



CHURCH OF THE NAZARENE

# HERALD

OF HOLINESS

JULY 1, 1977





by General Superintendent Eugene L. Stowe

# Four Vital Certainties

**T**HE LATE BISHOP Arthur J. Moore of the Methodist church testified that he was raised to believe four cardinal teachings of the Christian faith. These are timeless truths and should be inculcated in the lives of God's people in every generation.

## I. Sunday Is God's Day

The Nineteenth General Assembly of the Church of the Nazarene restated this basic biblical concept in no uncertain terms in Paragraph 25 of the General Rules: "avoiding evil of every kind, including: . . . (2) Profaning of the Lord's Day by participation in unnecessary secular activities, thereby indulging in practices which deny its sanctity (Exodus 20: 8-11; Isaiah 58:13-14; Mark 2:27-28; Acts 20:7; Revelation 1:10)."

The Christian Sabbath should be a different day for God's people. Worship and rest should be its major employments. Holiday diversions and secular activities must not be allowed to desecrate this holy day.

## II. The Bible Is God's Book

*How firm a foundation,  
Ye saints of the Lord,  
Is laid for your faith  
In His excellent Word!*

Truer words were never written! In this day of widespread uncertainty, God's Word speaks with eternal authority. One of the encouraging signs of these times is the increasing number of people, both young and older, who are turning to the Holy Scriptures for answers to life's ultimate questions.

While the King James Version will always be greatly loved and widely read, the modern-language translations and paraphrases have helped to awaken interest in Bible study with their easy-to-understand wording. Whatever the version, the entrance of God's Word still brings light and life.

## III. The Church Is God's House

It is true that the body of every believer is the temple in which the Holy Spirit dwells. But there is also a sense in which the Lord tabernacles in the sanctuary where the community of believers gathers to worship. This hallows the church building with a special aura of sanctity.

Children should be taught to respect God's house, and their elders should guard against any irreverent conduct which would desecrate this holy place. Churchgoing is a sacred privilege when viewed as going to God's house to meet with God's people.

## IV. The Preacher Is God's Man

Perhaps there was a time when the minister was placed on an unscriptural pedestal. But the trend in modern society is in the opposite direction. Too many people have too little regard for the clergy. God-called ministers whose lives are dedicated to serving Christ and mankind deserve proper respect.

Nazarenes should demonstrate this biblical deference for the ministry. A glowing opportunity is afforded on "recall Sunday." Voting on pastoral relations is a serious responsibility. Before casting his ballot, one should examine his motives carefully to be sure that minor matters do not cause him to take an improper attitude toward God's man. We would do well to remember the solemn command of the Lord. "Touch not mine anointed, and do my prophets no harm" (1 Chronicles 16:22).

In a day when sanctity is all too often secularized, God's people would be well advised to give renewed attention to these four time-honored, Bible-based principles. □

# A DECLARATION OF DEPENDENCE

July 1, 1977

*When in the course of human events it becomes necessary for people to separate themselves from the way of living which has turned them in upon themselves, and to acknowledge the One who is the source of all truth and all that is good—the One who is in fact the Way of Life, both life as a quality in the present and life eternally—a desire to share this life with other people requires them to examine the causes which impel them to the separation.*

*We hold these truths to be self-evident, that all people are incapable of living as their own masters; neither do any of us die as our own master. Our best laid plans go astray. Our noble ambitions lead us on, luring us into a web of despair and meaninglessness. We desire to master our world by civilizing and domesticating the surroundings, but we only despoil the planet and pollute the environment while scarring the product of our Creator's hand. Thus do we find ourselves on an ever-descending spiral of our own making, from which there is no escape.*

*We realize this hopeless predicament. What wretched people we are! Who shall deliver us from the power of death? We hereby declare our only hope to be this—that while we were yet godless men, Christ died for us. Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through Him we have gained access by faith to the grace in which we now stand, and we confidently and joyfully look forward to actually becoming all that He has in mind for us to be.*

*We, therefore, the people who are gathered in the name of Jesus, do hereby declare that sin no longer has power over us. No more shall we offer ourselves as weapons for evil, but because we have died with Christ and thereby have been freed from sin, we will live with Him in the rich quality of newness of life.*

*In humble recognition of God's reconciling grace to us, we do hereby declare our dependence upon Him and pledge to rely wholly on the glorious resources in Christ Jesus.*

SIGNED \_\_\_\_\_

by WILLIAM BOGGS  
New Haven, Conn.



# HERALD OF HOLINESS

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Commissioned in 1751 and first rung on August 27, 1753, the Liberty Bell was viewed by more people in 1976 than ever in its history. To provide for the many who came for a look at the famous bell, it was even moved to a new location. It is estimated that as many as 100,000 people per day filed past the Liberty Bell to view it.

The bell is inscribed, "Proclaim liberty through all the land unto all the inhabitants thereof." Such a noble calling is surely worthy of the famous Liberty Bell.

We will never enjoy the fame of the Liberty Bell. Thousands of people will never file past our doorsteps to see us. Still God's Word tells us that we do share the noble calling of that great bell.

"The Lord hath anointed me . . . to proclaim liberty to the captives" (Isaiah 61:1). How exciting to be a part of the great body of believers who have the privilege of proclaiming liberty throughout all the land! We can and must use our opportunities to the greatest advantage.

There are several ways in which we can proclaim liberty as individuals and as a church. We can proclaim liberty by living in liberty. We must demonstrate that what we preach works for us in daily situations. Freedom from sin, confusion, the bondage of Satan, and fear, is essential. Such freedom will show others that the liberty of the Lord is not just an idea, but the reality of our lives.

Service to others is the biblical result of the liberty we enjoy. "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself" (Galatians 5:13-14). We are set free by the Spirit of God to do good to those around us. No longer fettered by selfish attitudes and made to consume all upon ourselves, we now have real liberty.

We can proclaim liberty by making the freedom of the gospel a real part of our preaching and witnessing. As we tell others of Jesus, we must emphasize the freedom offered by God.

Man is crying out with Paul, "Who shall deliver me?" (Romans 7:24). We must answer that question with the message of deliverance through the blood of Christ. Freedom from the bondage of sin should always be a part of the message we share.

If we proclaim anything less than the delivering power of Christ, we do injustice to the Scripture and

# PROCLAIM LIBERTY...”

by HAROLD DeMOTT  
Montpelier, Ind.

to our heritage in the church. The freedom proclaimed for hundreds of years can still be a reality today.

We can proclaim liberty by making provision for the freedom of God's people. In the conduct of all our Sunday school classes, worship and evangelistic services, and fellowship activities, there must be definite allowance for the freedom of the Christian. This can happen in several ways.

*Planning for liberty.* From time to time definite action should be taken to encourage the expression of God's people in glorifying God. Our fear of "whipped up" emotion has almost eliminated any real emotional involvement from our midst. This must never be allowed to happen. Make a place for real freedom in worship.

*Preparing for liberty.* Preparing for liberty refers to an attitude in our lives. People will be encouraged to express Christian liberty if we are open to it. The impression should never be given that we feel uncomfortable at the moving of the Spirit of God. It is always appropriate in the Church of the Nazarene to

testify to the goodness of God, to seek definite help at an altar of prayer, to request anointing and special prayer. These do not disrupt our services. They allow God to move.

*Power up for liberty.* We make provision for the freedom of God's people by being sure that the power for real liberty is always present both in our individual lives and in the collective life of the church. "Where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

Here is the real secret to all that has been said. The presence of the Spirit of the Lord is an essential part of every gathering of Nazarenes. Whether in Sunday school, worship, revival, or fellowship, the Spirit of the Lord must be with us. When the Spirit is present, liberty will be experienced.

As we plan, pray, and prepare for the work of the church, we must make the Spirit of God a real part of the preparation. Yielding to His guidance will insure that we are able to carry out the commission that has been given us. "To proclaim liberty . . ." This is our task and our privilege. □

## STEADFAST

*"Who shall separate us from  
The love of Christ?  
Shall tribulation, or distress,  
Or persecution, or famine,  
Or nakedness,  
Or peril, or sword?"  
Or boys wiggling,  
Or babies crying,  
Or inattentiveness?*

*What shall separate us  
From Christ—  
A headache pounding,  
Or company coming,  
Or hemming a dress?  
Or television, or parties,  
Or work, or play?  
O, Lord, make the world  
Go away!  
Let it not separate  
Me from You!*

*Take my hand  
Securely in Yours,  
And let neither things  
Below nor things above,  
Neither death—nor life—  
Separate me from You  
and Your everlasting love.*

—Marcia Schwartz  
Falls City, Neb.

# TEN-EIGHT for the Lord

by ROSEMARY S. GEIGER

*Pompano Beach, Fla.*



**I**t was because of Saint Peter that I became a CBer. “Likewise, ye wives, be in subjection to your own husbands,” he wrote; and the Holy Spirit reminded me of my miserable failures in this area. Like when Bill used my best china soup bowls to hold the insides of those radios he’s forever tinkering with, and when I’d turn a deaf ear to his recitations from the radio sales catalogs.

Perched atop our mailbox that afternoon, Satan said of the lone catalog inside, “Throw it away; he won’t miss it.”

“Mmmmm.” I glanced at the cover. “Special Message—1 Peter 3:1”?? Slamming the mailbox door, I said, “SCRAM!!!” (Jesus said it so much nicer, “Get thee behind me, Satan!” but I didn’t want to detain him that long.) Another look at that cover as I entered the house: “Special Message—PAGE 31”!! Oh!

Seated on the sofa between the Holy Spirit and Bill, I endeavored to listen to both of them at once; at the same time examining a page of black squares which Bill had shoved under my nose.

“Look, Hon”—“IF YOUR HUSBAND TURNS A DEAF EAR TO”—“Twenty-three AM channels and”—“YOUR TALK OF THE LORD, HE MAY BE WON BY”—“Upper and lower sidebands, an SWR meter”—“YOUR RESPECTFUL BEHAVIOR”—“And a digital clock.”

For days Bill walked around with eyes and arms raised upwards, exclaiming, “Praise the Lord!” Saved? No. He was just telling everyone what my CB “handle”<sup>1</sup> would be. Upon being reminded that a national television program had prior claim to that title, we compromised on “Alleluia.” It means the same thing: and a gentleman whose hobby is collecting CB handles told me, “Ain’t nobody else in the world got *that* handle.”

Finally, I came face to face with IT—my citizen’s band radio. Gingerly, I turned two dials. IT squealed in protest. A few more turns. I heard “Good Buddy” and “Breaker” arguing over the use of the channel; a lady CBer directing a lost motorist; and a teen-ager wailing, “Lisa, PLEASE talk to me.” I stayed tuned

for the happy ending. Then taking courage from his good Old Testament handle, I decided that giving “Samson” his requested radio check would be my first transmission. I borrowed a much used line, “I read you loud and clear,” and recited it with gusto. Samson thanked me almost to the point of embarrassment, Bill patted me on the back, and “Breaker” informed me I had committed the unpardonable sin of not giving my call letters.

Fortified by a huge sign reading “KKJ5626” posted over my radio and a few more practice transmissions, I was ready to go TEN-EIGHT FOR THE LORD.<sup>2</sup>

His first assignment involved “Breaker,” who was sure he knew my real identity. We began a CB-charades which ended at the Nazarene church. “The choir—tenor section—you’re Wally,” I exclaimed triumphantly.

“Wrong pew—right name, but I’m no tenor. I—er, *used* to attend—uh—congregation.”

“I’ll pray you back in,” I vowed. Thus our CB Prayer List was born.

Then there was “Happy-Pappy,” who expected to enter the hospital for surgery. After promising to pray for him, I was expected to follow his beautiful testimony on prayer with one of my own. My little gem was, “Wow! I’ve finally found another Christian out there.”

Satan howled gleefully. “Beautiful! That’s the dumbest testimony I’ve ever heard.” But “Pappy” said it was uplifting to hear a CBer actually talking on the air about being a Christian. “They’re out there,” he added, “but too shy to admit it.”

How true! As the prayer list grew, some CBers would phone instead of using the radio to thank me for praying for them. Then, almost apologetically, “Uh—we attend the—er—\_\_\_\_\_ church.” Talk about Nicodemus!

And in my own Nursery Department, I met a Christian who was unashamed of being a CBer. When asked his name, the three-year-old boasted, “My handle is ‘Half-Pint.’ Daddy and Mommy are ‘Stump-Jumper’ and ‘Lady Stump-Jumper’” After months of trying to contact his parents via incom-

plete Sunday school records, I reached them within minutes by radio. It's a super way of making Sunday school contacts.

One morning, the Lord indulged in some "co-ax pulling."<sup>3</sup> "The Holy-Roller" called from a Fort Lauderdale church for *Sister* "Alleluia."

"From *inside* the church?"

"No. From a van parked outside."

"Last Sunday, we Nazarenes had a transmission *inside* our church."

"How?"

I told how the pastor's sermon was interrupted by a booming, "That's a big 10-4!"<sup>4</sup> Was I hearing things? I prayed for strength to exit from the choir and having my mental breakdown in the privacy of the ladies' room—until I saw the pastor looking all around, his hands spread in bewilderment, and the ushers scurrying about the PA system, the exits, and even the pews. A giggle rippled through the congregation as the voice commanded, "Start talkin', you have the break." Later, another choir member teased, "Aren't you carrying this Christian CB movement a little far, Alleluia?"

"Don't know," I shrugged. "The Lord didn't tell me how far to carry it."

Next assignment was—call "Georgia Gal." She's scheduled for surgery. Use the phone. Together, we discussed the lack of Christian Qse's<sup>5</sup> and testimonies over the airwaves. "Alleluia," she said, "pray me out of that hospital so I can help you organize that Christian CB movement. We could start with a coffee break, and let the Lord lead us."

Meanwhile, another catalog arrived. Bill ruffled through the pages, then said—"Hon, why don't you study for an Amateur Radio license?"

"Lord . . .?"

"Yes, child?"

"Are You pulling my co-ax again?"

That's one of the exciting things about being 10-8 for the Lord. I never know what to expect next. □

1. A "handle" is a CBer's nickname.
2. 10-8 means "in service, subject to call."
3. Co-ax pulling means teasing.
4. A big 10-4 means, "You said it!" Emphatic agreement.
5. Qse is a conversation (or a transmission).

# discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON  
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## A CROW AND A CRY

When Jesus instituted the Lord's Supper, He made this simple, yet earnest, request of His disciples: "This do in remembrance of me" (Luke 22:19). With great pain He must have made that request, for He already knew that He would be forgotten, denied, and betrayed. When He declared this to His disciples each asked unbelievably, "Surely not I, Lord?"

At that sacred, intimate moment they felt that anything less than complete commitment to Christ was out of the realm of the possible. Yet, despite their pledges of piety, they went from that worship experience into the darkness of a depleted devotion.

The biblical record is not a pretty one:

Judas betrayed Him with a kiss (Matthew 26:49).

Peter followed him afar off (Luke 22:54).

All of the disciples forsook Him and fled (Matthew 26:56).

Jesus had predicted all three—betrayal, denial, desertion. It all happened—right after Communion.

When told that he would deny his Lord three times before morning, Peter declared, "Even if I have to

die with you I will never disown you" (Matthew 26:35). Did Peter really mean that? Undoubtedly he did. Yet the echo of his assertion had scarcely died on the night air before he fell asleep during a prayer-watch for his Lord.

It is striking to learn that though all of the disciples declared their devotion (Matthew 26:35) and three of them were invited to Gethsemane, it was to Peter that Jesus said, "Could *you* not watch with me one hour?" (Matthew 26:40). He addressed this question to the disciple that had crowed the loudest about his deep devotion.

Before the light of a new day had dawned, Peter denied his Lord three times. Then a rooster crowed—and a man cried (Luke 22:62).

The lesson to be learned is this: the proof of one's loyalty to Christ is not what is said to Him in worship; it is how one lives in his world. The validity of one's worship today will be verified in his world tomorrow.

Loving words can be said to our Lord so easily; loving behavior is more difficult to accomplish. Let us not be too quick to crow, lest it cause Another to cry. □

# POWER *as well* *as* PURITY

by J. KENNETH GRIDER  
Kansas City, Mo.

In the holiness movement, we have emphasized heart purity as a result of baptism with the Holy Spirit. This has been a proper emphasis. The result of Pentecost is what the Apostle Peter referred to when, summing up what happened at Pentecost and at Cornelius' house, he said, "And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith" (Acts 15:8-9, RSV).

Purification, cleansing from original sin, is also referred to in Matthew 3:11-12, where we read: "I

baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear ['thoroughly clean,' NASB] his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire" (RSV).

It is because of this burning of the chaff through the baptism with the Holy Spirit that this experience is associated with what Wesleyans mean by entire sanctification.

## Bread upon the Waters

### STRANGERS BY THE RIVER

*They hung their mute harps on the willows  
And by Babylon's river they cried . . .  
They were strangers in a far country  
And the songs of their fathers had died.*

*Their sickles hung rusting at midday  
And apathy eroded their shrines . . .  
Dust gathered on bugles and bagpipes  
And the grapes bled and purpled the vines.*

*The flight of the swallow was detoured  
And the sparrow fled from her nest,  
The gods of Rebellion had risen  
To confiscate the noble and best.*

*Their long nights were married to excess;  
Drunken decadence staggered their days . . .  
Temptation crawled like a blind serpent  
And holy men became castaways.*

*The moon wrapped herself in a cloud-mist  
And the stars paled like tired concubines,  
Memories awoke them at midnight  
And walked like ghosts of dead Philistines.*

*Bold sacrilege came to their temples  
And the clean altars blushed with the  
shame,*

*Then God stood up, juggling His wis-  
dom . . .  
To entreat them or blot out their name.*

by CHARLES  
HASTINGS SMITH  
Bethany, Okla.



We have also known that power, as well as purity, is associated with the baptism of the Holy Spirit. Acts 1:8 makes this clear to us, where we read, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

But we have not emphasized the power. The Calvinists, who do not believe in purification or cleansing from original sin as associated with our Pentecost, have emphasized the power given the Spirit-baptized believers. Some of them, such as Charles E. Fuller, have said that this baptism happens at one's conversion. Other Calvinists, such as John Ockenga, have taught that the baptism with the Spirit is subsequent to conversion. In general, however, they have denied the cleansing from original sin, while emphasizing one's power—especially for witnessing for Christ.

We in the holiness movement have taught that power is associated with one's Pentecost, but have not emphasized this aspect of that grace. We could well emphasize it more than we have.

And we could well admit that this power means power for witnessing for Christ. How many times I have heard holiness preachers say that the power is for living a holy life! No doubt, there is some truth in this. But it implies that we might not be expected to live a holy, separated-to-God life after our conversion. Also, this teaching has given us a soft sell on witnessing for Christ; and it has given holiness people an excuse for not witnessing overtly. Besides, Acts 1:8 states clearly that the power is for witnessing.

In an Iowa town where I pastored, a certain born-again lady began attending our Nazarene church, and then dropped out. "I would come," she told me later at her home, "if I could be assured you would not call on me to lead in prayer."

I assured her I would not, and she resumed attendance. Then the district assembly and camp meeting was held and she went with us to that gathering.

On one of the nights, second-blessing holiness was preached and she went forward and was baptized with the Holy Spirit.

And when that happened, that lady, who froze up with fear in thinking about leading in prayer where only a half dozen were present, stood right up on top of the altar rail and testified to many hundreds of people.

While all due recognition should be made of the fact that some people are of milder temperament than others, and more introvertish by nature, a power for witnessing is given us, along with purity, when we as believers receive our personal Pentecost.

Jesus Christ sits on the edge of the lips of all of us,

waiting to be gossiped about. And as I see the matter, power will be given all of us, following our Pentecost, for telling people, in more or less winsome ways, whose we are.

The Calvinist evangelicals need not outshine us Wesleyan evangelicals in making Christ the talk of our tenements, our townhouses, and our towns. □

Reviewed by

Jerald Johnson  
Kansas City, Mo.



# BOOK BRIEFS

FOR YOU

## STRAIT LINES

Unless you know the name of the author the title will confuse you. Pastor C. Neil Strait offers for your edification and practical use, 52 "probing thoughts on major themes." They are arranged in alphabetical order from "Advent" to "Youth."

Author Strait writes in the Preface: "These thoughts are my attempt to interpret life and to survey not only its problems but also its possibilities. I have tried to write with the conviction that there is always hope for the human predicament, whatever it is. And that hope is ultimately in Jesus Christ."

These thumbnail essays may be used for a hurried few moments of inspiration or by a pastor or Sunday school teacher for a bit of extra truth with which to reinforce a sermon or lesson.

One sampling is given in the hope that it will whet your appetite for the rest of this book, admittedly small in volume but mighty in its message. Under FAITH we read: "The critics of faith have no valid alternative to offer. Can their despair be more appealing than faith's hope? or their doubts more appreciated than trust? Can their dreary thoughts be more arousing than dreams? No. Faith always answers with better things." □

by C. Neil Strait

Beacon Hill Press  
of Kansas City

To order,  
see page 27



helps to holy living

Recently *U.S. News* interviewed 20 American leaders, asking them, "What priorities should we set?" That is, what does our nation need most of all?

Henry Ford II said, "Government must keep a steadier hand on the helm." James S. Kemper, the insurance executive, believes that "the primary objective must be to control inflation." Michael Novak, the educator, says, "Safety of life and property." John Lewis, civil rights leader, thinks that "the greatest need is for people to have optimism about the future." Lane Kirkland, secretary-treasurer of the AFL-CIO, says, "Start some genuine movement toward energy independence."

One of the 20 probed deeper than these. Thomas Winship, editor of the *Boston Globe*, insists that what is most needed in America is "a president who will tell us the truth." We need a man who makes no campaign promise that he is not honestly persuaded he can fulfill, and which he fully intends to carry out. May God give us a man as genuine as Honest Abe!

But even this does not hit the bull's-eye. What of Congress? As much as an honest president, don't we need congressmen who are unwilling to write billion-dollar checks for programs that provide windfalls for white-collar criminals but offer little or no benefit for the people? Men who are unwilling to vote themselves ever-higher salaries, more plush expense accounts, and longer paid vacations?

And what of the rest of us, the general public? A daily dose of honesty vitamins would be the right medicine for many Americans. After all, the politicians we elect come from the ranks of the people themselves. Like politicians, like people.

To go straight to the heart of the matter: what is needed above all else is *a moral revival in America*.

The moral disaster which has struck our nation during the last several decades has been more destructive than any war we have ever gone through. Young and old alike; politicians, businessmen, government employees, and ordinary workingmen—all have been attacked by a moral disease which has left the whole nation in a state of shock. When it began, the promise was liberation, with a happier, richer life as the result. But it is now widely recognized that the real result has been disaster.

*Nothing less than a revival of high moral standards affecting every aspect of modern life can save us.* Certainly neither a new optimism, nor a business recovery, nor a viable energy program, nor even a brake upon inflation can deliver America. What is urgently needed is more honesty, higher integrity, and a greater degree of unselfishness by the people as a whole.

We are speaking, of course, from a purely secular standpoint. Religiously, the Ten Commandments must be the basis for any moral reform. ". . . Thou shalt not steal. Thou shalt not kill. Thou shalt not commit adultery . . ."—a return to these in *any* degree will to that extent solve countless problems. Due to our permissiveness, an eleventh commandment must be added: "Thou shalt not destroy thy neighbor's property."



# WHAT DOES AMERICA NEED MOST?



by JAMES S. RANDLE

Roscoe, N.Y.

To be sure, this will not bring us instant perfection, nor grow wings on every bureaucrat. But we could rejoice if it did no more than reduce our crime rate to, say, the 1910 level. What a better world this would be if elderly people and honest citizens could travel freely in America without the constant danger of being robbed, raped, or battered beyond recognition! What a great relief if our schools, libraries, and other public buildings were respected rather than destroyed maliciously by the very ones they were designed to serve.

In an earlier day "freedom of expression" was not interpreted by authorities to mean the liberty of assaulting the decent people in America by publishing and broadcasting anything that depraved minds can invent. One wonders if the learned men of that day were not more enlightened and practical than the "liberationists" of our time. Even more; a moral reform might subject the welfare jungle to a thorough pruning and scrub the Medicaid program until it presents the shining face once promised for it.

But how shall we bring this about? We may borrow a suggestion from William Wilberforce, who, more than any other individual, was responsible for destroying the slave trade. A devout and dedicated Christian, Wilberforce devoted his life to the fight against slavery. He once said, "God Almighty has set before me two great objects; the suppression of the Slave Trade, and the reformation of manners." By the latter he meant the same kind of moral reform we hope to see. He suggested launching a powerful movement for moral reform.

The "society" established to do so was given the king's support by the "Royal Proclamation" of 1787, and enjoyed large success in England. Included in its stated objectives was one that sounds as modern as attempts to curb TV violence: "the suppression of blasphemous and indecent publications"! England's morals were widely influenced.



A crash program for the promotion of high moral standards would be tremendously worthwhile—if it were possible under the present circumstances. But we must remember that *Wilberforce's plan met with success because the Wesleyan revival had prepared the way.*

Fifty years before the Royal Proclamation, John Wesley had felt his heart “strangely warmed.” And the great revival which began in that hour was the basic cause of England’s transformation. Wilberforce himself was one of the finest fruits of that revival. Why, then, did God call this great man to promote a movement “for the suppression of vice and immorality”? Apparently because the English public as a whole was by no means converted to the Christian faith. The people were influenced, however, to the extent that a widespread teaching of the biblical standards of morality became possible. This would be America’s salvation as well.

Our suggestion, therefore, is this: *first, a crash program of prayer for a new and widespread outpouring of the Holy Spirit; followed, as soon as conditions allow, by a well-organized, coordinated, nationwide program concentrated upon promoting the high standards of conduct and ideals God has revealed.*

Another spiritual awakening in America is required. The prevailing climate of skepticism, atheistic humanism, and permissiveness must undergo a spring thaw before moral teaching is acceptable. Given such a thaw, perhaps the Supreme Court would, as John Wesley did, find its heart “strangely warmed.” It would discover that the Constitution does not require elimination of prayer and Bible study from the schools. And that the judicial execution of murderers is more constitutional than the legal murder of unborn children. High moral standards *can* be taught, and the nation would profit from doing so.

God alone can bring this about and we are sug-

gesting a program of prayer for this purpose. Let us follow the instructions of 2 Chronicles 7:14: first, humbling ourselves in genuine repentance; putting aside every known sin, however much we have rationalized and excused it; then pleading with God for the same kind of revival that has transformed America before.

The promise is definite: “Then will I hear from heaven, and will forgive their sin, and will heal their land.”

The prophet Joel gives additional instructions, and to follow them is no less necessary: “Call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children . . .” (Joel 2:15-16).

Obviously, we cannot call a national assembly for this purpose. Each Christian church, however, can call all of its people together *for the sole purpose of humbling themselves before God, confessing that they have not yet arrived at sinless perfection; then praying for the great revival which is our one hope.*

Pastors must lead the way: “Let the . . . ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them . . .” (Joel 2:17).

The instructions are clear, and again the promise is definite: “Then will the Lord be jealous for his land, and pity his people . . . And it shall come to pass afterward, that I will pour out my Spirit upon all flesh . . .” (Joel 2:18, 28).

As a result of the Wesleyan revival, England’s great gift to the world was not only a spiritual renewal, but also deliverance from the worst scourge humanity has known other than war and sickness—human slavery. If America can prepare the way for worldwide revival, countless thousands shall be freed who are slaves to a still worse bondage—the world’s evil and their own sin. And the beginning of such a revival may be seen everywhere, even now.

Dr. Stanley Mooneyham of World Vision writes, “The Spirit of God is using His people to bring about a spiritual awakening in every corner of the world . . . the Acts of the Holy Spirit are continuing in the 20th century! It’s the story of the Church Triumphant . . . a story that I’ve seen firsthand on every continent of the world. . . .”

This is the story, too, of prayer triumphant, for many of Christ’s people have been praying for revival. But there is not yet a forest fire of holiness sweeping across the nation. There is a slow-burning fire, sending up a small flame here and there in unexpected places. But this flame, when spread by the powerful winds of God, can become a full-scale holocaust of spiritual renewal. It is kindled by the humble prayers of God’s people and fed by their long-continued pleas to God for His merciful intervention in human affairs.

At Pentecost, the ancient world was set aflame by the prayers of 120 disciples who met together for 10 days of prayer. Cannot we, who number many times 120, set our own world aflame with the same holy fire? □



by GORDON CHILVERS  
Norwich, England

# YOUR LISTENING Will Thrill Someone

Elizabeth Clarke answered a frantic knocking at her door. She found herself facing a close friend who was obviously deeply agitated. "Come on in," Elizabeth said, "what is wrong?"

The friend scarcely had time to sit down before she began pouring out thousands of words. "I have just had a row with my husband; he left for business in a huff. My three-year-old twins began fighting over whose turn it was to play with a favourite toy. Gangs of callers for all sorts of purposes have queued up at my door. One was my neighbour complaining that our dog had damaged her garden. I can't take any more!"

After Elizabeth had listened patiently for nearly an hour the friend ran out of words. For a moment, silence reigned. Then she said: "I'll go now. I feel much better. You've helped me a lot."

"What have I done to help you?" asked the bewildered Elizabeth. The question went unanswered. Her friend had not heard her. She was already near the door.

What had Elizabeth done? She had listened patiently to her friend's woes. That was all. Yet how crucial good listening was just then!

Listening is simple, it seems. Yet how much good it has done! Good listening can improve any sort of bad situation.

All ages are desperately hunting for someone to listen to them.

Senior citizens are becoming more numerous. Many of them live alone, on the fourth or higher story, and cannot go out. Their past is now much longer than their future. They love to reminisce. When a visitor is kind enough to sit down and listen to them for half an hour their delight knows no bounds. Someone cared enough to listen!

What is good listening? It is abandoning oneself to the other person while he talks. We refuse to interrupt him by telling him our own experiences, how severely we have suffered. We leave questions until we are sure the other person has finished speaking.

True listening is more than hearing every word said. Beyond the words, we listen for the ideas behind them, often not expressed or ill-expressed. Behind the ideas are the feelings. Back still further is the true purpose, a "hidden agenda." This is what we seek to

understand. We show we are listening by forbidding our eyes to stray around the room, a proof that our interest is not wandering. Through attentive listening we become sensitive to the other person's needs. Then we can draw him out and he will tell us his trouble.

My friend Tom Cummings is a splendid example of self-control in listening. He is a first-rate conversationalist and can fascinate any hearer for long periods. He has a remarkably wide general knowledge. Blessed with an inexhaustible, rich, flowing vocabulary, he can describe any event, however commonplace, and in vigorous and colourful language make it live.

Yet when some hesitant speaker or less knowledgeable person wants to speak to him, he at once stops talking and gives him a patient hearing. He listens as long as it takes the person to unburden himself.

We owe it to others to listen patiently because we love the person. As the theologian Paul Tillich put it: "The first duty of love is to listen."

Identifying ourselves with the other person's interests and burdens is exactly what we do when we spend an hour listening to him. This caring through listening shows how fully the spirit of our Father, who listens with endless patience to all our entreaties, is dominating our lives.

Some people are restricted by mobility, ability, learning, or money in their caring. Good listening is possible for all except perhaps the deaf.

Although good listening requires neither outstanding talent nor lengthy training, a listener's effectiveness does depend on certain qualities.

He must be patient. His words and actions must show the speaker that he is prepared to listen as long as the other wants to talk. Nothing is more likely to freeze a person's lips than the hearer's words or gestures showing that he would prefer to be doing something "more important." Certainly, spending an hour of precious time when we are busy is a high price, but we must pay it if we are to love by listening.

We shall be more patient if we can learn to accept interruptions in our carefully organized days. We shall do so only when we come to see them as God's appointments for us. We may even learn to suffer fools gladly!

Sympathy for the speaker is essential to all good listening. This "feeling with" another person allows

us to listen adequately. It also enables the other person to speak freely.

Our sympathy and our attentiveness both rise as we realize how little we differ from the speaker. Human experiences all have the same basic ingredients. Other people's problems are so similar to our own. How much we long for someone to listen carefully to us when we are hurt!

Buttressing these two essential qualities for good listening is humility. The person who wants to talk may be less well informed than the listener. Yet we must treat him as our equal. If our ability is greater, we can recall that we did not manufacture our talents and opportunities. What we have achieved is due largely to what God has given us. □

To listen well, we must have these three qualities: patience, sympathy and humility. If we do not have our full share of these three qualities of patience, sympathy, and humility we can cultivate them. Walking close with God and asking Him to help us be good listeners, these qualities will gradually emerge and blossom above the ground of our personality.

Listening to others will not attract a single newspaper headline. Yet it is significant. It could be the most important act we do for anyone. Some problems unfolded to us will need expert counselling before they can be solved. But most will be cleared when we listen patiently, giving the person his coveted chance to show us how deeply his problem has affected him. □

# LIFTING UP CHRIST

## Our Sanctifying Savior

### WITNESSING WORKS WONDERS

In the fall of 1946, a lawyer employed by the American occupational forces in Japan was teaching a Sunday school class in an army chapel in Tokyo. He invited the listening servicemen to a GI Gospel Hour service held on Saturday nights.

One of the soldiers, who was unsaved, attended out of curiosity more than anything else. By means of the enthusiastic singing, the radiant testimonies, and the anointed message, the Holy Spirit spoke to the young GI and he was wonderfully converted.

Upon returning to the United States the soldier, now turned civilian, witnessed to his family and nearly all became Christians, among them a brother who became a minister.

One day the Spirit prompted the ex-GI to return to a former place of employment where he had worked as an apprentice draftsman. From office to machine shop to foundry the witnessing Christian went, bearing the good news of Christ's transforming power.

The last person to whom he testified was a hungry-hearted chemist who drank in his story of salvation. The meeting of the two was evidently on God's timetable, for the great conviction that fell upon the chemist's soul was a harbinger of glorious things to come.

After several months of deep conviction he yielded his life to Christ, united with a small church, and started witnessing himself. He now serves as choir director in that church, which today has over 500 in attendance every Sunday. With the Lord's help, he won a gentleman to the faith who in turn reached a young man who is now winning souls as a minister.

The story will go on and on, for the outreach of the gospel knows no bounds. I was that soldier and I know from firsthand experience that witnessing works wonders.

You too can start something wonderful by your Christ-exalting witness. Hear this encouraging word: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). □

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by GEORGE W. PRIVETT, JR.

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# the CHRISTIAN CALENDAR



## JOHN THE BAPTIST AND MIDSUMMER

There are very few special days in the church calendar between Trinity Sunday and Advent. For our July meditation I want to go back to June 24, the day in midsummer which has been traditionally celebrated as the nativity of St. John the Baptist.

In the absence of authoritative dates, many of the saints' days seem to have been rather arbitrarily designated. There are, however, some significant reasons for the choice of June 24 to remember John the Baptist.

In the first place, after December 25 was fixed as the birth of Jesus, it was easy and logical to count back six months to the birth of John. That John was born six months before Jesus was fairly clear from the chronology of events as given by Luke in his Gospel: the annunciation to Zechariah, the conception of John, the annunciation to Mary six months later, Mary's visit to Elisabeth which lasted three months, and then the birth of John, with the birth of Jesus six months later.

There is added significance, however, in the concurrence of Christmas at the winter solstice and the honoring of John the Baptist at midsummer. In the Gospel of John, John the Baptist says of Christ: "He must increase, but I must decrease" (John 3:30, RSV).

Raymond Brown, in commenting on this verse, points out that the days grow shorter and the light decreases after the summer solstice in June, just as the days grow longer and the light increases after the winter solstice in December. So John decreases and Christ increases. Brown notes that the Greek verbs used in verse 30 are those used for the waxing and waning of heavenly bodies—the sun, moon, planets.<sup>1</sup>

We may ask why December 25 and June 24 were selected for these significant days. It is obvious that we do not actually know the day of Jesus' birth.

Scholars generally agree that the Church settled on December 25 as the day to celebrate the birth of Christ, at least in part, so that the Christian festival would coincide with and replace the pagan custom of celebrating the Saturnalia at the beginning of winter. Likewise, the feast of St. John the Baptist took place on June 24, the day for celebrating the pagan rites of midsummer.

Some people are bothered by this close connection of Christian holy days and pagan festivals. At certain periods in the history of the Church there was

so much suspicion of these festivals that all celebration of them was suppressed. Christmas Day for the Puritans in New England was a day like any other; any observance of "pagan" customs of decorating with trees, holly, and mistletoe was strictly forbidden.

It seems a sign of strength, not weakness, that the Church has assimilated, adapted, and accommodated what it has found in the pagan, secular world. The process can be seen in the music of the Church. Many of the tunes for Christmas carols (like "Green-sleeves") were originally folk music, which was set to poems about the birth of Christ. Even today, we hear sacred music in churches that has adopted styles from the secular world. In this way the church transforms in a sacramental way what it finds in the secular world.

In the early church this process involved the language which was used to talk about Christ. The Greek word *soter* was originally used to refer to the ruler or emperor. The word assumed greater significance when it was applied to Jesus as *soter*, saviour.

C. S. Lewis has pointed out that the pagan Greek world in its mythology was hinting at a truth which was perfectly revealed in Jesus Christ. Thus the myth of Persephone going into the underworld and coming back in the spring of the year expresses the hope of the Greeks in the recurring cycle of death and regeneration in the natural world.

But when Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24, RSV), He gave new meaning and perfect fulfillment to the old hope, through His resurrection from the dead.

Similarly, the folk festivals gave expression to the yearning of the people to celebrate their joy in the cycle of the seasons. With our electric lights and in our centrally heated homes we sometimes forget how dark and gloomy life must have been in the centuries before ours. Some of us have just endured one of the roughest winters of this century, and so we have especially welcomed the warmth of spring and longer

by RUTH A. CAMERON

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days. We can perhaps appreciate how gladly our ancestors greeted the light and warmth of the summer sun.

There is something especially mysterious about midsummer—the longest day of the year. In the higher latitudes the sun's light seems to last for 24 hours. Two years ago we were in Great Britain in June, in a region farther north than my native New England. I was enchanted by the long midsummer days. Light from the sun casts long shadows late into the evening, the sun seems to hover on the horizon not really setting, there are a few hours of "gloaming," and then another long day of sunshine. (If it doesn't rain!)

There were, of course, many pagan superstitions and customs connected with the midsummer festival and the church discouraged these pagan practices. The pagan customs persisted, but the assimilation into Christian celebration has not been as complete as, for example, in our celebration of Christmas. Few people associate any religious significance with summer bonfires.

But there were two aspects of the midsummer customs which were particularly appropriate to commemoration of John the Baptist: the associations with *water* and with *fire*. Sir James Frazer, in *The Golden Bough*, has pointed that even the early Roman midsummer celebrations included boat trips on the River Tiber when the people would throw flowers on the water. When these customs were adapted to Christianity, the emphasis was shifted to the rite of baptism.

It was also natural to shift the attention of the folk from the bonfires which were lit as charms to ward off dangers or to increase the fertility of the crops, to the biblical connotations of fire. It was John, we remember, who said, "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire" (Matthew 3:11-12, RSV).

This is an awesome statement, which reminds us once again of the dual nature of fire; it is beneficial and helpful to man, but can also be destructive and fearful. Sir James Frazer calls fire, "like sunshine in our latitude, a genial creative power," but also "a fierce destructive power which blasts and consumes all the noxious elements, whether spiritual or material, that menace the life of men, of animals, and of plants."<sup>2</sup>

As T. S. Eliot said, we are "consumed by either fire or fire," either destroyed by the fires of damnation or purified by the fires of redemption. John Donne in one of his "Holy Sonnets" (V) wonders if his "little world" must be drowned or at least washed.

*But oh it must be burnt! Alas, the fires  
Of lust and envy have burnt it heretofore,  
And made it fouler; let the flames retire,  
And burn me, O Lord, with a fiery zeal  
Of Thee and Thy house, which doth in  
eating heal.*

The message of John the Baptist, the forerunner of Christ, was twofold: he preached the awesome destruction which is symbolized by fire, but he also pointed to the Christ whose coming would bring the purifying baptism of the Holy Spirit. The midsummer sun reminds us of that twofold message, but the waning light anticipates the greater Sun which will appear to bring us light in midwinter darkness. □

1. Raymond E. Brown, *The Gospel according to John: The Anchor Bible*, vol. I (New York: Doubleday, 1966), p. 153

2. *The Golden Bough* (New York: Macmillan, 1922, 1950), p. 744.

## PEN POINTS

### "THERE IS NO SUCH THING . . ."

Certainly there is an answer! The problem is not that impossible! With all of our wisdom, why can't we come up with some other word?

The word is—"small." No, not a small word, just the word small. I see articles concerning "That Small Church" and something cringes within me. An echo comes ringing back, "There is no such thing."

Then, one of the faithful says, "But there are only 12 of us, and if that isn't small, what is?"

Yet again I hear Someone who should know saying those words we have relied on for centuries, "For where two or three come together in my name, there I am with them," signed *Jesus Christ*.

It is almost impossible to consider yourself a part of something "small" without having the attitude of smallness that goes with it. Then we are in trouble. No one really wants to be a part of something small. But if there happens to be a fellowship of believers where about six or eight are meeting together in Jesus' name, they should never refer to themselves as a small group.

The thought which will change our world is—"If Jesus Christ is with us . . . we are in big-time company. This is a big church and getting bigger." That means you are in the market for big praise, big prayer, big faith, big love and growing and growing until Jesus comes back in person.

Jesus does not specialize in categorizing us by size but by quality. The only and the greatest accolade we may receive is the same for bishop and servant, "Well done, thou 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."

There must be another way to classify a company of believers who meet together in Jesus' name. For the time being—there are four meeting together, and four plus One equals five; and that five can move mountains.

There has to be a better name. "Thank you, Lord, for giving someone just the right name and until we get it, we will not use the other because You are not small." □

—Earl G. Lee  
Pasadena, Calif.

# A Garland of Victory

by ALBERT J. LOWN

Keighley, Yorkshire, England



Few great men are remembered after they die by the placing of a laurel wreath upon a statue every year, and that by young people! There is one capital city where this takes place annually in September.

From July to September each year, London is the home of a series of splendid choral concerts known as the Promenade Concerts, "The Proms." They are held nightly in the Royal Albert Hall and broadcast by the BBC.

"The Last Night of the Proms" is a special occasion indeed, and musicians from other countries could well query the sanity of the "promenaders"; hundreds of young people who pack the Albert Hall, many of them with banners and funny hats. They do really come to listen to the orchestra's playing, and in complete silence. But when the concert is over they go wild. They shout, cheer, burst balloons, throw coloured streamers, present bouquets to the con-

ductor and artistes, and cheer themselves hoarse until the orchestra plays an encore and the conductor makes a speech.

A World Series, World Cup, or a Miss World contest do not attain these decibels of devotion.

Amidst the joyous pandemonium, the past and "The Proms" founder are honoured. Two young promenaders carry up a laurel wreath and lay it reverently around the bust of a man with a beard, Sir Henry Wood. The audience cheers again in tribute and indebtedness.

The parents of Henry Joseph Wood never dreamed their son would be a national and international celebrity, although his mother, an organist, quickly realized that her small son loved music too. She taught him the piano: he practiced daily, and loved it!

"What's that note, Joe?" was a standard question as his father played one of the keys on the piano or tapped a glass half-filled with water at mealtimes. Joe had to answer correctly.

At 14 years he gave organ recitals, attended the Royal Academy of Music and at 20 was conducting opera. In 1895 a friend suggested that since ordinary people crowded to music halls, many of them just walking about while they listened (a 19th-century format), perhaps they would come to listen to good music if they could do the same. That year Henry Wood began his "promenade concerts" in the Queen's Hall, at which people paid for a seat and sat down, or paid less and stood up. To everyone's surprise the hall was filled at once.

Before radio, television, and records were as popular as today, Henry Wood gave everyone the chance to listen to great music. He also encouraged young

## OMNIPOTENCE

—ELMA BROOKS COMFORT  
Olean, N. Y.

Union Pacific Railroad



*God fashioned them, the lofty mountains  
high,  
Made beautiful by trees and fragrant blooms  
And snowy tops that penetrate the sky.*

*In spring, a weary world God's own hand  
grooms.  
He sends warm rains to melt the ice and snow,  
And waken seeds the frozen earth entombs.*

*God sets their course, the mighty winds that  
blow,  
To carry warmth or winter's bitter cold  
And form thick ice above the river's flow.*

*God placed them there, the cavern's winding  
rooms,  
Where sightless creatures in the darkness fly  
And never feel the sunlight on their plumes.*

*Omnipotent is God who dwells on high.  
His hand created earth, and sea, and sky.*



musicians to play in his orchestra, and he performed many new English musicals for the first time. He shared his great love with everyone.

Unsought, he is given a laurel wreath each year, decades after his death.

*"What is your ambition, Paul?"* "To gain an incorruptible crown, an eternal laurel wreath, a garland of victory," the Apostle wrote. In the Greco-Roman world Paul witnessed those who strove for mastery in the Games, "to gain a corruptible crown," the coveted, fading, laurel wreath. The disciplines of sport, athletics, and team participation were accepted with fanatical pride. No one could receive the prized laurel wreath if he did not strive lawfully and obey the rules of contest.

With a comparable, even greater zeal, Paul addressed himself to the high calling of Christian service: to reaching the mark, the winning tape of life's fiercely contested race, laying aside every close-clinging sin and hindering weight, however lawful. To finish his course with joy and gain a "crown of righteousness" at the hands of a Righteous Judge made

discipline acceptable and obedience essential.

"So run," he urges his Corinthian converts, "that ye may obtain the prize," the coveted wreath of honour. Only one contestant could reach the top level of the winner's rostrum in an earthly contest. Every Christian is invited and expected to attain that honour in the race of faith; for "looking unto Jesus" inspires, matures, and consummates the weakest faith of the most unlikely runner.

Sir Henry Wood's bust does not feel the wreath placed upon it by two representative young people. Those who hear the Saviour's "Well done" and receive the "victor's crown" from pierced hands at life's close will feel an inexpressible joy. "Lost in wonder, love, and praise," they will return all honour to Him of whom we sing:

*"The head that once was crowned with thorns  
Is crowned with glory now.  
A royal diadem adorns  
The mighty Victor's brow."* □

# GOD DIDN'T FORGET ME

by JOSEPHINE A. EBERT  
*Morgantown, Pa.*

Life is more exciting these days, no doubt because I have a different outlook. So many humdrum activities are giving me joy and pleasure, just simple things—like the companionship of doing dishes with my daughters, helping my husband hammer a few nails on the house we're building, stopping to watch a little colt at a nearby farm.

All this because I've discovered God has given me a talent which has taken many years to manifest itself—communication through writing. I have gone through much of my life thinking that I had absolutely no talent whatsoever, no special accomplishment which was mine alone. Oh, I'm a pretty good cook and housekeeper and can sew outfits for myself and my family that don't look homemade, but I felt there was something more I could do, something creative, but I didn't know what it was.

I worked in an office for a short time after my husband and I were first married, but after our family started to grow, my work consisted of the usual laundry, cooking, and cleaning routines that all young mothers experience. When the children were

finally old enough to be in school all day, I had quite a bit more freedom to do what I felt like doing—Cub Scouts, Girl Scouts, PTA, and other volunteer activities. Still, I knew it wasn't quite right for me.

Recently, we made what I hope will be our final move (we've moved about a dozen times in 15 years). Our whole family realized this was going to be an entirely different way of life for each one of us. Our home is just on the edge of Lancaster County, famous throughout the country for its farms, plain people, and bountiful harvests.

Bob settled into his new job with no problems. Laurie entered high school, Eric began eighth grade, and Amy second grade. All made new friends quickly and were enthusiastic about their new surroundings. Then there was me. I had a few new acquaintances and no special interests outside my homelife. My 39th birthday was approaching with frightening speed and I felt as if life was passing me by.

Then I had occasion to visit the editor of our local newspaper to purchase additional copies of a particular edition. We had a friendly visit, chatting mostly about authors and books. I left the office with the firm conviction that this was it. Somewhere, somehow, I could become part of the literary world.

I wanted to see if I had any potential as a newspaper reporter so I unearthed my typewriter, ignored the mold on the keys, and wrote an article about a school activity. I timidly presented it to the editor. She immediately edited a few words, then shocked me by saying she would print it in the next edition. Sure enough, a few days later there it was. Way in the back of the paper, but I didn't care! It was a beginning.

To me this is proof that God has some special work for all of us to do—only some of us take longer to find it than others! The opportunities to do the Lord's work are endless and I intend to make up for lost time by using my talent as much as possible to spread God's word.

**Editor's note:** We print this, not because we believe homemaking cannot itself be creative, but to encourage people to at least try areas of work and service they have always wanted to, and lacked courage to attempt. Too many lives are filled with unexplored, undeveloped resources for creative tasks.

# Editorially Speaking . . .

by W. E. McCUMBER

## THE FREEDOM JESUS GIVES

As national celebrations of political freedom take place in early July, I am personally grateful for the one most essential freedom, spiritual freedom. Spiritual freedom can exist in the absence of political freedom. Throughout history it has flourished on crosses, behind barbed wire, in gas chambers, and behind iron curtains.

This is the freedom which Jesus gives to those who follow Him. One of the great passages in Scripture where this freedom is affirmed is John 8:31-36.

There Jesus declares, "The truth will make you free," and "the Son makes you free" (vv. 32, 36, RSV). He is not attributing freedom to two sources but to one, for the Son who makes free is the Truth which makes free. For John, truth is not first of all a statement of fact but a life of fidelity. Of the Incarnation he writes, "The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (1:14, NIV).

Jesus is the Truth about God. When Philip said, "Lord show us the Father, and we shall be satisfied," Jesus replied, "He who has seen me has seen the Father" (14:8-9, RSV). The life of Jesus is the fullest answer we have to the question, "What is God like?"

Jesus is also the Truth about man. He not only revealed what God is like, He showed us what we should be like. The human life of Jesus was perfect, and therefore as a man He had perfect fellowship with God. "And he who sent me is with me; he has not left me alone, for I always do what is pleasing to him" (8:29, RSV). None of us could say that without lying! Jesus is the fullest answer to the question, "What is true humanity like?"

As God revealed in a perfect human life, Jesus is the Son and the Truth who makes us free.

The freedom He gives has a double aspect. It is freedom *from* bondage. Some of the Jews who heard Jesus replied in contempt and anger, "We are descendants of Abraham, and have never been in bondage

to any one" (v. 33, RSV). Even on the level of political freedom their retort was absurdly false. They were under the heel of Rome at that very time. But Jesus brushed aside words about this less essential freedom and thrust to the very heart of the issue: "Truly, truly, I say to you, every one who commits sin is a slave to sin" (v. 34, RSV). By the power of His forgiveness, purchased by His death on the Cross, Jesus liberates from the bondage of sin. He sets us free from its power, guilt, and inbeing, and from the fear of death which sin engenders.

The freedom Jesus gives is not only freedom from bondage, however, but is also freedom *in* bondage. "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (vv. 31-32, RSV). We must be captive to His word if we would be free. As strange as it may sound, we are freed from sin only as we are bound to Jesus Christ.

Jesus is our model at this point. He could say of himself, "I do nothing on my own authority . . . I always do what is pleasing to him (the Father)" (vv. 28-29, RSV). He lived in complete submission to the Father's will, and He was the freest man on earth! We find our freedom in bringing our total lives under His lordship.

Absolute freedom is a myth. Every person is bound either to sin or to the Saviour. The story of the Fall elaborates this truth. Adam was lord over the earth but steward under God. The forbidden fruit was a reminder of the limits upon his freedom. But he wanted absolute freedom, wanted to be as God, and when he refused to be bound by God's word he found himself enslaved to sin.

Freedom *from* bondage, from the tyranny of sin, and freedom *in* bondage, the liberty of His lordship—this is the freedom Jesus gives as the Son who is the truth.

How long can political freedom survive where this spiritual freedom is rejected? □

*With clay in our feet and wood in our heads, we will not do God's will without mistake, but we can embrace it without resentment and rebellion.*

## CHRISTIAN PERFECTION

The Church of the Nazarene is committed to the doctrine of Christian perfection, because we are captive to the Word of God.

In Matthew 5:48, Jesus commands, "Be ye perfect . . ." In Hebrews 13:20-21, the writer prays, "The God of peace . . . make you perfect." Such scriptures are abundant. Some sort of perfection is plainly taught in the Bible as a possible experience.

Many who oppose the doctrine assign to the term an absolute meaning. Perfection, as they define it, marks the end of all weakness and all progress. It is repeatedly said that if Christians are made perfect they can no longer sin, or grow, or be tempted, or need the Lord's prayer, etc., etc., etc.

We answer repeatedly and emphatically that Scripture uses the term in a relative sense. It is useless to deny that perfection is commanded, promised, and illustrated in the Bible. It is senseless to believe that God expects of us the perfection of angels in

heaven, or of Adam in Eden. He does not expect of us absolute perfection which only He has.

Christian perfection is not a matter of maturity or of finality. According to the passage in Hebrews, perfection conditions us inwardly to do the will of God. The term as it is used in the New Testament suggests the elimination of discord, the setting of a dislocated joint, or the mending of a broken object. Something is restored or equipped to do what it was meant to do. Christian perfection is the cleansing, adjusting, and ordering of the inner life which harmonizes it with the will of God.

With clay in our feet and wood in our heads, we will not do God's will without mistake, but we can embrace it without resentment and rebellion. This is what we mean by Christian perfection, no more, no less.

If someone complains, How can the perfect yet be imperfect? ask a green apple! □

## THE DEFEAT OF DEATH

My personal encounter with bereavement came when my father died. I had preached many funeral messages, and had tried honestly to comfort many sorrowing people, but until the first death occurred in my immediate family I did not really know how great the shock, how deep the hurt, one feels.

The experience of bereavement taught me some unforgettable lessons.

I learned that my heart was slower to accept the hard reality of death than was my mind. Rationally, I could convince myself that, given the kind of world we live in, death was as natural as birth, and in certain circumstances could be preferable to life. Emotionally, however, I wanted to rage against it as cruel, despotic, and farcical.

In my need for comfort (in the sense of inward reinforcement) I learned how precious the presence of friends could be, but how little of what they said was heard or remembered.

I found what I most needed when I turned to the Gospels and read again the restrained account of the

death and resurrection of Jesus. At one lonely outpost in the cosmic struggle, the one Person who most deserved to live was locked in combat with death, not to contend its reality but to challenge its finality. Death did to Him all that it could, and burdened His followers with the heaviest load of sorrow imaginable. But He was raised from death to a new and higher order of existence, beyond pain, illness, infirmities, and death forever.

Because He died, not merely as a private individual, but as a "corporate personality," His death and resurrection became ours. "In him," as Scripture affirms, we died and rose again. We are people of the new age and headed for the "better country." As I read, the Holy Spirit quietly applied to my troubled heart the words of Jesus, "Because I live, you will live also" (John 14:19, RSV).

Death is real but not final. Jesus defeated death for our sakes. In Him we live forever in joy, peace, and holiness! □

# CHRISTIAN LIFE



## HAPPENINGS

by Melton Wienecke



(L. to r.) Sunday school superintendent Donald A. McCue, Mr. John Martin, and Pastor Lorne Lee.

### EASTER MARKS 90 YEARS FOR JOHN MARTIN

John Martin, born April 10, 1887, celebrated his ninetieth birthday on Easter Sunday, April 10, in the New Castle, Pa., First Church Sunday school, with tributes, a cake, and a gift of 90 silver dollars.

Tributes from Pastor Lorne Lee and Sunday school superintendent Donald A. McCue honored him for a life of service to God, including 40 years as Sun-

day school teacher, 30 years of jail ministry, and an outreach ministry at the Almire Home. Mr. Martin joined the Church of the Nazarene in 1934 and carried a local preacher's license for many years.

According to Superintendent McCue, Mr. Martin blew out all but one of the candles on his cake on the first attempt.

Mrs. Mardelle Vollick directed the birthday celebration. □

### PRISONER EARNS REGISTERED TEACHER CREDENTIALS

Loren Roberts, prisoner at the Brown County Jail, Nashville, completed all requirements for a registered teacher in the Church of the Nazarene Sunday school. He received excellent grades on the studies and was awarded his certificate in May.

To meet requirements he completed three study courses and gained practical experience by assisting Rev. Richard Fisher, jail chaplain, in teach-



Pastor Roger Wilson breaks a record over the head of Clarence Huebner, Sunday school superintendent, at the close of their spring Sunday school drive Easter morning. Attendance reached 205, exceeding a 26-year record at Austin, Tex., First Church.

ing Sunday school Bible lessons to fellow prisoners.

Loren is now serving time at the Indiana Youth Center, Plainfield, Ind., and, according to Pastor Fisher, is progressing well toward true biblical rehabilitation.

Other prisoners at Brown County Jail are also involved in Bible studies, and Pastor Fisher has received requests for Bible studies for prisoners of other state institutions. □



Rev. J. V. Morsch (r.) district superintendent of the Central Florida District, and Rev. Jesse Buchanan (l.), chairman of the district church school board, congratulate Mrs. Winona Kell (seated), co-teacher of the year, and Mrs. Ruth Hilliard (with gavel), runner-up for superintendent of the year of the Central Florida District. Mrs. Kell and Mrs. Hilliard are members of the Plant City First Church.

### PLANT CITY CHURCH GAINS IN EVERY DEPARTMENT

Plant City, Fla., First Church experienced a fruitful year with a 90 percent increase in Sunday school attendance for the year.

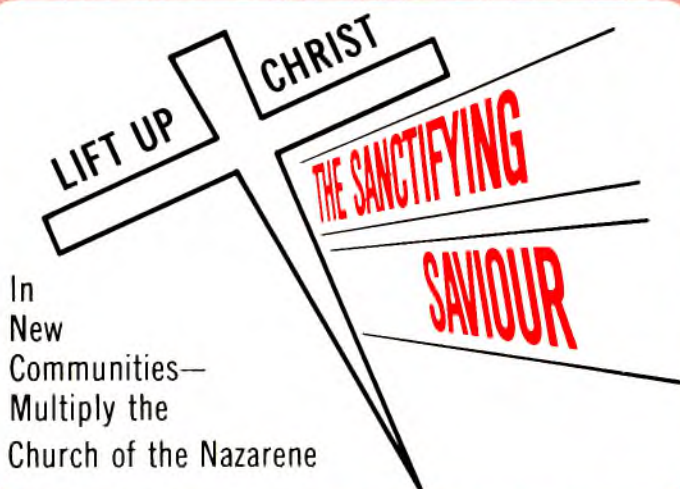
For 6 of the 10 months Pastor Hadley Hall was there, they led the district in both numerical and percentage gains. The church had a 50 percent increase in members, with gains in every department. "Plant City is enjoying some of its very best days," reports A. L. Wagoner, news director.

Mrs. Winona Kell was chosen co-teacher of the year, and Mrs. Ruth Hilliard was runner-up for superintendent of the year of the Central Florida District. They are both members of Plant City First Church. □

### NIROGA SPACE AVAILABLE

Space is available at Green Lake, Wis. (Sept. 12-16), and at Glorieta, N.M. (Sept. 19-24).

Some reports have stated all NIROGA space is taken. This is true at Banff and Montreal. For applications for Green Lake and Glorieta, contact your district SAM director or write Senior Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131. □



## SOUTHERN CALIFORNIA ASSEMBLY A PILOT PROJECT

The Southern California District Assembly held May 18-19 in the civic auditorium, Riverside, Calif., was designated by the Board of General Superintendents as a pilot project in developing a new format for district assemblies. Rev. Robert Scott, district superintendent, and Dr. Charles H. Strickland, general superintendent, consulted on the plans which were implemented.

As usual the general superintendent began each morning business session of the two-day assembly with a devotional message. On the first morning, Wednesday, May 18, the district superintendent reported on the district's achievements. A packet with all of the statistics and highlights of the churches' progress was distributed.

In his report the district superintendent set the tone of the new look for the assembly by outlining areas of needed planning for the future. He specified the following seven which were to be subjects of the afternoon's workshop session: (1) Our Holiness Mission Must and Will Succeed, (2) How to Make a Church Grow, (3) Time Management and Goal Setting, (4) Personal Fulfillment Through Ser-

vice, (5) Reaching Our Community's Cultural Groups, (6) Ministering to Special Groups, and (7) Influencing Community and Nation.

Every church was represented, either by a delegate or visitor, at each workshop, and a reporter was chosen from each workshop to give a one-minute summary at the Thursday morning session.

A holiness mission rally was held Wednesday evening culminating with an ordination service where 2,500 people joined the seven ordinands in rejoicing at their moment of commitment to the ministry.

Thursday morning, May 19, in addition to the workshop reports, the district officers reported and the elections were held. Special features included the presentation of the *Herald of Holiness* campaign, new converts during the year, and churches who had experienced commendable growth.

Thursday afternoon the district superintendent presented all the churches with a 25-second resume of each church's year. As each resume was given, the pastor and all members present stood to be identified. The assembly closed Thursday afternoon with a challenge from the general superintendent.

The Southern California Nazarenes were excited with the new format for their district assembly, and they would like for it to be the shape of things to come in Nazarene district assemblies around the world. □

—NCN

## REMAKING THE CHURCH

From city and town in every section of Northeastern United States, including Virginia, over 500 pastors from Nazarene churches met May 30—June 3 at Eastern Nazarene College in their portion of PALCON (Pastors' Leadership Conferences).

General Superintendents Orville W. Jenkins and William M. Greathouse, together with the assigned resource leaders, rode the tide of pastoral enrichment and development. It bids to result in the remaking of the church when all similar conferences are completed by the end of August.

The reaction one feels is varied, but similar. Older parsons sigh that such was not done earlier in their ministry. Younger clerics come out of the sessions with eyes glistening from the thrill of new vistas.

It is not so much a "one-time" or sudden miracle of rebirth as it is the confluence of leadership's concern with the rank and file's sense of inadequacy. This inspires the conviction that, however slow or sporadic the movement may be, one is watching the

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fulfillment of a long-awaited dream.

In Boston, as in Nashville, Winnipeg, and Manchester, England, Nazarene pastors are taking a hard look at themselves and finding the courage to fulfill their mission. □

—T. E. Martin



Pictured is Carol Spurgeon, winner of the annual Music Award in the Seymour, Ind., First Church. She has won the award for six consecutive years, five of them with perfect attendance to all choir functions and performances. Also, Donald Huffman was winner of the award for 1976 with perfect attendance. Dr. B. G. Wiggs (l.) is the pastor and James V. Cook (r.) is the minister of music. The Music Award is granted to choir members with the highest attendance during the calendar year and presented at an annual music appreciation service in January of each year.

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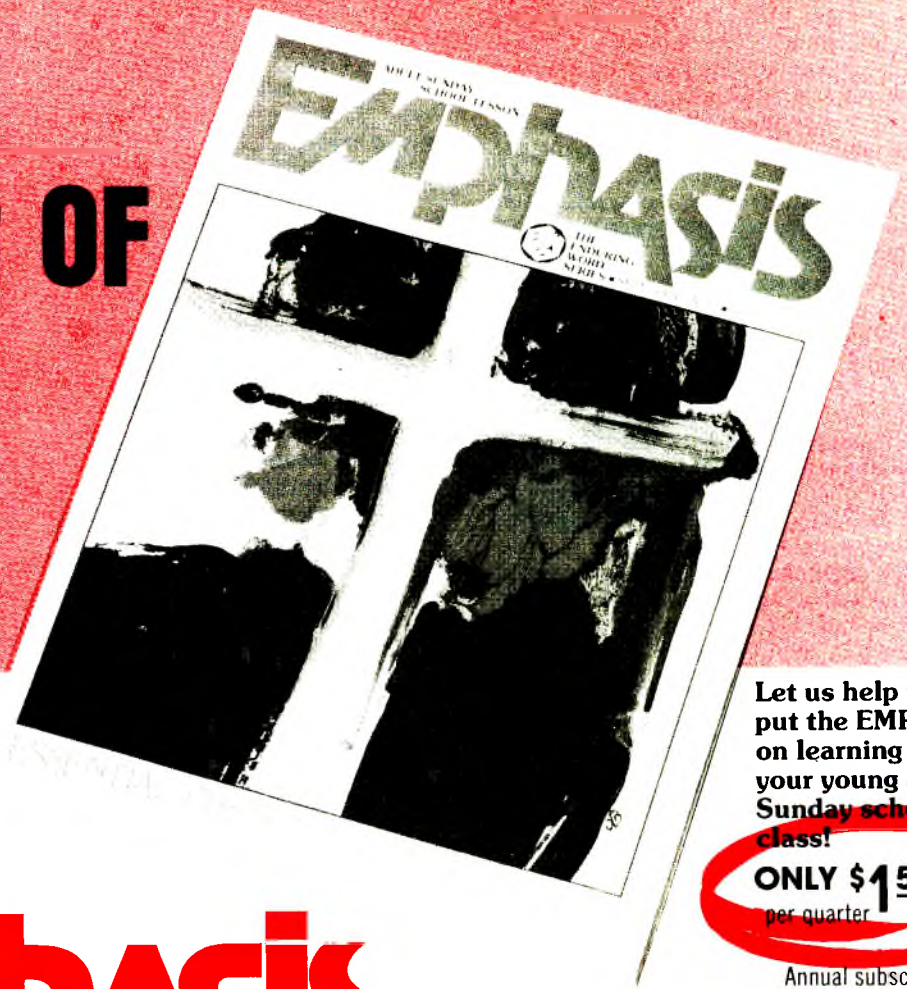
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# EVANGELISTS' SLATES

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

*Becoming a Christian is free . . . "the gift of God is eternal life." Becoming a disciple is costly . . . "unless a man is willing to forsake houses, lands, and people, and take up his cross, he cannot be my disciple."*

- ARMSTRONG, C. R.:** Burnt Prairie, Ill. (Springerton Camp), July 14-24
- BELL, JAMES & JEAN:** Illinois Dist. Camp, July 5-10
- BERTOLETS, MUSICAL:** Freeport, Pa. (Youth Camp), July 5-10; Arbovale, W. Va. (Interdenom. Camp), July 14-24
- BLUE, DAVID & DANA:** Columbus, Ohio (Shepardsville), July 1-3; N.W. Ohio Dist. Conv. & Assem., July 9-18; Wisconsin Dist. Camp, July 25-31
- BOHI, ROY:** Upstate New York Dist. Camp, July 3-10; Yukon, Okla. (1st), July 20-24
- BOND, GARY C.:** Owasso, Okla. June 28—July 3; Paducah, Ky. (1st), July 10; Mich. Dist. Camp, July 15-24; Dewey, Okla., July 26-31
- BROWN, ROGER:** N.W. Ill. Camp, July 1-10; West Liberty, Ky. (Un. Meth.), July 17; E. Ky. Camp, July 18-24
- BURKHAMMER, SINGING FAMILY:** Canonsburg, Pa., June 27—July 3; Akron Dist. Boys' Camp, July 11-15; Akron Dist. Girls' Camp, July 18-22; Washington, Pa. (Hart Ave.), July 25-31
- CANEN, DAVID:** Lafayette, Ga. (Harrisburg), July 31—Aug. 7
- CAUDILL, STEVE & SUE:** Alabama Dist. Camp, July 4-10; Mich. Dist. Camp, July 15-24; E. Mich. Dist. Camp, July 31—Aug. 7
- CAYTON, JOHN:** W. Va. Dist. Jr. High Camp, July 18-22
- CLARK, GENE:** Lowell, Ind., July 5-10; Centerville, Ind., July 11-17; Blue Island, Ill., July 18-24; Mundelen, Ill., July 25-31
- CLIFT, NORVIE O.:** Corvallis, Ore. (Bundy Bridge Camp), June 30—July 10; Bellevue, Wash., July 24-29; Redding, Calif. (Lake Blvd.), July 31—Aug. 7
- COBB, BILL & TERRI:** Dakota Dist. Camp, July 5-10; Lewisburg, Pa. (Crossroads—Indoor Camp), July 19-24; N.W. Ohio Dist. Camp, July 29—Aug. 7
- DARNELL, H. E.:** Harkers Island, N.C. (Camp), July 1-10; Clarion, Pa. (Pine Ridge Camp), July 14-24; Danville, W. Va. (Gospel Center Tab.), July 25-31
- DELL, JIMMY:** Salinas, Calif. (1st), July 3; Stockton, Calif. (Delta), July 7-10; Apple Valley, Calif. (1st), July 13-17; Amarillo, Tex. (South Ga.), July 21-24; Denver, Colo. (Faith), July 31—Aug. 4
- DENNIS, DARRELL & BETTY:** Evansville, Ind. (Grace), July 11-17
- DENNISON, MARVIN E.:** Akron, Ohio (Goodyear Heights), July 5-10; Lowville, N.Y. (Bethel), July 12-17; Ridgway, Pa., July 19-24
- DIXON, GEORGE & CHARLOTTE:** Gospel Concert Tour, July 4-13; Louisville, Ill. (Ill. Clay Co. Camp), July 14-24; Reserved, July 25-30
- DUNMIRE, RALPH & JOANN:** Saratoga Springs, N.Y. (Free Meth. Camp), July 1-10; Louisiana Dist. (Fort Jessup Camp), July 25-31
- DUNN, DON:** Sharon Center, Ohio (Sharon Interdenom. Hol. Camp), June 30—July 12
- ELLINGSON, LEE:** New Albany, Ind. (Silver Hills Youth Camp), July 8-12; Louisville, Ky. (Peniel Mission), July 14-17
- ERICKSON, A. WILLIAM:** N.W. Ill. Dist. Camp, July 1-10
- FELTER, JASON H.:** Hanover, Pa. (Evangelical Christian Camp), July 1-10
- FILES, GLORIA, & ADAMS, DOROTHY:** Harrington, Del. (Wes. Meth.—Children's Crus.), July 12-17; Washington Dist. Camp, July 30—Aug. 7
- FISHER, C. WILLIAM:** Hanapepe, Kauai, Hawaii, June 26—July 3
- FORD, NORMAN K.:** Bentlyville, Pa. (Interdenom. Camp), July 7-17
- GAGNON, DAVE & KAREN:** Concerts in Ind., July 10; Grand Rapids, Mich. (1st), July 17 a.m.; Kalamazoo, Mich. (1st), July 17 p.m.; Concerts in Ind., July 24
- GATES, KENNETH:** Odon, Ind. (Camp), July 3-10; Concerts in Pa., July 13-20; Indianapolis Dist. Camp, July 25-31
- GLENDENNING, PAUL & BOBBIE:** Charles City, Ia. (Wes. Camp), July 26-31
- GREEN, JAMES & ROSE:** South Carolina Dist. Camp, July 4-10; McConnellsburg, Pa. (Pleasant Ridge Camp), July 11-17; Central Ohio Dist. Camp, July 21-31
- GRINDLEY, GERALD & JANICE:** Fruitland, Md. (Evang. Christian Camp), July 1-10; Long Island, N.Y. (Freeport Camp), July 27—Aug. 7
- HAINES, GARY W.:** Colorado Springs, Colo. (Hillside), July 6-10; Colorado Springs, Colo. (1st), July 17; Woodland Park, Colo., July 24; Olathe, Kans. (College), July 31
- HICKS, JOHN DAVID:** St. Malo, Manitoba (Camp), July 19-24; Canada Central Dist. Camp (Cedarvale), July 25-31
- HOLLOWAY, WARREN O.:** Reserved, July 2-16; Richmond, Va. (Southside), July 17; Columbiana, Ohio, July 19-31
- IDE, GEORGE, FAMILY:** Lansing, Mich. (Indep. Hol. Camp), June 26—July 3; Montpelier, Ind. (1st), July 10
- IRWIN, ED:** Tilden, Ill. (Hol. Camp), July 14-24
- JACKSON, CHUCK & MARY:** Concerts in Mont., Wash., Ore., Calif., Nev., and N.M., month of July
- JACKSON, HERB:** Lake Charles, La. (Moss Bluff), July 12-17
- JACKSON, PAUL & TRISH:** Concert Tour in Wash., Ore., Colo., and Kans., July 1-17; Meade, Kans. (VBS), July 25-31
- JANTZ, CALVIN & MARJORIE:** Troy, Ohio (Western Ohio Wes. Camp), July 22-31
- JETER, H. LESLIE:** Alton, Ill. (Family Life Conf.), July 7
- JONES, CLAUDE W.:** Canada Central Dist. Camp (Cedarvale), July 22—Aug. 2
- KESLER, JAMES O.:** Vicksburg, Mich. (Chapman Mem.—Children's Crus.), July 4-10; Michigan City, Ind. (Children's Crus.), July 11-17 a.m.; Crown Point, Ind. (Children's Crus.), July 11-17 p.m.; Danville, Ill. (Northside—Children's Crus.), July 18-24; Barberton, Ohio (1st—Children's Crus.), July 25-31
- KRATZ, ELDON & KAY:** Fort Madison, Ia. July 2-3; Oskaloosa, Ia., July 4-10; Cedar Rapids, Ia. (1st), July 11-17; Burlington, Ia. (1st), July 18-24; Burlington, Ia. (Flint Hills), July 25-31
- LAMBERT, MARSHALL:** Vici, Okla. (Camp), July 29—Aug. 7
- LANIER, JOHN H.:** Willshire, Ohio (Union Camp), July 5-17
- LASSELL, RAY & JAN:** Bryantsburg, Ind. (Camp), June 29—July 10; Osgood, Ind., July 12-17; Binghamton, N.Y. (Camp), July 22-31
- LAXSON, WALLY & GINGER:** Hendersonville, N.C. (Camp), June 30—July 10; Millbrae, Calif. (Camp), July 24-31
- LECKRONE, LARRY:** Pottstown, Pa., July 27—July 3; Winchester, Ind., July 5-10; Georgia Dist. Camp, July 11-17; Huntington, W. Va. (1st), July 19-24; Grandview, Mo., July 25-31
- LIDDELL, P. L.:** E. Mich. Dist. Camp, July 31—Aug. 7
- LOMAN, LANE & JANET:** Matthews, Ga. (Camp), July 14-24; Alabama Dist. Boys' & Girls' Camp, July 25-29; Todd, N.C. (Camp), July 30—Aug. 7
- LOWN, ALBERT:** Green Lake, Wis. (Adult School Curr. Comm.), July 10-15; Northwest District Camp, July 23-31
- LUSH, RON:** Vancouver, Wash. (Country Village), July 2-10
- MANLEY, STEPHEN:** St. Marys, Ohio (Sen. Hi. Inst.), June 27—July 1; Upstate New York Camp, July 3-10; Terre Haute, Ind. (South Side), July 12-17; Blue Ash, Ohio, July 20-24
- MANN, L. THURL:** Tulsa, Okla. (Central), July 5-10
- MARLIN, BEN F.:** Jacksonville, Fla. (University Blvd.), July 12-17
- MAYO, CLIFFORD:** Glasgow, Ky. (Morrison Pk. Camp), July 28—Aug. 7
- MCWHIRTER, STUART:** Mount Excel, Ala. (Beulah Camp), June 23—July 3; Louisiana Dist. Camp, July 4-10; Maine Dist. Camp, July 11-17; McCrory, Ark., July 19-24; Pittsburgh Dist. Camp, July 30—Aug. 7
- MEREDITH, DWIGHT & NORMA JEAN:** Wichita, Kans. (Linwood), July 24
- MICKEY, BOB:** West Texas Dist. Boys' and Girls' Camp, July 11-15; Waco, Tex. (1st), July 29-24
- MILLHUFF, CHARLES:** Ill. Dist. Camp, July 5-10; Fresno, Calif. (City-wide Crus.), July 12-17; Central Ohio Dist. Camp, July 22-31
- MOYER, BRANCE:** North Little Rock, Ark. (Rose City—VBS), July 10-17; Ballinger, Tex. (1st—Children's Crus.), July 19-24; Reserved, July 26-31; San Antonio, Tex. (1st—VBS), July 31—Aug. 7
- MULLEN, DEVERNE H.:** Canada Central Dist. Camp (Clarksburg), July 8-17; Canada Central Dist. Camp (Cedarvale), July 22—Aug. 1
- MYERS, HAROLD:** Grand Rapids, Mich. (Hol. Crus.), June 24—July 3
- NEFF, LARRY & PATRICIA:** E. Tenn. Dist. Camp, July 4-10; Manton, Mich. (Free Meth. Camp), July 22-31
- OVERTON, WILLIAM D.:** Sandusky, Ohio, July 25-29
- PASSMORE EVANGELISTIC PARTY:** Viewtown, Va. (Winston Mem.), July 12-17
- PEMBLE, AL:** Sidney, Mont. (Family Camp), July 15-17
- PHILLIPS, GENE E.:** St. Bernice, Ind., July 19-24; Vici, Okla. (Camp), July 29—Aug. 7
- PIERCE, BOYCE & CATHERINE:** Springerton, Ill. (Interdenom. Camp), July 21-31
- PITTS, PAUL:** Cedar Lake, Ind. (Christian & Miss. All. Camp), July 11-17; Canada Atlantic Dist. Camp, July 19-24
- PORTER, JOHN & PATSY:** Maryville, Tenn. (Lone Oak Bapt.), July 5-10; Monroe, La. (1st), July 12-17; Bessemer, Ala. (1st), July 19-24
- QUALLS, PAUL M.:** Excel, Ala. (Beulah Camp), June 23—July 3; Tenn. Dist. Camp, July 4-10; Sebring, Ohio (Camp), July 21-31
- RAKER, W. C.:** Little America, Ill. (Comm.-Wide Tent Mtg.), July 13-24; Oswego, Kans. (Tent Mtg.), July 29—Aug. 7
- RAYCROFT, R. N.:** Central Ohio Dist. Camp, July 22-31
- RICHARDS, LARRY & PHYLLIS:** Indianapolis, Ind. (Southwest), July 10; Bloomington, Ind. (Broadview), July 21-24; Alexandria, Ind. (Christian Camp), July 31—Aug. 7
- ROTHWELL, MEL-THOMAS:** Tenn. Dist. Camp, July 3-10
- SANDERS, E. H.:** Tulsa, Okla. (Regency Park), July 12-17
- SCARLETT, DON:** Clinton, Ia., June 28—July 3; Needmore, Pa. (Camp), July 8-17
- SHOMO, PHIL:** Reserved, July 3; Columbus, Ohio (Linden), July 8-10; Newport News Va., July 12-17; Harrisonburg, Va., July 18-24
- SIPES EVANGELISTIC TEAM:** Ozark, Ark., July 22-24
- SLACK, DOUGLAS:** Columbus, Ga. (Sanc. Ch. of Christ Camp), June 27—July 3; Letts, Ind. (Camp), July 8-17
- SMITH, CHARLES HASTINGS:** Bolivar, Mo., June 29—July 3; Upstate New York Camp, July 4-10; Wisconsin District Camp, July 25-31
- SMITH, O. E.:** Kannapolis, N.C. (Camp Wesley), July 14-24
- SNELL, DALE E.:** Birmingham, Ala. (Forestdale), July 18-24
- SNOW, DONALD:** Coolville, Ohio (Camp), July 14-24; Dayton, Ohio (1st—Sr. Cit. Emphasis), July 31
- SPARKS, ASA:** Tenn. Dist. Camp, July 1-10
- STAFFORD, DANIEL:** Springfield, Ill. (Camp), July 14-24
- STEWART, PAUL J.:** Excel, Ala. (Beulah Camp), June 23—July 3; Portsmouth, R.I. (Camp), July 28—Aug. 7
- SWANSON, ROBERT:** Indianapolis, Ind. (Broad Ripple—Children's Crus.), July 11-17; Sand Springs, Okla. (Children's Crus.), July 18-24; Broken Arrow, Okla. (Children's Crus.), July 25-31
- SWEENEY, ROGER & EULETA:** Glasgow, Ky. (Morrison Park Camp), July 28—Aug. 7
- TAYLOR, CLIFF:** St. Louis, Mo. (Webster Groves—VBS/Adult Sem.), July 4-10
- TUCKER, BILL & JEANETTE:** California Tour, June 29—July 17
- TURNOCK, JIM & D. J.:** Mo.—Ill. Concerts, July 5-9; Ottawa, Ill. (1st), July 10; Northwest Ill. Dist. Boys' and Girls' Camp, July 11-15; Oregon, Ohio (1st), July 16-17; N.W. Ohio Dist. Boys' & Girls' Camp, July 18—Aug. 7
- VARIAN, WILLIAM E.:** Mich. Dist. Camp, July 15-24; Indianapolis Dist. Camp, July 25-31
- VAUGHN, VOLA:** Geneva, Fla., July 19-24
- WELCH, JONATHAN & ILONA:** Washington, D.C. (1st), July 6; New England Dist. Assem., July 11-15; New England Dist. Camp, July 19-24; Beverly, Mass., July 26-31
- WILLIAMS, LAWRENCE Z.:** Oklahoma City, Okla. (Handicapped for Christ Retreat), July 2-4; Kansas City, Mo. (Nat. Ch. Conf. for the Blind), July 25-29
- WINEGARDEN, ROBERT:** Page, Ariz. (Navajo Res.), July 1—Sept. 4
- WISEHART, LENNY & JOY:** Dayton, Ohio (Camp), July 6-10; Reserved, July 11-29; Pittsburgh, Dist. Camp, July 30—Aug. 7
- WRIGHT, E. GUY:** Belington, W. Va. (Comm.-Wide Crus.), July 11-17; Colliers, W. Va., July 20-31
- WYRICK, DENNIS:** Sebring, Ohio (Camp), July 21-31

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

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◆PORTER, JOHN & PATSY. (C) c/o NPH\*

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The preaching-singing Sprague family, registered evangelists, recently visited Nazarene Publishing House with Pastor Richard Mark of the Bonner Springs, Kans., church. (L. to r.) are Rev. Mark and Evangelist Sprague and family.

### ENC RECEIVES GRANTS

Recent grants from the Kellogg and the Hayden Foundations have provided for two major improvements in the library facilities at Eastern Nazarene College, including installation of the OCLC Model 100 computer terminal and renovation of the Casey Lecture Hall into the Casey Reading Room.

Providing access to the Ohio College Library Center on-line shared cataloging systems, the Model 100 is a cathode-ray tube terminal similar in size and appearance to a 17-inch television set with a typewriter-like keyboard attached. The terminal is connected through a dedicated telephone line to a computer at OCLC in Columbus, Ohio. Stored in the computer for display on the terminals are bibliographic records generated from three different sources. To date the total data base contains more than 2,000,000 catalog records.

This new system for cataloging books will allow a significant improvement in cataloging efficiency at Nease Library. New materials received will be available to students within two weeks—one-fourth the average time formerly needed.

The renovation of Casey Lecture Hall into a reading room required the leveling of the floor, installation of



Sophomore Anna Raudsepp of Irving, N.Y., utilizes the new OCLC Model 100 computer terminal for the cataloging of new library materials.

wall-to-wall carpeting, tables, shelving, and carrels for study, and the installation of new doors and security measures providing for limited access. In addition the area will allow for new facilities for Xerox copying equipment.

Additional solicitations for grants and gifts are being made for the purchase of equipment that is still needed. Members of the Library Committee who have been working with Librarian Dorothy King on recommendations and improvements are students Owen White and Anna Raudsepp, and Professors Ken Bryant, Robert Brown, John Free, Marvin Dirks, Alvin Kauffman, Douglas Degelman, Donald Young, and Ruth Cameron. □

### DISTRICT SUPERINTENDENT REELECTED IN CUBA

Dr. H. T. Reza, executive director of the International Publications Board, who recently returned from Cuba where he conducted the district assembly, reported that Rev. Pedro Morejon was reelected district superintendent.

Dr. Reza's visit was the first official contact with the Cuban church by headquarters personnel since Cuba was closed to travel. His visit seemed to promise closer contact with the church in Cuba. While there, permission was obtained for the district superintendent to import a much-needed automobile.

Rev. Morejon may receive permission to attend the superintendents' conference in Oklahoma City in January, 1978. □

—NCN

### DISTRICT ASSEMBLY INFORMATION

**CENTRAL OHIO**—July 20-21. Columbus Campground, 2708 Morse Rd., Columbus, Ohio 43229. Host pastor: Elbert R. Speckien. General superintendent: Dr. Eugene L. Stowe.

**EASTERN MICHIGAN**—July 20-21. Flint Central Church, 1261 Bristol Rd., Flint, Mich. 43507. Host pastor: John Z. Andree. General superintendent: Dr. George Coulter.

**HOUSTON**—July 20-21. Houston First Church, 46 Waugh Dr., Houston, Tex. 77007. Host pastor: Robert A. Britt. General superintendent: Dr. William M. Greathouse.

**NORTHERN CALIFORNIA**—July 21-22. Concord Church, 1650 Ashbury Dr., Concord, Calif. 94520. Host pastor: James S. Shaw. General superintendent: Dr. Charles H. Strickland.

**NORTHEASTERN INDIANA**—July 21-22. District Center, 1794 S. 350E. Marion, Ind. 46952. Host pastor: Harold W. Berkey. General superintendent: Dr. V. H. Lewis.

**ILLINOIS**—July 27-28. Springfield First Church, 5200 S. 6th Street Rd., Springfield, Ill. 62703. Host pastor: Dale Horton. General superintendent: Dr. William M. Greathouse.

**EAST TENNESSEE**—July 28-29. Knoxville First Church, 538 Vanosdale Road, Knoxville, Tenn. 37919. Host pastor: Charles Patton. General superintendent: Dr. Orville W. Jenkins.

**PITTSBURGH**—July 28-29. Mount Chestnut Nazarene District Center, 177 North Rd., Butler, Pa. 16001. Host: Dr. Robert I. Goslaw, district superintendent. General superintendent: Dr. George Coulter.

**SOUTHWEST INDIANA**—July 27-28. Seymore, Ind., First Church, 311 Myers St., Seymore, Ind. 47274. Host pastor: B. G. Wiggs. General superintendent: Dr. Eugene L. Stowe.

### DISTRICT ASSEMBLY REPORTS

#### CENTRAL LATIN AMERICA

The thirty-first annual assembly of the Central Latin American District convened in San Antonio, Tex.

District Superintendent H. O. Espinoza, completing his second year of an extended term, reported one new church organized and two missions opened.

General Superintendent Charles H. Strickland ordained Vicente Landeo.

Elected to the advisory board were: (elders) Esteban Velasquez and Frank Bernal; and (laymen) Eulalio Galindo and Secundino Garza.

Reelected to their posts were: Mrs. Virginia Hernandez, NWMS president; Raul Lopez, NYI president; and Mrs. Rose Marie Velasquez was elected chairlady of the board of Christian life.

#### WASHINGTON PACIFIC

The thirty-fourth annual assembly of the Washington Pacific District was held in Olympia, Wash., First Church. Newly appointed District Superintendent Kenneth Vogt was elected to a one-year term. He reported the organization of the Bethel Church at Spanaway, Wash.

General Superintendent William M. Greathouse ordained Dwight Douglas and Charles Gadbow.

(Elders) Winston Ketchum, Steven Fletcher, and Paul Anderson; and (laymen) Dr. Larry Hull, Dr. John Wordsworth, and Dr. Robert Woodruff were elected to the advisory board.

Reelected to their posts were Mrs. Corleen Litsey, NWMS president; Rev. Tom Campbell, NYI president; and Elvin Hicks was elected chairman of the board of Christian life.

#### SACRAMENTO

The fifteenth annual assembly of the Sacramento District convened at the Auburn, Calif., church. Newly appointed District Superintendent Walter M. Hubbard received his first assembly vote with a near-unanimous ballot, electing him to a one-year term.

General Superintendent V. H. Lewis ordained Robert Clayton and Wayne W. Folmer.

Elected to the advisory board were: (elders) Gerald Manker and Ray Sanders; and (laymen) John A. Biggers and Art Tallman.

Mrs. Esther Biggers was reelected NWMS president; Wes Smith was elected NYI president; and Dr. Byron Ford was elected chairman of the board of Christian life.

#### HAWAII PACIFIC

The twenty-fifth annual assembly of the Hawaii Pacific District convened at Honolulu First Church. District Superintendent Virgil K. Grover, completing his third year of an extended call, reported significant gains for their silver anniversary year.

General Superintendent Eugene L. Stowe ordained Michael H. Litsey.

(Elders) Jerry L. Appleby and Gaylord A. Rich; and (laymen) Dr. Kimber Moulton and Miyoji Furusho were elected to the advisory board.

Mrs. Betty Shelby was elected NWMS president; Rev. Christopher H. J. Carver was elected NYI president; and Rev. Robert Killen was elected chairman of the board of Christian life.

#### WEST TEXAS

The sixty-ninth annual assembly of the West Texas District convened at Lubbock, Tex., First Church. District Superintendent Lyle E. Eckley, completing his ninth year, retired. It marked the close of 35 years as a district superintendent in the church, and 25 years for Mrs. Eckley as NWMS president. Rev. Bill Draper was elected to the superintendency on the eleventh ballot, but he later declined. Rev. Gene Fuller was appointed district superintendent.

General Superintendent V. H. Lewis ordained Dale Pierce, Robert Rush, Charles and Nancy Coyle, Viola Martin, Phillip Williford, and Oscar Cogdill.

Elected to the advisory board were: (elders) K. Dwight Southworth, Marshall Stewart, J. D. Dorough; and (laymen) Chesley Lewis, Don Paxton, and Melvin Pierce.

Mrs. Fred Pike was elected NWMS president;



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Bill Bowers was reelected NYI president; and K. Dwight Southworth was elected chairman of the board of Christian life.

#### SAN ANTONIO

The sixty-fourth annual assembly of the San Antonio District convened in Temple, Tex. District Superintendent Harold B. Graves was elected to a four-year term.

General Superintendent Charles H. Strickland ordained Ronald Wayne Berry, Roger Lee Wilson, and Grace L. Jones.

(Elders) Stan Meek and W. E. Rhodes; and (laymen) Erwin Davis and Dale Yates were elected to the advisory board.

Mrs. Betty Graves was elected NWMS president; Rev. Jerry Tull was reelected NYI president; and Rev. W. E. Rhodes was elected chairman of the board of Christian life.

#### PHILADELPHIA

The twentieth annual assembly of the Philadelphia District was held at Ephrata, Pa. District Superintendent Paul D. Mangum was reelected to a four-year term.

General Superintendent George Coulter ordained Delbert L. Bieber, Clifford P. Chew, Jr., Thomas H. Ford, and David F. Watts.

Elected to the advisory board were: (elders) Howard E. Chambers, William D. Mowen, Sr., Myron E. Richey; and (laymen) Russell S. Cannell, Frank W. Gery, and Robert E. Wilfong.

Rev. William D. Mowen, Sr., was elected chairman of the board of Christian life.

#### NEW YORK

The seventieth annual assembly of the New York District convened in Dover, N.J. District Superintendent M. V. Scutt, completing the second of a four-year term, reported.

General Superintendent George Coulter ordained Robert A. Dawley, Larry Chandler, and Dale K. Twyeffort.

(Elders) Clarence Jacobs and James Conners; and (laymen) Raymond Dunlop and George Gressett were elected to the advisory board.

Reelected to their posts were Mrs. M. V. Scutt, NWMS president; Rev. David Trauffer, NYI president; and Mrs. Ann Rearick was elected chairlady of the board of Christian life.



Pictured (l. to r.) are the ordinands of the New York District Assembly, with District Superintendent M. V. Scutt, Rev. and Mrs. Dale Twyeffort, Rev. and Mrs. Robert Dawley, Rev. and Mrs. Larry Chandler, and General Superintendent George Coulter.

#### ARIZONA

The fifty-sixth annual assembly of the Arizona District convened at the Phoenix Biltmore Church. District Superintendent M. L. Mann, completing the third year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Carl E. Cruse.

Elected to the advisory board were: (elders) Crawford T. Vanderpool, Ross W. Hayslip, Stanley R. McElrath; and (laymen) William J. Cullumber, David Gipe, and Melvin Riddlebarger.

Audrey Psaute was unanimously reelected

NWMS president; Gary Cooper was elected NYI president; and Perry Hipple was elected chairman of the board of Christian life. □

#### NORTH FLORIDA

The fourth annual assembly of the North Florida District was held at the Jacksonville, Fla., University Boulevard Church. District Superintendent Jonathan T. Gassett, completing the third year of an extended term, reported.

General Superintendent V. H. Lewis presided over the business sessions.

(Elders) H. P. Cooper and Aubrey Ponce, Sr.; and (laymen) Bill Birtley and Jim Herndon were elected to the advisory board.

Mrs. Nona Burkhart was elected NWMS president; Rev. Barney Baggott was reelected NYI president; and Rev. H. G. Snellgrove was elected chairman of the board of Christian life. □

#### NAZARENE CAMP MEETINGS

July 18-24—EASTERN KENTUCKY. Newport First Church of the Nazarene, 830 York St., Newport, Ky. 41071. Special workers: Rev. Richard Strickland and the Roger Brown family. John W. May, district superintendent.

July 18-24—NEW ENGLAND. Asbury Grove, Wenham, Mass. Special worker: Ted Lee. William A. Taylor, district superintendent.

July 19-25—CANADA ATLANTIC. Family Camp at Big Lake Campgrounds, Oxford Nova Scotia. Special workers: Mel McCullough and Paul Pitts. W. Bahan, district superintendent.

July 22-31—CENTRAL OHIO. Columbus Camp ground, 2708 Morse Rd., Columbus, Ohio 43229. Special workers: Ted Martin, Charles

Millhuff, R. N. Raycroft, and Jim and Rosemary Green. Terrell C. (Jack) Sanders, district superintendent.

July 22—Aug. 1—CANADA CENTRAL. District Campground, Cedardale. Special workers: Claude Jones, Willard Taylor, and Evelyn Wiens. Neil E. Hightower, district superintendent.

July 22-24—CANADA PACIFIC. Cowichan River Bible Camp, Vancouver Island, Duncan, British Columbia. Special workers: Tom Barnard and the "Cross Section." D. J. Derksen, district superintendent.

July 26—31—CANADA PACIFIC. Camp Charis, Chilliwack, British Columbia. Special workers: Tom Barnard and the "Cross Section." D. J. Derksen, district superintendent.

July 24-31—NORTHEASTERN INDIANA. District Center, 1794 S. 350 E., Marion, Ind. 46952. Special workers: Arnold Airhart, C. William Ellwanger, and Ron Lush. Bruce T. Taylor, district superintendent.

July 24-31—INTERMOUNTAIN. Nampa First Church, Nampa, Ida. Special workers: Albert Lown and Jim Bohi. Hoyle Thomas, district superintendent.

July 25-31—WISCONSIN. Rte. 1, Byron, Wis. Special workers: Charles Hastings Smith, Al Truesdale, and the David Blue singers. R. J. Clack, district superintendent.

July 25-31—INDIANAPOLIS. Indianapolis District Campgrounds, P.O. Box 46, Camby, Ind. 46113. Special workers: Don Pfeiffer, Bill Varian, and Kenneth Gates. John F. Hay, district superintendent.

July 25-31—LOUISIANA. Fort Jesup Camp.

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Many, La. Special workers: Lyle Eckley and Larry and Patricia Jewet. Ralph E. West, district superintendent.

July 29-Aug. 7—NORTHWESTERN OHIO. Campgrounds, State Rte. 703, St. Marys, Ohio 45885. Special workers: Elmer Schmelzenbach, Curtis Smith, and Mr. and Mrs. Bill Cobb. James R. Blankenship, district superintendent.

July 30—Aug. 7—WASHINGTON. Camp Meeting, North East, Maryland. Special workers: Charles Shaver, Reuben Welch, Paul Miller, Gloria Files and Dorothy Adams, Paul Hettrick, and Danny Steele. Roy E. Carnahan, district superintendent.

July 30—Aug. 7—PITTSBURGH. Mount Chestnut Nazarene District Center, 117 North Rd., Butler, Pa. 16001. Special workers: Stuart McWhirter, Richard Strickland, and the Roger Brown Family. R. I. Goslaw, district superintendent.

July 31—Aug. 7—EASTERN MICHIGAN. District Center, 6477 N. Burkhart Rd., Howell, Mich. 48843. Special workers: Lyle Eckley, P. L. Liddell, and Steve and Sue Caudill. E. W. Martin, district superintendent.

July 31—Aug. 7—HAWAII PACIFIC. Honolulu First Church, 408 North Judd St., Honolulu, Hawaii 96817. Special worker: Reeford Chaney. Virgil K. Grover, district superintendent.

### MOVING MINISTERS

WILLIAM BRADSHAW from Summersville, W.Va. to Belington, W.Va.  
MERRILL BRAYMER from Cleveland (Ohio) First to Sandusky, Ohio  
LARRY DALE from Jefferson City, Mo., to West Plains, Mo.  
LARRY D. DENNIS from New Lebanon, Ohio, to Trenton, Ohio  
JAY DICK from associate, Broken Arrow, Okla., to Vinita, Okla.  
BOB DOSS from Gladstone, Mo., to Oklahoma City Community  
WILLIAM D. DUKE from Houston Woodsdale to Dallas Woodland Park  
RONALD ESTES to Alexandria (La.) First  
DAVID FELTER from Sapulpa, Okla., to Bloomington (Ind.) First  
H. ELVIN GILLIAM from Longview, Wash., to Fairfield, Calif.  
McCRA Y HOLMES from Akron (Ohio) First to Charlotte (N.C.) Calvary  
LARRY LEONARD from Nowata, Okla., to Tulsa (Okla.) Regency Park  
JOHN R. LIGHTFOOT from associate, Augusta (Ga.) First, to Nashville, Ga.

WILLIAM LIPSCOMB from Angelton, Tex., to Moss (Miss.) Bethlehem

ROY L. LYONS from Barrett, W.Va., to Vienna, W.Va.

LAYTON MALONE from student, Mid-America Nazarene College, Olathe, Kans., to Mount Sterling, Ill.

THURL MANN from Oklahoma City First to evangelism

ED MURPHY from Oklahoma City Community to Cimarron, Kans.

RICK NEEDHAM from Minneapolis (Minn.) Brooklyn Center to Army Chaplain, Deerfield Beach, Fla.

DONALD W. NICKLES from San Pedro, Calif., to Corning, Calif.

CHADRON ORTON from Nazarene Theological Seminary, Kansas City, Mo., to Elk Grove, Calif.

ALVIN OWENS from New Harmony (Ind.) Harmony Chapel to Paragould (Ark.) Woodland Hills

B. EDWIN PERKINS from Crowley (La.) Ellis to Rockdale, Tex.

DONALD REED from Goshen, Ark., to Beebe, Ark.

ORELL RILEY from Nazarene Bible College, Colorado Springs, Colo., to Tulsa (Okla.) Valley View

JAMES ROTZ from Mesa View, Colo., to Nowata, Okla.

RAYMOND E. ROWE from DuBois, Pa., to Sharpsville, (Pa.) Sharon

JESSE SIMS from Bamberg, S.C., to Georgetown, S.C.

DOYLE C. SMITH from Moultrie, Ga., to Gallatin, Tenn.

PAUL SNELLENBERGER from Streator, Ill., to Eureka, Ill.

L. E. TOONE from Lancaster (Calif.) Valley View to New Cuyama, Calif.

ROBERT F. TURNER from Plymouth, N.C., to Swannanoa, N.C.

GEORGE E. WHELOCK from Mahomet, Ill., to Stonington, Ill.

LOWELL YEATTS from Muncie (Ind.) North Manchester to Waterloo, Ind.

### MOVING MISSIONARIES

REV. AND MRS. DOUGLAS ALEXANDER, Middle European field address: 6000 Frankfurt/M 50, Wilhelm Busch Strasse 56, Federal Republic of Germany  
MR. AND MRS. NEVILLE BARTLE, Papua New Guinea, furlough address: Nethermill, Burrelton, Coupen Angus, Perthshire, Scotland, U.K.

REV. AND MRS. GARY BUNCH, Portugal, field

address: Av. Estados Unidos da America 68-9D, Lisboa 5, Portugal

REV. AND MRS. HARRISON DAVIS, Japan, furlough address: c/o Carol Davis, Point Loma College, Donna Finch B-3, 3900 Lomaland Drive, San Diego, Calif. 92106

REV. AND MRS. REX EMSLIE, RSA Coloured and Indian, field address: 6 Shinglewood, 340 Florida Road, Durban, Natal, 4001 Republic of South Africa

MISS BRENDA GOULD, Haiti, furlough address: 1342 W. State Street, Columbus, Ohio 43222

REV. AND MRS. HAROLD HAMPTON, Latin American Evangelist, permanent Stateside address: 526 Lindenwood Drive, Nampa, Ida. 83651

REV. AND MRS. JAMES KRATZ, Brazil, furlough address: 10317 N.E. Skidmore, Portland, Ore. 97220

REV. AND MRS. CHESTER MULDER, Specialized assignment, Japan, field address: 101 Kobuke Cho, Chiba Shi 281, Japan

REV. AND MRS. WILLIAM PATCH, Korea, furlough address: c/o Wayne Spence, Route 1, Pleasantville, Pa. 16341

REV. AND MRS. HERB RATLCLIFF, Trinidad and Tobago, field address: P.O. Box 1245, Port-of-Spain, Trinidad, West Indies

REV. AND MRS. MAURICE RHODEN, Japan, furlough address: c/o H. L. Benton, 317 22nd Ave., Springfield, Tenn. 37172

MISS EVELYN WIENS, Rep. of So. Africa North, furlough address: c/o Mr. Orval Wiens, 7660 116 A. St., Delta, British Columbia, Canada V4C 5Y4

REV. AND MRS. ROBERT WOODRUFF, Papua New Guinea, c/o T. Polley, Western Avenue, Montville, Queensland, Australia 4555

### ANNOUNCEMENT

**The West Lafayette, Ohio, church** will celebrate its fiftieth anniversary on July 10. All former pastors, members, and friends are invited to attend the special services. Rev. Bruce J. Reynolds is the present pastor.

**The Montrose, Colo., Church of the Nazarene** will celebrate its sixtieth anniversary on Sunday, July 17. Dr. Eugene L. Stowe and Dr. M. Harold Daniels will be participating. Former pastors, members and friends are invited to be present. Contact Rev. Bob Broadbooks, pastor, 713 S. 12th, Montrose, Colo. 81401.

### RECOMMENDATIONS

REV. DON SCARLETT has served the church in the field of evangelism prior to his present pastorate. He feels that God would have him reenter the field of evangelism, and I am happy to recommend him for this service in the church.—*John F. Hay, Indianapolis district superintendent.*

I have personally known REV. OREN WOODWARD since college days. I am pleased to recommend him to our churches everywhere as he launches into the field of evangelism.—*Gene Fuller, Virginia district superintendent.*

This is to commend to our people everywhere DR. ROBERT G. NIELSON, who served as pastor of Dallas First Church for 23 years. He recently resigned his pastorate to conduct Christian Family weekends in churches. His unusual strengths in this area and his background for family counseling qualify him for this new field of service. He may be contacted at 442 Monssen Dr., Dallas, Tex. 75224; phone (214) 946-1069.—*W. M. Lynch, Dallas district superintendent.*

I recommend CHARLES FINNEY, who has entered full-time evangelism. This veteran pastor-evangelist is a strong preacher. His address is 269 Lincoln Cir., St. Petersburg, Fla. 33702.—*J. V. Morsch, Central Florida district superintendent.*

I recommend WOODROW SNIDER, who has

entered full-time evangelism. As a pastor-evangelist, he has started many home mission churches. His address is 706 S. 15th St., Vincennes, Ind. 47591.—*J. V. Morsch, Central Florida district superintendent.*

## VITAL STATISTICS

### DEATHS

REV. ELVIN L. BUSTER died Mar. 17 in Gainesville, Fla. Services were conducted in Bowling Green, Ky., by Dr. Charles Childers and Rev. William Rhoades. Survivors include his wife, Lottice Dalton Buster, and one son, Dave.

RUSSELL W. FINNEY, 70, died May 19 in Terre Haute, Ind. Funeral services were conducted by Rev. Larry E. Matthias, with interment at Paris, Ill. Surviving him are his wife, Myrtle I.; one daughter, Thelma Miller; one step-daughter, Mary Sue Jackson; and three step-grandchildren.

MELVIN JOHN HENSLEY, 70, died May 12 in Victorville, Calif. Services were conducted by Dr. Orian G. Burlison. He is survived by his wife, Vera; 2 sons, Eugene and James; 1 daughter, Barbara Joan Burlison; 10 grandchildren; and 7 great-grandchildren.

SHERRY RODRIGUEZ HOEHN, 23, died Mar. 17 in Pasadena, Calif. Services were conducted by Dr. Orian G. Burlison and Rev. Bryan Cuthill. Survivors include one daughter, Beth; her parents, Mr. and Mrs. David Rodriguez; one brother; and one sister.

REV. GEORGE E. LASHLEY, 66, died Apr. 6 in Johnstown, Pa. Funeral services were conducted by Rev. Barry Mohny and Dr. Robert Goslaw. Surviving him are his wife, Ruth; two sons, Gerald and Curtis; two stepsons, Richard L. Frank and M. Paul Frank; three grandchildren; and four step-grandchildren.

EDNA PRUESHNER, 78, died May 15 in Springfield, Ill. The services were conducted by Rev. William D. Chenault. She is survived by her husband, John E.; 2 sons, Leslie and Harold; 1 daughter, Norma Giddings; 4 brothers; 1 sister; 10 grandchildren; and 21 great-grandchildren.

RAMONA RATHBUN, 40, died Apr. 26 in Independence, Kans. Funeral services were conducted by Rev. John Hazleton. Surviving are her husband, Rev. Alvin L.; two sons, Steven and Mark; one daughter, Jacki; her parents; four brothers; one sister; and her paternal grandmother.

REV. FRANK STALEY, 77, died May 9 in Springfield, Ill. Services were conducted by Rev. William Chenault. He is survived by his wife, Lennie; 1 son, Joseph; 3 daughters, Virginia Joan Caraker, Linda Sue Jones, and Patricia Mae Fisher; 1 brother; 3 sisters; 17 grandchildren; and 8 great-grandchildren.

JOHN E. WAGONER, 66, died Jan. 31 in Fort Smith, Ark., as the result of a car accident. Services were conducted by Rev. Terry Rohlmeier. Survivors include his wife, Inez; his mother; two brothers; and two sisters.



FOR THE MONTH OF JULY  
**"THE HEART OF THE MATTER"**  
A Series of Messages  
by Dr. Earl Lee

# NEWS

## OF RELIGION

**CHAD, KENYA WELCOME WYCLIFFE.** The government of Chad and the University of Nairobi in Kenya have signed agreements with the Summer Institute of Linguistics (Wycliffe Bible Translators' academic arm), allowing members to begin linguistic and translation work.

In Kenya, SIL will develop a regional study center to serve translators in that country and in neighboring nations.

Dr. John Bendor-Samuel, Wycliffe's area director for Africa, said much Scripture translation has already been done in Kenya, but it is "probably still needed in three or four languages." □

**SALVATION ARMY OUT OF USO.** World Religious News reports that the Salvation Army, one of the original partners in the United Service Organization which was founded during the Second World War to serve the needs of military personnel, has withdrawn from the organization because it serves alcohol.

The Salvation Army has always taken the stand of total abstinence in regard to alcoholic beverages. It felt that this made the withdrawal from the USO necessary. □

**WHITE HOUSE CONFERENCE ON AMERICAN FAMILY SET.** A White House Conference on the American Family will be convened in 1979, Health, Education, and Welfare Secretary Joseph Califano recently announced in Washington, D.C.

A bill calling for such a conference had been introduced in the House in January by Rep. Lester Wolff (D-N.Y.). Secretary Califano advised Mr. Wolff of the Carter administration's plan to hold the conference.

The Wolff measure urged the conference "to help establish a national understanding of the role played by marriage and the family in the development of a viable society."

The conference would "study the complex relationship between government policy and family stability," he added. □

**CRIME INCREASES WHEN CHURCH-FAMILY TIES LOOSEN—HARVARD PROFESSOR.** Crime gets stronger when religious and family influences weaken, says a Harvard political scientist.

James Q. Wilson links the rise in crime with faltering spiritual and family ties, tracing crime statistics as far back as 1830.

As citizens lose their belief in God they lose their belief in the hereafter and begin to live like animals in a jungle, Dr. Wilson said. □

**CHURCH "BARRIERS" OFTEN PREVENT PARTICIPATION BY THE HANDICAPPED.** Churches often contain architectural and psychological "barriers" which prevent handicapped persons from participating, according to a Lutheran pastor who is himself disabled.

"In order for the handicapped to find Christ in the Christian church, the church must come to grips with the fact that there are tens of millions of physically and mentally disabled, over and under 65, in the midst of our Christian communities," said Rev. Richard Winter, a Lutheran Church in America pastor in Tucson, Ariz.

The cost of physical modifications in church buildings to make them more accessible to handicapped persons may seem staggering, but "we must begin somewhere," he said.

Pastor Winter's views appeared in an article written for "Learning With," the educational ministry magazine of the Lutheran Church in America and the American Lutheran Church. □



# THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ **Would you please comment on the meaning of Ephesians 4:8: "When he ascended up on high, he led captivity captive and gave gifts unto men."**

This passage is a quotation from Psalm 68:18. There it probably refers to David's capture of Jerusalem and the subsequent procession when the Ark was brought up to Mount Zion. Here it refers to the triumphant ascension of the risen Christ and the consequent outpouring of the Holy Spirit (see Acts 2:32-33). The imagery behind both references is that of a king who descends into battle, conquers his enemies, and returns in triumph, demonstrating his victory by the display of captives and by the reception of tribute.

The eternal Son of God descended into history, into our common humanity, into the homelessness of an itinerant rabbi's ministry (John 1:11, 14; Luke 9:58). He descended to conflict with Satan, death on the Cross, and burial in a tomb (Matthew 4:1-11; John 12:24-33; 19:38-42). And precisely through these events He con-

quered sin and death! Now risen and ascended, He confers upon His church the gift of the Holy Spirit, and is thus the source of those gifts of apostles, prophets, evangelists, pastors, and teachers by whose ministries the whole church is equipped for ministry (vv. 11-14).

When Paul quotes the ancient psalm, he introduces a change. The OT passage says "received gifts" and the NT quotation says "gave gifts." This has troubled scholars and occasioned lots of critical comment. But as E. K. Simpson has observed, "NT quotations of OT passages are also authoritative interpretations of the significance of the passages. The Spirit of God knows His own letterpress better than the most lynx-eyed modern critic, so often 'all eyes and no sight.'" Acts 2:33 tells us what Christ received and Ephesians 4:7-14 tells us what He gives. □

■ **How can I really know if I have committed the sin that cannot be forgiven, or if it is Satan trying to get me to give up and quit?**

The "unpardonable sin" against which Jesus warns in Matthew 12:30-32 is blasphemy against the Holy Spirit. This, according to the context, was an angry and defiant refusal to acknowledge Jesus as the Messiah by men who deliberately attributed His miracles of exorcism and healing to Satan.

The Spirit comes to convict of sin

and lead to Christ for salvation. One who has committed the "unpardonable sin" will not acknowledge his sin and need for Christ, so that a concern about this matter such as you have expressed is good evidence that you have *not* committed this "unpardonable sin."

Trust Christ for pardon and rest in Him for peace! □

■ **I would like your views on Leviticus, which declares that swine are unfit for us to eat, and on Acts 10, where Peter is commanded to kill and eat unclean animals in a vision. I have read many times the above chapters and cannot see how Acts 10 gives approval for the eating of pork.**

Leviticus 11 forbids the Jews to eat pork, but Christians are not bound by Leviticus 11.

Acts 10 does not mean that Christians must eat pork; it only suggests that they may do so without violating moral conscience.

Romans 14 is a more important

passage. It clearly tells us not to judge any of the Lord's servants in the matter of what foods are eaten or refused. Eating or abstaining from certain foods is no evidence of Christianity, nor should it be a barrier to fellowship. □

## BIRTHS

to STEVE AND BECKY (MONROE) ACQUIS-TAPACE, Pearl River, La., a girl, Heidi Marie, April 30  
to DAN AND DENISE (GORDON) BOONE, Overland Park, Kans., a girl, Amy Danielle, May 12  
to ROBERT L. AND DIXIE (KING) COOK, Memphis, Tenn., a boy, Benjamin Jason, May 15  
to MONTE AND ELAINE (HUNTER) GEERDES, Bethany, Okla., a boy, Benjamin Kort, March 26  
to KEN AND LINDA HAMRICK, Studio City, Calif., a girl, Kendra Jean, Jan. 25  
to JAMES AND CATHY (RAYBORN) LYNCH, Pomeroy, Wash., a boy, Bryan James, Jan. 28  
to REV. RUSSELL AND SHERRI (MARTINEZ) MARTIN, Buhl, Ida., a boy, Todd Gregory, March 11

to DOUG AND BECKY (LANGDON) TIPPITT, Arcadia, Calif., a boy, Jason Allen, March 26  
to JAMES AND DEBBIE (COMPTON) WADLEY, Monrovia, Calif., a boy, Jeffrey Daniel, April 11

## ADOPTION

by REV. BILL AND DODIE (SHINN) KIRBY, Georgetown, Ohio, a boy, Benjamin Ray, born Feb. 21, 1973, May 5  
by CARLYLE K. AND CHERYL SUE (McCLAIN) THILL, North Vernon, Ind., a boy, Jon-Marc, born Nov. 12, 1976

## MARRIAGES

MARJORIE EITHOL PEEL and REV. G. ELMER DANNER (of Gorham, Ill.) at Sturgis, Mich., May 13  
KAREN RUTH PETTIS and TERRANCE (TERRY) K. BALL at Boise, Ida., May 14  
DEBORAH E. BORDEN and DAN MULLIGAN at Lombard, Ill., June 5

## ANNIVERSARIES

The fifty-fifth wedding anniversary of MR. AND MRS. NEAL (EMMA) ANDREWS was celebrated on June 8 in Columbus, Wis. They moved to Columbus with their three daughters, Jean, Carol, and Janice, in 1940 from Oaks, N.D. The Andrews have been instrumental in the founding and development of the Columbus, Wis., church.

MR. AND MRS. OSCAR R. JOHNSON of Bourbonnais, Ill., were the honored guests at an Open House in the Formal Lounge at Ludwig Center at Olivet Nazarene College in celebration of their fiftieth anniversary. Mr. and Mrs. Johnson were charter members of the Ottawa, Ill., First Church and were active there until 1948 when they moved to the Kankakee area and joined the Olivet College Church. The Johnsons have four children: Elda Featherston and Norma Craig, both of Indianapolis; Paul Johnson of Crete, Ill.; and Don Johnson of Triumph, Ill.; 18 grandchildren; and 3 great-grandchildren.

MR. AND MRS. EVERLY E. TROTH of Bloomington, Ind., celebrated their fiftieth wedding anniversary April 24 with an open house held in the fellowship hall of Bloomington First Church. The Troths have been members for over 40 years. Their daughter and son-in-law, Carolyn and Lee Borden of Lombard, Ill., were hosts for the open house. The Troths have three 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.



The new Miller Memorial Church of the Nazarene on Bedford Avenue.

## HISTORIC BROOKLYN CHURCH DEDICATES NEW FACILITIES

Brooklyn was the location on Sunday, May 8, of the historic dedication of new facilities for one of the denomination's oldest congregations.

Miller Memorial Church, under the leadership of Pastor Clarence Jacobs, moved into the stately sanctuary which once housed the Dutch Reformed congregation of Brooklyn.

The Miller Memorial choir, singing the inspired strains, "We Have Come This Far by Faith," marched in a seven-minute processional into the newly redecorated sanctuary before 1,200 worshipping Nazarenes and their friends.

The Miller Memorial Church began in 1902 as a storefront mission in Brooklyn conducted by George E. Miller, a Canadian.

The storefront was located at 568 Atlantic Ave. The small mixed ethnic congregation which gathered there was the forerunner of a continuing witness among West Indians in the city of Brooklyn which remains to this day. Many of the workers were from the movement known as the "Christian Mission of Barbados, West Indies."

In 1913, Mr. Miller was ordained to the ministry in the Church of the Nazarene, and one year later the sidewalk mission became an organized



The interior on Dedication Day

## RACE and DISCRIMINATION

1976 "Manual," Paragraph 704.3



**W**E, THE MEMBERS of the Seventeenth General Assembly of the Church of the Nazarene, wish to reiterate our historic stand of Christian compassion for men of all races. We believe that God is the Creator of all men, and that of one blood are all men created.

We believe that each individual, regardless of race, color, or creed, should have equality before law, including the right to vote, equal access to educational opportunities, and to all public facilities, and to the equal opportunity, according to one's ability, to earn a living free from any job or economic discrimination.

We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony. We also feel that the scriptural admonition, "Follow peace with all men" (Hebrews 12:14), should guide the actions of our people. We urge that each member of the Church of the Nazarene humbly examine his personal attitudes and actions toward other races, as a first step in achieving the Christian goal of full participation by all in the life of the church and the entire community.

We reemphasize our belief that holiness of heart and life is the basis for right living. We believe that complete understanding between racial groups will come when the hearts of men have been changed by complete submission to Jesus Christ, and that the essence of true Christianity consists in loving God with one's heart, soul, mind, and strength, and one's neighbor as oneself.

church. Rev. Miller's pastorate continued for seven years, till he was called to his heavenly reward.

Pastor Miller's successor was one of the many helpers who had stood by him during the beginning years of the mission. William Murray Greene became the second pastor. He was born in Barbados, West Indies, on July 18, 1877 and came to the United States in 1902.

After 4 years as pastor, he was ordained to the ministry in 1925 and served for 36 years.

It was during Rev. Greene's pastorate that the Miller Memorial Church moved to a new location at 595 Classon Ave., Brooklyn, N.Y.

Pastor Greene's years of service ended when he too was called to his heavenly reward in August, 1957.

Thus the third pastor in the church's history was called. He was Rev. Clarence Jacobs, graduate of Olivet Nazarene College and native of Jamaica.

The 20-year pastorate of Rev. Jacobs saw the church outgrow its facilities and seek a better home for its ministry in Brooklyn. The search was ended when, with help from the

New York District and the Department of Home Missions in Kansas City, purchase was made of a large church at 1160 Bedford Ave. which had originally been a Dutch Reformed sanctuary, but had in more recent years been used as a lodge.

The building was large and stable, but in need of extensive remodeling before it could effectively be used as a Church of the Nazarene.

The new sanctuary presents greatly enlarged opportunities for mission in Brooklyn.

Members and friends in attendance at the dedication Sunday of the Miller Memorial Church heard General Su-



Rev Clarence Jacobs addresses his congregation.



perintendent George Coulter comment, "From a storefront building in 1902 to this beautiful and commodious sanctuary in 1977 has been a grand and glorious journey [shouts of 'Praise God! Praise the Lord! Glory!'] and you have come this far by faith [shouts of 'That's true! Praise God!'] and that's not a bad way to travel.

"And I would recommend that you continue your journey by faith, for to journey by faith rather than by sight seems to me to be a much surer pathway."



Rev. Walter MacPherson and Dr. George Coulter share in the enjoyment of Dedication Day.

Dr. Coulter went on to say, "While we give God all the praise and all the glory, there have been others through whom He has worked to make this day possible."

Dr. Coulter cited District Superintendent M. V. Scutt, members of the district Advisory Board, and members of the local Miller Memorial Church for their long and dedicated efforts.

Dr. Coulter gave special attention to Pastor Clarence Jacobs, saying, "We are especially grateful for this good man, your pastor. There isn't another one like him anywhere in the world."

The entire congregation then rose to their feet in a standing ovation in tribute to Rev. Clarence Jacobs.

Among the visiting guests on the platform for the dedication was Rev. Roger E. Bowman, director of cross-cultural ministries for the Department of Home Missions in Kansas City.

Rev. Bowman cited the growth record of the Miller Memorial Church as evidence that it is possible for a church to achieve healthy growth in the midst of a metropolitan area.

He also cited the greatly increased potential for growth which faces the congregation in their new facilities.

As part of the dedication ceremonies, the church paid special honor to those members of the church who held their membership 20 years ago when Pastor Jacobs assumed the pastorate and who have been responsible in many ways for the remarkable growth of the congregation during the past 20 years.

Among these was James Prescott, 100 years old, long-time secretary of the Miller Memorial Church who can recall all three pastors from Rev. Miller to Rev. Greene to Rev. Jacobs.

A note in the souvenir journal for the dedication informs us that "Brother Prescott but a few short years ago was the secretary of the church, Sunday school teacher, and all-around faithful member. His first visit to a hospital was last year, 1976.

"Brother Prescott gets out to church regularly, goes up and down the stairs with only the help of a cane, and never seems to forget any of the names or latest news about the church.



James Prescott, 100 years and three months old, on Dedication Day.

"Brother Prescott can say of God's faithfulness as the Psalmist David said, 'I have been young and now am old, yet have I not seen the righteous forsaken or his seed begging bread.' Praise God."

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by FRANK WILLOUGHBY  
Kansas City, Mo.

# Invest in Someone

**M**AUREEN AND ART EVANS are a couple in their early seventies who attend the church which I am pastoring. One evening some friends of mine were talking about the personal evangelism course they were taking. I suggested that Maureen and Art might be good prospects for a soul-winning call, and phoned to make an appointment to visit them in their home. Art said, "I know why you are coming over here," and I began to worry. I had never been on a call of this nature.

During our visit, which was going better than expected, Maureen's brother Bob became upset with us and kept saying, "I know what you are trying to do." The call leader decided to stop the presentation of the gospel. We left them on a friendly note after having cupcakes and coffee with them.

I felt frustrated by our unsuccessful efforts, but since I was the Evans' pastor, I still had opportunity to keep in close touch with them. They came over to my house for dinner, and my wife and I would go over to their home and visit with them, always trying to get closer to them. I could have given up on them, for we all have heard how hard it is for people over 70 to give their hearts to Christ because they are set in their ways. I didn't believe that.

I took advantage of every opportunity to get the message of salvation across. Sundays, I would do my best to preach the truth as I saw it in God's Word. Bible class was another time for us to discuss certain things they needed to hear. And as we all know, a person cannot sit under the truth of God's Word for long and not be affected.

After several months, they had not responded to my efforts and I was getting discouraged. Then one Sunday afternoon as I was chatting with Art about some of his hunting stories, I felt the leading of the Holy Spirit to share what I had learned in the personal evangelism class. I must confess that I did not know very much,

since I was just starting the class, but I decided that I would share the best I knew how. To my surprise, Art said that he wanted to accept Christ. I was so unprepared that I did not have my Bible, or a picture of Christ knocking at the door, or the first Bible study. So I had him wait while I ran to my office and got the necessary material. Again I asked him if he wanted to accept Christ, and again he said he did. We prayed and he believed, and Christ came into his heart.

He also promised to make public profession and to do the first Bible study. I told him I would come by on Tuesday to go over the Bible study.

At 2:30 on Tuesday afternoon I was at his house. Maureen was also there when I went in to work with Art. As she sat there watching and listening, I felt urged to tell her that this was not just for Art, but that she too could experience Christ in her life. She said she wanted to, and again I shared the gospel with her. She prayed and asked Christ to come into her life.

Two months had passed and we were on Bible study number seven. This one deals with the Spirit-filled life. As I talked with them on this subject, I was led to ask them if they would like to accept the Spirit's fullness. Both said yes. Today they are testifying to the infilling of the Holy Spirit.

Eleven weeks have passed. Art is in the hospital recovering from pneumonia and Maureen is still keeping her house. But they are different than the Maureen and Art we went to see the first time. One Saturday I visited Art and he was writing a note to the hospital chef praising God for the good food he was getting. He told me later that they put his note on the bulletin board.

I have learned from Maureen and Art to invest in a few persons wholeheartedly. I can't win the whole world. But I can "by all means save some." □

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

### ANNOUNCEMENT

With the approval of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed Dr. Reeford L. Chaney (presently superintendent of the Alabama District) superintendent of the Virginia District, effective July 1, 1977. □

—Charles H. Strickland  
General Superintendent

### CHANEY MOVES TO VIRGINIA DISTRICT

Dr. Reeford L. Chaney, district superintendent of Alabama, has accepted the appointment of the Board of General Superintendents to be district superintendent of Virginia. Dr. Chaney will assume his new responsibilities July 1. He fills the vacancy left by the resignation of Rev. Gene Fuller, who accepted the appointment to the superintendency of the West Texas District.



Rev. Chaney has served 13 years as superintendent of the Alabama District. He pastored Mobile, Ala., First Church for 8 years prior to becoming a district leader. Previously he pastored churches in Hawaii; Raleigh, N.C.; and Shelbyville, Tenn. Born in Loudon, Tenn., he attended Trevecca Nazarene College, Nashville, and graduated from Wake Forest College in Winston-Salem, N.C. Rev. Chaney and his wife, Barbara, have three daughters and a son. □

—NCN

### ANNOUNCEMENT

With the approval of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed Dr. W. Charles Oliver (presently superintendent of the Southwest Indiana District) superintendent of the Alabama District effective July 15, 1977. □

—Orville W. Jenkins  
General Superintendent

### DR. OLIVER APPOINTED TO ALABAMA

Dr. W. Charles Oliver, for nine years district superintendent of Southwest Indiana, has accepted the appointment to be superintendent of the Alabama District, effective July 15. Prior to his superintendency in Southwest Indiana, Dr. Oliver served as superintendent of the Mississippi District for seven years.



A native of Arkansas and a graduate of Bethany Nazarene College, Dr. Oli-

ver pastored churches in Orange and Texas City, Tex., and Bradenton, Fla., First Church, before his appointment as leader of the Mississippi District in 1961. He and Mrs. Oliver have one grown son.

It is expected that the Southwest Indiana District will elect his successor at their assembly July 27-28. □

—NCN

### CONSTITUTIONAL CHANGES RATIFIED

This is to notify our people that the constitutional changes enacted by the 1976 General Assembly have been ratified by more than the required two-thirds majority of all eligible district assemblies. Therefore, in harmony with provisions for amending the church Constitution (Manual Par. 31), the Board of General Superintendents announces these changes are now in full force and effect in the Constitution of the Church of the Nazarene. □

—Orville W. Jenkins, Chairman  
Board of General Superintendents

### C. DEAN GALLOWAY SUCCUMBS TO CANCER

Rev. C. Dean Galloway, 51, missionary to Colombia, died Sunday afternoon, June 12, in Trinity Lutheran Hospital in Kansas City. He had undergone surgery for a malignancy in March, 1977. Funeral services were held Wednesday, June 15, in the Loveland, Colo., First Church.



Rev. and Mrs. Galloway were first appointed missionaries to Nicaragua, where they served from June, 1953, until February, 1971, when they returned to the United States to pastor Hot Springs, Ark., First Church.

They were reappointed missionaries to assist in opening the new work for the church in Colombia, South America, June, 1974. They arrived there in July, 1975, where they served until Dean's illness forced their return to the U.S. in March, 1977.

A graduate of Northwest Nazarene College, Rev. Galloway had pastored in Baker, Ore., and New Plymouth, Ida., before being assigned abroad.

Rev. Galloway is survived by his wife, Gwendolyn, of Loveland, Colo.; a son, Ronald, of Kansas City; a daughter, Gwenette (Mrs. David) Bryant, of Hot Springs; his father, Charles, Kalama, Wash.; four brothers: Chester of Kansas City, Andrew of Holcomb, Kans., and Robert and Auburn of Kalama, Wash.; and four sisters: Wanabelle (Mrs. Hubert) Knox of Kalama, Wash., Velma of Vancouver, Wash., Evelyn (Mrs.

James) James of Fruitland, Ida., and Hazel (Mrs. Robert) Lowe, Calif.

The family has requested that in lieu of flowers friends may contribute to a memorial fund for scholarships to enable Colombian students to receive seminary training. This will be handled through the Department of World Mission. □

—NCN

### EASTER OFFERING TOPS GOAL

The Board of General Superintendents wishes to express its sincere appreciation to all members of our international Nazarene family who have brought in another record Easter Offering. The goal of \$5,200,000 has been surpassed by more than \$125,000 with a grand total of \$5,325,512. We praise God for the generosity of our people and rejoice in this strong evidence of our continuing commitment to world evangelism.

—Eugene L. Stowe for  
Board of General Superintendents

### MANHATTAN CHURCH SEEKS NEW HOME

Faced with continued pressure from the heavy load of repair and maintenance, in addition to the purchase cost of the Lamb's Club, the board of the Manhattan Church of the Nazarene, with the approval of the advisory board of the New York District, voted to explore the possibilities of relocation.

The New York District Advisory Board and district assembly are committed to the ongoing of the Manhattan Church and are seeking for ways to best accomplish it.

The decision of the General Board in January, 1977, to buy the Lamb's Club Building was contingent upon a feasibility study. The completed study showed that the problems of financing a six-story building in the center of the city made such a solution unwise.

The Manhattan Church continues to grow and mature. The faith of the congregation is high. They believe God has begun a ministry to them and through them to the city. The past four years with its challenges and victories have established the value and potential of planting a church in the heart of the nation's largest city.

When an equally suitable place is found which will permit the continuing of the church's life, the sale of the Lamb's Club Building will provide a greater viability and permanence. All that has been achieved seems to promise the ongoing of the Manhattan Church, whether at the Lamb's Club or in another more feasible location. □

—NCN

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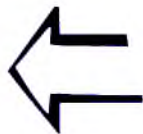
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