, GEORGE & CHARLOTTE:** Gospel Concert Tour (Ind.), July 31-Aug. 7; Gospel Concert Tour (East Coast), Aug. 9-21; Westmoreland, Tenn. (Highland), Aug. 23-28; Reserved, Aug. 29-Sept. 4  
**DUNMIRE, RALPH & JOANN:** W.Va. Dist. Camp, Aug. 7-14; Tri-Co. Camp (interdenom.), Aug. 21-28  
**EDWARDS, TERRY W.:** Post, Tex., Aug. 30-Sept. 4  
**ELLINGSON, LEE:** Reading, Pa. (Hol. Assoc. Camp), Aug. 26-Sept. 4  
**EMSLEY, ROBERT:** Erie, Pa., Aug. 14 & 21; Kalispell, Mont. (family camp), Aug. 24-28  
**ERICKSON, A. WILLIAM:** Topsham, Me., Aug. 9-14; Great Falls, S.C., Aug. 16-21; Wilmington, N.C., Aug. 23-28; Chester, S.C., Aug. 30-Sept. 4  
**FELTER, JASON:** Aura, N.J. (camp), Aug. 5-14; Keymar, Md. (Evang. Chr. Camp), Aug. 18-28  
**FILES, GLORIA & ADAMS, DOROTHY:** Philadelphia Dist. Camp, Aug. 13-21  
**FISHER, C. WM.:** Tillamook, Ore., Aug. 22-28  
**FLORENCE, ERNEST:** Haleysburg, Ind., Aug. 15-21  
**FORD, JAMES & RUTH:** Indianapolis Dist. (jr. hi. camp), Aug. 8-12; Indianapolis Dist. (sr. hi. camp), Aug. 15-19  
**FREEMAN, MARY ANN:** Normal, Ill. (Cent. Ill. Hol. Camp), Aug. 18-28  
**FRODGE, HAROLD:** Lacon, Ill., Aug. 29-Sept. 4  
**GAGNON, DAVE & KAREN:** Portage, Ohio (Camp-EUB), Aug. 18-21  
**GAWTHORP, WAYLAND:** West Columbia, S.C. (1st), Aug. 16-21; Lanett, Ala. (Huguley), Aug. 30-Sept. 4  
**GLENDENNING, PAUL & BOBBIE:** Weeping Water, Neb. (Miss. Family Camp), Aug. 5-14; Middletown, Ind. (1st), Aug. 16-21  
**GORMANS, SINGING:** Louisville, Ky. (Westside), Aug. 21  
**GRAVAT, HAROLD:** Greenup, Ill., Aug. 7-14; Astoria, Ill., Aug. 14 p.m.-21 a.m.; Bath, Ill., Aug. 21 p.m.-28 p.m.; Brodhead, Wis., Aug. 31-Sept. 6  
**GRAY, JOSEPH & RUTH:** Vernon, Tex., Aug. 17-21  
**GREEN, JAMES & ROSEMARY:** Akron Dist. Camp, Aug. 6-14; Brown City, Mich. (Un. Meth. Dist. Camp), Aug. 18-28  
**HAINES, GARY W.:** Chicago Cent. Dist. Camp, Aug. 1-7; Detroit, Mich. (Bethel), Aug. 9-14; Flint, Mich. (West Flint), Aug. 17; Pontiac, Mich. (1st), Aug. 21; Lima, Ohio (Grand Ave.), Aug. 24; Urbana, Ohio (1st), Aug. 26-28; Indianola, Ia. (1st), Aug. 30-Sept. 4  
**HALL, CARL N.:** Fairfax, Ala., Aug. 16-21; Riviera Beach, Fla. (Faith), Aug. 23-28; Jasper, Ala. (Grace), Aug. 30-Sept. 4  
**HANCOCK, BOYD C.:** N.M. Dist. Camp, Aug. 1-7; Wister, Okla., Aug. 23-28  
**HAPPINESS SINGERS:** Tabor, Ia. (camp), Aug. 22-28  
**HARROLD, JOHN:** Laona, Wis. (1st), Aug. 30-Sept. 4  
**HICKS, JOHN DAVID:** Can. West Dist. (family camp), Aug. 7-14  
**HOLLEY, C.D.:** Ogden, Ill., Aug. 9-14; Tuscaloosa, Ala. (Southside), Aug. 23-28  
**HOLLOWAY, WARREN O.:** Delta, Ohio (Calvary Ind. Hol. Camp), Aug. 4-14; Wilmington, N.Y. (camp), Aug. 18-28  
**IDE, GEORGE FAMILY:** Concerts in Mich. and Ind., Aug. 3-28  
**IRWIN, E.:** New Albany, Ind. (Hour of Power), July 31-Aug. 7; Jeffersonville, Ind. (Iliana Youth Camp), Aug. 13-21; Dayton, Ohio, Aug. 30-Sept. 4  
**JACKSON, CHUCK & MARY:** Tours in Tex., Okla., and Kans., Aug. 1-14; Reserved, Aug. 15-30  
**JACKSON, PAUL & TRISH:** Reserved, Aug. 1-9; Concerts in Kans., S.D., and N.D., Aug. 10-21; Regina, Sask. (1st), Aug. 23-28  
**JOHNSON, RON:** Intermtn. Dist. (concerts), Aug. 7; Philadelphia Dist. Camp, Aug. 13-21; Seattle, Wash. (concert), Aug. 28  
**KESLER, JAMES O.:** Lexington, Ky. (Lafayette), Aug. 1-7; Lexington, Ky. (1st), Aug. 8-14; Vacation, Aug. 15-28  
**KRATZ, ELDON & KAY:** Alton, Ill. (Hillcrest), Aug. 1-7; Iowa Dist. Camp, Aug. 8-14; Shelbyville, Ill., Aug. 15-21  
**LAMBERT, MARSHALL:** Grahm, Ky., Aug. 30-Sept. 11  
**LANIER, JOHN H.:** Pleasantville, Ohio, Aug. 14-21; Rutland, Ohio, Aug. 31-Sept. 11  
**LASSELL, RAY & JAN:** Moberly, Mo. (1st), Aug. 2-7; Fulton, Mo. (camp), Aug. 8-14; Tulsa, Okla., Aug. 16-21; Terre Haute, Ind. (camp), Aug. 26-Sept. 4  
**LAXSON, WALLY & GINGER:** Midway City, Calif., Aug. 2-7; Upland, Calif., Aug. 9-14; Waco, Tex. (camp), Aug. 16-21; San Antonio, Tex. (camp), Aug. 23-28; Colorado Springs, Colo. (Trinity), Aug. 30-Sept. 4  
**LECKRONE, LARRY:** Nebo, Ill. (camp), Aug. 1-7; Clovis, N.M., Aug. 8-14; Lee's Summit, Mo., Aug. 15-21; Dubuque, Ia., Aug. 22-28; Midland, Mich. (Community), Aug. 29-Sept. 4  
**LESTER, FRED R.:** West Tex. Dist. Camp, Aug. 8-14; Wash. Pac. Dist. Camp, Aug. 16-21; Pittsfield, Ill., Aug. 24-28  
**LIDDELL, P. L.:** Carey, Ohio, Aug. 16-21  
**LOMANS, LANE & JANET:** Fishertown, Pa. (Bethel Park Camp), Aug. 10-21; Goshen, Ind. (ind.), Aug. 28-31  
**LOWN, ALBERT:** Klamath Falls, Ore., Aug. 2-7; Wesleyan Camp, Aug. 9-14; Edmonton, Alta., Aug. 15-18; Fort Erie, Ont. (camp), Aug. 20-28  
**LUSH, RON:** Ariz. Dist. Camp, Aug. 5-14  
**MANLEY, STEPHEN:** Rocky Mtn. Dist. (teen camp), Aug. 1-5; London, Ohio, Aug. 9-14; Middletown, Ind., Aug. 16-21; Anderson, Ind. (Columbus Ave.), Aug. 23-28; Elwood, Ind., Aug. 30-Sept. 4  
**MARLIN, BEN:** Louisville, Ga., Aug. 30-Sept. 4  
**MCWHIRTER, STUART:** Va. Dist., Aug. 8-14  
**MEREDITH, DWIGHT & NORMA JEAN:** Hicksville, Ohio (Hol. Assoc. Camp), Aug. 4-14  
**MICKEY, BOB:** Port Townsend, Wash. (camp), Aug. 6-14; Lander, Wyo., Aug. 16-21; Brighton, Colo., Aug. 23-28  
**MILLER, RUTH:** Philadelphia Dist. Camp, Aug. 13-21  
**MILLHUFF, CHARLES:** Missouri Dist. Camp, Aug. 1-7 a.m.; Akron Dist. Camp, Aug. 7 p.m.-14; Reserved, Aug. 15-30  
**MOYER, BRANCE:** Westlaco, Tex. (Mid-Valley), Aug. 8-14; Beeville, Tex. (1st), Aug. 15-21  
**MULLEN, DEVERNE H.:** Kitchener, Ont. (Miss. Stainer Camp), Aug. 8-14  
**MYERS, HAROLD:** Vassar, Mich. (hol. crus.), Aug. 19-28  
**NEFF, LARRY & PAT:** Ludlow Falls, Ohio (Miss. Church Dist. Camp), Aug. 1-7  
**NEUSCHWANGER, ALBERT:** Edmond, Okla. (Waterloo), Aug. 31-Sept. 4  
**OVERTON, WILLIAM D.:** Chrisman, Ill., Aug. 2-7; Farmer City, Ill., Aug. 9-14; Springfield, Ill. (1st), Aug. 16-21  
**PASSMORE EVANGELISTIC PARTY:** Orrville, Ohio, Aug. 23-28; Warsaw, Ind., Aug. 30-Sept. 4  
**PERDUE, NELSON S.:** New Hampshire, Ohio (Mt. Lookout Hol. Camp), Aug. 22-26; Cincinnati, Ohio (Western Hills), Aug. 30-Sept. 4  
**PIERCE, BOYCE & CATHERINE:** Midland, Mich. (Wes. Meth.), Aug. 30-Sept. 4  
**PORTER, JOHN & PATSY:** Sparta, Tenn., Aug. 2-7; Athens, Ala. (1st), Aug. 9-14; Kingsport, Tenn. (Calvary), Aug. 23-28; Pelham, Tenn. (Chapman's Chapel), Aug. 30-Sept. 4  
**PRICE, JACK:** Normal, Ill. (Cent. Ill. Hol. Camp), Aug. 11-21  
**QUALLS, PAUL M.:** Bowersville, Ohio (Camp Union), Aug. 4-10; Circleville, Ohio (CCCU), Aug. 12-21; Portage, Ohio (camp), Aug. 22-28  
**RIDEN, KENNETH:** Newburg, Ind. (camp), Aug. 11-21; Potomac, Ill., Aug. 23-28  
**RODGERS, CLYDE B.:** Sparta, Tenn. (Meth.), Aug. 25-28; Decherd, Tenn. (Shady Grove), Aug. 29-Sept. 4  
**ROTHWELL, MEL-THOMAS:** Ariz. Dist. Camp, Aug. 5-14; N.Y. Dist. Camp, Aug. 26-Sept. 4  
**SANDERS, E. H.:** Tulsa, Okla. (Regency Park), Aug. 8-14  
**SHARP, CHARLES R.:** West Branch, Mich. (hol. camp mtg.), Aug. 12-21  
**SLACK, DOUGLAS:** Louisville, Ky. (Fern Creek Wes. Dist. Camp), Aug. 5-14  
**SMITH, CHARLES HASTINGS:** W.Va. Dist., Aug. 7-14; Euless, Tex., Aug. 24-28; Tyler, Tex. (Lakeview), Aug. 30-Sept. 4  
**SMITH, OTTIS E.:** Wilmington, N.Y. (camp), Aug. 17-28  
**SNELL, DALE E.:** Holt, Ala., Aug. 2-7; Reserved, Aug. 8-14; Dothan, Ala. (1st), Aug. 15-21; Columbiana, Ala., Aug. 23-28  
**SNIDER, C. W.:** Broken Bow, Okla., Aug. 14-21; Wilburton, Okla., Aug. 23-28  
**SNOW, DONALD:** Muncie, Ind. (Southside), Aug. 28  
**SPROWLS, EARL L.:** Vassar, Mich. (tent crus.), Aug. 19-28  
**STAFFORD, DANIEL:** Shelbyville, Ill. (camp), July 29-Aug. 8; Lexington, Ind. (Jefferson Hol. Camp), Aug. 18-28  
**STEWART, PAUL J.:** Portsmouth, R.I. (camp), July 28-Aug. 7; Portage, Ohio (camp), Aug. 18-28  
**STRICKLAND, RICHARD L.:** Pittsburgh Dist. Camp, Aug. 1-7  
**SWANSON, ROBERT:** Elizabethtown, Ky. (child. crus.), Aug. 9-14; Tabor, Ia. (camp), Aug. 22-28  
**TAYLOR, CLIFF:** Seattle, Wash. (Aurora), Aug. 21-27  
**THOMAS, J. MELTON:** Beebee, Ark. (hol. camp), July 29-Aug. 7; Springfield, Ohio (Enon), Aug. 30-Sept. 4



**THORNTON, RON L.:** Beech Grove, Ark., Aug. 15-21  
**TRIPP, HOWARD:** Vilonia, Ark. (camp), Aug. 7-14; Cottondale, Ala., Aug. 16-21; Tulsa, Okla., Aug. 23-28; Ft. Smith, Ark., Aug. 30—Sept. 4  
**TUCKER, BILL & JEANETTE:** Delta, Ohio (Calvary Interdenom. Hol. Camp), Aug. 4-14; Zanesville, Ohio (Northside), Aug. 30—Sept. 4  
**TUCKER, RALPH:** Shelbyville, Tenn. (Mt. Herman), Aug. 14-21; Geary, Okla., Aug. 26-28  
**TURNOCK, JIM & D. J.:** Concerts in Ohio & Ill., Aug. 8-14;

Missouri Dist. (boys' camp), Aug. 15-19; S.W. Ohio (boys' & girls' camp), Aug. 22-26; Concerts in Ohio, Aug. 27-28; Kansas City, Mo. (Northside), Aug. 30—Sept. 4  
**VARIAN, WM. E.:** Ariz. Dist. Camp, Aug. 5-14; N.Y. Dist. Camp, Aug. 26—Sept. 4  
**WELCH, JONATHAN & ILONA:** Dennisport, Mass., Aug. 3; Nashua, N.H., Aug. 5-7; Reserved, Aug. 8-14; Malden, Mass., Aug. 16-21  
**WELCH, W. B.:** Extended tour, month of Aug.

**WISEHART, LENNY & JOY:** Wisconsin Dist. (youth camp), Aug. 8-12; Portland, Ore. (Scott), Aug. 14 a.m.; Oregon City, Ore., Aug. 14 p.m.; Portland, Ore. (area camp), Aug. 16-21; Westland, Mich. (1st), Aug. 24-28; Council Bluffs, Ia. (1st), Aug. 31—Sept. 4  
**WRIGHT, E. GUY:** Pleasantville, N.J. (Pine View Grove Camp), Aug. 11-21; Malaga, N.J. (Norma Chr. Fell.), Aug. 23-28; Colliers, W.Va. (Archer Heights), Aug. 30—Sept. 4  
**WYLIE, CHARLES:** Olton, Tex. (1st), Aug. 30—Sept. 4

**NOTE:** The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

## NEWS OF REVIVAL

The Wellington, Tex., church experienced an outpouring of God's Holy Spirit in a revival conducted February 20-27 with Evangelist Ernest Florence and E. Bruce Wade, song evangelist. Pastor Johnny Harrison reports, "We saw 10 people kneel at the altar for spiritual help. The whole church was helped spiritually through the outstanding ministry of Rev. Florence and E. Bruce Wade." □

Fort Myers, Fla., First Church recently had a revival with Evangelists Lloyd and Gertrude Ward. The meeting was scheduled for March 6-13, Sunday through Sunday, but it was continued another week. Pastor D. Paul Ray reports there were seekers at the altar in nearly every service. "Many were converted, some sanctified, and two experienced instant physical healing as we anointed and prayed for them at the altar. We had the highest average nightly attendance (121) of any revival thus far and set a new Sunday school record with 278 present." □

Pastor Paul A. Jackson of the Leicester, Vt., church reports a fruitful revival with Evangelist John Cayton. "Each night the altar was lined and overflowing. Folks were moved that I had nearly given up on." □

The New Lothrop, Mich., church recently had a revival with Evangelist Jimmy Dell. Pastor Ron Diehl reports—"the average nightly attendance was 165. There were over 100 seekers at the altar." □

Indianapolis South Side Church recently had a revival with Evangelist Clyde Montgomery and Roger and Euleta Sweeney, song evangelists. Pastor Lloyd Tucker reports, "The presence of the Holy Spirit was evident from the very beginning of the services. A total of 25 persons sought spiritual help during the revival campaign. The revival was climaxed on Sunday evening with 14 persons joining the church. There were 8 by profession of faith and 6 by transfer." □

# Adult Ministries Reading Packet

*Books of importance to ALL involved in adult ministries*



**It's O.K. to Be Single** edited by Gary R. Collins

A look at the phenomenon of singleness in the twentieth century and the challenge it poses both to the individual and the church.

The authors write to single people including the widowed and divorced, urging them to adapt a full and meaningful life-style and become whole persons, determined to follow Christ. 168 pages. Paper. **\$3.95**

**Problem Solving in the Christian Family** by David A. Seamands

Important guidelines for those interested in building or rebuilding a Christian home.

Many practical aspects discussed by Dr. Seamands including economic and social outlook, respect, pressure, communication, sharing, acceptance—all as related to living a fully satisfying Christian family life. 112 pages. Paper. **\$2.95**

**Make More of Your Marriage** edited by Gary R. Collins

Professional expertise, committed to helping others make the most of their marriage, consider several provocative questions.

What causes marriages to fail? What are the biblical standards? How can marriage partners help each other? What can the church do? 192 pages. Paper. **\$4.95**

Timely Books to Include in Your Church Library

Order a Set—3 above titles and **SAVE** A \$11.85 value for **ONLY \$10.95**  
 Order by number **U-1477**

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

## HISTORIAN GIVES PLC COMMENCEMENT ADDRESS

The noted historian Timothy L. Smith delivered the 1977 commencement address "Loving and Learning," Monday, June 6, in the Greek Amphitheater on the Point Loma College campus.



President W. Shelburne Brown conferred degrees on 275 students during the graduation exercises. Seniors ac-

counted for 230 of the number and graduate students the other 45. The largest number of graduating seniors, 40, were in the field of religion. Forty graduate students received the Master of Arts degree in education and 5 received the M.A. in religion.

Dr. Smith has been, since 1968, professor of history at Johns Hopkins University, where he is responsible for a doctoral program in American religious history.

He is a graduate of the University

of Virginia and of Harvard University. His Ph.D. dissertation at Harvard won the Frank S. and Elizabeth B. Brewer Prize of the American Society of Church History in 1955, and was subsequently published under the title *Revivalism and Social Reform on the Eve of the Civil War*.

For seven years, Dr. Smith taught at Eastern Nazarene College, and was chairman of the History Department at East Texas State College for three years before going to the University of Minnesota in 1961 as professor of history and education.

His publications include *Called unto Holiness*, a social history of the Nazarenes; and numerous articles on the history of religion, education, and immigration in the United States.

He directed a team of students in a major research project concerning the role of religion and education in the urbanization of villagers from Central and Eastern Europe, both in their homelands, and in cities of the United States, from which several volumes are forthcoming.

And he is currently directing another team, with support from the National Endowment for the Humanities and the Lilly Endowment, in a study of "The Mosaic of Conservative Protestantism in Modern America."

Ordained as a minister in the Church of the Nazarene, Dr. Smith has served pastorates in Virginia, Massachusetts, and Colorado, and was for four years pastor of the Wollaston Church on the ENC campus. □

## Children's Ministries Reading Packet

Books every worker involved in children's ministries should read

**The Best of Discoveries** compiled by Ruth Henck McCreery  
Twelve selected stories for older elementary children reinforcing some of the basic Christian principles.

Written to be read by girls and boys; appropriate for parents and teachers to read or tell their children. Large print. Illustrated. 56 pages. Paper. **\$1.25**

**Easy-to-Make Crafts** compiled by Dolores Rowen  
An outstanding collection of over 100 creative ideas for children 3 to 11 years old.

Includes puppets, collages, gadget printing, and many more exciting crafts. Detailed illustrations. Indexed. 48 pages. 8½ x 11" format. Paper. **\$2.50**

**Teach 'em like God Made 'em** by June Crabtree  
Explains the simple concepts of individual teaching and how this process can greatly increase the teacher's effectiveness in the classroom.

Ideas and activities, clearly illustrated, can be easily adapted for children of any age-group. 96 pages. 8½ x 11" format. Paper. **\$3.95**

**Who and Preschoolers** by Elsiebeth McDaniel and Lawrence O. Richards  
Two recognized writers well experienced in the Christian education field share their knowledge and ideas.

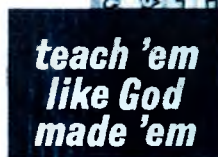
Who are preschoolers? What can they learn? are given answers as they discuss the reason for teaching preschoolers, teacher qualifications, and methods. 128 pages. Paper. **\$1.95**

Order a Set—4 above titles and SAVE

A \$9.65 Value for **ONLY \$8.85**

Order by number **U-777**

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



Pictured are five generations of the Hollis family. Infant Jason is the son of Robert Hollis of Sterling, Ill.; Robert is the son of Berton Hollis of Sterling; Berton is the son of Rev. Willard Hollis of Bushnell, Ill.; and he is the son of Clarence Hollis of Bushnell. Clarence Hollis was 97 years old July 8. Great-great-grandfather Clarence Hollis received light on holiness through the *Herald of Holiness* when he was in his eighties and he became a member of the church.



On Sunday morning, June 19, Milwaukee First Church had a Send-off Day for Russell and Donna Lovett, Ty and Eric, who are going to Italy the last of August on missionary assignment. They were presented with a check for \$1,075. Russell grew up in this church and received his call to the mission field as a small boy in junior church. His mother, Mrs. Mary Willing, is a member. Shown in the photo are Mrs. Lucille Zunker, NWMS president; Russell, Donna, Ty, and Eric; and Pastor Ron Shaner.



Portsmouth, Ohio, First Church recently honored Elvie Gulley with the Distinguished Service Award for outstanding service as Sunday school superintendent for 11 years, and other responsible positions in the church. Making the presentation is Pastor Noah Sullivan (l.) to Elvie Gulley.

## "BASIC" PENSION PENALTIES ASSESSED

Since the beginning of the "Basic" Pension in 1971 virtually every minister realizes some tangible benefit from the money received through the Pensions budget. However, pastors may suffer service-year penalties when their churches do not pay the Pensions budget.

The Policy Statement of the Department of Pensions states that one of the factors considered in determining the amount of a minister's pension is "cooperation with the Pensions and Benevolence budget." Some pastors have already been notified that penalties were being assessed because their churches had failed to pay their Pensions and Benevolence budget in full.

The best insurance against a pastor suffering any service-year penalty is for every church to pay their Pensions budget in full every year. Questions about this matter may be mailed to Dean Wessels, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. □



Southern Hills Church, Shreveport, La., honored Mrs. Dott Theus with the Distinguished Service Award on March 20, at a special service held in her honor. She has served in the denomination since 1920, as evangelistic singer, Sunday school teacher, pianist, and music director. Pictured (l. to r.) are: Pastor Paul Wankel, Mrs. Dott Theus, and Eda Keiffer, NWMS president.



Pastor David L. Scott (r.) of the Window Rock, Ariz., Indian Church presents Myrtle K. Anderson the Certificate of Progress for her training to give more effective service. She completed four unit credits in classroom work as a part of the Christian Service Training program of the church.

## DISTRICT ASSEMBLY INFORMATION

**JOPLIN**—August 18-19. Carthage, Mo., First Church, 2000 Grand, Carthage, Mo. 64836. Host Pastor: Bud Garber. General Superintendent: Dr. Charles H. Strickland.

**NORTHWEST INDIANA**—August 18-19. Kokomo First Church, 1435 S. Armstrong, Kokomo, Ind. 46901. Host Pastor: Everett Robertson. General Superintendent: Dr. William M. Greathouse.

**DALLAS**—August 18-20. First Church, 418 E. Main, Richardson, Tex. 75081. Host Pastor: Eudell Stroud. General Superintendent: Dr. George Coulter.

**KANSAS CITY**—August 24-25. Olathe College Church, 2020 E. Sheridan, Olathe, Kans. 66061. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. Orville W. Jenkins.

**SOUTH ARKANSAS**—August 24-25. First Church, Mississippi at Evergreen, Little Rock, Ark. 72207. Host Pastor: Gary Powell. General Superintendent: Dr. George Coulter.

**SOUTH CAROLINA**—August 25-26. First Church, 1010 N. Guignard Dr., Sumter, S.C. 29150. Host Pastor: Ronald E. Wesley. General Superintendent: Dr. Eugene L. Stowe.

**WISCONSIN**—August 25-26. Church of the Nazarene, 5011 Commercial Ave., Madison, Wis. 53714. Host Pastor: Marion Holloway. General Superintendent: Dr. William M. Greathouse.

**MINNESOTA**—August 26-27. Lake Koronis Assembly Grounds, c/o Rev. Earl Werner, Paynesville, Minn. 56362. General Superintendent: Dr. V. H. Lewis.

# NEW

Order **RIGHT AWAY** for the  
SEPTEMBER/OCTOBER/NOVEMBER  
Quarter

**Adult  
Nazarene  
Sunday School  
Curriculum**

**THE  
ENDURING  
WORD  
SERIES**



**EW Teacher  
EW Student  
EW Digest  
EW Teaching Resources  
EW Emphasis**

*Bible-based . . . Christ-centered . . .  
Thoroughly Wesleyan . . . Innovative . . .  
Relevant . . . Classroom-tested . . .  
Life-related . . . Easy to use*

Order  
EVERY QUARTER on the  
Church Literature Supplies  
Order Blank  
or direct from your  
**NAZARENE PUBLISHING HOUSE**

## DISTRICT ASSEMBLY REPORTS

### NORTHEAST OKLAHOMA

The twenty-sixth annual assembly of the Northeast Oklahoma District convened at Tulsa Central Church. District Superintendent W. T. Dougharty, completing the third year of an extended term, reported the organization of a church at Mannford, Okla., and the Tulsa Calvary Church.

General Superintendent Eugene L. Stowe ordained Larry Leonard.

Elected to the advisory board were (elders) W. B. Livingston and Eugene Sanders; and (laymen) Bob Donaldson and Bob Kannady.

Mrs. W. T. Dougharty was reelected NWMS president; Rev. Larry Leonard was elected NYI president; and Rev. Tom Loving was elected chairman of the board of Christian life.

### CHICAGO CENTRAL

The seventy-third annual assembly of the Chicago Central District was held at College Church, Bourbonnais, Ill. District Superintendent Forrest W. Nash was reelected to a four-year term.

General Superintendent Orville W. Jenkins ordained J. Wade Dickson, Arnold D. Burris, Daryl G. Stanton, Robert M. St. Clair, and Robert L. Hambricht.

Elected to the advisory board were (elders) John Hancock, Bill Draper, and R. J. Cerrato; (laymen) Willis Snowbarger, Lon Williams, and George Garvin, Jr.

Mrs. Forrest W. Nash was reelected NWMS president; Rev. Larry Morgan was elected NYI president; and Rev. Lyle Borger was elected chairman of the board of Christian life.



The Northwest District ordination class is pictured (l. to r.): Dr. William M. Greathouse, Rev. and Mrs. Kent Conrad, Rev. and Mrs. Gordon Blackburn, Rev. and Mrs. Melvin Skeen, Rev. and Mrs. Rick Skeen, Rev. and Mrs. Frank Johnson, Rev. and Mrs. Charles Wiandt, and Dr. Raymond C. Kratzer.

#### WASHINGTON

The twentieth annual assembly of the Washington District was held at Baltimore First Church. District Superintendent Roy Carnahan, serving on an extended term, gave his eighth report.

General Superintendent George Coulter ordained Leon W. Figard, Dale F. Parry, and Alexander J. Shabo.

(Elders) Quentin Caswell, J. Weston Chambers, and Tom Nees; and (laymen) Merritt Mann, Paul Freese, and Kenneth Creswell were elected to the advisory board.

Reelected to their posts were Mrs. Roy Carnahan, NWMS president; William B. Nielson, NYI president; and Lee R. McCleery was elected chairman of the board of Christian life.

#### CANADA WEST

The twenty-ninth annual assembly of the Canada West District convened at the University of Calgary, Calgary, Alberta. District Superintendent Alexander Ardrey, completing the second year of an extended term, reported.

General Superintendent V. H. Lewis ordained Kenneth Ardrey, Gerald Austin, Norman Ens, Frank Priddy, and Walter Seetal.

(Elders) J. Mark Caldwell and Daniel Gales, and (laymen) Robert Rimington and Dale Beckman were elected to the advisory board.

Miss Joyce Blair was elected NWMS president; Rev. Dale Hansen was elected NYI president; and Rev. Glen Follis was elected chairman of the board of Christian life.

#### ALASKA

The twenty-seventh annual assembly of the Alaska District convened at Soldotna, Alaska. District Superintendent Robert Sheppard, completing the third year of an extended term, reported the organization of a new church in Wasilla.

General Superintendent William M. Greathouse ordained Paul J. Bruening, Don McCullough, and Paul E. Carruthers.

(Elders) Robert Denham and Hugh E. Hines, and (laymen) Harry Reimer and Joe Roper were elected to the advisory board.

Reelected to their posts were Adeline Reimer, NWMS president; Brett Eshelman, NYI president; and Glen L. Van Dyne was elected chairman of the board of Christian life.

#### EASTERN LATIN AMERICAN

The twentieth annual assembly of the Eastern Latin American District convened in Newark, N.J. District Superintendent Jose Cardona was reelected for a two-year term. He reported new churches at Worcester, Mass.; Lancaster, Pa.; and Baltimore.

General Superintendent Orville W. Jenkins presided over the business sessions.

(Elders) Joaquin Torres and Francisco Melendez, and (laymen) Amador Nieves and Juanita Velazquez were elected to the advisory board.

Lucy Roldan was elected NWMS president; Ruperto Ortiz was elected NYI president; and Francisco Melendez was elected chairman of the board of Christian life.

#### NORTHWEST

The seventy-third annual assembly of the Northwest District convened at Walla Walla, Wash. District Superintendent Raymond C. Kratzer, completing the second year of a four-year term, reported new churches at Pinelov Camp and Sedonia, Wash.

General Superintendent William M. Greathouse ordained Gordon E. Blackburn, Kent Conrad, Frank H. Johnson, Jr., Melvin J. Skeen, Rick E. Skeen, and Charles Wiandt.

Elected to the advisory board were (elders) Charles Wilkes, Perry Winkle, and James Tapley; (laymen) Howard Smith, Leon Doan, and Eddie Gray.

Mrs. Perry Winkle was elected NWMS president; Rev. Ron Kerns was reelected NYI president; and Rev. Milton Harrington was elected chairman of the board of Christian life.

#### MAINE

The seventeenth annual assembly of the Maine District convened in South Portland, Me., First Church. District Superintendent J. E. Shankel, serving on an extended term, gave his sixth report.

General Superintendent Orville W. Jenkins ordained Kendall W. Dutton, Timothy D. Fox, Fred K. Gildred, Jr., Gary L. Smith, Donald C. Smith, and Stephen P. Wallace in a televised service.

Elected to the advisory board were (elders) Harry E. Trask and George W. Wetstone; (laymen) Raymond A. Hunter and Sherman G. Irving.

Mrs. Dorothea Brown was reelected NWMS president; Norman A. Shaw was elected NYI president; and Paul D. Basham was elected chairman of the board of Christian life.

#### OREGON PACIFIC

The thirty-fourth annual assembly of the Oregon Pacific District was held at Medford, Ore., First Church. District Superintendent Carl B. Clendenen, completing the second year of an extended term, reported a new church at Winston, Ore.



The Oregon Pacific ordination class is pictured (l. to r.): Dr. William M. Greathouse, Mr. and Mrs. Rod Olson, Rev. and Mrs. Dennis G. Osborne, Rev. and Mrs. Ralph B. Craig, Rev. and Mrs. Warren F. Powell, Rev. and Mrs. Hollis E. Runge, Rev. and Mrs. Richard R. Stevens, Rev. and Mrs. Phillip E. Ferguson, and Rev. Robert L. Woodruff.

1977  
LIFTING UP CHRIST  
... the Sanctifying Saviour

Jesus Is the Sanctifying Saviour



## NEW SONG

Highlighting the Quadrennial Theme of the Church of the Nazarene

### Jesus Is the Sanctifying Saviour

A song of affirmation, written by Marjorie B. Goslaw declaring Jesus the Sanctifying Saviour. *Biblical! Singable!* Introduce it as a special number, sing it as a congregational theme song throughout 1977.

Design with Church of the Nazarene emblem in 2-color on 6 x 9" sheet.

SF-218 Pkg. of 25 for \$1.00

Order NOW—Enough to Distribute to the Entire Congregation

NAZARENE PUBLISHING HOUSE

Post Office Box 527  
Kansas City, Missouri 64141

General Superintendent William M. Greathouse ordained Dennis G. Osborne, Ralph B. Craig, Warren F. Powell, Hollis E. Runge, Richard R. Stevens, Phillip E. Ferguson, Robert L. Woodruff. He commissioned Mrs. Rod (Clara) Olson, minister of Christian education.

Elected to the advisory board were (elders) Marlyn Anderson, Robert Sutton, Alan Rodda, and Daniel Penn; (laymen) L. A. Suiter, Willard Friesen, Robert Bellamy, and James Scarth.

Mrs. Robert (Lela) Jackson was reelected NWMS president; Rev. Dennis G. Osborne was elected NYI president; and Gordon A. Olsen was elected chairman of the board of Christian life.



District Superintendent Neil E. Hightower (L.), of the Canada Central District, presented Serge La Palme a Distinguished Service Award and citation in recognition of his work as pioneer speaker on "L'Heure du Nazareen," French radio broadcast.

#### CANADA CENTRAL

The forty-second annual assembly of the Canada Central District convened at the Cedar-dale Church, Pefferlaw, Ontario. District Superintendent Neil E. Hightower, completing the first year of an extended term, reported a work beginning on the Oneida and Mohawk Indian tribal reserves in southwestern Ontario.

General Superintendent Orville W. Jenkins ordained James W. Avey, Bradley W. Dunham, Robert C. McLellan, and Donald D. Rossiter.

(Elders) Glenn H. Boyce and Charles J. Muxworthy, and (laymen) Roy D. Austin and Curt Harrison were elected to the advisory board.

Mrs. Neil E. Hightower was reelected NWMS president; Rev. Glenn L. Outhouse was elected NYI president; and Rev. William E. Stewart was elected chairman of the board of Christian life.

#### NAZARENE CAMP MEETINGS

Aug. 16-21—OREGON PACIFIC. Portland Area. Jennings Lodge, Milwaukie, Ore. Special workers: Kenneth Pearsall, Paul Bassett, and Mr. and Mrs. Lenny Wisehart. Carl B. Clendenen, district superintendent.

Aug. 23-28—OREGON PACIFIC. Eugene Area. Lane County Fairgrounds, Eugene, Ore. Special workers: Edward Lawlor, Paul Bassett, and Jim and Rosemary Green. Carl B. Clendenen, district superintendent.

Aug. 16-22—WASHINGTON PACIFIC. Warm Beach (N. of Seattle). Special workers: Fred Lester and Jim Bohi. Kenneth Vogt, district superintendent.

Aug. 23-28—MINNESOTA. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. Special workers: V. H. Lewis and Lawrence Patterson. Norman W. Bloom, district superintendent.

Aug. 26—Sept. 4—NEW YORK. Camp Taconic, Rte. 199 and Taconic Parkway, Red Hook, N.Y. 12571. Special workers: Mel-Thomas Rothwell, William Varian, and the David Blue Singers. Morris V. Scutt, district superintendent.

Sept. 2-5—NORTHWEST. District Campground at Pinelov (address: Rte. 1, Box 69, Loon Lake, Wash. 99148). Special worker: Paul Bassett. Raymond C. Kratzer, district superintendent.

Sept. 2-5—MAINE. Richmond Nazarene Campgrounds, Rte. 24, Richmond, Me. 04357. Special workers: Bob Hoots and Jonathan and Ilona Welch. J. E. Shankel, district superintendent.

#### MOVING MINISTERS

DANFORD ALGER from Los Angeles Highland Park to Denair, Calif.

LARRY ALLEN to Clinton, Mo.

M. KENT ANDERSON from associate, Beaverton, Ore., to Eugene (Ore.) First

GENE ARCHER from Dumas, Tex., to El Sobrante, Calif.

LARRY G. BASEY from Brownsburg, Ind., to evangelism

H. EUGENE BOYETT from Manchester (Ga.) First to Griffin (Ga.) First

LARRY CHOVANACEK from Nazarene Theologi-

cal Seminary, Kansas City, Mo., to Kitchener, Ontario, Canada

CHARLES COPLEY from Corbin, Ky., to Olive Hill, Ky.

EMMANUEL ETTER from Prosser, Wash., to Powell, Wyo.

SAM FARAONE from Fort Sumner, N.M., to Hobbs (N.M.) First

DONALD GREENE from Strong, Me., to Mechanic Falls, Me.

GREG HANSON from Nazarene Bible College, Colorado Springs, Colo., to Republic, Wash.

JERRY HARRIS from Nazarene Bible College, Colorado Springs, Colo., to Granite City (Ill.) St. Paul's

ROBERT HERRING from Vermontville, N.Y., to Strong, Me.

JOHN L. HICKMAN to Fulton, Ky.

JAMES B. HUBBARD from Lebanon (Tenn.) First to Fitzgerald, Ga.

L. CHARLES HUGHEY from Carson, Wash., to Wapato, Wash.

RONALD J. KELLER from Kingston, N.Y., to East Rockaway, N.Y.

EARL KILPATRICK from Hobbs, N.M., to Hood River, Ore.

CLYDE W. LOEW from associate, Modesto, Calif., to Prosser, Wash.

LARRY McNAUGHT from associate, Albuquerque, (N.M.) First, to Hermiston, Ore.

IVAN E. MASTIN to Kelliher, Minn.

WILLIAM MAYBEE from Coalgate, Okla., to Mesa View, Colo.

LOUIS J. MEDARIS from Lawrenceburg (Tenn.) Vaughn Memorial to Lenoir City (Tenn.) White Wing

RUSSELL F. METCALFE, JR., from Melrose, Mass., to Wollaston (Mass.) Quincy

LESLIE PORTER from Nanaimo, British Columbia, Canada, to Blackpool, Lancashire, England

DWIGHT PRESSON from Brea, Calif., to evangelism

GARY REDD from Cleveland (Miss.) Davis Chapel to evangelism

DAVID F. ROYAL from Otsego, Mich., to Mason (Mich.) West Columbia

JOHN H. SHANK to Flint (Mich.) West

ROY SHIFLEY from Arcola, Ill., to Barry, Ill.

TIMOTHY SINGELL from Mentor, Ohio, to Grafton, (Ohio) Midview

DARREL L. SLACK from Billings (Mont.) First to Cheyenne (Wyo.) First

DAVID A. SLAMP from San Diego Clairemont to El Paso (Tex.) First

RUSSELL E. SPRAY from Sparta, Mich., to Elmdale, Mich.

JAMES VANDER SCHUUR from Nazarene

Theological Seminary, Kansas City, Mo., to Quincy, Wash.

DAVID WHITTEBERRY from Geneva, Ind., to North Manchester, Ind.

#### CORRECTION:

Thomas Paine is currently pastoring at St. Helens, Ore., and not West Covina (Calif.) Rowland Heights as previously stated.

#### MOVING MISSIONARIES

REV. AND MRS. MERRIL BENNETT, Japan, field address: 2422-2 Hong Kitakata, Miyazaki City 880, Japan

REV. AND MRS. RAYMOND BOLERJACK, Papua New Guinea, furlough address: 912 W. Cottonwood, Independence, Kans. 67301

REV. AND MRS. ROBERT BROWN, Guyana, furlough address: 52 Goodwood Rd., Wollaton, Nottingham, England

REV. AND MRS. OLIVER KARKER, Rep. of S. Africa South, field address: P.O. Box 199, Carolina, Transvaal, 1185 Republic of South Africa

REV. AND MRS. BERGE NAJARIAN, Middle East, furlough address: P.O. Box 05400, Tice, Fla. 33905

DR. ORPHA SPEICHER, India, Stateside address: Trevecca Nazarene College, 333 Murfreesboro Rd., Nashville, Tenn. 37210

MISS EVELYN WIENS, Rep. of S. Africa North, furlough address: 7660-116A St., Delta, B.C., Canada V4C 5Y4

#### ANNOUNCEMENTS

The **El Dorado, Kans., church** will celebrate its 60th anniversary on September 11. All former members and friends are invited to attend. Rev. Lyle W. Curtis is the pastor.

**Saint Paul, Minn., First Church** will celebrate its 50th anniversary October 11-16. There will be services and activities each day/evening concluding with a morning and afternoon service on Sunday, October 16. Former pastors, former district superintendents, all members and friends are invited to attend and participate in these services. For further details, contact Pastor Donald W. Hough, 540 E. Wheelock Parkway, St. Paul, Minn. 55117.

#### RECOMMENDATION

REV. E. H. STENGER, who has pastored the Fox Lake, Ill., church on the Chicago Central District, is entering the field of full-time evangelism. He is a good evangelistic preacher and

Join Hundreds Already Active

In the Rewarding Ministry of Selling

CHRISTMAS CARDS

EVERYDAY CARDS

GIFT AND AWARD ITEMS

1978 RELIGIOUS CALENDARS

And Earn EXTRA INCOME

SEND FOR FREE AGENT'S SELLING PLAN

Includes FREE Gift Offer

**ACT NOW!**

I too am interested in selling Christmas cards and other religious items. Please rush your Agent's Selling Plan packet to:

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State/Province \_\_\_\_\_ Zip \_\_\_\_\_

MAIL TO: Agent's Division, NAZARENE PUBLISHING HOUSE

P.O. Box 527, Kansas City, Missouri 64141

Everyone buys Christmas cards . . . WHY NOT FROM YOU!



a soul winner. He is available after September 1, 1977. His home address at that time will be 438 W. Judson, Youngstown, Ohio. I am glad to recommend him.—*Forrest W. Nash, Chicago Central district superintendent.*

## VITAL STATISTICS

### MRS. W. RAYMOND McCLUNG DIES

Mrs. Erma Ruth McClung died June 22, in Houston, a victim of cancer. She had had major surgery seven years ago. Her husband, Dr. W. Raymond McClung, superintendent of the Houston District, suffered an attack at her bedside, June 21. He spent several days in coronary care, but was able to attend the funeral, June 24, in Houston First Church. Dr. Eugene L. Stowe, general superintendent, presided, assisted by Dr. William Lynch, superintendent of the Dallas District, and Rev. Paul Blackman, associate pastor.

The family has suggested that in lieu of flowers memorial gifts may be given to the World Mission Radio Offering.

Mrs. McClung is survived by her husband; two daughters: Faith Elizabeth (Mrs. George) Kline of Spring Arbor, Mich., and Ruth Ann (Mrs. Kent) Moore of Mesa, Ariz.; and a son, Gilbert, of Brownsville, Tex.

### DEATHS

EUNICE L. BARNES, 11, died June 8 in West Frankfort, Ill. Funeral services were conducted by Revs. Michael E. Curtis, Ira T. Wright, and Percy Gentry. She is survived by her parents, Allen and Darlene (Mezo) Robinson; one brother, Gregory; and two sisters, LaShanda and Geinger.

REV. DAVID A. BURGE, 86, died Mar. 9 in Orange, Tex. He was a pioneer preacher on the Houston District. Services were conducted in Vidor, Tex., by District Superintendent W. Raymond McClung, Rev. Marvin Denton, and Rev. Curtis Davis. Surviving him are four sons: Willard, Bob, Jack, and Arthur.

EVANGELIST H. A. CASEY, 77, died June 6 in Vincennes, Ind. Rev. Casey had spent nearly 50 years in active ministry, most of the time as an evangelist. Funeral services were conducted by Dr. W. Charles Oliver, district superintendent, and Rev. O. W. Wilson. He is survived by his wife, Helen (Lavelly) Casey; two daughters, Joanna Moore and Rebecca Neuschwanger; and eight grandchildren.

REV. HAVEN GOODALL, 61, died May 30 in Canoga Park, Calif. He pastored churches in Indiana, Ohio, and California, and spent some years in the evangelistic field. Services were conducted by District Superintendent Paul Benefiel, Rev. Jack Nash, and Rev. Warren Rood. Survivors include his wife, Gladys L.; one daughter, Juanita Bradley; two grandchildren; one brother; and three sisters.

REV. JAMES B. TRIPP, 87, died June 7 in Orlando, Fla. Rev. Tripp began his ministry in Massachusetts in 1917. Surviving him are his wife, Myrtila; 5 sons, Rev. Howard, Francis,

# NEWS OF RELIGION

**CANTERBURY PREACHES AT SERVICE MARKING QUEEN'S ANNIVERSARY.** Nationwide celebrations marking the 25th anniversary of Queen Elizabeth's reign were observed in a spiritual manner on Jubilee Day, when the Queen and the Duke of Edinburgh attended a national service of thanksgiving in St. Paul's Cathedral.

The service was conducted by St. Paul's dean, New Zealand-born Very Rev. Martin Sullivan.

The sermon was delivered by Archbishop Donald Coggan of Canterbury, who likened the monarchy to a building made on a foundation of rock.

"Our nation and Commonwealth have been blessed beyond measure," he said, "by having at their heart an example of service untiringly done, of duty faithfully fulfilled and of homelife stable and wonderfully happy. For this, we thank God. From this, we take courage." □

**WELL OF ABRAHAM BELIEVED REDISCOVERED.** After seven seasons of digging at Beersheba, on the edge of the Israel Negev Desert, the great well of Abraham has been rediscovered by Archaeologist Yohanan Aharoni.

It confirms the stories in the Book of Genesis, chapter 21, of the importance of Beersheba as the cultural and religious center of the Israelites as they wandered out of Mesopotamia towards Canaan 4,000 years before the Christian era, according to journalist Cecil Northcott, writing in the *London Telegraph*.

Aharoni, who died after the discovery, cut through 60 feet of rock and was planning another 60 feet of excavation to reach the subterranean water level, the well's secret supply source.

The well shaft is six feet in diameter and was strategically placed among the substantial buildings of the "city" of Beersheba. Water was the key to Abraham's frontier policy as he followed his divine guidance, and his family were all committed to maintaining the great well of Beersheba, Northcott observed. □

**HOMOSEXUAL RIGHTS CONTROVERSY WILL SPREAD TO OTHER CITIES.** In the wake of the overwhelming rejection of a gay rights ordinance by Dade County, Fla., voters, groups on both sides of the controversy are mounting efforts for similar battles in other cities.

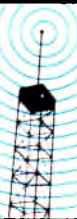
Robert Brake, co-founder with Anita Bryant of the group called Save Our Children, which led the opposition to the measure, said, "We're going to set up in Washington next to fight gay proposals before Congress. We'll advise and help any anti-gay group in the country that invites us in. Already we've heard from people in San Francisco, Los Angeles, Minneapolis, and San Antonio."

John W. Campbell, chairman of the Coalition for Human Rights, a Miami homosexual group, commented, "We got beaten badly in the battle here, but the war is just beginning. We're coming out of Miami with national unity and momentum." □

**GERMANS MAY CHANGE SCRIPT OF PASSION PLAY TO APPEASE JEWS.** In 1970, in Oberammergau, West Germany, when the famed 300-year-old Passion Play of this Alpine town was staged, Jews organized a boycott to protest use of the controversial Daisenberger script. This year the town will vote on whether to use a new script for the 1980 production of the play written by Ferdinand Rosener in 1750. It was rewritten by Alois Daisenberger in 1860 to contain the offensive words holding Jews collectively responsible for the crucifixion of Christ.

The original Rosener version held no such content. □

"Showers  
of  
Blessing"  
PROGRAM SCHEDULE



For the Month of August  
"The Heart of the Matter"

A series of messages  
by Dr. Earl Lee



# THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

**■ Were Mary Magdalene and Mary of Bethany the same person? Was the anointing by the sinful woman, recorded in Luke 7:36-50, the same as that which took place in Bethany by Mary, sister of Martha, during the last week before the crucifixion, as recorded by Matthew, Mark, and John?**

J. H. Bernard, who wrote one of the great commentaries on John, does argue for the identification of the two Marys. He thinks Mary Magdalene was the sister of Lazarus and Martha, and had been rescued by Jesus from a life of deep sin.

For this reason, he thinks there were two separate anointings, but both done by the same woman. The earlier anointing is recorded by Luke, where an unnamed woman, whose many sins were freely forgiven, bathed the feet of Jesus with tears of penitence and gratitude, dried them with her hair, and anointed them with ointment. In John's account the feet are also anointed and once again hair is used to wipe them.

Some strength is given to his argu-

**■ A minister stated that 1 Corinthians 7:36 teaches that if a couple has premarital sex and later marry that they have not sinned. Is this passage a license for such practice?**

No. Premarital sex is sin. You do not get rid of sin by purchasing a marriage license, but by repenting and trusting God to forgive. The moral quality of an act is not changed by a

ments when we recall that Mary of Bethany was concerned about the coming death and burial of Jesus (John 12:7), yet we read nothing about her being at the tomb. On the other hand, we do read of Mary Magdalene's presence at the cross and tomb.

We cannot be sure of all this, and other commentators disagree with Bernard. Even if the two Marys are one and the same, the unnamed woman in Luke's story may be a different person altogether. To sum up, the greater probability is that two separate anointings occurred by two different women. Both accounts challenge us to ask whether our love to Jesus for His forgiveness is expressed in any costly way. □

subsequent act. Even if the couple marries, the marriage doesn't atone for sin and guilt. "The blood of Jesus Christ . . . cleanseth . . . from all sin," but nothing else does. □

**■ I cannot understand the words of Jesus in Mark 4:12 " . . . lest at any time they should be converted and their sins be forgiven." Other scriptures teach that whoever confesses and forsakes their sins are forgiven.**

**Also, I would like to know if Ted Martin is still living. A friend told me he died. I made tape recordings of over 30 of Ted Martin's sermons and enjoy them often.**

This verse, as it reads in the King James version, seems to say that Jesus spoke in parables to keep people from understanding and becoming converted. However, a number of New Testament scholars insist that the first word of the verse—"that" (Greek, *hina*)—should be understood as a "citation formula," that is, as a formula to introduce a quotation from the Old Testament. The sense of the verse would be, "that the saying of Isaiah might be fulfilled . . ."

Verse 11 says, "All these things were

done in parables." The reference is to the whole ministry of Jesus, both words and deeds. His deeds and words were parables, revelations of the kingdom of God, which some believed and others rejected. Those who rejected them did so because they were spiritually blind and deaf, and thus they fulfilled Isaiah 6:9-10.

About Ted Martin, your friend was wrong. He is very much alive and I am sure that he is happy to know that his sermons are a source of blessing to you. □

Thomas, Albert, Clarence; 2 daughters, Louise Lienard and Dorothy Peters; 25 grandchildren; and 10 great-grandchildren.

MOLLY E. VICE, 91, died June 17 in Columbus, Ohio. Funeral services were conducted by Revs. J. Donald Carrico and E. K. Richey. She is survived by a daughter, Thelma Figge; a son, Robert M.; 12 grandchildren; and 12 great-grandchildren.

## BIRTHS

to DALE AND BETTY (LANSFORD) BEARDS-LEE, Nashville, Tenn., a girl, Amy Suzanne, May 27

to DAVE AND MARIE (McGRAW) BERG, Gallup, N.M., a boy, Brent David, June 1 to BOB AND LINDA (PAGE) BROWER, Nashville, Tenn., a boy, Jeffrey Robert, June 7 to WILLIAM ANDREW AND SUSAN (CHILDRESS) BROWN, Indianapolis, Ind., a boy, Chad Andrew, June 14

to DAVID AND EDA (KILLFOIL) CORRIGAN, Oklahoma City, a boy, Matthew Charles, Feb. 28 to REV. J. ALLEN AND DORA (REESE) DEAN, Crescent, Okla., a boy, Christopher Allen, Mar. 12

to DAVID AND JENNIE (JENKINS) HUBBS, Lansing, Mich., a boy, David Arthur II, Mar. 8 to ERIC AND DEBBIE (WAINSCOTT) KRIBY, Clearwater, Fla., a girl, Carissa Nichole, May 10 to DAN AND GEORGIA (GRAHAM) OSWALD, Canton, Ohio, a boy, James Samuel, Apr. 28

to REV. DON AND LYNN TAYLOR, Montrose, Ga., a boy, Andrew Coleman, Apr. 14 to TOM AND CAROLYN (BABCOCK) WIL- LIS, Vienna, Va., a boy, Ryan Jacob, May 2 to BOB AND SANDRA (CRAIN) WOMACK, Texarkana, Tex., a boy, Robert Ryan, June 3

## ADOPTION

by LOREN AND VIRGINIA (BAWCUM) CAREY, Lenoir City, Tenn., a boy, Christopher Ryan, born Apr. 28, adopted June 7

## MARRIAGES

SANDRA ULRICH and JOHN MICHAEL BAKER at Manteca, Calif., Mar. 26

KATHY JEAN HIGGINBOTHAM and DAVID PINSON at Mount Vernon, Ohio, May 28

CAROL DENISE CARVER and JAMES HARRIS at San Diego, Calif., June 4

LINDA KAY HANNEMAN and KENNETH NEIL STALLINGS at Olathe, Kans., June 4

SONIA DARLENE JONES and WILLIAM EDWARD BARKER at Nashville, Tenn., June 10

SARAH FRANCES WEATHERLY and CARL LESLIE STRINGFELLOW at Saraland, Ala., June 18

DONNA CHAPMAN and TIM GILBERT at Hurst, Tex., June 25

## ANNIVERSARY

REV. AND MRS. R. E. BEBOUT of Arroyo Grande, Calif., recently celebrated their sixtieth wedding anniversary. They were honored at a reception given to them by their children in the social hall of the Grover City, Calif., church. The Bebout's have three children: Mrs. Naomi Ruth Gilbert, Seattle; Mrs. Virginia Hays, Kansas City; and M. S. Bebout, Kayenta, Ariz. They have eight grandchildren and six great-grandchildren.

## DIRECTORIES

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

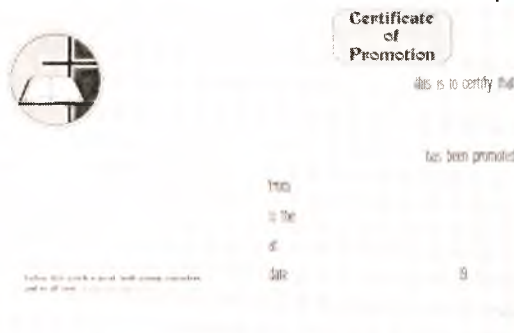
**General Superintendents Emeritus and Retired.** D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, Ariz. 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San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



**A BIG DAY for Little Folks  
... and Grown-ups Too!**

# Promotion Day August 28

## Make it SPECIAL with . . . Promotion Certificates



**New!**

Familiar Bible scenes lithographed in full color on front. Inside is a contemporary open Bible-cross design, appropriate scripture, and certificate form ready to personalize with name, department, date, and signature. French fold. 5 1/4 x 7 1/4". Matching envelope.

Package of 12 (same stock number)  
ORDER BY NUMBERS  
UNDER EACH ILLUSTRATION

**ONLY \$1.45**

### PROMOTION DAY PROGRAM BUILDER

An excellent source for ideas and materials for planning an interesting, well-rounded program. 32 pages.  
MP-501



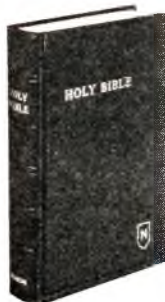
95c

### SHIELD BIBLE

Recommended by the Department of Church Schools for presenting each pupil being promoted into the fourth grade. Numerous features make this particularly helpful for junior-age use. 4 5/8 x 7 1/2". Cloth board.

**B-800N \$3.00; 12 for \$2.85 each**

For other Promotional Day supplies and appropriate awards, consult our latest **Master Buying Guide**. Free upon request.



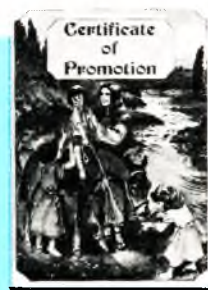
Order AT ONCE while ample stock available

**NAZARENE PUBLISHING HOUSE**

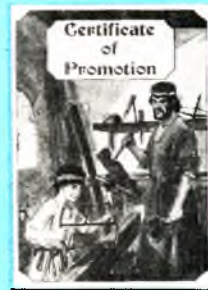
Post Office Box 527, Kansas City, Missouri 64141



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



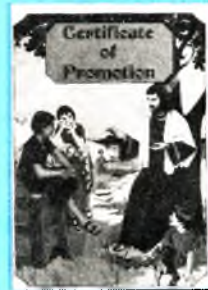
**CT-105**  
Ages 4 Through 5  
Jesus at Play



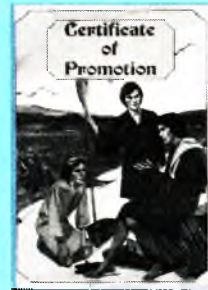
**CT-113**  
Ages 6 Through 8  
Jesus and Joseph



**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





(foreground, l. to r.) Rev. Aleck Ulmet, superintendent of the Kentucky District; Rev. Rick Dye; and Dr. Eugene Stowe.

### YOUNG PASTOR RECEIVES ADVANCED MINISTERIAL STUDIES CERTIFICATE

The first Advanced Ministerial Studies certificate of the denomination was presented to Rev. Rick C. Dye, pastor of the Benton, Ky., church, on June 22 in the Kentucky District Assembly. The presentation was made by General Superintendent Eugene L. Stowe.

Advanced Ministerial Studies is a program launched two years ago by the Department of Education and the Ministry, designed to foster self-initiated continuing study by ordained ministers and commissioned ministers of education. Upon the completion of a specified number of courses the participant is presented at his district assembly a certificate of recognition, signed by the departmental executive and presiding general superintendent.

Two credits toward this certificate are given to each minister who participates fully in PALCON. Many ministers are now engaged in adding to PALCON other educational experiences. Rev. Dye is the first to reach the goal of the 10 CEU (Continuing Education Units of credit) required for the certificate, reports Dr. Richard S. Taylor, associate in the Department of Education and the Ministry.

The young minister is a graduate of Mid-America Nazarene College, Olathe, Kans. He was ordained in 1972 at 21 years of age, one of the

youngest ever to be ordained. He has served his present church five years, and has been active in two World Youth Conferences and in youth work on the district. □

—Department of Education and the Ministry



During recent Sunday services at the Cincinnati, Ohio, Blue Ash Church, special recognition was given to Mrs. Linda (Adams) Eldridge for her 59 years as an active member of the church. Rev. Ron Reynolds is the pastor.



Mr. Otto C. Ludwig was honored on his 100th birthday in Redding, Calif., February 4, 1977. Mr. O. C. Ludwig is the uncle of the late Dr. S. T. Ludwig, former general secretary of the Church of the Nazarene. Introduced to Christianity as a small boy, Mr. Ludwig has served God across the years in both the United States and Canada. Outliving his first and second wives and four sons, he now lives with his daughter Mrs. Helen Atterberry of Redding, Calif. Mr. Ludwig has been able to attend services faithfully at our church until recent weeks before his 100th birthday. He deals in rare statistics; for example, he has received the *Herald of Holiness* since 1920. That is over 3,900 copies and he has read every copy.



The recently completed Sublette, Kans., church was dedicated by General Superintendent George Coulter April 24. Assisting in the service was District Superintendent C. Marselle Knight. The church sanctuary was completely remodeled and a new 3,600-sq.ft. education-office wing consisting of nine large classrooms and four-room office area, built in the \$225,000 project. The sanctuary with overflow will accommodate 350, and there are educational facilities for 300. Rev. Donald Crenshaw has been pastor since 1971.

### HEADQUARTERS SEES SOUTHERN BAPTISTS IN ACTION

Members of the Department of Communications and other departments of the General Board whose offices are in Kansas City had an opportunity to see the new Kansas City convention center in use. The Southern Baptist Convention, June 12-16, held its main sessions in the new Roe H. Bartle Exposition Hall.

The 1980 General Assembly of the Church of the Nazarene will be held in these facilities.

Over 16,000 delegates were registered. Top attendance was around 20,000. The convention heard one of its members, President Jimmy Carter, by videotape, Tuesday evening, June 14. He urged stronger emphasis for foreign missions, reminding them, "It now takes 5,000 Southern Baptist members to support one foreign missionary family." He asked, "Can we do better? With God's help there is no doubt we can."

Dr. Jimmy R. Allen, pastor of the First Baptist Church in San Antonio, was elected president. Dr. Olan Runnels, pastor of the Swope Park Baptist Church in Kansas City, was elected first vice-president.

In an address Monday evening, June 13, to the pastors' conference, Evangelist Sam Cathey of Owosso, Okla., spoke on the Holy Spirit, lacing his address with anticharismatic statements. He said, "Anyone who says you must speak in tongues to have the Holy Spirit is wrong." He denounced what he called the "pragmatic suggestivism" of the charismatics.

In reply to those who say that Southern Baptist life has "enough elasticity" to accommodate all kinds of fine points, he cried, "Baloney!" He then challenged those who disagreed by saying, "Why don't you just get out . . . and as you go, don't take any of our churches with you." □

—NCN

LIFTING UP CHRIST

The Sanctifying Saviour

. . . in pulpit, class, and  
sponsorship of a new

CHURCH OF THE NAZARENE

# Tragedy Has Its Blessings

by ARTHUR J. STOTT  
Goldendale, Wash.

**T**HE FILM on the second coming of Christ that was shown at the church that Sunday evening was rather lengthy. A time of fellowship followed, so it was late in the evening when Bill, a high-ranking city official, came into the church looking for me.

Coming directly to where my wife and I were seated, he told us that he had called our home a number of times and started looking for us. Finally deciding that we must still be at the church, he had come there. Bill went on to say, "I need to talk to you."

We were apprehensive, having recently gone through a tragedy in the family. He and his wife, Betty, were good friends of our daughter and her family. It was there that we feared an emergency had arisen. He replied in the negative when questioned.

As we started for a secluded place, he turned to my wife and said with a smile, "I have good news."

When we reached a place where we could talk, Bill began to cry. In a broken voice he said, "I need help, I'm desperate." Then he proceeded to admit that he was not only a backslider but an alcoholic as well. These facts were well known. In speaking of his former spiritual condition, he said that he had reached a place where he felt he no longer needed the Lord's help. He was sufficient in himself.

After talking with Bill for a short time, I prayed with him and requested that he also pray. "I don't know how" was his reply. But after some instruction about a simple prayer for forgiveness he prayed well.

During our conversation he told us why he had sought us out that night. Before coming to our community he had lived in another city near our daughter's home. While there he had seen the physical and

mental abuse she had endured at the hands of her former husband. Through it all, persecution included, she had remained true to the Lord and faithful to the church.

"She had to have something I did not have," he added. Bill went on to say that what made the deepest impression on him was the way she stood up at the tragic death of her daughter in an accident.

"The Nazarenes had to have something I had missed," he went on. Bill and Betty had greatly admired our granddaughter Marilyn. Her death was a real blow to them as well as to the family.

At one point Bill said, "I have to get on my knees. I have never knelt before in my life." Bill prayed through that night, though he admitted that he felt no special emotional exaltation.

Many weeks have passed since that memorable evening and Bill and Betty have not missed a Sunday in church. Best of all, Bill has had no desire to drink any alcoholic beverage. Our pastor, Rev. Sidney Cox, has given both of them instruction in Christian living. Both are attending a membership class and are growing in a remarkable way.

Marilyn's death was a tragedy hard for us to take. The inevitable question of "Why?" kept raising its head. But out of that tragedy has come a notable change in Bill's life, and others have sought for spiritual help as well.

The words of Paul in Romans 8:28 have been proven true: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

We miss Marilyn a great deal but someday we shall be joined again nevermore to be parted. Meanwhile, we rejoice that God makes use of life's tragedies to reach people for His kingdom. □

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



## BOARD OF PENSIONS ORGANIZED

The Board of Pensions, elected for the quadrennium 1976-80, met June 27-28 in Kansas City with Dr. Dean Wessels, executive director, Department of Pensions.

Pictured (l. to r.) are: Chesley Lewis, Fort Worth, insurance broker; Gordon Wetmore, pastor, Columbus, Ohio, First Church; Ralph Hodges, Fairfield, Ohio, computer sales and services; Howard Hamlin, Kansas City, physician and surgeon; Norman Miller, Kansas City, general treasurer; M. A. (Bud) Lunn, Kansas City, manager, Nazarene Publishing House; Ron Mercer, New Canaan, Conn., vice-president, Xerox, New York City; Dr. Wessels; Bill Sullivan, Charlotte, N.C., district superintendent, North Carolina District; and Bill Burch, pastor, Long Beach, Calif., First Church.

Members not pictured: M. Harold Daniels, Littleton, Colo., district superintendent, Colorado, who had to leave early; and Dick Schubert, Easton, Pa., vice-president of public relations, Bethlehem Steel, who was in Europe.

Dr. Howard Hamlin was elected chairman of the Board. Dr. Norman Miller and M. A. (Bud) Lunn, who were members of the original Board, attended the meeting at the request of Dr. Wessels.

Dr. Wessels reported that the present pension plan for retired ministers is \$4.00 per month for each year of service up to 40 years. This represents a 100 percent increase since the pension plan was inaugurated in 1971.

The Board serves as a board of review for pensions. It decides on policy, reviews funding, and makes recommendations on special cases. It meets annually and usually schedules one additional meeting during the year. □

## LILLENAS AND TEMPO PRESENT CONCERT

Approximately 10,000 people attended a concert of gospel music sponsored by the Lillenas Publishing Company and Tempo Records, Sunday evening, July 10, at nine o'clock

in the Kansas City Municipal Auditorium. The theme was "We Really Do Need Each Other."

Heard were the following, all Tempo artists: Ray Hildebrand, Dan Whittemore, Jim Sunderwirth, John Hall, Dolly Eleiott, Sue Dodge, the John Mathews Family, Hope of Glory, New Creation, Renaissance, Couriers, Tranquility, and New Hope.

Dr. Jesse Peterson served as emcee. The concert was given free as an opening feature of the Christian Booksellers Convention which was held in Kansas City July 11-14. □

—NCN

## MEDINA SUCCUMBS TO CANCER

Rev. Alejandro Medina, former district superintendent in Argentina, died July 9 in Buenos Aires. He had undergone the amputation of a leg for the removal of a malignant tumor almost a year ago in Dallas, having come there for the General Assembly. The cancer subsequently spread to his lungs. He resigned from the superintendency last February because of his poor health.

The funeral was held July 10 in Buenos Aires. Well loved by his church and all who knew him, the memorial service was a fitting commemoration. □



—NCN

## GENERAL SUPERINTENDENTS MEET

The Board of General Superintendents met July 4 and 5 at International Headquarters, Kansas City. Nominations were made for the vacancy in the General Board caused by the move of Rev. Gene Fuller from Virginia to West Texas. A mail vote of the General Board to elect a new member is expected soon. Fuller's successor will be a member of the Departments of Evangelism and Communications.

Rev. Gene Fuller held the posts of chairman of the Department of Evangelism, vice-chairman of the Department of Communications, and second vice-president of the General Board.

These posts will be filled later by the General Board and the departments involved.

The Board of General Superintendents approved the principle of obtaining a motel-type facility which could house up to 50 persons and be used as a center for continuing education for ministers under the direction of the Department of Education and the Ministry. Such facilities would also serve various general church activities such as commissions, committees, and the General Board. □

—NCN

## CANADIAN BRANCH OF NPH TO CLOSE

For some time plans have been formulated for new methods of serving the needs of the Canadian churches by the Nazarene Publishing House.

Rev. Dwight Deeks, manager of the Canadian branch, had been scheduled to retire at the end of 1978. Plans had called for the Canadian branch of the publishing house in Toronto to be closed at that time and alternate methods initiated.

Because of Rev. Deeks's health, the Board of General Superintendents have approved moving up the date of closing the Canadian branch from the end of 1978 to as soon as feasible. □

—NCN

## NEUENSCHWANDER JOINS EVANGELISM STAFF

Dr. Donald Gibson, executive director of the Department of Evangelism, announced that Rev. Dwight Neuenschwander has accepted the position of coordinator of special programs in the Department of Evangelism. He will be moving to Kansas City from Colorado Springs on September 1 to begin coordinating the clinics in personal evangelism and discipleship. He will also give leadership to crusade evangelism and conventions.

Rev. Neuenschwander has been an ordained elder in the Church of the Nazarene for 20 years. He pastored the following churches: Wichita, Kans., Park City; Wichita Linwood; Salina, Kans., First; and Colorado Springs Trinity. He joined the faculty of Nazarene Bible College, Colorado Springs, as professor of evangelism, in 1969.

He and his wife, Evonne, have two children: Nancy is married and lives in Colorado; Ed is in graduate school at the Arizona State University in Tempe, Ariz. □

—NCN



# 5 Great Sundays to **REJOICE & BE GLAD**

# THIS IS THE DAY

- OCTOBER 2** Membership Day
- OCTOBER 9** Families' Day
- OCTOBER 16** Servicemen's Day
- OCTOBER 23** Neighbor's Day
- OCTOBER 30** Everyone's Day

## This Is the Day POSTER

One of the key items of these promotional pieces. Presents the meaningful theme; provides space for recording weekly goals and attendance. 17 x 22". *Suggested quantity:* one for the Sunday school and each department and/or classroom.

**U-1077** 75c; 3 for \$1.50



## This Is the Day CHORUS

Everyone will enjoy this song emphasizing the theme scripture. Written specifically for this campaign. 6 x 9". *Suggested quantity:* enough to pass out to the entire congregation.

**U-1078** Package of 25 for \$1.00



# THIS IS THE DAY

WE WILL REJOICE AND BE GLAD IN IT.

## This Is the Day STREAMER

An eye-catcher! Display it throughout your church as a continuous reminder that something BIG is going on in your Sunday school. 4 x 22". *Suggested quantity:* enough to distribute in lobbies, hallways, and classrooms.

**U-1079** Package of 5 for 75c



## This Is the Day LETTERHEAD

Designed as a multipurpose promotional piece. Just add your own type of challenging messages and use as a personal letter, general mailing, handbill. 8½ x 11". *Suggested quantity:* enough for two or three church-wide distributions.

**U-1080WO** Package of 50 for \$1.75



## This Is the Day FOLLOW-UP LETTER

A brief, friendly way of telling those who have signed a commitment card that you look forward to seeing them during October. Ready for signature of pastor or superintendent. Printed on the attractive letterhead stock. *Suggested quantity:* Enough to send to all those who signed up.

**U-1080M** Package of 50 for \$1.75



## This Is the Day COMMITMENT CARD

Let every member know he is needed. Card urges faithful attendance and a commitment to bring someone each Sunday. Stub is retained for classroom display. 3½ x 8¼". *Suggested quantity:* one for every member.

**U-1081** Package of 50 for \$1.00

BEAUTIFUL THEME DESIGN  
COLORFULLY LITHOGRAPHED  
ON QUALITY WHITE STOCK

Let these specialized materials challenge each member in reaching new people and experience the excitement of a record high attendance this October.

Plan—Order **NOW**

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