

CHURCH OF THE NAZARENE / JULY 4 '73

HERALD OF HOLINESS



General Superintendent Lawlor



“Should Such a Man as I Flee?”

(Nehemiah 6:11)

Nehemiah was a man of many talents who rose from lowly captivity to the trusted position of cupbearer to the mighty Emperor Artaxerxes of Persia. He was able to secure permission to rebuild Jerusalem. He willingly gave up the luxury and security of his position in the government for the thankless, dangerous task of restoring the city. He was a man of strength, of will; determined to carry out his project despite discouragements.

It took amazing courage to resist the perils which faced him on every side. He was a zealous patriot and he possessed this amazing courage. But the source of Nehemiah's courage was not mere patriotism—he *had a faith!* He had a vision of what God wanted him to do.

He had received threats from his enemies. Concerned about his personal safety, his friends suggested that he should flee into the Temple for sanctuary. Nehemiah's courage shines forth in his magnificent reply, *Should such a man as I flee?*

Nehemiah had pledged his loyalty to infinitely higher considerations than his own safety. He had consecrated his life to a cause, and the whole source of that consecration and calm resolution of purpose was rooted in his confidence that what he was doing was God's will for his life. God had given him certain work to do and it was not yet finished. So his argument to his friends was, What's the use of

saving my life if I lose the confidence of God?

Nehemiah became an example to all men of God when he said, *Should such a man as I flee?* Flight may be well for some men but not for the one upon whom the vow of God rests.

There is nothing more needed in public and private life today in the nations of the world than moral courage created by responsibility to Almighty God. Fixed principles and convictions are lacking in so many of our lives today. When honor and convictions are easily surrendered and we fall prey to the popular “something for nothing” attitude, then—despite our profession and verbal proclamation of truth—we relinquish our divine influence upon our generation.

We must reiterate that there are certain things we do not do simply because we are men and women who honor God. We must have convictions and principles of life and conduct that enable us to recognize it is choice and not chance that settles character. St. Augustine recognized this when he said, “To my God, a heart of flame; to my fellowmen, a heart of love; to myself, a heart of steel.”

So, when faced by “the new morality,” popular expediency, and lethargy to His commands, let us with Nehemiah stand firm in our faith, saying, *“Should such a man as I flee?”* □

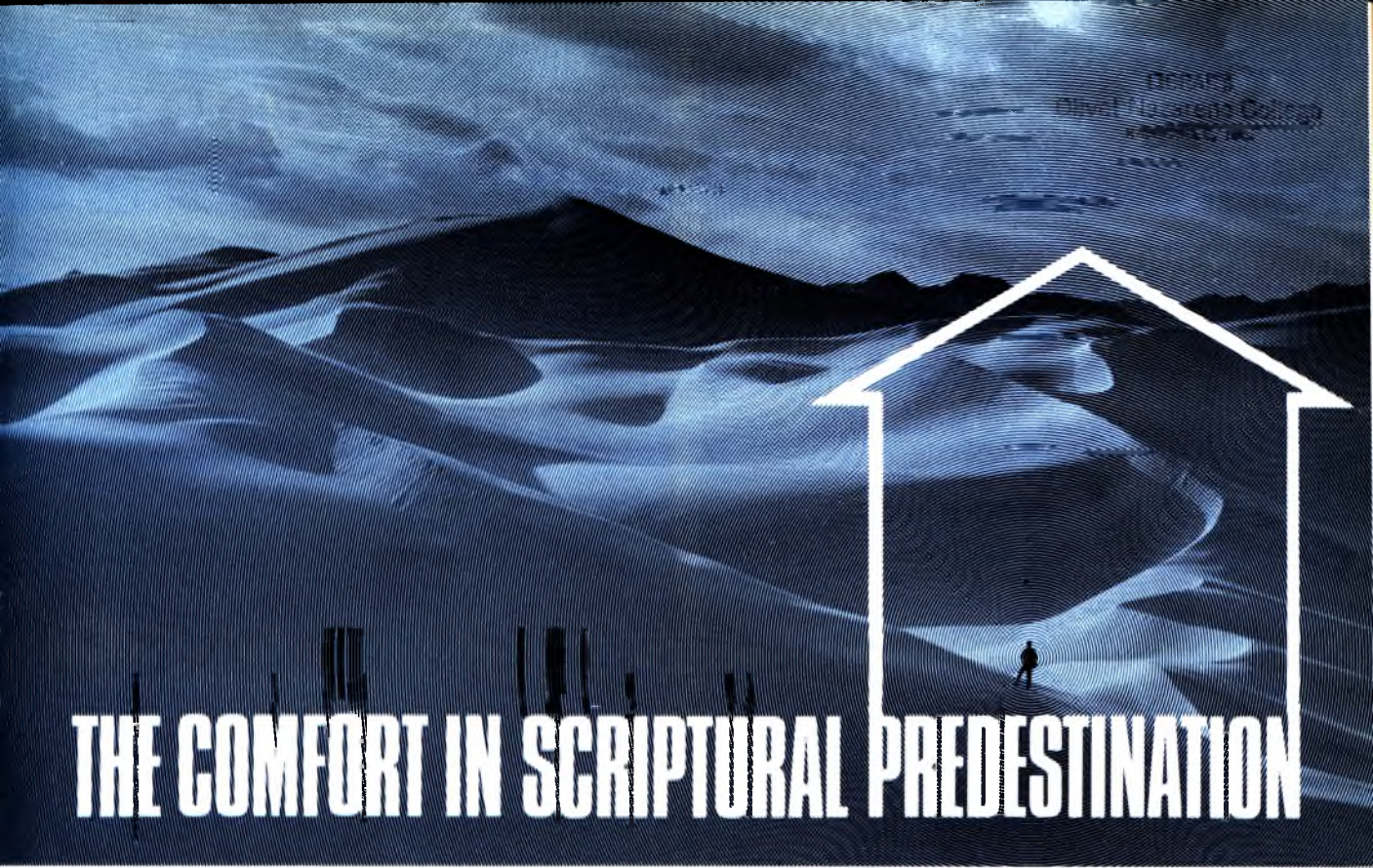


Photo by Harold M. Lambert

ELECT ACCORDING TO THE FORE-KNOWLEDGE OF GOD THE FATHER (1 Peter 1:2).

It is very probably true that we as Wesleyan-Arminians tend to skirt around those scriptures which plainly speak of election, fore-knowledge, and predestination. Evidently we prefer to leave them in the care of the Calvinists, who seem to be more at home with such passages!

In reality, this is unfortunate—for the Bible *as a whole* is our Rule or Standard of faith (doctrine) and practice (ethics). Neither James Arminius nor John Wesley bypassed such scriptures but faced them squarely and enriched their thought and teaching thereby.

Such references as Acts 2:23; Romans 8:28-30; 9:10-13; and Ephesians 1:3-6 are often *perplexing* but should be *comforting* to the believer. What do these passages teach? What inferences should we draw from them?

1. THAT GOD IS SOVEREIGN. He is the Maker of heaven and earth. He controls all things *now*. He sets the conditions of salvation; believers will be saved, unbelievers lost. He will ultimately and finally prevail (Romans 11:33-36; especially verse 36). Moreover, this sovereign God is not whimsical and arbitrary, but holy and loving. We can put our trust implicitly in Him.

2. THAT GOD HAS A PURPOSE FOR EVERY MAN. At the time of his conversion, Paul received instructions to enter the nearby city of Damascus, “and there it shall be told thee of all things which are appointed for thee to do” (Acts 22:10).

Each of us also has a destiny to fulfill, a series of

appointments to keep, but that destiny is in Christ (Ephesians 1:4). We cannot presently see all the outlines of the sovereign purpose.

This is why it is so important, especially for young people, to put our trust in the Lord and let Him guide and shape our lives. As C. H. Dodd has said, *Election is seen in retrospect*. How blessed it is to look back over the years and trace the out-working of God’s purpose in our lives!

*All the way my Saviour leads me.
What have I to ask beside?*

3. THAT SALVATION IS BY GRACE. We cannot save ourselves. Indeed, because we are dead in trespasses and sins (Ephesians 2:1), we cannot take even the first step toward God apart from His prevenient grace. The “free gift” of God’s grace in Christ prepares us to hear the gospel call and to respond (Romans 5:18).

We must, of course, *choose* to respond in repentance and faith, but even that choice is by means of God’s enabling grace. How much more, then, our dependence upon God’s forgiving, regenerating, sanctifying, and glorifying grace!

We are called to *turn* to God and to *walk* faithfully with Him, but it is *He* who calls, justifies, glorifies. It is the destiny of believers to be saved here and hereafter. God has determined that.

Why not magnify the grace of God? He is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy (Jude 24). Let us take comfort from our election in Christ (Ephesians 1:4). □

By A. Elwood Sanner, *Nampa, Ida.*



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PEN POINTS

And Ahab said to Elijah, Hast thou found me, O mine enemy?

(1 Kings 21:20)

CONVICTION NOT AN ENEMY BUT A FRIEND

By Paul Martin
Berkeley, Calif.

I laughed when Charles Crabtree of Urbana, Ohio, said to me, "Let's shake hands now, at the beginning of the service. I may not feel like it at the end!" And you can't blame him, for a lot of things can happen in a church service, even a good service.

One thing I hope happens often is the tender reproof and sometimes strong urging of the Holy Spirit. We call this "conviction."

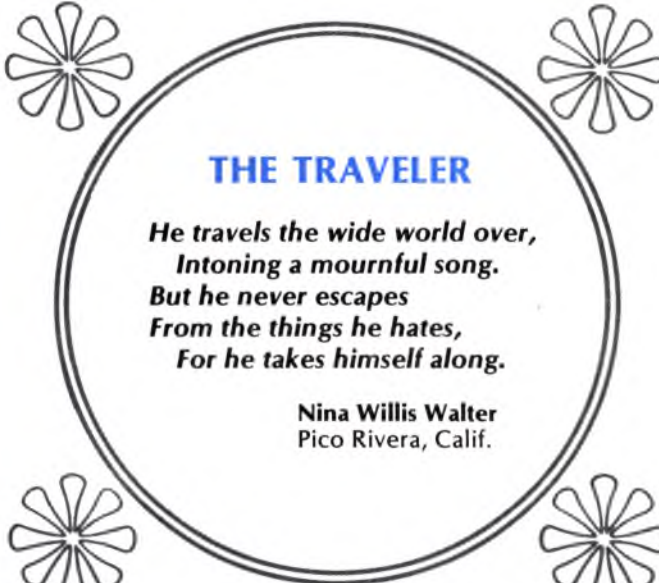
Here are some things about conviction that are worth repeating:

Conviction feels bad. It is supposed to. Like pain, it is God's love making our sins, our failures, and even our slowness uncomfortable. He wants us to repent. Ahab, you are wrong . . . Elijah is the best friend you have . . . right now.

Conviction is connected by God's Spirit to songs, words, kind deeds, and people. You see, God is doing all He can do to turn us to Him. Precious memories, sermons by the preacher, even signs and mottoes, and, yes, tracts (God bless them) are instruments of God's reproving love. He is not willing that any should perish.

Conviction can be resisted, ignored, and lessened. This is the dangerous part. We can get used to the troubled heart. This lifesaving, soul-saving instrument of God can be dulled. The "conscience still can be at ease, the spirit light and gay." Don't do it. Keep a tender heart.

God is not our enemy. He is our best Friend, and often our only Friend. He finds us—as Elijah found Ahab. Hear Him! □



THE TRAVELER

*He travels the wide world over,
Intoning a mournful song.
But he never escapes
From the things he hates,
For he takes himself along.*

Nina Willis Walter
Pico Rivera, Calif.

THE WORSE PROFANITY

What did you say?" My mother looked up from her sewing machine in shocked surprise at the new words I tried on her.

That morning I heard them from the construction workers near my house. The men seemed to enjoy using them, so I remembered a few to share with my mother after nap time that afternoon.

It didn't take her long to understand that my intent was innocent, but she set her mending aside long enough to explain to her four-year-old son that the Ten Commandments require that we never take God's name in vain, and the "new phrases" I had heard did not give proper honor to God and His Son, Jesus.

"Such talk," she said, "is profanity."

For a long time the incident rested quietly in the back of my mind as an impressive childhood event. I remembered Mother's words, "We never take God's name in vain." Swearing was a habit I avoided.

But now in my adult years the phrase is calling for my attention again, as if to bring some further insight. What does it mean to "take God's name in vain"?

Maybe the first question is, What does it mean to "take God's name . . . ?"

In the biblical setting, taking the name of the Lord was an act of radical identification that required full and exclusive allegiance. "I will be your God if you will be My people," spoke the Lord through Moses, then the prophet.



Photo by Dave Anderson

Elijah asked, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Then to Baal's prophets, he said, "Call ye on the name of your gods, and I will call upon the name of the Lord."

When I "take God's name" I identify myself as His.

It is also clear from the Scriptures that God is faithful to provide strength to the one who takes His name. You know, for instance, that all the prophets of Baal were defeated as Elijah called God's name.

David, a young man, came before the giant, Goliath, and in "the name of the Lord of hosts"

slew him and delivered God's people.

Asa, a devout king, defeated the multitude of Ethiopia "... in thy name."

And when Jesus moved with authority against the reign of evil, He announced His mission to already doubting men by asserting, "I am come in my Father's name."

There is rich meaning in the phrase "take God's name." When a believer takes it in devout sincerity, he avails himself of all the provisions of grace extended in that name. The old hymn captures the biblical concept well:

*Take the name of Jesus with you,
Child of sorrow and of woe.
It will joy and comfort give you;
Take it, then, where'er you go.*

What then does it mean to "take God's name in vain" in this deeper sense? What is the most serious profanity?

While the Book of Hebrews is best known for its list of "heroes of the faith" who accepted the promises and lived in the confidence that God would fulfill them, it contrasts Esau as a "profane" person.

This first son of Isaac was an heir to the promises of God. But one day he sold his birthright to his brother, Jacob, for a mess of pottage. He obviously concluded that his situation was such that God couldn't care for him and his future. He had taken God's name, but his actions declared that he thought it all vanity. Hebrews describes this as "profanity."

How often Esau's profane mentality creeps up upon me! I have "taken" God's name and I rejoice in the mercy and grace that it affords. I move for a while in the victory that He provides. Then some new crisis arrives. The future appears doubtful at the best and hopeless at the worst. And I am tempted to "profanity." My words are not curse words, but my fear of tomorrow and my faithless conclusions declare, *God's name is vain!*

In such times the Holy Spirit moves with loving rebuke and instruction, not unlike that of a mother of a four-year-old, to assure that the God of today is also the God of tomorrow, that His promises are true and He has never failed one who trusts Him. Or, as my mother said many years ago, "We never take God's name in vain." □

WHEN CHRIST MOVES TO THE CENTER OF LIFE

ERNEST GORDON and PETER FUNK, in their book *Guidebook for the New Christian*, tell of a conversation a reporter had with Eberhard Bethge, Dietrich Bonhoeffer's biographer. In the interview, Eberhard Bethge said that the great question of Bonhoeffer's life was "Who is Christ?"

The biographer told of the progression of this

question in Bonhoeffer's spiritual maturity. Early in his life the question was "Who is Christ generally?"

Later the question became "Who is Christ for us today?" The biographer relates that the question showed Bonhoeffer that Christ was not in the skies, but was in the midst of His people.

The question of Bonhoeffer's life is a reminder of Eugenia Price's experience.

In her book *The Burden Is Light*, Miss Price tells about a conversation she had with a girlhood friend, Ellen Riley. Miss Riley was trying to introduce Eugenia Price to Christ. She explains the invasion of God as follows: "And God moved once more from the margin to the center of our conversation."

We make spiritual progress when Christ moves from the margin to the center of life. When He becomes a Person and not a principle, then we move ahead along spiritual paths. When He invades the inward parts, and is not entertained at a distance, then man moves onward and upward.

When Christ moves from the edge to the center of life, the important issues become clear. Alternatives are narrowed. Then with Christ at the center, life and its purpose fall into place. □

By C. Neil Strait

Racine, Wis.

PRAISE THE LORD

Anyhow???

By Judith Oldridge
Yellowknife, N.W.T., Canada

So much has been said lately about giving thanks to God in all situations. "Praise the Lord Anyhow" is a phrase that's sweeping America.

I thought it a bit foolish at first. I mean, to think that people would actually thank God for impossible situations they couldn't possibly enjoy or find any human good in.

Well, my laughing has ceased, and in its place the Lord has put a smile—and a new faith to face today's problems. Here's how it happened.

First of all, I must say that housing (or lack of it) is one of the most severe problems facing the far north—Yellowknife in this case. It is next to impossible to find accommodations on your own, so your employer is usually responsible for finding you a place to live.

We moved here, not knowing what type of place would be available, although we'd been sent the name and number of our apartment.

"An adventure" was what we'd called it—until the wild music and parties from across the hall got the best of our good humor. Frustration due to lack of rest soon set in. We didn't feel that we could serve the Lord properly in such an atmosphere.

Our prayers went something like this—"Lord, You know how tired we are, and how unfit we feel each morning to serve You . . . so please, please, do something to help us!" (Does that sound familiar?)

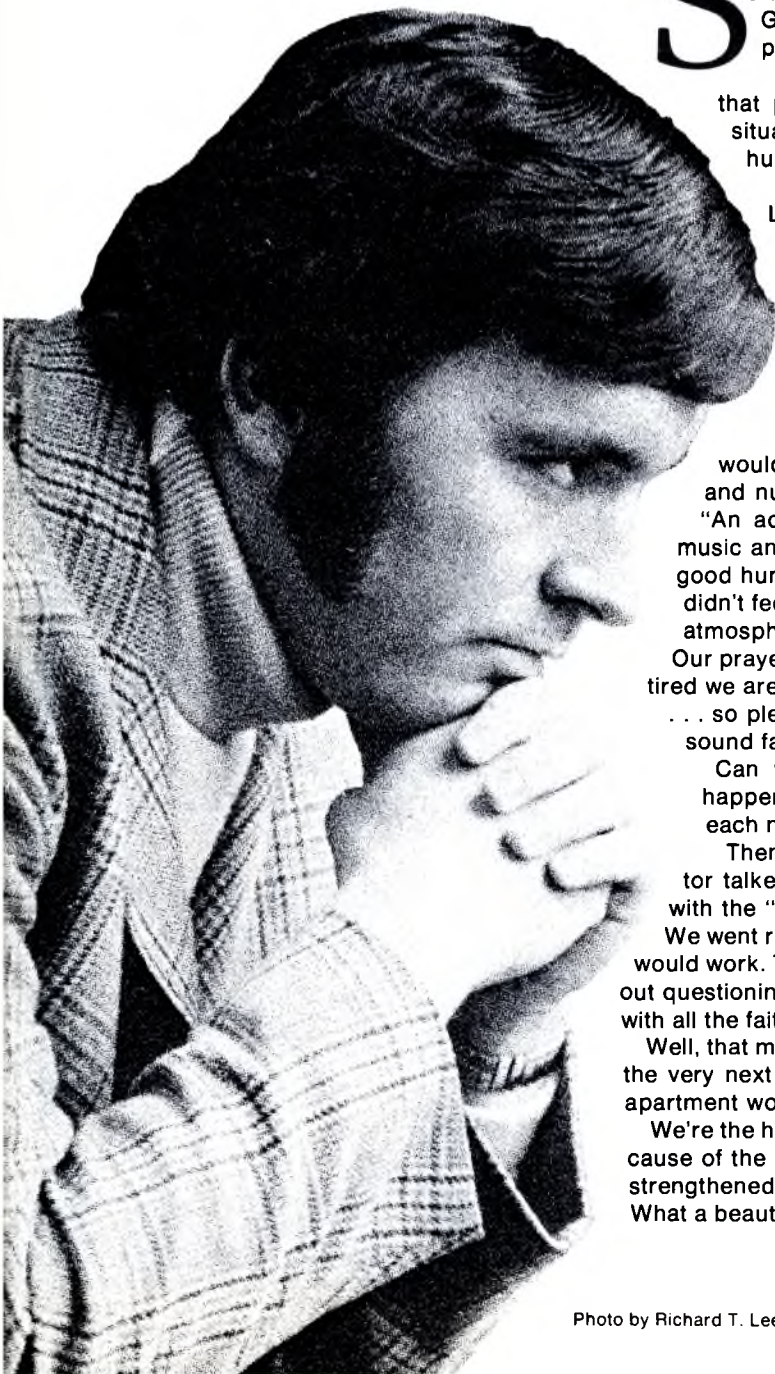
Can you imagine our discouragement when nothing happened—except that the music got louder and later each night?

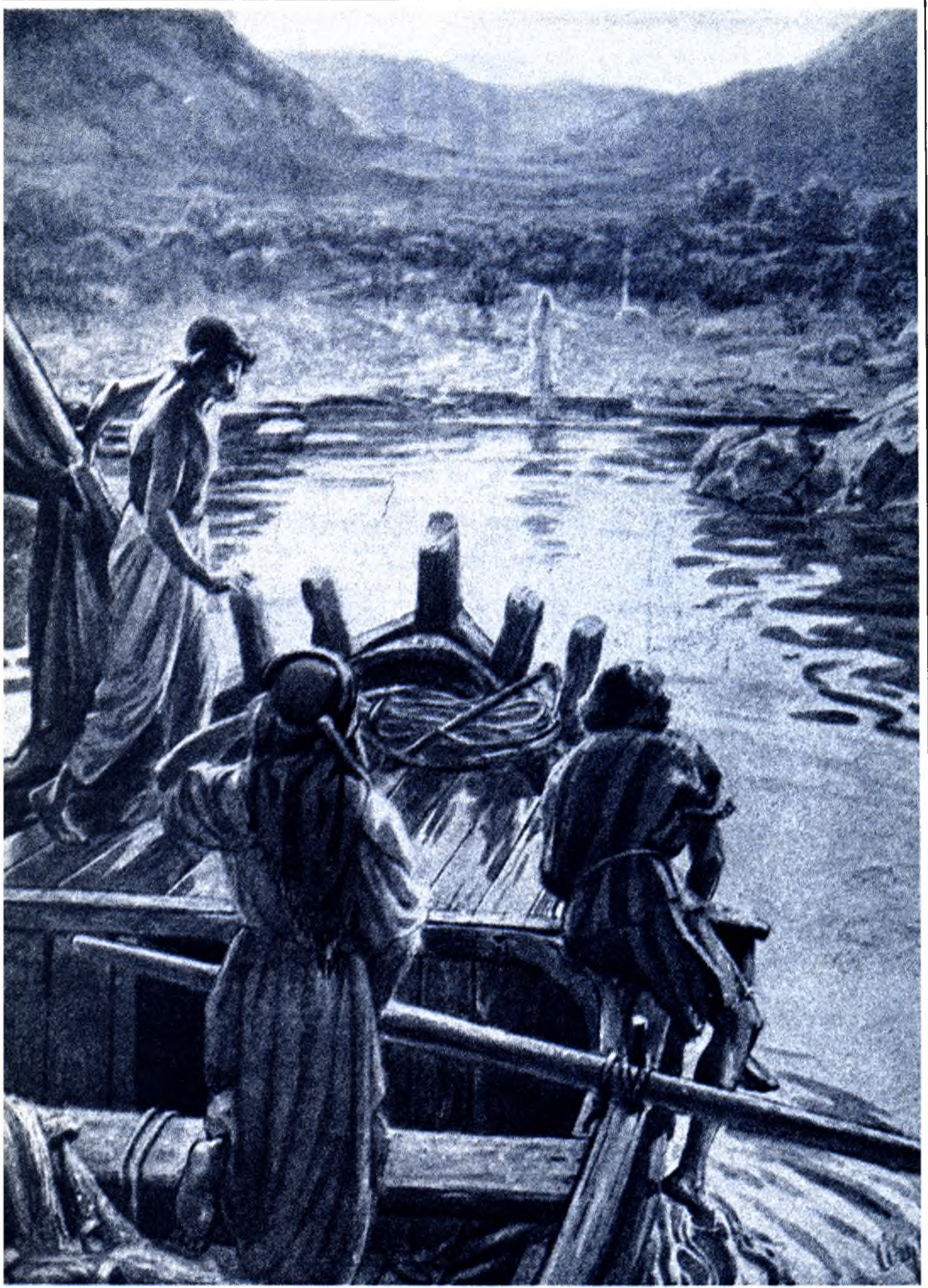
Then one Sunday evening about a month ago, our pastor talked about the tremendous results people have had with the "Praise the Lord Always" theory.

We went right home and tried it. We knew of nothing else that would work. The first couple of times we said it, the words came out questioningly . . . *Praise the Lord for this???* But we believed with all the faith we had.

Well, that mustard-seed faith must have pleased God, because the very next day my husband phoned to tell me that another apartment would be available for us within a week!

We're the happiest family in the building, I'm sure. Not just because of the quiet and comfort of it, but because our faith was strengthened. We've learned to praise our Lord for all things. What a beautiful way to have prayers answered! □





THE HIGH COST OF FOLLOWING CHRIST

On April 9, 1945, Dietrich Bonhoeffer met death at the hands of Hitler's S.S. Black Guard. This German pastor and theologian died because he chose to stay by his church rather than flee the country. The cost for him to follow Christ was death. He paid the supreme price.

Perhaps this is an extreme case. Yet it reminds Christendom that at times the disciple of Christ must follow Christ at heavy personal loss.

Few persons are aware of the cost of following Christ at the beginning of their Christian lives. They may not be sufficiently forewarned that living the Christian life, though blessed, is not easy. It is not an escape from life. It is facing life with its hardness and struggle as well as with its blessing and abundance. But it is facing life with God-given courage and strength.

The Christian life is a spiritual war. It is a fight against Satan, evil, and sin. It is real and there are fatalities. There are winners and there are losers.

Part of becoming a Christian involves taking God seriously in what He commands. This takes the sham from religion. It is not a religion that is convenient or accommodating. Nor is it going to the opposite extreme of being self-destructive. It is being in harmony with God and doing His will.

Christian discipleship, at the very minimum, means complete surrender and complete obedience to Christ. It is total commitment to Christ and all that He stands for and desires in this world.

Christian discipleship is a process of molding, conditioning, and strengthening for service. It is also a spiritual journey. It is an intriguing experience of exploration and conquest as a

representative of God upon earth.

As an ambassador of Christ, one experiences the privileges and responsibilities of his office. It is a rigorous and demanding assignment. But it is a cooperative effort between God and the disciple.

The true disciple of Christ has certain characteristics. Some of these are:

1. *Sincerity*

The Christian disciple takes Christ seriously in what He says, what He requires, and what is written in His Word. This means being a dedicated, thorough student of Christ. But most of all, it is being a conscientious doer of His will.

2. *Complete surrender*

In a sense, Christian discipleship is a reckless abandon of the securities of life to find the securities of Christ. It is also understood that the disciple should not entangle himself in the things of this world.

In Luke 9, Christ teaches that the primary duty of His disciples is to preach the kingdom of God to all the world. He further warns against being distracted or sidetracked from the work He has planned for each of His disciples. Anyone sidetracked is not fit for the kingdom of God.

3. *Unselfish sacrifice*

The Christian is not only "willing" to give up everything, but he does it if required. In heart and in practice he is to assume no attachment to the things of this world. Further, he is willing to separate himself from the world

By Donald L. Stults, *Floyd, Va.*

(its philosophies, practices, and attitudes), from comfort, from convenience, and from loved ones.

The life of Hudson Taylor exemplifies unselfish sacrifice. His willingness to carry on his mission in spite of innumerable difficulties, hardships, trials, sickness, and loss has set an example and a pattern for every true disciple of Christ.

4. *Explicit obedience to Christ*

Unconditional obedience and an unchanging desire to follow Christ will lead to a consistent walk of faith. This requires humility. Humility is essentially a quiet, obedient spirit.

5. *Becoming an alien in this world*

Disciples of Christ are often seen as troublemakers, as fools, revolutionaries against the status quo. This is not because Christians seek to cause trouble but because sinful man fights any major change that could mean the loss of his sinful pleasures. The Christian disciple must be ready and willing to be sacrificed, as was his Lord.

6. *Putting God first*

Discipleship is taking Matthew 6:33

seriously. As the disciple puts God first, the things he needs will be added to him. Putting God first means that full attention, the greatest concern, and the force of one's labor are directed toward God. In spite of all else and perhaps at the cost of all else, the disciple will obey and work. It is doing what should be and needs to be done at personal inconvenience and sacrifice, if necessary.

This is a new style of living. The focus is on God and not on self. It may require accepting difficult and unwanted tasks willingly. Christ may ask the disciple to carry on when everyone else has given up; to do a small job that seems unrewarding, unknown, and unseen; or to be faithful when everyone else falls. He requires the disciple to care and to love when concern is faltering and love is difficult.

The demands on the disciple are great. Yet Christ will not forget His ambassadors. He sends encouragement, strength, and instructions. He supplies the power and the means to accomplish the mission. In the end, His will is done, the mission is completed, and the victory is His. □



HOW TO HURL YOUR HALO

The police department does not classify a halo as a lethal weapon. Nobody does. In fact, it is usually viewed as the opposite of an implement of evil. Nevertheless, it can be used as a deadly weapon. This little treatise will deal with how to hurl your halo.

The hurling of the halo is the art of using a judg-

mental attitude under the guise of deep spirituality. It is using one's strengths to reveal another's weaknesses. It is designed to make oneself look good while making others look bad.

The most effective way to hurl your halo is during public prayer. Under these sanctimonious auspices one can pray in such a way as to hit a target up to 40 paces (a distance greater than the length of most sanctuaries).

This is done by praying in such a manner as to all but name "those of our number who are not faithful to *all* of our services," or "those who are not standing by the work of God with their tithes and offerings," or "those who have not been attending the sunrise prayer meeting."

In the latter instance the ideal position for hurling the halo is from the platform of the sanctuary. The slight downward direction from this elevated position makes the heave usually effective.

The halo can become effective when hurled at ranges greater than the dimensions of the local church. Halos have been known to be hurled all the way to the district center: "The heavy budgets that keep our little church from meeting its own needs."

Sometimes a halo can be hurled across an entire educational zone: "We can't conscientiously give sanctified money to a church college that permits students to wear their hair *that* long."

Who knows but with a little practice you may acquire the skill of hurling your halo all the way to Kansas City? Some have.

There is a risk in hurling the halo. One must be careful not to be guilty of what he condemns in others. In such a case the halo becomes a boomerang and the result can be embarrassing, as embarrassing as trying to pick a splinter out of another's eye when one has a log in his own. □



While attending a Sunday school convention in Sulphur Springs, Tex., I found a very interesting street. After my wife and I checked in at the motel on the interstate near the church, we found that we had an hour before service time. Since we had never been in the heart of the city, we thought a quick turn around town would be time well spent.

There in the heart of the older part of the city we saw a street actually named "Easy Street."

"This I want to get a good look at," I said, slowing the car to a near-stop. And there it was, just like the proverbial "Easy Street" many seek.

The first thing I noticed was that very few people had found this street. There was only one house on the street and it looked vacant.

For most of us life is far from an easy street. Job was right in his observation that "man that is born of a woman is of few days, and full of trouble." Doubtless exceptions do exist, but most people have just about all the trouble and problems they can bear.

The second thing I discovered was, the street didn't last long or go very far. It was exactly one block long. There was no way for it to have been shorter.

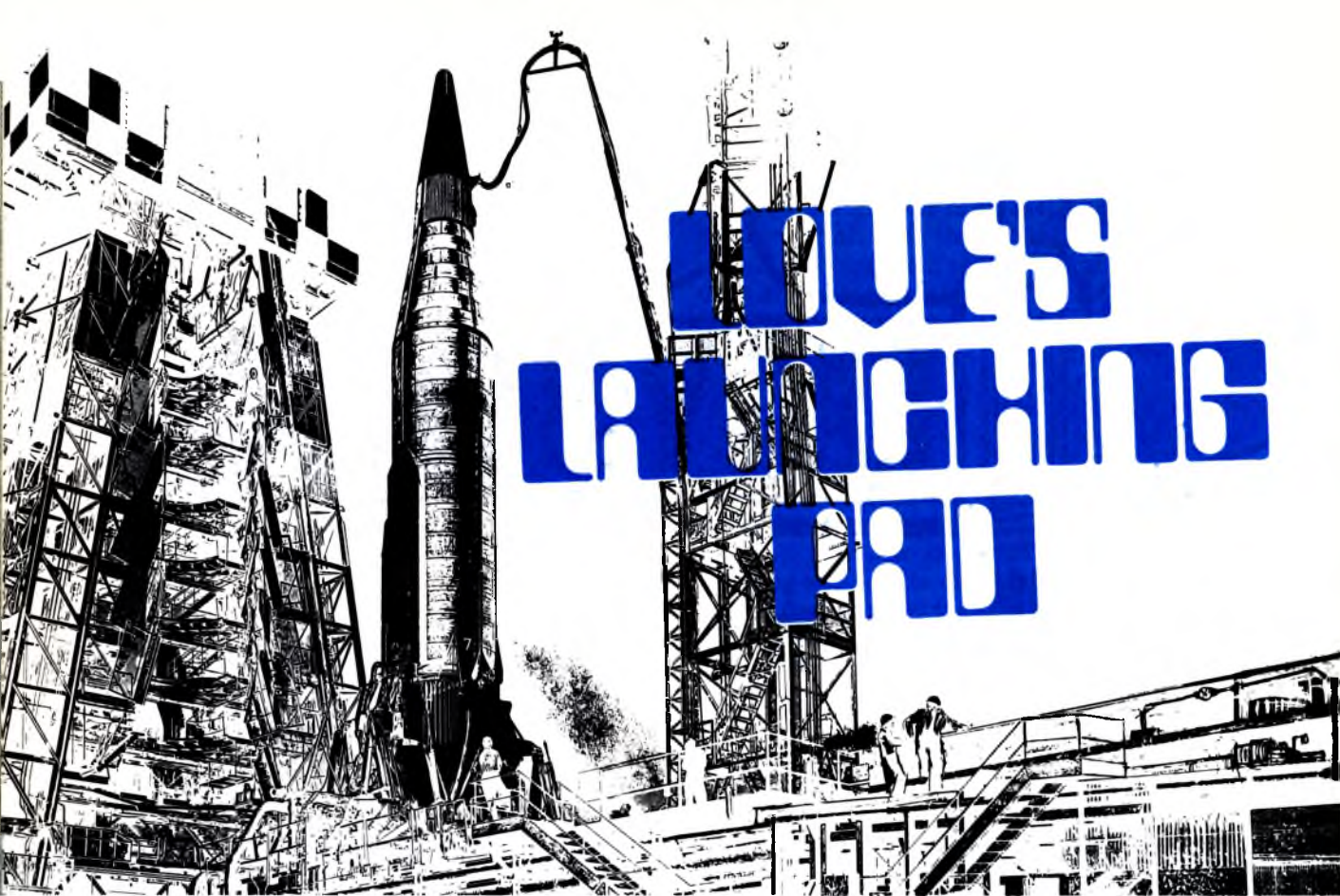
How like life this is! We get all our bills paid, everybody is healthy for a change, the sky is blue, and the birds are singing. Then, wham! The washing machine tears up, Johnny breaks his leg by falling out of a tree, and an uninsured motorist runs into the car! Well, here we go again! "Easy Street" is a short street.

The third thing I observed was, it did not seem to be a very prosperous street. The street was unpaved, full of mudholes, and otherwise totally void of that profitable look. Worse yet, it was a dead-end street. It didn't lead anywhere.

As much as we all would like to be on "Easy Street," honesty demands that we admit its worthlessness in producing quality lives. Affluent America has produced a generation of the poorest quality in our entire history. Drug addiction, the youth subculture, immorality, suicide, riots, rebellion against authority—to mention a few of the evidences—are grim witnesses against this generation.

We didn't turn down "Easy Street." We drove right on to the house of God. There we find the real solution to life's problems.

Christ offers a way of life, not an escape from life. He made no promise that life would be an "Easy Street." The Psalmist could not have been more accurate when he said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." □



LOVE'S LAUNCHING PAD

Halford Luccock tells of a \$3 million post office which was built in the eastern part of the United States. When it was ready for dedication, it was found that there was no place to mail letters. The architect forgot to provide a letter drop.

Nothing is more basic to the operation of a post office than the letter drop. And nothing is more fundamental to the Christian life-style than *agape* love.

No one sets this forth more eloquently in scripture than Paul. In his first letter to Timothy, the apostle writes simply: "Now the end of the commandment is love" (1:5). Love is to be "the letter drop" of our Christian living.

To say that what our kind of world needs is love is to fit the contemporary scene. Politicians and clergy are proclaiming that love is the answer. This is the melancholy plea of the protest songs.

With all this agreement, one finds himself asking: Where is all this love? The nitty-gritty issue is to decide on the kind and quality of love we need. The meaning of Christian love is often perverted these days.

David Augsburg has related the account of a young man proposing marriage to the girl he had been dating. He told her how much he loved her. He said, "I'm not wealthy, and I don't have a sharp convertible and a luxury yacht like Jerome Green, but I do love you!"

The girl contemplated the proposal for a moment, and then she said, "I love you, too; but tell me a little more about Jerome."

Love can be viewed as possible without sincerity and deep commitment. But Christian love involves the total person—heart, soul, mind, and strength. To lay our lives open completely to the lordship of Jesus is to love from this posture.

In 1 Timothy 1:5, Paul is describing the foundations of Christian love. Just as the spaceship is dependent on the launching pad, Christian love has a launching pad. Paul writes: "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned."

In plain, not-to-be-misunderstood words, the scripture says that Christian love is the "proof of the pudding"—but there is no Christian love without *a pure heart; a vital, strong faith; and a clear conscience.*

Before we can be equipped to love in the highest sense, our hearts must be made clean. According to Peter, the purifying of the heart by faith is the most enduring effect of the Spirit's indwelling of our hearts (Acts 15:9). The Holy

helps to holy living

Spirit produces love in our lives, and the Spirit cannot freely work through those whose motives are impure and whose inner lives are torn with cross-purposes.

Paul also says that the launching pad must be well supported with a strong faith. Trust is essential not only in the crisis moments of our spiritual pilgrimage. To love in the deepest sense we must have a faith in a God who "is love," has shown himself to us in Jesus, and has supremely demonstrated His love for us at the Cross.

To build Christian love into the total life package means that we must trust implicitly the God who takes the path of suffering, sacrificial love and assures us that love will finally triumph.

This faith will hold us steady if we become His suffering servants and our love is rejected, or if we are left wounded when we have endeavored to let His love reach out through us to bring healing, forgiveness, and reconciliation.

Another almost forgotten vertical beam in love's launching pad is "a good conscience." This addresses itself to the ethics of perfected love. Paul writes in this same passage: "Cling tightly to your faith in Christ and always keep your conscience clear, doing what you know is

right" (1 Timothy 1:19, *The Living Bible**).

Maintaining a clear conscience gives moral backbone to Christian love and aids us as long as it is regulated by the Holy Spirit in acting consistently with that love. The Spirit can use conscience to remind us of love's duty and responsibility. If we're faced with temptation or a moral decision, the voice of conscience will say, "You must be careful in this area. You must not do this and here's why."

General Dean was captured by the Communists during the Korean War. They told him that he had a few minutes in which to write a farewell note to his family. Thinking he had 30 minutes to live, he wrote to his son, "Tell Bill the word is integrity." And the integrity of love is a dimension desperately needed among Christians in our time.

Love's launching pad is a pure heart, a solid faith, and a good conscience. If more of Christ's followers will build into their discipleship these basics of Christian love, more of this searching generation will know that we are Christ's people by the quality of our love. □

By Melvin McCullough, *Seattle*

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The Church on Living Rock

In New York City stands the stately edifice known as the Cathedral Church of St. John the Divine. This huge building has an area of 121,000 square feet with a seating capacity of 10,000 people and standing room for thousands more. It is Gothic in architectural design and ranks in beauty among the great cathedrals of the world.

The late Professor A. D. F. Hamlin characterized the Cathedral as "a stupendous and inspiring monument of our faith and a triumphant vindication equally of American religion and American art. . . . Nothing comparable to this superb design has ever been erected in America, and the cathedrals of Europe may fairly challenge to surpass or even to equal it."

The guidebook to the physical plant informs us that the Cathedral is built entirely of stone. No building has ever been more solidly and permanently constructed.

The core of the building is of Maine granite. Its outer walls are of Mohegan granite from Peekskill, N. Y. Its inner surfaces are of Bedford, Ind., limestone and Wisconsin dolomite.

The only steel in its mighty frame is in the ridge of the nave roof, where in the old cathe-

drals wooden beams were used.

Its foundations are in the living rock, in some places 72 feet below the surface. It is built like the pyramids, to stand for thousands of years.

The Church of Jesus Christ, which is His body in this present world, is eternal. It, too, is founded on Living Rock—the Rock of Ages. Because of the firmness of its structure the Church can stand the storms.

Persecutions have not crushed it; power has not ground it down. Time has not abated the force of the Church. What is most wonderful of all is that the shortcomings of its members have not shaken its stability.

The sands of life and time shift and change. Kingdoms rise to power and drop into obscurity. But the Church remains firm because it is founded on the Rock.

The Church may pass through prolonged periods of storm, but with Christ within she will not perish. Flames of the fiery furnace of tribulations may rage, but Christ will go through the fire with her. The firm foundation of the Church will forever support her. □

By Ross W. Hayslip, *Tucson, Ariz.*



WHAT IN THE WORLD ARE YOU DOING?

Surely everyone is familiar with the question, "What in the world are you doing?"

We ask it of children, usually in a tone of resigned exasperation; or we ask it of adults in a spirit of mild interest, or merely to be sociable. But the question should be asked of every Christian today—and it should be asked in a spirit of urgent concern.

This is proving to be one of the increasingly beneficial effects of the cooperative evangelistic thrust known as Key 73. Christians are being asked—and are asking each other with increasing frequency and concern—"What in the world, in your personal world, are you doing for Christ?"

But Jesus has been asking that question for a long time.

It was early in January one year that Jesus and His disciples were walking through Samaria on their way to Galilee. Jesus had been speaking to a Samaritan woman, revealing to her her past and seeing in her an openhearted hunger for a reality she had never known. Realizing that this Samaritan woman represented a universal thirst for a life of new and different dimensions, Jesus spoke to His disciples of the harvest that was urgently upon them.

His disciples, however, thinking only of the natural instead of spiritual realities, reminded Him that the seeds for the crops had just been planted and that the harvest season would not begin until the first of May.

But Jesus, seeing the expectant, hungry mul-

titudes streaming out of the Samaritan cities, said to His disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Jesus, of course, was not speaking of crops but of people. He was not speaking of seeds germinating in the soil; He was speaking of the seed of the gospel germinating in the souls of men and women whose hearts were even now ready for the harvest.

It was quite natural for the disciples to ask, "What fields? Where are the fields that are white unto harvest?"

And here we are—Christian men and women of the twentieth century—still asking the same question: "Where are the fields?" I submit that the answer to that question is larger and far more urgent than it has ever been before. And we should all be grateful for the help the programs and propaganda of Key 73 are proving to be in pointing out those fields, and what we can do about them.

John Wesley said, "The field is the world." And of course he was right. But long before

RADIO SERMON OF THE MONTH

By C. William Fisher

Wesley, Jesus was saying, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And, "Lift up your eyes, and look on the fields; for they are white already to harvest."

We hear and read much today about the population explosion around the world, and how that there are now over 3 billion people on this earth. By the year 2000 the population of the world will have doubled.

Since no one can really wrap his mind around 3 billion people, Henry Leppert has suggested that, in our thinking, we reduce the population of the earth into one town of 1,000 people. About 330 of the 1,000 persons in the community would be classified as Christians. Fewer than 100 would be Protestant; 230 would be Roman Catholic. In this town of 1,000 persons, 80 would be hard-core Communists and 370 others would be under Communist domination. Of the 1,000 persons, whites would total 303 and 697 would be nonwhite.

One-half of the 1,000 people would never have even heard of Jesus Christ or what He taught, but more than half would have heard of Marx and Lenin. While only one-third of the 1,000 would even be classified as Christians, Christianity would be losing ground because the Christian population would be growing at only one-third the rate of the overall population.

With the challenge defined that way, how desperate is the need for us to lift up our eyes—to lift up our eyes from our television screens, from our luxuries, from our scientific achievements, from our unprecedented prosperity, from our petty denominational rivalries and differ-

ences, and look on the fields and see the world's rising, clamoring, hungry millions!

Two-thirds of the world's population, now despairing and downtrodden, are rising like a dark tide and we will either make an impact for Christ upon them now, and so be lifted with that tide, or that dark tide will engulf us and level us. For that tide has history and human decency and dignity pushing it irresistibly along.

Those millions, and other millions like them around the world, have broken camp with the past and are on the march. They are not sure of their destination, but they are marching. They don't know exactly where they're going, but they know one thing: they will never go back to where they've been.

And if that fact does not cause us to move quickly beyond apathy to action, then there is something terribly wrong with our heads, or our hearts, or with both!

With what urgency Jesus came to us saying, "Lift up your eyes, and look on the fields"—and we'd better make sure that we not only *see* those hungry, hating, hoping millions, but that we are doing something redemptive about them. For the hour is late. And with some of those millions, it is already too late.

Shall we pray. *O God, forgive us for being so narrow in vision and so complacent in attitude that we haven't even seen the needs—the desperate needs—of the world. Forgive our blindness and our indifference, and help us to look and see and act while there is still a measure of daylight left. This we ask in Jesus' name. Amen.*

□



**Keep thy soul in tune with Jesus,
Every heartstring tuned aright,
Harmonized with heaven's keynote—
Loving God with all thy might.
Shun the notes of self-indulgence,
Each discord of shame and wrong;
By them life is filled with evil,
Robbing men of joy and song.**

**Midst life's tensions let no discord
Ever mar love's sweet refrain,
That its melody may lift up
Others from their sin and pain.
Keep your heart's desire and purpose
In tune with God's will above,
That thy song of life may ever
Be a melody of love.**

**—Byron Maybury
Tampa, Fla.**

Sue's No Longer

By Fred Wenger
Cuyahoga Falls, Ohio

Blue
Blue
Blue

When the three of us entered her hospital room that Saturday, it was easy to see that Sue was blue, very blue.

She had been in the hospital for eight long days. The constant headaches, the dizzy spells, and her inability to walk without blacking out had continued. The endless tests had been inconclusive.

Since results of the brain-wave test would not be ready until Monday, Sue's doctor told her she would have to be there all weekend. By now they almost hoped to find a tumor.

Staying in the hospital meant missing special services at church. She was falling behind in her studies. Her afternoon job was in jeopardy. All of this finally got to little 18-year-old Sue. Once the tears started, they came easily.

But God knows how to time things perfectly. At the exact right time, Earl Weirich, teen-ager Paul Huff, and I visited Sue.

We wouldn't have come at that time at all except for Earl's insistence. We didn't really have the time. We would have to stop on our way to the radio studio. The call at the hospital would make us late. But with the Lord making the arrangements, Sue's roommate was out for those 10 minutes.

What happened in such a short visit? Sue met Earl, who assured her God wanted to heal her. Her faith took hold. We anointed her and newsman Weirich offered a short, quiet, and positive prayer for healing.

Sue responded with a sigh of relief and a smile.

"I know God has healed me right now," she said.

We seemed to know it too. We all praised the Lord, and then the three visitors rushed towards the elevator and the radio studio.

While waiting for the elevator we compared notes and were surprised to find that we all sensed some movement under our hands during prayer as we touched Sue's head.

That afternoon Sue walked several steps *without support*. She *wanted* to eat. She had a *restful* nap. The headache of eight days was fading.

The next afternoon she was much improved and radiant. We had her call church that Sunday evening and share her praise over the telephone with the congregation. You can imagine what that did to faith in a service set aside to pray for healing. She added, "All of the headache is gone!"

Monday morning they dismissed her from St. Thomas Hospital. God has used both Sue and others telling of this healing touch as a wonderful testimony. Her brother-in-law accepted the Lord in just a week and has started attending church.

Sue won't always be on the highest mountaintop in her spirits, but it will be a long time before she is blue again. □



By Aarlie J. Hull, Seattle

A Christian Woman's World

FRANCINE DUCKWORTH AND A LADIES' RETREAT

"Now, Lord, You know I've done some crazy things in my life. But if this is what You want me to do, let me know," prayed Francine Duckworth a few months ago.

She was referring to a Ladies' Retreat she was trying to organize. She had been talking to several motels 30 miles away in Springfield, Mo., trying to get a package price for an overnight retreat but the prices seemed just a bit too high.

Then a man from one of the better motels called and said, "We want your ladies to come and we can work it out for \$10.50 a person."

That was just what Francine wanted to hear! An evening meal, special music, inspirational speakers, craft demonstrations, night's lodging, breakfast, and spiritual blessing all for \$10.50.

"Since I felt our top price was around \$10.00, this was my go-ahead signal," she recalls.

Francine is one of many women all over the United States who have felt a need for spiritual renewal as well as a time away from the routine and pressures of home and office. Mini-retreats seem to be one answer, and Francine called me recently to share her experiences.

The wife of a home mission pastor in the Missouri Ozarks, Francine is a self-described "ordinary housewife with three little ones to care for." But, as Francine puts it, "I felt God was wanting me to have something for the ladies I knew in my church, my town, and my zone."

Ladies from all the churches on her zone were invited to the retreat as well as friends and neighbors of anyone who wanted to come. All ages (newlyweds to 80-year-olds), many home situations (married, single, divorced, and widowed), and ladies of several denominations responded to the invitation, and Francine and the Lord found themselves in the retreat business.

The retreat began on Friday evening and Francine admits that Friday afternoon she just about came "unglued."

Immediately she prayed and committed the whole thing to the Lord, and the rest of the weekend she describes as "one of the most exciting times in my life. All because I did exactly what God wanted me to do!"

Friday evening began with registration between four and six. Then at seven there was a dinner with special singing and a speaker. At 8:30 p.m. the ladies went to their rooms with a real feeling of togetherness in the Spirit.

The sharing and fellowship that followed Friday evening among the ladies in their rooms was varied and met many needs. Some women read the Bible together, others had spontaneous singing times, and many prayed. Five ladies in one room prayed until 4 a.m.

Saturday morning consisted of personal devotions, craft demonstrations, breakfast, and then Francine spoke on "How I Learned to Get out of My Four Walls." Finally, book reviews and a display table with books available for sale rounded out the morning and the retreat.

Francine feels that the book reviews and sales were important, and she tried to make sure there were books for all ages and many situations. She got the books from the Nazarene Publishing House on consignment.

Was it worth it, Francine?

"The hassle with registration . . . leaving my notes 20 rooms away and having to run back to get them when it was time to start . . . the financial worry (we came out just fine financially) . . . wondering if everyone would receive what she needed from God and the other ladies! My answer is: I am having another one as soon as it can be organized, and several are wanting to have it soon."

Francine was especially touched when one of the oldest ladies drew her aside and said, "Thank you for taking time for US." □

FULL OF THINGS

More often than not, it seems, the children of this world are wiser in their generation than the children of light.

Certainly there is wisdom in the comment of Walter Lippmann over a decade ago to the effect that we need ideals to keep us from slumping down into flabbiness and footlessness and boredom.

"It is a mistake," said Mr. Lippmann, "to suppose there is satisfaction and the joy of life in a self-indulgent generation, in one interested primarily in the pursuit of private wealth and private pleasure and private success."

Speaking of the texture of our national life, Lippmann added, "We are very rich, but we are not having a very good time. For our life, though it is full of things, is empty of the kind of purpose and effort that gives to life its flavor and its meaning."

Life can be full of things and at the same time empty of all that is really worthwhile. Man's chief illusion is still that he can live "by bread alone."

Even the things we don't have but want may enslave us. The canny Scot George Macdonald asked, "If it be *things* that slay you, what matter whether things you have, or things you have not?"

An inordinate lust for things is why so many people buy on the "lay awake" plan.

One man is reported to have made a will leaving everything he had to a wealthy uncle.

"My wife," he explained, "could never make the payments."

There is a better way. It is not in the repudiation of things. It is in the use of things in the service of higher ends. Mammon is a terrible taskmaster. He is a tolerably good servant.

Try as we may, we can never evade the finality of Jesus' words: "Whosoever will save his life shall lose it: and whosoever will

lose his life for my sake shall find it" (Matthew 16:25).

We "save" our lives when we hoard them for ourselves. We "lose" them when we give them away for others. The great paradox of life is that we lose what we hoard, and we save what we give away.

In simple, searching lines Toyohiko Kagawa wrote:

*I read
In a Book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I am so easily satisfied
With just
Going about.*

It is in "purpose and effort" for a cause bigger than we are that we find our highest satisfaction. Life gains flavor and meaning when it is invested in what endures beyond the day.

Jesus did not counsel the reckless waste of life in just any cause at all. It is those who lose their lives for His sake—and Mark 8:35 adds "and the gospel's"—who find it.

Some "things" we may and must have. It is when those "things" have us that we are in trouble.

Christ liberates us from bondage to "things" in order to enlist us in His service. Because this service is what we are made for, we find in it our deepest satisfaction and our truest joy.

A STATUE OF RESPONSIBILITY

Dr. Erich Fromm recently made the comment that "if there is a *Statue of Liberty* on the east coast, there ought to be a statue of responsibility on the west coast."

Freedom without responsibility can create a dangerous vacuum in human life. The problem of our day is not to win freedom, but to know what to do with it. One of life's greatest ironies is that people use their freedom to destroy their freedom. Freedom is for and to every bit as much as it is freedom from.

We have every right to be proud of what the *Statue of Liberty* stands for. It symbolizes freedoms won and kept at great cost.

Yet the *Statue of Liberty* cannot stand alone. Along with it there must be firm commitment to the obligations that our freedoms entail.

The reverse side of every right is a responsibility. Liberty becomes license unless it is backed up with a corresponding duty.

Immanuel Kant lived and worked during the years when the physical sciences were beginning to develop. It was a time when scientists and many philosophers and theologians had accepted the idea that all human actions are controlled by a chain of cause and effect going back to the remote past.

Kant sought a way to break the hold of this determinism on the minds of men. He did not find it in what he called "pure reason." He found it in the deep sense of "ought" people carry within their hearts.

Conscience and the moral law create in us a sense of obligation to act in ways we deem to be right. When we violate this inner monitor, we are condemned. When we honor it, we gain a sense of integrity.

But, said Kant, if "ought" really means anything at all, it means that I am able to do what I know I ought to do. "I ought; therefore I can," he reasoned. The fact of duty and the moral law requires freedom of choice.

In this seventh decade of the twentieth century, the situation is almost exactly the reverse of that which Kant faced in his day. We know our freedoms. We have a deep sense of the rights of man. The permissiveness of our times has created a sense of liberty that not only comes close to but actually runs over the line into license. Someone predicts that historians of the future will write as the motto of our age "Let Freedom Fling."

What we need is to travel in reverse the path Kant followed. From the fact

of freedom, we need to move to a renewed sense of "ought." Kant said, "I ought; therefore I can." We need to say, "I can; therefore I ought."

Freedom without responsibility can create a dangerous vacuum in human life. The problem of our day is not to win freedom, but to know what to do with it. One of life's greatest ironies is that people use their freedom to destroy their freedom.

The breakdown of family authority, for example, may give a child more freedom to choose his value systems. But it may also make him more subject to the value systems of other young people, of the educational system, or of the mass culture that surrounds him on every hand.

A "statue of responsibility" will remind us that freedom is *for* and *to* every bit as much as it is freedom *from*. The usual emphasis on freedom is purely negative: freedom from restraints, from limitations.

Two of Franklin Roosevelt's famous "four freedoms" were negative: freedom from want, and freedom from fear.

But the other two were positive: freedom of speech, and freedom to worship. Freedom of speech means nothing to one who has nothing to say. And freedom to worship means nothing to one who does not know God.

It is in the positive side of freedom that we find the meaning of it all. The late C. S. Lewis wrote:

"The inescapable element of choice infects everything in life. . . . There is no way to secede from humanity and its problems and live our own life in isolation. We have the choice only of being either ineffective members of the human race, failing to carry our end of the load, or positive and loyal members, doing our best to take our part in the life of the body. . . . What we are is what we choose to be—with God's help."

July is the month that reminds both Canadians and Americans of Dominion Day and of Independence Day. We have our *Statue of Liberty* on the east coast. Let us now use our freedom and build well a "statue of responsibility" to back up those freedoms and make them real. □

COLLEGE NEWS

Mount Vernon Nazarene College

Mount Vernon Nazarene College, Mount Vernon, Ohio, has received the unanimous approval of the General Board of the Church of the Nazarene to expand its program to include the four-year baccalaureate degree. This official action was taken after President John A. Knight outlined the college's projected needs for the next five years to the General Board at its annual January meeting in Kansas City.

Subsequently, Mount Vernon Nazarene College will be seeking similar approval from the Ohio Board of Regents and the North Central Association of Colleges and Secondary Schools.

The college board of trustees has voted unanimous approval of a five-year, \$2-million expansion program. This includes the construction of a chapel-fine arts building, an athletic field house, and another men's dormitory.

C. S. Schlosser, director of financial affairs, presented a detailed study to the board which pinpointed current financial stability, past record of achievement and church support, and a projection of income for the next five years.

The board approved a \$1.5-million budget for 1973-74 including a \$600,000 payroll.

Olivet Nazarene College

At the recent board of trustees' meeting at Olivet Nazarene College, Kankakee, Ill., President Harold W. Reed reported that the college had operated with a balanced budget. He noted that the Central Educational Zone had contributed \$35,000 more in educational budgets than last year with a total increase of \$65,000 within the last two years.

The Central Educational Zone has also given strong support toward the building of a new library and learning resources center—a \$2-million project. The district is underwriting \$1 million of the total cost.

President Reed listed six powerful forces working for Olivet as follows: the cooperation from the educational zone; a strong supporting alumni association; 200 laymen telling the library story in churches on the zone; student recruitment by trustees, district superintendents, district NYPS presidents, and pastors; the offering of a secondary-education mas-

ter of arts degree with emphasis in the natural sciences if approved by North Central; and the help God has given in answer to prayers from the constituency.

Olivet Professor Jack Furbee, assistant professor of education, appeared on a Chicago television program "Chicago Today." He discussed the student tutorial program in which Olivet students have involved themselves.



Dr. Jack Furbee

The collegians tutor high school students of St. Anne, a small community close to the college. Tutoring is offered in most high school subjects including English, math, and history. The program is a "success model" designed so that no one fails.

Attitudes, as well as academic subjects, have improved considerably as a result of the program. Each college student involved in the class project prepared a paper to evaluate the experience.

James Melton Sayes, son of Dr. and Mrs. Otis Sayes, Bourbonnais, Ill., was nominated by Olivet Nazarene College to attend the 1973 National Student Symposium on the Presidency of the United States at the French Lick-Sheraton Hotel and Country Club, French Lick, Ind.



Mel Sayes

The symposium was sponsored by the Center for the Study of the Presidency, which was formed to provide citizenship education through the study of government and the quality of present and future leadership of the nation. Major domestic and foreign policy issues were highlighted in lectures, round tables, and discussions with present and former leaders of both the executive and legislative branches of the federal government, and noted scholars.

Sayes is a senior at Olivet and is planning a career in the field of law. During his junior year, he was president of the junior class and is at present a member of the student council.

Trevecca Nazarene College

Trevecca Nazarene College, Nashville, has completed its first year of intercollegiate debate and forensic activity with outstanding success.

The debate team entered eight tournaments and compiled a 33



(L. to r.) Professor Gary Coulter, Jana Slone, and Carl Hall.

percent win record. These first-year debaters exhibited great prospects for the future by winning a third-place trophy in the final tournament of the season. Students active in debate were Herb Agee, Karen Byrd, Merry Hampton, Jana Slone, and Ric Unruh.

Two students competed in the Tennessee Oratorical Contest for men and women. Represented in this contest were all colleges and universities from the state. Trevecca student Jana Slone won first place in the women's division, and Carl Hall won first place in the men's division. Both students are scheduled to compete in the one hundredth annual interstate oratorical contest, Mankato, Minn., for the national championship.

The coach and sponsor, Professor Gary Coulter, has provided leadership in this new program.

Bethany Nazarene College

Bethany Nazarene College, Bethany, Okla., experienced a genuine revival this spring under the ministry of Rev. Millard Reed of the Overland Park, Kans., church. Services were held in Herrick Hall. Music was provided by various student groups including the BNC Chorale, the Mission Crusaders, Gospel Team, and College Quartet.

BNC President Stephen W. Nease commented on the meeting as follows: "We give God praise for a genuine stirring of the Holy Spirit throughout our campus. Rev. Reed's Wednesday evening message was as clear an exposition of the experience of entire sanctification and as winning a personal invitation as I have ever heard. In our Friday evening service, six students (all that time would allow) testified to the fact that they had understood and experienced the blessing of entire sanctification for the first time in their lives."

Five Bethany Nazarene College Basketball players and two coaches will participate in a "Venture for Victory" basketball team which will engage in overseas crusades this summer in New Zealand, Australia, Fiji, and Samoa. While playing basketball before large local crowds, members of the team sing and witness at half time, inviting those present to accept Christ as their Saviour.

John Miller, who starred on the BNC varsity team this past season, is the son of Oklahoma State Representative George A. Miller. Both are members of Ada (Okla.) First Church. The team was introduced to the Oklahoma House of Representatives by Representative Dr. Francis Oakes, prominent Bethany physician and member of the BNC board of trustees and Bethany (Okla.) First Church.



Pictured in the office of the governor of Oklahoma, David Hall (center front), are (back row l. to r.) Coach Jim Poteet, Bobby Martin, Steve Peterson, Jeff Jantz, Wally Wellman, Assistant Coach Loren Gresham; (front row l. to r.) Representative Ross Duckett, Tom Duckett, Governor David Hall, John Miller, and Representative Francis Oakes.

Pasadena College (Point Loma College)

Dr. Paul Culbertson and Dr. Frank Carver each recently presented a copy of his new book to Dr. W. Shelburne Brown, president of Pasadena College, Pasadena, Calif. Both books were published by the Nazarene Publishing House this spring.

Dr. Culbertson's book, *Contemporary Portraits from the Old Testament*, is a study of mental and spiritual health, using Old Testament personalities as resource. Dr. Carver's book, *Peter, the Rock-Man*, is an in-depth study of Jesus' disciple, Simon Peter.

Dr. Culbertson, who for 17 years was PC's dean of the college and now is professor of psychology, has authored four books. This is the second book for Dr. Carver, who is head of PC's division of religion and philosophy.

(L. to r.) Dr. Paul Culbertson, Dr. W. Shelburne Brown, and Dr. Frank Carver



(L. to r.) Terry Albert, Rick Mallicoat, and Don Shaffer

Terry Albert, Rick Mallicoat, and Don Shaffer have been selected to travel this summer with Sports Ambassadors (also known as "Venture for Victory"). Albert, a baseball outfielder, and Shaffer, a catcher, will travel in Central and South America. Mallicoat, a basketball guard, will travel in the South Pacific and Orient.

The collegians compete with local teams and conduct evangelistic services in conjunction with the games and also participate in other evangelistic services. Both the baseball and the basketball teams are composed of top Christian athletes chosen from throughout the United States.

Mallicoat's team will travel for two months, conducting more than 60 evangelistic services; and Albert and Shaffer's team will travel one

month, conducting about 30 services.

The two baseball players, both juniors, are planning on careers as coaches. They are the first baseball players ever chosen from PC.

Mallicoat, a business major, is the sixth basketball player from PC chosen for a "Venture for Victory" team. As a sophomore, he is the youngest ever chosen from PC for a Sports Ambassador team. In his freshman year he was elected PC's "Most Outstanding Athlete," the first time in the history of the school a freshman has been chosen for the honor.

COLLEGES GIVE KUDOS

Honorary degrees conferred by Nazarene colleges during the 1973 commencement season include:

Bethany Nazarene College to Professor Lester Dunn, LL.D.

Eastern Nazarene College to Rev. Kenneth H. Pearsall, superintendent of the New England District, D.D.

Olivet Nazarene College to Rev. Harry Hatton, Sterling, Ill.; and to Rev. George Scutt, superintendent of the Northwest Indiana District, D.D.

Pasadena College, to Rev. W. H. Deitz, superintendent of the Central California District; and to Rev. Harold W. Morris, superintendent of the New Mexico District, D.D.

Trevecca Nazarene College, to Rev. Wallace D. Chappell, and to Congressman Richard H. Fulton, D.D. and LL.D. respectively.

THE IMPACT LINGERS ON— NEW LIFE FOR AN OLD CHURCH

Do home mission VBS teams pay off in outreach?

Ask Pastor Ron Frye of the Oshkosh, Wis., Church of the Nazarene that question and you get a resounding "Yes."

Not only do they pay off in the immediate contacts but the impact lingers on throughout the year.

Frye, a 1972 graduate of Nazarene Theological Seminary, accepted a call to pastor the Oshkosh church, where he was assured there were six people waiting.

"They were wrong," Frye laughs. "There were only five."

The church had a long history, but recent years had been hard and the people were in need of "rejuvenation."

Frye talked with Norm Shoemaker of the Department of Youth

about scheduling one of the traveling college teams but found that the schedule had already been made out.

Nevertheless, two weeks later, Shoemaker called. There had been a cancellation in the schedule of a Pioneer Vacation Bible School team sponsored jointly by the Departments of Home Missions and Youth. Would he take them on short notice?

"Sure, I'll take them," said Frye, "but I don't know where they will sleep, and I don't know what they are going to eat, and we don't have any people, and I don't know how many children there are in the neighborhood."

"We'll take care of that," said Shoemaker.

Frye tells what happened next: "They got into the parsonage about one o'clock Thursday morning, got a few hours of sleep, and then got up to hit the streets canvassing Thursday morning. They continued canvassing on Friday and Saturday and conducted services on Sunday. VBS was to start Monday.

"I went down bright and early Monday morning and was sitting by the front door of the church wondering if we would have a dozen children or what. Well, that first day we had 64 children—more than they had ever had before in the church. We enrolled 79 and had a record turnout for the program Sunday morning.

"Those young people worked all day long, really totally giving of themselves. I wish you could have seen them on the streets just literally identifying with the children.

"One evening we put the team to work in a big park. We got a P.A. system and they went to work singing and testifying. Just last week [mid-April] I was calling at Shiloh House here and a girl came up to me and told me she had first heard of Christ when Pam Jensen, a member of that VBS team, had approached her in the park that night. Today she is a Christian. We are still learning the true extent of the impact of that week of VBS."

Frye says the church made 55 brand-new family contacts as a result of the VBS, out of which have come some of the Sunday school and outreach workers now active in the church.

A Saturday outreach program has been started called "Kids for Christ," which meets from 9:30 to 11 a.m. Twenty-five children are enrolled with an average attendance of 16.

"I just want to say a big thank-you to the departments that were

involved," says Frye, "for the privilege of having these young people at my church." □

BIG BROTHERS JOIN HANDS TO PRODUCE A NEW CHURCH

by Rev. Jonathan Gassett

(Rev. Jonathan Gassett, district superintendent of the Upstate New York District, presented the following paper at the 1973 General and District Superintendents' Conference.)



For seven years there was a discussion on the home missions board and among interested Nazarenes in Rochester: Shall we try to start a new church? When? How? Shall we sell the land we already have? How will a new church affect the other churches?

Metropolitan Rochester has nearly 800,000 people with an economy made strong by Kodak, Xerox, and other related industries. In 1969 our Nazarene population consisted of 509 members, averaging 511 Sunday school attendance in three churches.

The Upstate New York District presents unlimited opportunities for home mission endeavors. Our district comprises 48 counties with more than 6 million people. We have one or more churches in 30 of these counties. Eighteen counties do not have a Church of the Nazarene.

A few of these Nazarene families resided in the suburban North Chili area of Rochester, about 15 miles from any of the three churches. In 1962, the home missions board had purchased a five-acre tract of land there for \$12,000 with District Revolving Funds (the value of which had appreciated to \$60,000 by 1970).

From this background I wish to share the steps that we feel God led us through in getting the new church started.

1. We were encouraged by the pastors of the Rochester area, especially the one who had the most members involved. Their people prayed and talked about it. Interested Nazarenes spoke and wrote to me of their interest and concern.

After consultation with the pastors I had an announcement made in the three churches calling for interested persons to meet in a given evening in one of the churches.

2. Approximately 40 people responded and openly and freely discussed prospects, procedures, and

problems. A questionnaire was given to each family to determine the extent of interest and support we might expect.

3. A representative steering committee was named to consult with the district superintendent and to move toward organization of the new church.

This committee met with the superintendent and formulated plans to rent a vacant hall, set a salary for the pastor whom the D.S. would appoint, locate a parsonage, and arrange for teachers, leaders, officers, and materials to begin holding regular services.

4. Within two months' time the group held their first service with 78 in Sunday school, awaiting the arrival of their pastor six weeks later.

The church was then organized in March, 1970, with 47 charter members, 39 of whom transferred from two of the Rochester churches and eight members who came by profession of faith.

Board members and church officers were chosen and the church immediately assumed full responsibility for pastor's salary and all church expenses.

What has happened in almost three years since organization? The congregation has erected a lovely edifice on the original site at a cost of \$150,000.

At the 1972 district assembly they reported 88 members, 91 average in Sunday school attendance, and \$37,488 paid for all purposes. Since the assembly they have received 20 new Nazarenes and averaged 133 in Sunday school attendance.

But what of the other Nazarene churches in Rochester? In these three years, their membership has grown from 509 to 554; average Sunday school attendance has increased from 511 to 538. God has blessed the "big brother spirit" of the pastors and their congregations in Rochester: Rev. Clarence C. Hildreth (Rochester Calvary), Rev. Thomas Weller (Rochester Grace), Rev. H. Doyle Calhoun (Rochester Immanuel), and Rev. Morris E. Wilson (Rochester Trinity). □

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YOUNG ADULT discussion outlines

TIPS

JUNIOR TOPICS

ACTION PACKET

JUNIOR TOPICS

The formation of the NDMA is a result of a recognized need. Its goal is to improve the impact of the ministry of music in each local church. The association sponsors monthly meetings and city-wide activities.

A choral clinic was held at Nash-

ville First Church, May 1, and was the first NDMA-sponsored city-wide activity. Guest workers were Derric Johnson and the Re'Generation Singers. A special feature was a session on "Communication" for pastors and ministers of music. □

JULY 4, 1973 23



The sanctuary choir of the Oklahoma City Westgate Church recently had the opportunity of an enlarged witness through music in the greater Oklahoma City area. Besides a 30-minute religious service on Channel 9 television, the group sang on the annual Cerebral Palsy Telethon (televised by another television station) in the new Myriad Convention Center in downtown Oklahoma City. The choir was invited to sing at the region-wide Festival of Arts, a week-long event held at the Civic Center, to which many thousands of people came. The group gave an hour-long, prime-time concert and was presented a beautiful certificate in recognition of their contribution. Walter Garrett is minister of music at the church. Carl C. Ingersol is the pastor.

DISCOVERY

There is no more dynamic or rewarding experience than to sense the direction of the Holy Spirit and to walk therein. Call it "light"; call it an "open door"; call it what you wish—it happens! Jesus promised. Should we not expect? Are we sensitive? Will we follow?

As we do by faith, we discover new possibilities; we achieve new heights of fulfillment. It's great to be alive in Jesus Christ! Here's an example of what happens.

"Pastor, could I talk with you for a minute? I'm wrestling with a decision, and I'd like to discuss it with you."

He was a father, young as a Christian, but growing and eager to do the will of God. His dilemma: accept a promotion at his present job or the challenge of a new opportunity which involved selling his home and relocating his family.

Due to his interest in camping as well as his management ability, he had been offered a job by the owner of a family camping facility. Later the decision was made to accept the new challenge.

At about the same time another parishioner shared with me his concern relative to God's will for his life. Active in our church, teaching a class, serving on the church board, sincere, but even so, as he said to me, "There is something more God wants me to do than I am doing."

Thinking! Praying! Caring! Now the dilemma was mine. Two dilemmas actually. What will this relocation mean for a family of young Christians, mother and dad as well as the children, 30 miles away in a rural setting, involved in a business that requires their weekends? What will happen to them spiritually? How is God wanting to use a man

who is sensitive, dedicated, willing, with leadership ability?

There it was! The direction of the Spirit! The inspiration that opens up new possibilities! Outreach ministry! Worship services at Hillside Haven! We had the contact and a potential leader open to the Spirit's direction.

Calls were made. Meetings scheduled. Ideas shared. Plans were taking shape. The door was wide-open beyond our expectation! And then it happened: Following the direction of the Holy Spirit, we began reaching out 30 miles to Hillside Haven, May 21, 1972, with a family ministry each Sunday, continuing through October 29.

During that period Sam and Leona Slagle and their family ministered to an average of 86 people each Sunday. Sam led the adults in study and worship while Leona worked with the children. Regulars from the camp were involved, as well as those who happened to be there for the weekend.

Sixty individuals sought help for their spiritual needs. A man and wife united with our church, and many doors are now open to us in

our immediate area as a result of reaching out.

According to the owner of Hillside Haven, this ministry has also been a positive benefit to his business, for many have expressed their appreciation and intention to return another summer because of the worship opportunity.

The following letter received by Sam expresses the impact of our outreach ministry:

November 19, 1972

Dear Sam and Leona:

I thought this would be an appropriate time to let you know how thankful we are that you came to us at Hillside Haven. As a result of the messages you brought to us, I feel that not only our children's lives, but our lives too, have been set in the right direction at last. It has been a long, hard battle for me, after having such a bitter experience with church a long time ago. I said I would never go back, but many years later I began to realize that because of my own bitterness my children did not know who God was. I knew this was something that they needed and wanted, but still I could not bring myself to do anything about it alone. Charles had never had any religious background, so I could not persuade him to change.

Now, since you both have come here, it has meant more to all of us than I could ever put into words. This Thanksgiving I feel that I really have something to be thankful for—all my family knows God and you showed us the way.

God Bless You Always,
Jean Samson

Discovery! The Spirit's direction always means discovery, the discovery of new possibilities. Lead on, Holy Spirit. Our minds are open; our lives are yielded.

Oh, yes, we started again at Hillside Haven, April 1, 1973. Still another camp is open; God is preparing a leader.

Donald King, Pastor
Knollwood Church of the
Nazarene
Dayton, Ohio

Hillside Haven service



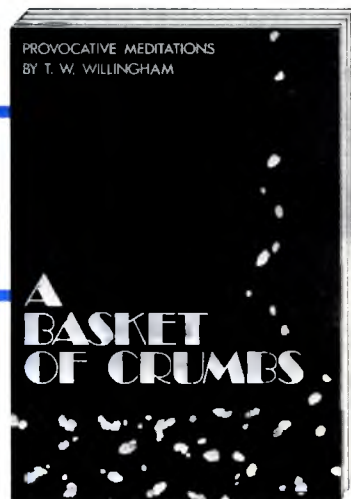
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JULY BOOK OF THE MONTH



A BASKET OF CRUMBS

BY T. W. WILLINGHAM



The inspiration for the title of this month's selection is from Jesus' miraculous feeding of a large crowd with a boy's lunch, when they gathered up the fragments and filled 12 baskets. These are crumbs of inspiration that Dr. Willingham has gleaned from the Master's table.

The author has a way of jolting us out of the rut of shallow and conventional thinking, with the purpose of opening up new vistas of understanding of spiritual truths. The titles of the thought-provoking meditations whet the appetite to read on: "God Can't Do So Well Without Me," "O Lord, Do It Yourself," "My Word, Not God's, Is Final," "Let Me Live Among Sinners," "The Computer Taught Me," and nine others.

Dr. Willingham is a former college president, author, preacher, lecturer, the first director of the Nazarene Radio League, now officially retired, but unofficially re-fired. Laymen will think long about the ideas he presents.

WALTER M. HUBBARD



Don't take these crumbs at bedtime—you will stay awake and think! Dr. Willingham offers morsels here that are delightfully disturbing, demanding more than a casual consideration. The "heart issues" of vital Christianity are penetrated, bringing enrichment to both mind and heart.

CHARLES MILLHUFF



Dr. Willingham computes with reality. He gets more out of a crumb than most get out of the whole bakery. Mind-bending statements, soul-searching assertions, sparkling phrases, and the ripe evidence of fourscore years in the way of life. Profusely laced with Bible, it's heavy, it's where it's at, it's too short.

NEVA PARKER



In his book *A Basket of Crumbs*, Dr. Willingham's unique ability to see beyond the obvious is portrayed in thought-provoking meditations.

Have you ever felt useless in God's kingdom? Read the first meditation, "God Can't Do So Well Without Me." Each of the 14 meditations contains exciting and helpful truths for the growing

Christian.

For me, the *Basket of Crumbs* became a "Basket of Gems."

RUTH RAWLINGS



Dr. Willingham is known for his Spirit-filled life and ministry—both of which shine through clearly in this volume. He provokes thought by writing views as an observer rather than an active participant in the Church. His constructive criticism of the Church is cushioned with love but carries a truth which stimulates the reader to examine himself. Somebody has finally put in print what I sensed so keenly on my first furlough. It was one of the most refreshing pieces of writing I have read in a long time.

GEORGE E. RENCH



I wish that the author had chosen another name, for I am afraid that many will pass up this book because of its unassuming title. This publication is far too important to be dismissed so lightly. It ought to be "must reading" for every person in any way involved in Key 73. If your witness for Christ is not as effective as you think it should be or want it to be, I urge you to read *A Basket of Crumbs*.

AUDREY J. WILLIAMSON



Dr. Willingham has named his book of provocative meditations *A Basket of Crumbs*. But he might have called it "A Basket of Coals," for his words do burn, and cauterize, and purge, and cause to glow. I urge all Christians to read the book.

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A new church was organized at Vermillion, S.D., on Easter Sunday. Vermillion is the home of the University of South Dakota. Superintendent J. Wilmer Lambert (Dakota District) stated, "Pastor Larry Powell (front row, left) has done a solid piece of work in getting together a nucleus of people for this organization. This is the third church organized this assembly year on the Dakota District."

NEWS OF REVIVAL

The Canute (Okla.) Hefner Church held a March revival with Rev. Eddie and Margaret Stark of Bethany, Okla., as workers. The couple carried the complete program—singing, preaching, and children's work. Eight people found spiritual help at the altar. J. W. Simons is pastor. □

Paonia, Colo., Church conducted a revival April 2-8 with D. J. Buongiorno of Colorado Springs. Approximately 35 seekers found spiritual help during the campaign. Larry Johnson is pastor. □

Robinson (Ill.) First Church enjoyed the ministry of Evangelist Irven Pressler during its spring revival.

Pastor Edward Endsley stated, "One important result was the sanctification of a 29-year-old father who was saved at our altar a few months ago. His wife, who has been a Christian for several years, is NYPS president. I recently received this father into membership and dedicated his four sons, ages one to six. It was a happy and blessed time as the congregation sang, 'I'm so glad I'm a part of the family of God.'" □

T. J. Daggett writes, "Have just closed a week of meetings with Rev. Glenn Hitt at Coffeyville (Kans.) Central Church. We saw a New Testament outpouring with several young people getting a tremendous new grip on God.

"Coming home [to North Memphis Church], I felt the fires of revival still burning. On the closing night of services with George and Charlotte Dixon, 18 teen-agers found their way to God. Some were from Catholic homes, some from broken homes, and for some it was the first time to be in a Nazarene church. Fourteen are present candidates for membership.

"Rev. and Mrs. Jim McDuffee are now salaried full-time directors of youth and evangelism. We've begun a bus ministry with 25 riders the first Sunday." □

Special Revival Workers at the Portland, Mich., Church were Rev. and Mrs. Russel E. Coffey of Hopkins, Mich. Twenty-three seekers found spiritual help in the seven services of the meeting. Twenty of these were first-time seekers and most of them new to the Portland church.

Pastor George C. Otto expected to receive a new class of members soon after the revival. He reports that the Sunday school attendance has mounted and that there is a spirit of unity of the church. □

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The Taylor (Mich.) Eureka Church enjoyed a spring revival with evangelist and singer Rev. Ottis Smith. New souls were brought into the Kingdom during the meeting and there was a restoration of faith and renewal of joy throughout the Church. Alan R. Dicer is pastor. □

At the Granby, Mo., Church, there were 38 seekers during a meeting with Evangelist and Mrs. G. F. Underwood. In every service there were people seeking pardon or heart purity. Donald R. Parker is pastor. □

Mason, Ohio, Church closed an April meeting with Evangelists Jonathan and Paula Sparks. Among the 33 people who received spiritual help at the altar, 14 teens were saved or sanctified. Pastor Leonard Daws stated, "The church was drawn together in a spirit of love and unity. God came each night in a mighty way. . . . The spirit of revival continues to burn in Mason church." □

El Paso (Tex.) Northgate Church concluded an April meeting with Dr. and Mrs. Gray, evangelists. There were several outstanding altar services. A number of children sought Christ under Mrs. Gray's ministry.

On Saturday night, a lady was healed of a back injury which had limited her to only a standing or reclining position. Carroll F. Sanders, supply pastor, submitted the report. □

The Warsaw, Ind., Church held an April 2-8 revival. Rev. Dee Henderson was the evangelist. Pastor Theron H. Hanes stated that, though the church is small, it was packed full to standing room only on three nights during the week.

There were seekers in every service—45 total. Most of the seekers were new to the church. Last year the reported membership was 29. So far this church year the church has received 22 people by profession of faith, 17 of these in the closing service of the revival. The pastor expects to be able to report that the membership has doubled this year. □

Evangelists George and Charlotte Dixon write, "We're in the midst of the greatest year yet in evangelism. Recent revivals have seen altars lined and new people joining the church under wide-awake pastors who fully believe the Lawlor theory of 'Striking While the Iron's Hot.' Onward to future victories!" □

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OF PEOPLE AND PLACES

The Philadelphia District NYPS featured a "Giant Serendipity Rally" at the convention in Pottstown, Pa., April 6. The Image Singers provided contemporary music. Merritt Nielson shared a multi-media presentation.

Local and zone delegations came equipped with placards, banners, and cheers—contributing to the convention atmosphere. Teen quizzing and talent competition were conducted.

The convention center, seating nearly 1,000, was almost filled. Rev. Phillip L. Cory was elected as the new NYPS district president. □

Seventeen Churches of Independence, Kans., cooperated in a Key 73 Crusade the week of April 23-27. Dr. James McGraw, professor at Nazarene Theological Seminary, Kansas City, was the evangelist. The meetings were held in the city auditorium.

Pastor Clifton Norell, Independence (Kans.) First Church, served on the steering committee. Rev. Maclure Stillwell, pastor of the First United Methodist Church and chairman of the steering committee, presided in the services.

Rev. Bob McGuire, pastor of First Baptist Church, directed the counselors. A nun, Sister Carita, from the order of Sisters of St. Joseph, directed combined choirs in special music each evening.

Dr. James McGraw spoke to the city ministers two mornings, addressed a laymen's prayer breakfast, and was featured as a guest on a radio show. Radio and news coverage was excellent.

There were seekers in every service. Hunger for a deeper experi-

ence was evidenced by the response to Dr. McGraw's message on Acts 1:8. □

The Kansas City District Church Schools Board, chaired by Rev. Hardy J. Powers, sponsored a children's church workshop on March 31, Kansas City First Church hosted the workshop attended by 118 people.

During the opening session, Mrs. Ruth Gibson from Nazarene Headquarters discussed "Organizing Your Children's Church." Mr. Dale Hardy, director of the Kansas City Summit View children's church, also spoke on the subject.

Three workshop sessions were held for graded children's churches. Workshop leaders were—Mrs. Ethel Bailey on kindergarten; Mr. Ron Moore, primary, and Miss Sylvia Frank, junior.

The workshop day concluded with questions from the floor directed to a panel. Participants on the panel were—Rev. H. J. Powers, Miss Frank, Mrs. Bailey, and Mrs. Gibson.

Mrs. Betty Bowes, district children's church director, laid groundwork plans for the workshop. Mr. Ron Moore acted as coordinator. □

Louisville (Ky.) First Church honored 30 complete families during this year's annual Family Day celebration. The special service was attended by 447 persons.

The Sam Jones family won the "Family of the Year" honor. Besides the immediate family, 51 people in attendance counted as part of their family group for the day. Their family picture has been placed in the "Hall of Fame" parlor of the fellowship center.



The Sam Jones family

A first-place trophy was awarded by the church to the Paul Lewis family for winning the "Family Group Hymn Sing." The Van Gilder-Hightower family singers were runners-up in the contest.

In the past year, 50 new members have been received, with 15 of these received recently. Outreach efforts of the church include a tape ministry, a bus ministry, and a Key 73 home Bible study. The church secretary, Mrs. Eula Lampton, stated, "We are cooperating 100 per cent with Key 73."

Upon completion of his present term of service, Pastor Hadley Hall will have pastored the church for 20 years. □

INDONESIA AIRS "SHOWERS OF BLESSING"

Tuesday, May 1, heralded another high-water mark in the history of the Church of the Nazarene's international program "Showers of Blessing." At 5:45 p.m. that day and every Tuesday thereafter, "Showers of Blessing" has been transmitted over Radio El Shinta, the most important private broadcasting station in Indonesia.

Indonesia is the fifth largest country in the world—first, China; second, India; third, U.S.S.R.; fourth, the United States; and fifth, Indonesia, with 122 million souls.

RADIO EL SHINTA is in Java, where there are 73 million people, one of the highest population concentrations on earth. The program is broadcast from Djakarta, with sufficient power to cover all the island of Java. The station broadcasts in Indonesian and also in English, which is the second language in Indonesia and is a compulsory study in secondary schools.

The introduction of "Showers of Blessing" on Radio El Shinta could not be more timely. Officially, 90 percent of the Indonesian population is Moslem. However, there has been a substantial turning away from this nominal adherence to Islamism toward other faiths. As part of this religious trend in the country, Christianity and Hinduism have benefitted.

It is interesting that Radio El Shinta calls itself the Station of Love.

H. Dale Mitchell
Executive Director
Communications Commission

DANIEL DERKSEN TO SUCCEED ROY YEIDER

District Superintendent Roy J. Yeider of the Canada Pacific District announced his retirement at the district assembly, May 25-26, in Vancouver, British Columbia.

Rev. Yeider had served as superintendent of the district for 10 years. He is 67 years of age.

Rev. Daniel J. Derksen, pastor of Edmonton, Alberta, Canada, Southside Church, was elected superintendent to succeed Rev. Yeider.

Rev. Derksen has been an elder in the Church of the Nazarene since 1957, and served the church in Lethbridge, Alberta, prior to accepting the pastorate in Edmonton.



Daniel J. Derksen

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DISTRICT ASSEMBLY INFORMATION

MICHIGAN—July 10-12. Nazarene Campground, Rte. 2, Vicksburg, Mich. 49097. Mr. Gilbert Preston, caretaker. General Superintendent: Dr. George Coulter.

EASTERN MICHIGAN—July 11-12. First Church of the Nazarene, G-3560 Beecher Rd., Flint, Mich. 48504. Host Pastor: J. Donald Freese. General Superintendent: Dr. Edward Lawlor.

KENTUCKY—July 11-12. Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Ky. 40202. Host Pastor: David Krick. General Superintendent: Dr. Orville W. Jenkins.

NORTHWESTERN OHIO—July 11-12. District Center, State Rte. 29, St. Marys, Ohio 45885. Host Pastor: J. O. McCaskell. General Superintendent: Dr. V. H. Lewis.

HOUSTON—July 17-19. First Church of the Nazarene, 46 Waugh Dr., Houston. Host Pastor: Robert A. Britt. General Superintendent: Dr. Orville W. Jenkins.

NORTHERN CALIFORNIA—July 18-19. Beulah Park Camp, 1200 E. Rancho Dr., Santa Cruz, Calif. 95060. Host Pastor: D. R. Peterman. General Superintendent: Dr. Charles H. Strickland.

CENTRAL OHIO—July 18-20. District Center, 2708 Morse Rd., Columbus, Ohio 43229. Host Pastor: James Rasmus. General Superintendent: Dr. Eugene L. Stowe.

CHICAGO CENTRAL—July 19-20. College Church of the Nazarene, Olivet near Breese, Bourbonnais, Ill. 60914. Host Pastor: Don Irwin. General Superintendent: Dr. George Coulter.

NORTHEASTERN INDIANA—July 20-21. District Campgrounds, E. 38th St., Marion, Ind. 46952. Host Pastor: Russell Shalley. General Superintendent: Dr. V. H. Lewis.

NAZARENE CAMP MEETINGS

July 13-22—**CANADA CENTRAL**. Clarksburg Camp Meeting, Clarksburg, Ontario, Canada (Hwy. 26 to Thornbury, south on Beaver Valley Rd.). T. C. Mitchell and Claude W. Jones, evangelists. Rev. and Mrs. Jack Holstead, missionary speakers. Larry Hightower, singer. Neil E. Hightower, district superintendent.

July 13-22—**MICHIGAN**. Nazarene Campground, Rte. 2, Vicksburg, Mich. 49097. Charles Millhuff, D. I. Vanderpool, T. W. Willingham, evangelists. Jim and Rosemary Green, singers. Fred J. Hawk, district superintendent.

July 16-22—**GEORGIA**. District Campgrounds, located one mile east of Adrian, Ga. (between Dublin and Swainsboro, on Highway 80). Glen Jones and Robert Sawyer, evangelists. Leon G. and Marie Cook, singers—musician. Jack H. Lee, district superintendent.

July 16-22—**LOUISIANA**. Fort Jessup Camp. Mendell Taylor, evangelist. Gene Braun, singer. T. T. McCord, district superintendent.

July 16-22—**MISSOURI**. Pinecrest Nazarene Camp (½ mile west of U.S. 67 on C), 5 miles south of Fredericktown, Mo. Paul Martin, Mel-Thomas Rothwell, evangelists. Willis and Bev Bailey, youth workers. Jack and Goldie Coonrod, children's workers. Jim Bohl, singer. Arthur E. Mottram, district superintendent.

July 18-28—**NORTHERN CALIFORNIA**. Beulah Park Camp, 1200 El Rancho Dr., Santa Cruz, Calif. 95060. L. Guy Nees,

James Crabtree, and Richard Taylor, evangelists. Rev. and Mrs. Gilbert Rushford, singers. E. E. Zachary, district superintendent.

July 20-29—**CENTRAL OHIO**. District Center, 2708 Morse Rd., Columbus, Ohio 43229. Ralph Earle, Forrest McCullough, evangelists. Wally and Ginger Laxson, singers. Donald J. Gibson, district superintendent.

July 22-29—**IDAHO-OREGON**. Nampa, Idaho—near NNC campus. Leon Chambers and Albert Neuschwanger, evangelists. Rev. and Mrs. Warren Rogers, singers. Richard Powers, teen-choir director. Grady W. Cantrell, district superintendent.

July 22-29—**NORTHEASTERN INDIANA**. Nazarene Campgrounds, E. 38th St. Extended, Marion, Ind. Clayton Bailey and Stuart McWhirter, evangelists. T. W. Willingham, Bible studies. Elmer Schmelzenbach, missionary speaker. Ray Moore, singer. Fletcher Spruce, district superintendent.

July 23-29—**EASTERN KENTUCKY**. Mount Hope Campground, Rte. 1, Flemingsburg, Ky. John A. Knight and Luther Cantwell, evangelists. Paul Qualls, singer. Lawrence B. Hicks, district superintendent.

July 23-29—**ILLINOIS**. Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Clayton Bailey, evangelist. James E. Hunton, district superintendent.

July 27—August 5—**EASTERN MICHIGAN**. District Center on N. Burkhardt Rd., Howell, Mich. 48843. Charles Millhuff, evangelist. Jim and Rosemary Green, singers. E. W. Martin, district superintendent.

July 27—August 5—**NORTHWESTERN OHIO**. District Center, State Rte. 29, St. Marys, Ohio 45885. Paul Martin and Howard Hill, evangelists. Richard Brooks, singer. C. E. Shumake, district superintendent.

July 27—August 6—**CANADA CENTRAL**. Cedardale Camp Meeting (½ mile south of Hwy. 48 on Pefferlaw Rd.), Pefferlaw, Ontario, Canada. G. B. Williamson and Hugh Rae, evangelists. Rev. and Mrs. Jack Holstead, missionary speakers. C. Dale German, singer. Neil E. Hightower, district superintendent.

July 28—August 5—**PITTSBURGH**. Mt. Chestnut District Center, R.D. 5, North Rd., Butler, Pa. 16001. C. Hastings Smith and Harold Daniels, evangelists. James Bohl, singer. Robert Goslaw, district superintendent.

July 30—August 3—**CENTRAL LATIN AMERICAN**. West Texas District Campgrounds, Arrowhead Camp, Glen Rose Star Rte., Cleburne, Tex. 76031. Harold L. Hampton, district superintendent.

July 30—August 5—**EAST TENNESSEE**. District Campground, Louisville, Tenn. Mendell Taylor and John Hay, evangelists. Glen Jones, district superintendent.

August 1-5—**CANADA ATLANTIC**. Big Lake Camp, South Victoria (east of Oxford), Nova Scotia, Canada. W. T. Purkiser, evangelist. Rev. and Mrs. Barry Dutton, singers. William F. Bahan, district superintendent.

August 3-12—**ARIZONA**. Camp Pinerock, 1400 Pine Dr., Prescott, Ariz. Clayton Bailey and Albert Lown, evangelists. Ron Lush, Sr., singer. M. L. Mann, district superintendent.

August 3-12—**SOUTHWEST OKLAHOMA**. District Campground, Rte. 3, Anadarko, Okla. Forrest McCullough and Curtis Smith, evangelists. W. T. Johnson, district superintendent.

August 3-12—**VIRGINIA**. District Camp, Star Rte., Box 135, Buckingham, Va. 23921. G. Stuart McWhirter, evangelist. Calvin Jantz, singer. Gene Fuller, district superintendent.

August 4-12—**AKRON**. Nazarene Center, Rte. 1, Louisville, Ohio 44641. Mel-Thomas

Rothwell and Paul Martin, evangelists. Floyd O. Flemming, district superintendent.

MOVING MINISTERS

Raymond F. Griffith from Spokane (Wash.) South Hill to Seward, Alaska.

Paul W. Hicks from Summerville, S.C., to Cincinnati Mt. Carmel.

Raymond H. Huffman from Belfast, Me., to Burlington-Williston, Vt.

Roane R. Maurice from Nazarene Theological Seminary, Kansas City, to Homedale, Ida.

John R. Roberts from Meade, Kans., to Phoenix Sunnyslope.

Melvin Smitley from Quincy, Ohio, to Kenard, Ohio.

Fred M. Stiles from Ojai, Calif., to Dallas, Ore.

Paul Stroud from Walters, Okla., to Chanute, Kans.

John R. Williamson from associate, Jacksonville (Fla.) Central, to Langley, S.C.

David D. Worcester from Nazarene Theological Seminary, Kansas City, to Farmington, Mo.

ANNOUNCEMENTS

The Monterey, Tenn., church will be celebrating its seventieth anniversary on Sept. 2. Anyone knowing any history of the church please contact Rev. Carroll Smith, 106 N. Poplar, Monterey, Tenn. 38574, or call 615-839-2609. Everyone welcome.

RECOMMENDATIONS

Rev. Darl B. McClure has recently entered the field of evangelism on a full-time basis. He is willing to go anywhere to preach the gospel. Contact him at R#3 Kenwood Plaza, Box 500-11, Bryan, Ohio 43306.—Terrill C. (Jack) Sanders, Jr., North Carolina district superintendent.

VITAL STATISTICS

DEATHS

● **MRS. ELIZABETH HUMBLE**, 94, died Apr. 18 in Calgary, Alberta, Canada. Funeral services were conducted by her grandson, Rev. Dave L. Humble. She is survived by three sons, Ernest, Rev. James W., and George Arthur; 16 grandchildren; and 33 great-grandchildren.

● **STUART LEE PECORE**, 17, died May 7 at El Verano, Calif. Funeral services were conducted by Rev. Phillip H. Hampsten. Survivors include his parents, Mr. and Mrs. Joseph Pecore, and two sisters.

● **JESSE S. SIMPSON**, 86, died Apr. 15 in Little Rock, Ark. Services were conducted by Rev. M. V. Scutt, with interment in Vilonia, Ark. He is survived by his wife; one daughter, Mrs. Helen Blessing; three sons, Raymond, Richard, and Rev. Ralph; 12 grandchildren; and two great-grandchildren.

● **GRACE MARY SCHURMAN**, 94, died May 18 at Marysville, Wash. Funeral services were conducted by Rev. Phillip Ewy. Surviving are four sons, Raymond, Robert, Louis, and Dwight; three daughters, Winnie Carroll, Lila Hagerty, and Mildred Larson; 21 grandchildren; 58 great-grandchildren; and eight great-great-grandchildren.

● **MRS. CORA STRIMPLE**, 85, died Apr. 6 at Amarillo, Tex. Funeral services were conducted by Rev. Fred F. Fike and Rev. R. A. Noakes. She is survived by three sons, Virgil, Wayne, and Dwight; and three daughters, Jewel and Lila Strimple, and Mrs. Etella Charlton.

● **REV. OMAR H. WALTERS**, 73, died Apr. 27 in Terre Haute, Ind. Funeral services were

conducted by Rev. Charles Young and Rev. H. K. Burton. He is survived by his wife, Lota; 23 stepgrandchildren; 16 great-stepgrandchildren; and one brother.

● **REV. JAMES V. ROBERTS, 73**, died Mar. 30 in Hyattsville, Md. Funeral services were conducted by Revs. Gene Fuller, G. Thomas Spiker, J. W. Farris, A. H. Johnson, and Carroll Lewis. Surviving are his wife, Etta K.; and a daughter, Mrs. Juanita Baker.

● **HARVEY BULLOCK, 83**, died May 17 in Fergus Falls, Minn. Funeral services were conducted by Rev. Aaron Knapp. He is survived by his wife, Nellie; one daughter, Mrs. Amon Peterson; and three sons, Leonard, Gordon, and Rev. John Bullock.

● **TAMARA JANE CHENOWETH, 2**, died May 1 at Chico, Calif. Funeral services were conducted by Rev. Jeremiah Bishop, Jr. She is survived by her parents, Ray and Shirlene (Pullins) Chenoweth.

● **MAUDE MINNIE SIMS, 67**, died Mar. 8 at Cedar Falls, Ia. Funeral services were conducted by Rev. E. E. Miller. Surviving are seven children, Dallas, Lewis, Donald, James, Marjorie, Marlys, and Maralyn.

● **LAURA MAY STEELY, 80**, died Mar. 19 at Waterloo, Ia. Funeral services were conducted by Rev. E. E. Miller and Dr. Forrest Whitlatch. She is survived by her husband, Roy; and three children, Eugene, Wayne, and Maxine.

● **MRS. BEULAH ETHYL LOCKE, 79**, died March 30 in Tarzana, Calif. Funeral services were held in Dallas, Tex. She is survived by three sons, Jerald R., Hershel S., and Clay B.; four daughters, Goldie Tate, Francis Basila, Pauline Wells, and Fleeta Kovanda; 17 grandchildren; and 27 great-grandchildren.

BIRTHS

—to Gerald and Alice (Cornelius) Fetters, Kansas City, Mo., a boy, Bryan Wayne, May 22.

—to Al and JoAnn (Fennell) Bentley, Chico, Calif., a girl, Heather Renee, Apr. 12.

—to Dr. James and Charlotte Herrick, Chico, Calif., a boy, Michael Stuart, May 19.

—to Rev. Roger and Rowena (Roundtree) Gastineau, Kitwe, Zambia, a girl, René Yvonne, May 10.

—to Kenneth and Marcla (Williams) Gordon, Ponca City, Okla., a girl, Amy Renée, Feb. 27.

—to Rev. Robert W. and Gayle (Massey) Smith, Kaneohe, Hawaii, a boy, Brock Carver, Apr. 30.

—to Rev. and Mrs. Larry Owsley, Rowburg, Ohio, a girl, Renee Lynette, Mar. 30.

—to Rev. Al and Rita Remmenga, Des Moines, Ia., a boy, Mark Andrew, May 14.

—to Rob and Agnes Sallmen, Pulaski, Pa., a girl, Betty Jo, Mar. 21.

—to Darrell and Terry Lynn (Myler) Bontragu, Lakin, Kans., a boy, Daryn James, May 11.

—to Tom and Joy (Pearson) Kelly, Phoenix, a boy, Steven Thomas, May 28.

ADOPTED

—by Dr. Kenneth and Myrna (Jahde) Herrick, Chico, Calif., on May 11, a boy, Kenneth Lane, born Dec. 24, 1972.

DIRECTORIES

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

General Superintendents Emeritus. Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

NEWS OF RELIGION

ATTENDANCE RECORDS BROKEN IN KOREA. Evangelist Billy Graham closed his May 30—June 3 Seoul, Korea, crusade before a crowd estimated by the police and officials as more than 1.1 million people. In five days Dr. Graham had preached to over 3 million people. This is more people than attended his 16-week crusade in New York City in 1957, which was the largest total attendance until he came to Seoul.

The crusade has been backed by virtually all of the 1,600 Protestant churches in Seoul. Catholics, Buddhists, and Confucianists were in the enthusiastic crowds by the thousands.

For weeks the Christians of Korea had been meeting by the thousands in prayer meetings. Signs announcing the crusade were everywhere. Giant balloons were all over the city announcing the crusade. By the time Dr. Graham arrived in Korea, the expectancy had reached almost fever pitch among the Christians.

The crusade was held at the YoiDo Plaza on the banks of the famous Han River with a capacity for more than a million people. The crowd total was calculated by scientific and electronic means, according to the executive committee which arranged the crusade. The attendance figures are not just estimates.

The Korean church has been growing at the rate of four times the population. It has been doubling every 10 years. Dr. Graham said, "It is the fastest growing church in the world."

Church leaders and government officials were enthusiastic in their assessments of the crusade.

ONE-THIRD OF SEVENTH GRADERS ADMIT DRINKING ALCOHOLIC BEVERAGES. Nearly one-third of the seventh-grade students and 96 percent of high school seniors in the Colorado Springs area use alcohol, a survey of six school districts shows.

Marijuana is less widely used and children are "more wary" about experimentation with drugs, data indicates. The survey was made among 4,000 students in April.

ONE NEW TRIBAL-LANGUAGE PROJECT BEGUN EVERY 13 DAYS—WYCLIFFE REPORTS. Reports during the biennial conference in Mexico City sponsored by Wycliffe Bible Translators in 25 countries indicated that translators began work on a new tribal language at the rate of one every 13 days during the past two years. Eighty-two delegates attended the May conference.

In Papua, New Guinea, after only 16 years of service, Wycliffe personnel are working in 100 separate language groups, a record in the history of the Church.

Pioneer translators from many denominational backgrounds are now at work among 550 tribal groups in Africa, the Americas, the Pacific, and the Far East.

A special five-point "Declaration" at the close of the conference stated: (1) Every language group of the world must receive the message of God's love in its own tongue soon; (2) Some in each group must be taught to read; (3) Some must be taught to teach their people the Word; (4) Other loving service must be given as needs demand; and, (5) This service must be carried out in cooperation with local governments, universities, missions, and others interested in the welfare of the needy language groups.



the answer corner

Conducted by W. T. Purkiser, Editor

■ **Do you think these programs on television featuring witchcraft and the supernatural have any effect on the people who watch them? Do you think these programs are a bad influence on the minds of children?**

I do indeed, in answer to both questions.

If television viewing does not change people's attitudes and habits, then the industry is the biggest swindle in the world. For annually, the TV industry takes millions of dollars from business and industry on the precise assumption that it does influence people to act.

What is true about this type of TV program is true of other media also, and reflects a strange and dangerous preoccupation in our generation with astrology, the occult, demonic or satanic powers, and spiritualism.

Frankly, I hate to see the Church follow along with increasing interest in the preoccupation with demonology and the type of "divine healing" represented in "leg length-

ening" and "filling and straightening teeth."

In my mind, this is all part of the "softening up" process going on to prepare the public (and even the very elect) for the coming of the one whose appeal will be on the basis of "all power and signs and lying wonders" (Matthew 24:24; John 4:48; 2 Thessalonians 2:9; Revelation 13:13-14).

Paul wrote, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]" (2 Timothy 4:1).

The grammar of this verse shows that the "doctrines of demons" were not only doctrines originated by demons, but doctrines about demons. The genitive indicates not

only origin but object.

I do not mean that Christians should not know about the workings of Satan and his demonic hosts. It never helps to underestimate one's enemy.

At the same time, that knowledge ought to be drawn from the New Testament, and the New Testament puts its major emphasis on the fact that Satan and his principalities and powers are a defeated foe. "Greater is he that is in you, than he that is in the world" (1 John 4:4).

In Oscar Cullmann's sparkling analogy, "D day" has already passed. The enemy fights on. There are bloody battles. But "V-day" is guaranteed, and will not be long delayed.

■ **Genesis 47:31 and Hebrews 11:21 contradict each other. Genesis says it was the "head of the bed," and Hebrews the "top of his staff."**

The "contradiction" is a matter of translation.

The Hebrew words for "bed" and "staff" are identical except for the vowel pointing (*mittah* compared with *matteh*), and the ancient Hebrew writings had no vowel pointings.

Genesis 47:31 should therefore probably read the same as the Septuagint (the Greek translation of the Old Testament made 200 years before Christ) and Hebrews 11:21 (which follows the Septuagint).

Scholars differ in their estimation of the accuracy of the Septua-

gint. But when the Septuagint and the present Hebrew text of the Old Testament disagree and the New Testament quotes the Septuagint (which it usually does), I am disposed to follow the Septuagint rather than the Massoretic Hebrew.

■ **If an unsaved husband orders his Christian wife to stay home from church, should she obey him? Doesn't the Bible say that the husband is the head of the house, and that the wife should be in submission to the husband?**

It seems to me that this is a question that cannot be answered in a blanket fashion. Too much depends on the quality and character of the relationship between the man and his wife, and the temperaments of the people involved.

I do think, however, that it is not correct to take admonitions the New Testament makes in the context of a Christian home, and apply them in a blanket way to men (or women) in rebellion against God.

There is a difference between being in submission to a husband who loves his wife "as Christ also loved the church" (Ephesians 5:25), and being in submission to a man who is

living in sin and selfishness.

All the statements of the New Testament about family relationships are made in the context of husbands and wives united in Christ—except in 1 Corinthians 7:12-16, where Paul deals with the problem of an unbelieving spouse. Here he says nothing that would require the Christian to yield to unreasonable demands.

I have a strong suspicion that there will be husbands in heaven because their wives stayed true to God in a reasonable, sweet, sanctified stubbornness all the while the men were trying to make things

miserable for them.

This isn't "Women's Lib," but a simple recognition that sometimes in any relationship it may be necessary to say, "We ought to obey God rather than men" (Acts 5:29).

In some circumstances, I can conceive that God would lead a Christian wife to stay home from church at the demand of an ungodly husband. But she should do it with the clear consciousness that this is the will of God in that situation rather than by universally applying biblical principles that are written specifically for Christian couples.



Console of the three-manual, Allen 1500 computer organ recently installed in Denver First Church as the gift of the William R. and James W. Jackson families in honor of Pastor W. Donald Wellman. The new instrument is equipped with five solid-state digital computers and 33 speaker cabinets. It is the largest in the Rocky Mountain region. The organ will produce both traditional large pipe organ and contemporary gospel music sounds with each of five computers designed to simulate an almost endless number of different sounds. With the completion of Denver First's new 3,500-seat sanctuary at the end of this year, the organ will be moved to the new location.

NPH SPRING SESSIONS, SALES, SERVICES, AND SAVORY SATISFACTION

Sessions presenting new publications and projects to Nazarene Publishing House sales personnel.



A sales emphasis highlight is the annual banquet for general superintendents, executive secretaries, seminary and college educators, sales and editorial personnel. Dr. Howard Hamlin, returned missionary and Kansas City surgeon, is pictured addressing the group.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

July 8—"What, in the World, Are You Doing?"

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COLONEL THANE MINOR RETIRES FROM AIR FORCE

Colonel Thane Minor, well-known Nazarene layman, is retiring from the United States Air Force.



Col. Thane
Minor

He has served his country in a number of important assignments involving the use of international relations and armed forces simulations related to decision making in the executive

branch of the U.S. Government.

On his last assignment, Colonel Minor conceptualized and managed the design and development of the first automated information systems for SHAPE (Supreme Headquarters, Allied Powers, Europe).

Terry Sparks, president of Riley's DataShare International, Ltd., announced that, upon his retirement from the air force, Mr. Minor will join the company as vice-president, international marketing.

Thane, his wife, Edna, and the three children presently reside in Camp Springs, Md., and are members of Washington, D.C., First Church.

SERVICES IN FOUR LANGUAGES

Los Angeles First Church is presently presenting the gospel to its cosmopolitan community in four languages. Weekly, Spanish-, Korean-, Armenian-, and English-speaking groups hear truth proclaimed in their own tongues.

The areas of outreach have necessitated increased staffing. Sa-goon Hearn, Korean pastor, conducts his morning worship service in the First Church chapel while the sanctuary is occupied by the English-speaking congregation composed of Caucasians, some Orientals, and a few blacks.

During the Sunday school hour, a Spanish class is taught by Miss Esther Crain. She has served the Church of the Nazarene as a missionary to Nicaragua.

Sundays at 4 p.m., the same chapel that housed the Korean congregation earlier is open to the Armenians. Joseph Matossian pastors this group.

Each ethnic group has made its unique contribution to the church. The church has enjoyed an enlarged ministry to its community.

Bill Heyler, Sunday school superintendent, has assisted in the organizational structure and supervision of the work.



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**"BY ALL MEANS...
SAVE SOME"**

"SHOWERS OF BLESSING"

IN THE CLARK COUNTY JAIL

**FOR HE HATH BROKEN THE GATES OF BRASS, AND CUT
THE BARS OF IRON IN SUNDER**

(Psalm 107:16)

Full of fear, hate, bitter frustration, and confusion in mind and heart, I sat in the cold dreariness of my cell early one Sunday morning last September, desperately trying to escape for a few minutes the misery I felt.

Twenty-four years I have spent in various penal institutions since the age of 15, and now once again I find myself facing another long term in prison, possibly life.

I turned on the radio to listen to my favorite western music, only to find a church program. Angrily, I about flipped off the radio, when I heard the words "Showers of Blessing" and "The Church of the Nazarene."

Having been raised to the age of eight in a Nazarene home, these words had a familiar ring to me. Even though I had no desire to hear about God, I was so miserable that I was ready to listen to anything if it would dull the ache of my chaos and loneliness for just a few moments.

As I listened to Dr. William Fisher, God began working on my heart, and memories of childhood teachings began to flood my thoughts to a point where I knew I was the sinner he was talking about, and one whom God loved.

It seemed as though each word coming over the air was directed right at me. These words brought a realization of just how great a failure I have been at handling my life my own way, along with a burning desire to seek spiritual help before it was too late.

I thought of my recent heart attack, and the fact that I was but a tiny heartbeat from eternal damnation or glory.

After weeks of thought, I sat down and wrote the local pastor of the First Church of the Nazarene, Robert T. Ulrich. It was a difficult task, for I knew above all else I had to be honest (a strange and close to an unknown virtue to me) about my "past and present." An inner feeling that half measures would not do was present with me.

Then I waited with hope in my heart for an answer, which was soon coming, along with a few

preparatory tracts, and a promise to see me as soon as possible.

Upon Pastor Ulrich's first visit with me I accepted Christ as my personal Saviour. He was so full of love and understanding that I knew, if there was a God, He was present with us in that tiny eight-by-six room.

Explaining the "Four Spiritual Laws" and what was expected of me, step by step the pastor left little room for doubt in my mind of God's individual love for me. As he prayed for and with me, I felt a great burden of sin lifting, and an inner peace and joy of Christ's love take its place.

I was amazed at the gift of faith I had as I parted company with the Spirit-filled man of God. Truly God had "broken the gates" of darkness, and cut the iron bars in sunder that for so many years bound me, not only physically but morally.

Returning to my cell, I heard the steel door lock behind me. But for the first time it didn't seem to bother me, for I felt only the happiness of freedom that came with faith and acceptance of God's Gift, His Son, who freely and with *true love* gave His life for us (John 3:16).

Since that night I have vowed that I will put Christ first in my life. I have learned, with the assistance of Pastor Ulrich and his congregation's love and Christian interest and concern, that I must live according to His gospel and depend completely on it for my guidelines for life (John 15:7). □

Note: Rex is doing beautifully, and growing by leaps and bounds. Last week he had 15 convicts in his Bible study, and to date he has won three fellow inmates to Christ. The most recent is a black man under indictment for murder. Rex tells me there is no doubt in his mind that this black man has really given his heart to Jesus.

Rex is now waiting for probation and parole from an eight-year-sentence. Because of the miracle of his re-birth, the district judge has granted his parole subject to proof that he can live and function in society.

Robert Ulrich, Pastor
Las Vegas, Nev., First Church

By Rex O. Stuart, Clark County Jail, Las Vegas, Nev.

NOTICE OF CANCELLATION

We regret that, due to temporary circumstances beyond our control, it has been necessary to cancel the summer IMPACT Conferences scheduled at Golden Bell Nazarene Camp (Divide, Colo.), July 9-13; and Lake Junaluska Assembly (Lake Junaluska, N.C.), August 6-10.

—*Christian Service Training Commission*

Earl C. Wolf
Executive Director

CANADA ATLANTIC ELECTS NEW D.S.

The Canada Atlantic District has elected Rev. William F. Bahan as superintendent. He was elected on the third ballot and has accepted the position.

Rev. Bahan has been pastoring Victoria First Church on the Canada Pacific District. He succeeds Rev. Robert F. Woods, 66, who has served as district superintendent since 1961. □

EASTER OFFERING GOAL MET

The thrilling news that as of this date, June 14, we have reached \$3,552, 619, which exceeds our goal of \$3,500,000 for the Easter offering, has just come to us from our general treasurer, Dr. Norman Miller. This is wonderful news to Nazarenes around the world, and on behalf of the Board of General Superintendents and the General Board we want to say a great thank-you to our wonderful pastors and people everywhere.

Your loyal support in giving and praying for world evangelism is appreciated even more than words can express. Please join us in prayer that these dollars may be invested wisely, resulting in a great harvest of souls.

Thank you and may God bless each of you and all of us; this is our sincere wish. □

ORVILLE W. JENKINS for
Board of General Superintendents



(L. to r.) Dr. John E. Riley is pictured with General Superintendent George Coulter and Dr. Raymond Kratzer, chairman of the NNC Board of Regents.

DR. JOHN E. RILEY GRANTED EMERITUS STATUS

Dr. John E. Riley was granted the status of president emeritus at the sixtieth anniversary commencement at Northwest Nazarene College, Nampa, Ida. He served as college president for 22 years and was a professor for eight years prior—a total of almost half the life-span of the college.

Riley's progressive, balanced, and consistent leadership is reflected in the citation which was read. In part it said:

The years during which Dr. Riley has served as president have been marked by unprecedented growth and prosperity for the college. Academically the college has made giant strides in both the quality and the quantity of its academic program.

During his presidency the college enrollment has grown from 485 students in the fall of 1952 to 1,007 in 1972. The teaching faculty has increased from 32 to 74.

During the last 20 years, library holdings have grown from 15,500 volumes to 84,000. Nearly 3,000 individuals have received baccalaureate degrees during Dr. Riley's presidency.

Through the fall term of 1972-73, a total of 8,229 different people had enrolled for course work at NNC since Dr. Riley became president in 1952.

During the years from 1952 through 1972 the net worth of the college has increased from \$600,000 to about \$5.5 million.

Dr. Riley's administration has been marked not only by advances in areas that are easy to quantify, but also by an emphasis on quality, academically, spiritually, and morally. His character and personality have become intertwined in a close and advantageous way with that of NNC.

By example Dr. Riley has inspired faculty and students to attempt to achieve their highest potential academically and spiritually. □

NEW PRESIDENT AT NNC

During the commencement exercises at Northwest Nazarene College, Nampa, Ida., on June 10, the board of regents chairman, Raymond Kratzer, announced that Dr. E. W. Martin, district superinten-

dent of Eastern Michigan District, had accepted the election by the Board of Regents as president of NNC. He succeeds Dr. John Riley, who has served the institution as president for the past 22 years.

Dr. Martin was ordained in 1935. He has pastored churches on the Michigan, Akron, and Eastern Michigan districts.



Dr. E. W. Martin

The Eastern Michigan District Assembly will be held in Flint, Mich., on July 11-12, with Dr. Edward Lawlor in jurisdiction.

Announcement was also made, at the NNC commencement, of a \$100,000 contribution from the Gordon Olsen family to the NNC Foundation Fund. □

SHEPPARD TO HEAD ALASKA DISTRICT

Rev. Robert W. Sheppard, pastor of Longview, Wash., church and district secretary of the Washington Pacific District, was elected district superintendent of the Alaska District, to succeed Rev. Roy Yeider.

Rev. Sheppard was ordained in 1947. He has served pastorates on the Alaska and Washington Pacific districts. □

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Dr. Jonathan T. Gasset, presently district superintendent of the Upstate New York District, district superintendent of the North Florida District. This appointment is made effective immediately.

ORVILLE W. JENKINS
General Superintendent

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