

AN EDITORIAL

THE ACT of the Good Samaritan as recorded in Luke, chapter 10, is ever with us. It challenges, rebukes, and beckons us to the better way. It is a tender event. By that I mean it is offered to us all as a gracious act we can find opportunity to do every day. The inequities of the world ensure that most any day we can in some measure have compassion on or toward someone.

It is such a wonderful blessing—positive in every way. To the giver and the recipient it sheds its glory and bounty. When the act of compassion has been expressed, the area of its influence is better, the load is lighter, the path smoother: the shoulders straighten and at least two people are refreshed.

The man who fell among thieves and had the compassionate Samaritan come by certainly was bettered by the ointments and provisions for care.

The scriptures do not follow the Good Samaritan further, but we all know that he also must have been enriched in his mind and soul for days hence as the afterglow of a gracious act lingered with him. He asked for no reward

and needed none, for by the great God who commends, he was reimbursed. The others who passed by went on their selfish way. They gave not and lost much in the sorrowing and darkening way they took into the future.

Many like them live in narrow bleakness. But others, the fortunate who express compassion, walk in splendor.

A diamond is a precious stone so valuable that in any and all directions it is a diamond—from the farthest spread of its ray to the

heart of its sparkle, it is pure. So is compassion; it is of such essence that it is beautiful all the way and in all directions.

What a boon to the Christian! What a chance for enrichment of person! What a fragrance of life!

The world needs it. We have it! Let's give it away and find that its rewards enrich us more.

Righteousness, compassion, holiness, purity, and love. What a lovely bouquet of words—all ours!

Let's have compassion on someone today! □

COMPASSION— THE BEAUTIFUL WORD

“TO THE GIVER AND THE RECIPIENT
IT SHEDS ITS GLORY AND BOUNTY.”



by General Superintendent V. H. Lewis

THE GUTENBERG BIBLE

by ROSS W. HAYSLIP



BEFORE THE ART of printing with movable type appeared, two great forces already had begun to dominate European intellectual life: religious reformation and humanism. Both of these movements took advantage of the new craft but religion was foremost in printed productions. According to one estimate, nearly half of the 40,000 titles and editions issued between 1450 and 1500 were of a religious character—with Bibles well in the lead.

The peerless name in the history of printing is that of Johann Gutenberg, who is often credited with the

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Bread of Heaven

*Bread of heaven,
Feed me.*

*Yet how can You
When I pass by that Bread
As if it were some dried-out,
stale, tasteless loaf—
Needy, yet with no appetite?*

*Take Your Word,
Leaven it with the sweet,
freshening, fragrant Spirit,
Warm it in the quickening fire
of Your holiness.*

*Renew my hunger, like the hunger
for freshly baked bread—
Irresistible.*

*Bread of heaven,
Feed my hungry soul.*

—LEITA TWYEFFORT
Sparks, Nevada

invention, while the most famous book that he printed was the Bible that bears his name.

Not much is known about Gutenberg's life and work. Just how much he had to do with the making of this Bible has never been determined. Johann Fust, a financial backer, and Peter Schoeffer, a former calligrapher, were certainly involved, and there must have been several other workers, since experts believe that six presses were used and that perhaps five years were required for the work. It doubtless was the product of many minds and hands.

Simplicity is the keynote of the Gutenberg Bible. The text, St. Jerome's Vulgate translation, is printed in double columns in a single large size of pointed gothic type modeled on the book-hand then widely popular in northern Europe. As in a fine manuscript Bible, the more elaborate decorations occur at the book divisions. It is a work of art that has survived the centuries.

Forty-odd examples of the Gutenberg Bible have survived and about one-fourth of all extant specimens are now in the United States.

Several times I have gone to the Huntington Library in San Marino, California, in order that I might stand before the exhibition case in which an authentic copy of this book is on display. From its production in 1450, this book seems perfectly preserved. Standing there, I have felt a spirit of thanksgiving in my heart.

I am thankful to God that He permitted men to invent the wonderful art of printing. How poor we would be today if printing were unknown.

I am thankful to God for His wonderful Word. God has graciously kept His Word accessible to men. "The Word of the Lord endureth forever." □



HERALD of HOLINESS

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Letters

Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

PRISONER WRITES

I have read your magazine as often as I can get one here at the Indiana State Prison, and very much enjoy it from cover to cover. I have been saved and I am the happiest young man ever, after some 20 long years as a sinner. But now I can say I am very much a changed man.

*Donnie Collins, #10101-2
Michigan City, Indiana*

DRAMA PRAISED

I recently saw the life of Phineas F. Bresee portrayed by D. Paul Thomas in "The Sun Never Sets in the Morning." Besides being an excellent dramatic and tastefully appropriate musical presenta-

tion, I found it highly educational.

I was especially impressed by the commitment Dr. Bresee made to the poor, widowed, orphaned, sick, unemployed, and those who suffer at the hands of racial prejudice. In recent years I have noticed efforts by the church to return to some of these points of commitment—the establishment of an office of Urban Ministries, inner-city ministries by college students, growing ministries to singles (both widowed and divorced), educational efforts by the Department of World Mission, cross-cultural communication in the Department of Youth, and the broadening of Third World influence by increasing the number of

delegates from outside the United States to the General Assembly. Now the church is supporting an important presentation that effectively reminds us of our reason for being.

I want to thank and commend the church for bringing this important piece of history to us in the form of high artistic quality.

*Pamela Litsey DeBoard
Indianapolis, Indiana*

ARTICLE BRINGS COMFORT

My friend and I have been blessed by the *Herald of Holiness*. You see, this lady whom we had been visiting had terminal cancer and sought the Lord and

(Continued on page 20)

PROCLAMATION

Many of us in Western society are relatively "rich Christians in a hungry world."

The redemptive lift of the gospel is being rationalized by some into a so-called "theology of prosperity," teaching "that godliness is a means of financial gain" (1 Timothy 6:5, NIV). Such is "the deceitfulness of riches."

By tonight 10,000 persons will have perished of starvation — more than 400 per hour. Millions more eke out an existence on the brink of extinction, while countless others suffer in poverty and distress.

Do we care? Can we shut up our hearts to our world's crying need and claim that the love of God abides in us?

For Jesus, love of God and love of neighbor were inseparable. For John Wesley, there was "no holiness but social holiness," which addressed the needs of the whole man. For Dr. P. F. Bresee, the mission of the Church of the Nazarene was especially to the poor. Where Christian holiness is truly alive, compassion is its beautiful fruit.

The Psalmist exclaimed, "The Lord blesses those who are kind to the poor" (Psalm 41:1, TLB). Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

To recall our people to the mind of Christ, your Board of General Superintendents proclaims December 13, 1981, and the second Sunday of December each year thereafter, to be COMPASSION SUNDAY.

Through the *Herald of Holiness* and our other periodicals, let us appeal to our people to open their hearts and their purses to the needy and suffering both afar and near—by giving generously to the denomination's Hunger Fund, responding compassionately to human needs everywhere, especially making the Christmas season an occasion of remembering the poor and neglected, but always "seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and the imprisoned, and ministering to the needy, as opportunity and ability are given" (*Manual*, Paragraph 26, No. 5).

"Let this mind be in you [us] which was also in Christ Jesus" (Philippians 2:5).

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the BOOK that BURNS

by C. D. HANSEN



Dave Anderson



Ed Carlin

MOST PEOPLE have heard about the Bible; many have read its pages and have been inspired by its promises. It can be found in motels, hotels, hospitals, prisons, courtrooms, and millions of homes. The president still takes his oath of office with his hand resting on the Bible. And most of our national leaders, through the course of American history, have paid tribute to God's Word.

Abraham Lincoln noted, "I believe the Bible is the best gift that God has ever given to man."

General Douglas MacArthur succinctly summarized the importance of the Bible when he said, "I would rather be remembered reading the Bible and praying than be remembered as a great general."

Because the Bible stands at the summit of all published works, there are four thoughts about the Bible that command our attention.

First, the Bible is a unique book.

A library of 66 books, the Bible was written over a period of 1,500 years, with at least 40 authors of diverse background (fishermen, shepherds, a doctor, and kings), behind whom was the divine Author. It was written in three languages: Hebrew, Aramaic, and Greek. It was written on three continents: Asia, Africa, and Europe. Still, it has continuity from Genesis to Revelation.

The Bible has suffered at the hands of evil men more than any other book. It has been banned, burned, berated, sifted, and scrutinized.

Almost 100 years ago, Robert Ingersoll, the famed agnostic, crisscrossed America ridiculing the Bible. In his book, *Some Mistakes of Moses*, he prophesied, "In twenty-five years . . . the Bible will be a forgotten book."

Roman Emperor Diocletian felt he had destroyed the holy Scriptures. After persecuting believers and confiscating their Bibles, he erected a monument inscribed, "The name of Christian is extinguished."

Voltaire, the French infidel, boasted, "Another century and there will not be a Bible on earth."

These men have been dead for many years. Ingersoll's book is hardly remembered. Twenty-five years after Diocletian, Constantine commissioned Eusebius to prepare 50 copies of the Bible at government expense. And 50 years after Voltaire died in 1788, the Geneva Bible Society used his house and his press to produce thousands of Bibles.

As Dr. A. Z. Conrad has written, "The Bible is a fortress often attacked, but never failing. It punctures all pretense. It outlives, outloves, outreaches, outranks, and outruns all other books. Trust it, love it, obey it, believe it, and eternal life is yours."

Second, the Bible is the reliable Word.

Searching desperately for truth to lighten the gloom of skepticism, young Augustine turned to the Bible and read. Finding peace for his troubled soul, this learned scholar exclaimed, "All the fathers may err, but Holy Scripture cannot err."

Centuries later, Martin Luther, a German monk

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and founder of Protestantism, declared, "I have learned to ascribe this honor of infallibility only to books which are termed canonical, so that I believe that not one of their authors erred."

The Bible does not claim to be a textbook on science, sociology, philosophy, or systematic theology, but it does claim to be the Word of God, divinely inspired (2 Timothy 3:16).

Third, the Bible is the relevant Word.

It speaks to the 20th century like banner headlines on the front page of a large metropolitan newspaper.

Human beings and their problems have not changed much in the course of history. Man is still filled with greed and lust and wickedness. Science and technology have failed to improve his nature. Education has not made mankind better either. It seems the only logical answer to man's dilemma is the Bible.

It deals with man's personal and interpersonal relationships like no other book, speaking to marital problems, homelife, ethics, how to treat your neighbor, and the like. It gives man hope for his confusion and points him to his need for salvation.

Fourth, the Bible is the redeeming Word.

It is the written revelation of God's holiness and redemptive mission to man. It is like a flame, melting away unbelief in the hearts of men, causing them to acknowledge the living God.

From Genesis to Revelation the Scriptures present Christ as the redeeming Savior.

The Bible is filled with the testimonies of the trans-

formed lives of shepherds, fishermen, farmers, housekeepers, merchants, and government officials who came face-to-face with the life-changing God.

A doctor was converted through the preaching of D. L. Moody. When asked how it happened, he replied, "I went to hear Mr. Moody preach with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible and just fired one Scripture after the other at me until they went home to my heart as straight as a bullet from a rifle, and I was converted."

No one can deny that the Word of God is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

It is this redeeming Word that points men to Christ, builds them up in Christ, and sends them out for Christ.

On the road to Emmaus, Jesus talked with two disciples. When He vanished from their sight, "they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

The need of our day is not to hear voices from heaven, but to let this Book so burn its way into our hearts that we become lovers of its words and better servants of its Author. □

GOD ASKS THE QUESTIONS

by ELMER W. PANNIER

YOU ARE IN ERROR because you do not know the Scriptures or the power of God" (Matthew 22:29, NIV).

We often glibly say, "The Bible has all the answers." That isn't necessarily true. The Bible has the questions we need for our lives—the answers must be found in ourselves. If we produce the correct answers, life comes into focus. If we fail, life remains in confusion and uncertainty. Here are the questions:

The question that locates us spiritually: "The Lord God called to man and said to him, 'Where are you?'" (Genesis 3:9, NIV);

The question that reveals the purpose of our lives: "Where is your brother?" (Genesis 4:9, NIV);

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The question that indicates the degree of our faith: "Is anything too difficult for the Lord?" (Genesis 18:4, NIV);

The question that brings us to a confession of our weakness: "What is your name?" (Genesis 32:27);

The question which forces us to recognize our potential: "What is that in your hand?" (Exodus 4:2, NIV);

The question which gives us great confidence: "Go in this your strength. Have I not sent you?" (Judges 6:14, NIV);

The question that divides: "Who is on the Lord's side?" (Exodus 32:26, NIV);

The question that demands complete consecration: "Whom shall I send and who will go for us?" (Isaiah 6:8, NIV); and

The question which determines my eternity: "What shall I do with Jesus?" (Matthew 27:22, NIV). □



Camerique

He Is the Children's Father, Too

by PEARL BURNSIDE McKINNEY

AT THE TENDER AGE OF 12, Jesus asked a question which acknowledged His divine mission. *The Living Bible* records His words in this way: "'But why did you need to search?' he asked. 'Didn't you realize that I would be here at the Temple, in my Father's House?'" (Luke 2:49).

The Child expressed surprise, or perhaps even disappointment, that His earthly parents would question where He would be. Do we really expect our children to be about our Father's business? Do we

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have a positive attitude about their understanding and response to spiritual truths?

A 12-year-old today is more mature in many ways than were his or her grandparents at that tender age. Their intellect is challenged by the scientific and cultural developments, and the moral decay, of an educated world.

While our schools have decreased their insistence upon the learning of the basic "three Rs," learning has continued. Yes, learning, good and bad. A child's mind is a fertile field, and the seeds planted there will produce a bountiful crop. We have a responsibility to see that crop properly tended.

Our world today is overrun with cults of all kinds, operating in the name of religion. The teachers in our public schools are not exempt from those false concepts. In the light of this truth, perhaps it is well that the teaching of spiritual lessons be left with the home and the church. It is a real tragedy when the home influence is not Christian and little or no spiritual instruction is received from the church.

Do we really want to give the teachers in our public schools the responsibility of teaching religion? The reading of the Bible should be done in a reverent and prayerful atmosphere. We can be thankful for many Christian teachers, but aware of the fact that they are in the minority.

Those of our children who are deprived of the blessings of attending a Christian school should not be subjected to the ridicule of an atheistic teacher—even worse, a teacher who presents some false doctrine or cult teaching in the name of religion.

Each of us has a responsibility to the children of today. Those parents whose children are still small, have a dual calling, to see that their own children have a Christian heritage and example to follow, and to help other children. Who is your child's closest friend? Has he been introduced to Jesus? What about those rowdy children who do attend your church? Could you serve the Lord as a loving, dedicated teacher? Your own children will keep you aware of the needs of the youth of today.

A child can learn in his first few months of babyhood that there is joy to be found in books. It is a parent's responsibility to choose the books for the formative years. An appetite for reading can be formed even before formal schooling begins. A request to "read me a story" should be encouraged, never ignored. Even when the words have been repeated so many times that they have been memorized, read it again! Those precious early years will pass all too quickly.

It may take a little longer for family devotions if you let your primary- or junior-age child read the scripture or the thought for the day. But is an extra five minutes too much to use for such a rewarding experience? There are 288 five-minute periods in each 24-hour day! I can think of no better investment for just five minutes than to add it to family worship time.

The single or older Christian has neighbor children, or even grandchildren, who are lacking inspirational example and concern. The apostle Paul had a "son in

the faith" (1 Timothy 1:2). Do you know a child who could profit by your exhortation to "be strong in the grace that is in Christ Jesus" (2 Timothy 2:1)? It is too easy today to feel that we do not have time to accept another challenge—but Paul was a busy man!

Christians of all ages (including the 12-year-olds) can be witnesses for Christ. Does the calling program of your church include the youth? Are they made to feel that they are an essential part of an

effective team? A young person who is reluctant to witness can be instructed and inspired when teamed with one or two adults. The world is hungry for the bread of life. Why should we neglect the responsibility of sharing it with them?

Our God is the children's Father, too! In the formative years of the lives of our future adults, may we expect to find them in the Father's house, and about His business. □

THE INFLUENCE OF A MUSICAL ENVIRONMENT

by MYRON L. TWEED

THE DEGREE of music activity at home often determines the responses a child makes to the music experiences at church and school. A family does not need to sing or play to be a musical unit. Simply enjoying music together has great value.

1. Use background music for the dinner hour. Selected symphonies have a beneficial influence and create a climate of beauty.

2. Make the children aware of God's creation and the sounds of nature. The song of birds, the wind in the trees, thunder and lightning, the rhythm of the waves . . . all are praising God in chorus. There is music in the whispering of the leaves.

*"O, all the earth has music in it
But there are few who really hear it."*

3. Families can learn hymns together. Purchase your church hymnal from a local bookstore.

4. Learn one hymn a month. If you don't sing, play it on the record player, or stereo unit.

5. Watch your church newsletter for the Hymn of the Month. Read the story behind the hymn as one of the experiences of family worship.

6. Go to church and listen to the organ prelude, offertory, postlude. This music is often based on famous hymn tunes. The choir may also sing an anthem based on the Hymn of the Month.

7. The church musical ministry may climax the year with a hymn festival and use most of the hymns learned by the congregation. What a joyous occasion when the entire church family unites in a celebration of singing.

A child's gift of imagination is developed by the music he hears and performs. The home that provides religious musical environment in which all can participate offers enrichment of life itself. □

MYRON L. TWEED is a professor of music at Point Loma College in San Diego, California.



John N. White



There had to be something more

by STEPHEN A. BLY

MY WIFE JANET thought that we had one out in the garage. I was sure she was wrong. She wasn't. Up on the top shelf, in a dust-covered box of old high school yearbooks and college textbooks, lay a small, black Bible.

At 23, I had been married five years and had two healthy, active sons. I had worked a few years as administrative assistant to a state assemblyman and then settled down to farming. I was happy with my wife, my job, my children, my home. But something still nagged me. I felt shallow, unfulfilled. All I could see in the future were meaningless decades of working, sleeping, eating, playing. Nothing more.

I talked over my feeling with Janet one night as she did the evening dishes. She admitted having similar feelings. "Why don't we read the Bible?" she suggested. That's when I scurried out to the garage to dust off the Bible.

Although we had attended church occasionally, we had never read the Bible together. I had heard many Bible stories on my visits to Sunday School as a boy, but I had never read it on my own.

With the dishes finished and the boys put to bed, we sat down at the dinner table to read.

"Why don't you read aloud?" Janet asked as we awkwardly looked at each other.

"OK, but where should I begin?"

"At the beginning."

So I read, "To the most high and mighty Prince

James by the Grace of God, King of Great Britain, France, and Ireland, Defender of the faith, &c. The Translators of this Bible wish Grace Mercy, and Peace through Jesus Christ our Lord . . ." We plowed through every word of the epistle dedicatory to King James.

Our plan was to read through the Bible night after night until we finished the whole thing. We thought that it was going to be fairly simple. We had no idea how long it was.

But three or four months later, we had come from Genesis to Nehemiah. We had covered the Old Testament history of the Hebrew people. One thing stood out most clearly. Here in the Old Testament were people who had a daily, dynamic, personal relationship with a living God. Sometimes they obeyed Him. Sometimes they disobeyed Him. Often only a few really listened to His leading, but He was always there.

Perhaps that's what's missing in my life, I thought—a personal relationship with a living God. We knew enough Bible stories to know that a relationship to God involved Jesus Christ in some way. But we weren't sure what to do next.

We decided to seek our answers at church. It turned out to be the right thing to do. We began to attend the small hometown church I went to as a child. Fortunately for our spiritual growth, it was a warm, friendly, Bible-centered church. In a matter of weeks, we were invited to be a part of a home Bible study. I told the person who invited us that we might not fit in since we knew so little about the Bible. He assured us that it was a beginners' group.

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At the study we were put at ease and made to feel welcome to ask all our dumb questions. Free from threat, our study book plunged us right into a discussion of who Jesus was and what He demanded of any who wanted to be His followers.

What I learned surprised me. I thought that Jesus was merely a good man who showed people how to live with God. I had missed it by a mile.

On the first Monday night, I learned that His friends believed that He was the Savior of the world. Thomas, one of His disciples, called Him "My Lord and my God" (John 20:28). I discovered that Jesus claimed to be the only way to the Father. I was going to face Him on His own terms.

The next week we explored what the Bible taught about mankind. I knew that some folks were rotten. I wasn't that type. Wrong again. The Bible included me when it said, "All have sinned, and come short of the glory of God" (Romans 3:23), and "The wages of sin is death" (Romans 6:23). I protested, but at last I came to admit that it was true. I might not be as bad as I could have been, but nothing in me deserved God's acceptance.

On the third week, I learned that Jesus died in order that people like me could have a proper relationship with God. I had been expecting to find a quiet pattern of life to follow. Instead, I stumbled upon a drama of the sinless Savior who died for me. I had still another surprise waiting.

The following Monday night I was told that Jesus demanded not only belief in Him, but receiving Him. I had to personally put my trust in Him as my Savior, and He would enter my life. I didn't understand. Could someone dwell in me? It sounded strange. When confronted with whether I had done this, I avoided a direct answer. I hesitated to admit openly that I had never dealt with God in such personal terms.

By Saturday morning, I was tired of pretending. "God," I prayed in an orange grove, "to tell You the truth, I'm just one of those sinners the Bible talks about. I do want to know You. I want to have Jesus in my life. If You don't mind, would You forgive my sins too? I don't know what's supposed to happen now, but would You please send Your Son into my heart?"

What happened can only be described as a sudden blooming of contentment. By the time I reached home, I was singing. I now knew that through Jesus Christ I had a relationship with God which I had only read about a few months before.

As I shared this news with Janet, I found that she had had a similar experience in her own way during those same weeks of study. We had both been afraid to talk to each other about what was happening to us.

Two things happened soon after. My dissatisfaction with life vanished. Purpose, meaning and hope for eternity grew within me as I studied the Word. I forgot all about those yearnings of the previous summer.

In addition, I began living an adventurous life. No one told me I would. No one promised me it would be so, but there it was—life on a higher plane. God surprised me with joy and sorrow, victory and defeat.

One day it dawned on me as I drove my old dodge pickup out to the farm. We had a daily, dynamic, personal relationship with the living God. Sometimes we obeyed Him; sometimes we disobeyed Him, but now He was always there as our Lord and Savior.

The Lord has allowed us to serve Him by pastoring churches and proclaiming the gospel through the ministry of writing. But no one has to convince me of the pure, raw power of the Word of God. I met it in the form of an old, dusty King James Bible, and my life has never, never been the same. □

Something OLD, Something NEW

by MABEL P. ADAMSON

IT'S AN OLD, OLD STORY, but the wonder of it is that it never gets old. The songwriter says, "Sweeter as the years go by," and I believe it, for it gets sweeter to me each time I hear it. It is as fresh and new today as when it was first written in the Father's heart.

Some think it began in Bethlehem when Jesus was born, but it began long before that.

Some would say it began in the Garden of Eden when Adam and Eve disobeyed God, sinned, and were driven from paradise.

Some think the fall of the archangel from heaven was the catalyst for the great plan of salvation.

But it surely began even long before that—somewhere in the mind of God—all knowing, all powerful, looking down the corridor of time and seeing our great need. But we don't know too much about that, yet.

The part I love best in the story is not that Jesus came, died on a cross, and rose again from the grave, but that He did all this because He loves me!

And the story is only begun. For someday, perhaps soon, He is coming again to take me home with Him, there to reside with Him forever! And with me, all others who love Him.

It's a wonderful story, and even more wonderful because it's true, every bit of it.

The next time you're looking for something to read, reach for your Bible and read about Jesus. It will thrill your soul! □

MABEL P. ADAMSON is editorial assistant in the Herald of Holiness office at International Headquarters of the Church of the Nazarene in Kansas City, Missouri.

Where the Bible Gives Our Answers



Wilson Orr

by GORDON CHILVERS

A RECENT CONVERSATION with a minister friend was abruptly interrupted by a young man, deeply agitated. He said, "I seem to have so many difficulties in my Christian life these days. I know I ought to get help from the Bible; but where can I find someone who has had these problems and solved them?"

"In the Psalms," my friend answered. He went on to explain that the psalmists were godly men who had the same sort of experiences that we have today. He then named certain psalms which give special help with particular problems and specific situations.

My close and prolonged study of the psalmists' experiences was most enlightening.

All sorts of experiences puzzle us. Frequently we have to make major decisions, and less important decisions even more frequently. Our immediate and possibly our distant future will be shaped by our choices. Usually we have our choice only once and seldom have the opportunity for a rerun. A right decision can bring benefits that are greater than the disasters of a wrong decision. How deeply concerned we become over making decisions!

One psalmist had to make a vital choice. While he does not spell out his problem, God's words to him suggest its presence and God's solution to it. He promised: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32:8). The psalmist would never have to

GORDON CHILVERS is a free-lance writer from Norwich, England.

make a decision on his own. Whether the choice seemed to be crucial or unimportant, God's wisdom would guide him to make the right one.

James 1:5 assures us that God's wisdom is still available to us in our decision-making if we ask for it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall

be given him." We can count on God to give us our share of it.

Trials usually come to us unannounced. Before this day is over we may be facing a severer trial than ever before. We cannot prevent these trials coming to us either by godliness or maturity of Christian experience. Rather than repel them, these virtues are likely to attract them. Trials can search us out so thoroughly that they even threaten our health.

Each of the psalmists met these trials head-on. In his anguish one of them realized that his only hope lay in God. He cried out: "My heart is sore pained within me . . . Fearfulness and trembling are come upon me, and horror hath overwhelmed me" (Psalm 55:4-5). He wanted to get away from it all. He continues: "Oh that I had wings like a dove! for then would I fly away, and be at rest." Escape, however, was impossible.

He found a complete answer to his problem. It lay in a strong confidence in God who could deliver him. He explains his intention: "I will call upon God; and the Lord shall save me" (v. 16). He discloses the secret of success for himself and for us: "Cast thy burden upon the Lord, and he shall sustain thee" (v. 22).

God has promised that no trial will break our backs. Either He will remove it before it gets that

heavy or He will strengthen us to bear it successfully. Either way, we can conquer it. This assurance is based on the certain, unfailing love of God which saturates all His dealings with us.

When we look back over the last few days or weeks of our lives we may find we have not defeated every trial. Our life has some spiritual blemishes. We have displeased God by omission or commission. The resultant guilt can be a burden so heavy that it has led some people to see suicide as the only way out of the situation.

The psalmist, whom God described as "a man after mine own heart" (Acts 13:22), sinned deeply. He confessed: "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:3, 4). He had rebelled against God, had acted perversely and missed God's target for his life. His fellowship with God was marred.

All was not lost. God would forgive confessed sin. "Blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin" (vv. 1-2). God's forgiveness brings purity and clears the way for renewed fellowship with God. A merciful and gracious God lifts the burden of guilt. Joy follows.

True, God limits the trial and forgives us when we fail, yet why should we have to face a series of severe trials? Often a sincere Christian has been puzzled when sharp trials appeared in his life. They seemed a strange anomaly. He has tried to please God. He has been to church regularly, devoted himself to Christian service and given liberally to the work of God. As he looks around he finds others who have little interest in church or in serving God, yet who seem to have fewer of life's trials and more of its advantages than he has. Why? Does God really take a keen interest in his life and want the best for him? Doubts arise. His faith is challenged.

One psalmist had to face this situation. He was a godly man, though that did not prevent his having doubts. He confessed: "I was envious at the foolish, when I saw the prosperity of the wicked. . . . They are not in trouble as other men . . . Verily I have cleansed my heart in vain, and washed my hands in innocency" (Psalm 73:3, 5, 13).

He found a satisfying answer to his doubts by digging down to the roots of his beliefs. He had at least a few certainties that were the foundations of his faith. He could build on them as he found one assurance after another. Gradually he built up a satisfying faith that was surer than earlier. He spells it out for us: "I am continually with thee: thou has holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:23-24).

It is the fierceness of the inner struggle with strange events that will produce a granite faith. Then with courage based on full conviction we can go forward with God.

Human nature and God are both unchanged. So when we read the appropriate psalm prayerfully, we shall find it speaking clearly to our present need. □



A LIGHT FOR OUR DARKNESS

by FORREST W. NASH

OUR SOCIETY IS SINFUL. Everyone uses some means of measurement by which he evaluates the moral degeneracy of his generation; it is the light he carries to guide him in a dark world. How tragic to carry an insufficient light; yet many do.

There are those who measure life situations by the standard of a close friend who sees little wrong in anything. Others use the light of scholarship without investigating its reverence for God and His revelation in Christ. Some, with a careless disregard for consequences, grab the light of crowd, the status quo, and stumble headlong in the morass of immorality.

There is a light which enables us to see clearly. Those who use it are not confounded. It is the light of God's immutable Word. And the Psalmist has rightly said, "Thy word is a lamp unto my feet, and a light unto my path" (119:105). Better still is the Psalmist's utterance, "Thy word have I hid in mine heart, that I might not sin against thee" (v. 11). The light of God's Word penetrates beyond the panoramic view and reveals the hidden principles.

So why use a candle or a lantern when there is a torch that will guide us home, notwithstanding all the winds that blow? □

FORREST W. NASH is district superintendent of the Chicago Central District and resides in Bourbonnais, Illinois.

Sweet Singer of CHRISTIAN CONSECRATION

by ARTHUR TOWNSEND



KING DAVID is known as "the sweet singer of Israel." In more recent time Frances Ridley Havergal became known as "the sweet singer of Christian consecration," her own dedicated life often becoming the source and inspiration of her compositions.

Frances was born December 14, 1836, the youngest of six children of Rev. William and Jane Havergal. She began writing verse at age 7 and was teaching a Sunday School class for the first time at age 10. Bible teaching and counselling became her ministry throughout life.

Miss Havergal had an insatiable thirst for knowledge and memorized the entire New Testament, Psalms, and Isaiah. She also committed the Minor Prophets to memory and studied German, Italian, French, Greek, Hebrew, and Latin. But she was most accomplished in the field of music.

At age 15 she had given her life to the Savior and, in her own words, wrote, ". . . earth and sky seemed brighter from that moment . . ." She had decided that "to be a Christian was the most desirable thing in life."

Confirmed in the Worcester Cathedral, she said, "My heart thrilled at the words 'Thine forever.' I realized that the Lord would indeed defend me, His child, with His love and grace and eventually bring me to the eternal city of unending day."

As a gifted pianist she was proficient in playing the works of the great masters, and as a contralto soloist she sang in the Philharmonic concerts of the day, receiving the plaudits of the crowds. Yet she was restless and not completely satisfied.

Then a great change came into her life. At age 21 she stood in the art gallery at Dusseldorf, looking at the painting *Ecce Homo*, beneath which many others

had been inspired to follow the Lord in deep consecration, including Count Zinzendorf of Moravian missionary fame.

As Frances stood there, while time slipped by unheeded, her very soul was stirred. The tears came to her eyes and cascaded down her cheeks. She sobbed before the Lord, and from that experience she gave to the Church her first great hymn of consecration:

*I gave My life for thee;
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave My life for thee.
What hast thou giv'n for Me?*

That hymn, among others, composed by Frances Ridley Havergal, lives on because she wrote her hymn-poems, not only for others to experience in actual fact, but for herself alone. It was the very cry of her heart.

When she wrote, "Take my life, and let it be consecrated, Lord, to Thee," she was not simply composing a hymn. It was a prayer. And when she penned the words, "Take my silver and my gold, not a mite would I withhold," she did exactly that! She gave 50 articles of jewelry (heirlooms) to the Church Missionary Society—the same society that later sent Wilfred Grenfell to the coast of Labrador to minister to needy Canadians.

Frances Havergal lived only 42 years. She died in 1879. But in that time her days were filled with consecrated service to God. Despite frequent sickness and suffering, she gave to the Church many beautiful hymn-poems of deep consecration. The dedicated life of this Sunday School teacher and poetess can best be summed up in her own words:

*Take my love; my God I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.*

□

ARTHUR TOWNSEND is a free-lance writer residing in Kinsella, Alberta.

YOUNG FARID lay in the intensive care unit of a local hospital with 25 stab wounds.

Farid, a young Iranian student, was traveling from Georgia to Michigan and on to Philadelphia on a vacation trip. He had kindly consented to permit five other young people, very slight acquaintances, to accompany him and share expenses.

Two of the young people stayed in Michigan, and with the other three, Farid drove south on Interstate 75. His "friends" started bragging about unlawful deeds they had committed in Georgia.

Farid, realizing he could get into trouble with such passengers, asked them to get out of his car. One of them pulled a knife and held it to Farid's throat as they forced him into the backseat of the car. They ordered him to remove most of his clothing to assure them that he would not try to escape. They also bound his hands.

With one of them now at the wheel, they traveled east on I-70 until they reached the exit at Route 51 in Rostraver Township in Pennsylvania.

There they drove onto a side road, stopped, and dragged Farid from the car and into a wooded area. Mike, the driver, started stabbing Farid and told him he was going to kill him.

As Farid tried to flee, hands still bound, he fell, and Mike continued to stab him—about 25 wounds in all. Only when Farid pretended to be dead did Mike leave him.

They drove off with his car and other possessions and left him lying, presumably dead.

He managed to crawl to the roadside where, about three hours later, he was discovered by a school bus driver who notified the police. They, in turn, called

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an ambulance and Farid was rushed to the hospital and into the intensive care unit.

We heard of the incident the next day, and on our way to the hospital to visit a member of our church, we talked of the possibility of seeing and praying with the young man. Not even knowing his name, we decided it was impossible.

But with God nothing is impossible. Upon entering Room 306 in Mon Valley Hospital to visit a Nazarene, we discovered young Farid in the same room. How marvelous are the ways of the Lord!

We talked to him and prayed for him—not only that day, but in the days following. He informed us he was a Muslim, but believed in God. He seemed receptive to the gospel.

It was no coincidence that he was placed in Room 306. That precious Nazarene, a saintly man, had a burden for young Farid and did his best to gently lead him to the Lord. He gave him a Bible which Farid said he would compare with his own Koran.

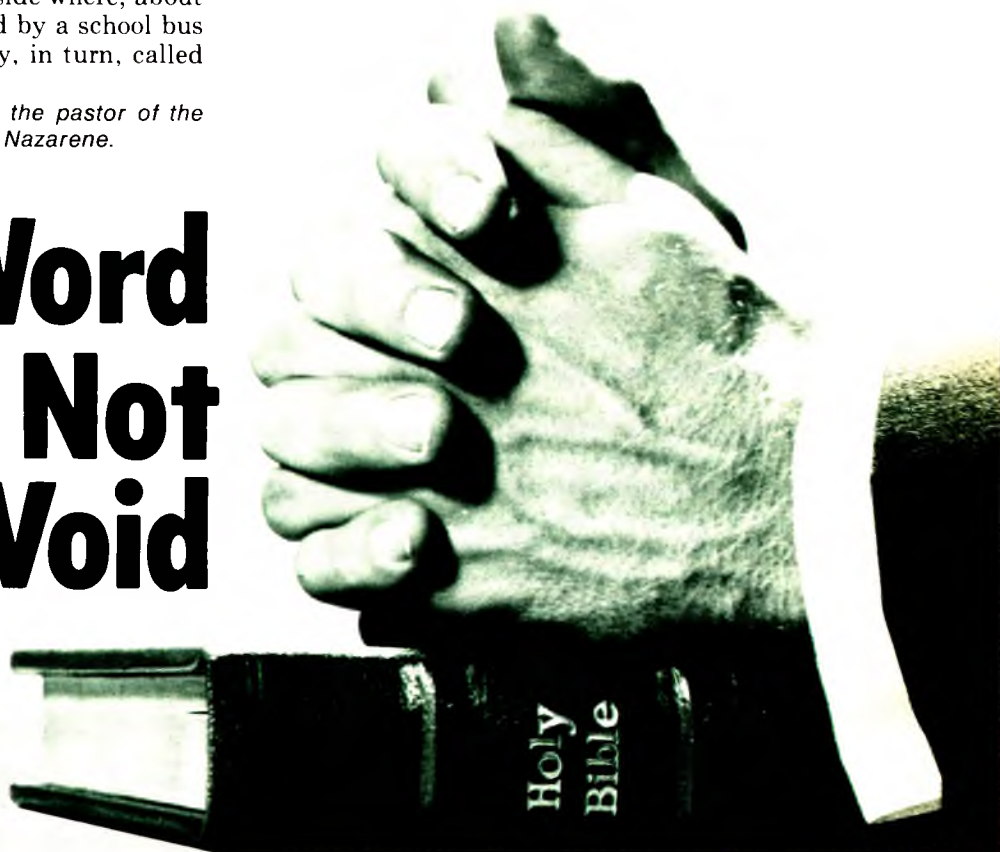
Other Christians also visited Farid, witnessing and sharing God's love and grace. Farid's wounds healed swiftly and he was discharged from the hospital a few days later.

Did Farid really give his heart and life to God? We aren't really certain—but God says concerning His Word, ". . . it shall not return unto me void, but it shall accomplish that which I please . . ." (Isaiah 55:11).

We trust we shall see Farid again someday—not as a victim of circumstances, but as a transformed child of God. □

God's Word Shall Not Return Void

by M. ROSALYN EAGLE



H. Armstrong Roberts

REVIVAL REDIS- COVERED

by JERRY W. SMITH



Paul M. Schrock

DR. J. B. CHAPMAN, at the 1948 Superintendents' conference, said, "Brethren, I was born in the fire and cannot stand the smoke." As a church we were born in revival fires that blazed from coast to coast and from border to border. People who believed in wholeness of heart and life, produced out of a love made pure by our sanctifying Savior, were drawn together. Extraordinary commitment drove them from the safety of established churches to the adventure of cutting new trails.

Some years ago I asked a board member, "How long has it been since real revival just simply broke out, and God came and took over?"

A moment passed before he answered: "Well, I've been here for 15 years and it hasn't happened since I've been here."

Those words have haunted me. The majority of the church family had never experienced the true fires of revival.

A few months ago we rediscovered the secret of revival. Quality workers was not the secret, however important. Calvin Privett came to preach. Chuck and Mary Jackson came to sing. Both ministered to God's people with excellence and tenderness.

The secret was in prior preparation by our people. Pastor and board shared a prayer list. Sunday School teachers and church board found themselves around the altar frequently during the services previous to the meeting. Preparation became private as well. From the pulpit I emphasized obedience to the leading of the Holy Spirit. Specific prayer for individ-

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uals was encouraged. We all knew God would be faithful—the "if" rested on us.

Our people obeyed the Lord. Anticipation and expectancy grew as the day drew near. Therefore it was no surprise when God's Spirit came in the first service. We were sure that God was about to do something wonderful. No one doubted that God was very near in every service. Each benediction left us anticipating our return and further blessing.

I've never seen as many people seeking to be sanctified. Repeatedly the altar was tearstained—at first from spirits burdened, then from spirits set free.

Not a service passed without the altar being used. We were caught up in the presence of God. Those for whom we prayed were finding victory.

The later portion of the meeting saw those who had been earlier saved or sanctified praying with friends now seeking Christ.

When Sunday morning came, anticipation was high. Many for whom we had prayed had not yet found victory. The music was superb and anointed by God. A gripping message was delivered under the Holy Spirit's anointing. The altar was opened. For what seemed like an eternity there was no movement of obedience. We prayed! Suddenly it happened. The altar began to fill. Even the front pews served as a mourners' bench.

A few months ago the Lord laid four men upon my heart. A few weeks ago the first was saved, and then was sanctified during this revival. Sunday morning another came to Christ. He tried to run away from God but couldn't. He left the sanctuary during the invitation. God directed one of our men to follow him to the parking lot. Together they came back to the altar. That evening the third man found a new beginning. Two weeks later God broke the service up when number four found that new life.

For a week following revival's close I was still hearing about people who had found victory, young and old. Some who had been around the church for many years, even reared in the church, but who had never made a move spiritually, were saved.

The evening service was not anticlimactic. Chuck had our fine choir ready to sing, "I've Just Heard from Heaven." They sang from their hearts. They were anointed. God was mightily with us. Praise found its way across our lips.

What do you do after that? Chuck suggested a love feast. In seconds the aisles were filled with people expressing a deep appreciation for one another. Other people were gathering around the altar. Before long many had responded to God's invitation. Sounds of victory were again heard.

Revival brings the continuation of that same spirit. It isn't put on or worked up, just spontaneous. It does continue!

Sunday following revival, conviction was so heavy the convicted could hardly stand up under God's hand. Two Sundays following, God mightily broke in again.

As Sunday School was dismissing the phone rang. The caller was running from God. He had been haunted for days. Many people had prayed. I pleaded

with him to come to church and get it settled. He said "no," but requested prayer. As the choir was singing, he came into the sanctuary. Conviction was written over his whole countenance. He made an arrow-straight line to the mourners' bench. Then another and another came. Again victory was experienced.

During some of those services we had visitors who had never been around anything like that. My wife asked me, "What did they think?"

I thought for a moment and answered, "I don't know. But they'll go to eternity knowing they've unmistakably been in God's presence."

I asked a young man newly converted, "Have you ever seen anything like this?"

He said, "No. It's the greatest thing I've ever seen! I really like it." People recognize the real thing.

That's revival rediscovered. It is the fire burning rather than the smoke choking. There's a price associated with revival. Dr. Chapman also told those 1948 superintendents of a nine-day fast to bring revival in yesteryear. Today's price is not dissimilar. There are no substitutes for prayer, fasting, and obedience.

As a nail once struck by a driving hammer never returns to its original condition, so we will never be the same. Revival is only the beginning of God's work.

The church family looks forward to the time when we next meet. Our optimistic anticipation was birthed in revival fire. The fire still burns. We pray it will continue. We shall be its fuel and God's Holy Spirit shall provide the spark. We have rediscovered the fire and cannot stand the smoke! □

I DO NOT ASK

*I do not ask to see the dawn
of morning light,
But, God, I ask that Thou lead on
through darkening night.*

*I do not ask for answer given
to problems set,
I merely ask that clouds be riven
lest I forget.*

*I do not ask for lightened load,
I ask for strength.
I ask not for less rocky road,
nor lessened length.*

*But, Father, this I ask; that Thou
be light, be grace.
May I through power Thou dost
bestow
run well my race!*

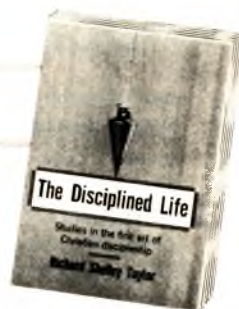
—CHARSTEN CHRISTENSEN
Calgary, Alberta

Book Brief

THE DISCIPLINED LIFE



RICHARD S. TAYLOR,
author



DISCIPLINE: "What moderns need the most and want the least," said one so-called realistic observer of our times. This generation is influenced by a superficial psychology that extols liberation and self-indulgence and decries restraint and conformity to moral and spiritual laws.

To the Christian, however, discipline, self-control, and self-denial should be a basic way of life.

The committed Christian is careful to build, and to keep in good repair, defenses against the world, the flesh, and the devil. Erosion of distinctive identifying Christian standards is always an indication of waning spirituality.

Too many Christians are flying their flags of commitment at half-mast. A. W. Tozer sounded this stirring challenge: "What Christians need now is not a revival, but restoration, a return to self-denial, self-crucifixion, purity, sanctity, and obedience."

Christian discipline is a daily choice of the high road rather than the low. The person who chooses so doesn't drift; he confesses, "My heart is fixed." He is established in his faith; he is not directed by caprice or disheartened by trifling circumstances.

In *The Disciplined Life*, Dr. Richard S. Taylor devotes 109 pages to the salient points of need in the disciplined life. It is top priority reading for every sincere student in the school of Christian discipleship. It is not new, but the basic disciplines of discipleship will never change. Every new generation of Christians must read this book. □

Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

WHY THE BIBLE?

Let me share with you a quotation from Philip Doddridge, an exceptional preacher and teacher of yesteryear.

“The New Testament is a book written with the most consummate knowledge of human nature . . . It is evidently intended to bring us to God through Christ, in an humble dependence on the communications of his sanctifying and quickening Spirit; and to engage us to a course of faithful and universal obedience, chiefly from a grateful sense of the riches of divine grace manifested to us in the gospel.”

The Bible is not an end in itself, nor are the books by which a study of the Bible is facilitated. The ultimate purpose of “the books and especially the parchments”—to borrow a phrase from Paul—is to bear witness to Jesus Christ and to bring us to a saving faith in Him.

Among my few treasured possessions is a six-volume edition of *The Family Expositor*, by Philip Doddridge. It is a paraphrase of the New Testament, with critical notes and practical comments. My edition

was printed in London in 1821. Of course, it was written earlier, for Dr. Doddridge died in 1751.

I treasure the set for its contents. It is insightful and inspiring. Dr. Doddridge combined scholarship with devotion which feeds my mind and fires my heart at the same time.

I treasure it also because it was a gift from my friend Howard Melton. He bought it from a bookstore, had the ancient pages rebound to enhance and preserve them, then gave the collection to me. It is, therefore, a repository of Dr. Doddridge’s learning and Mr. Melton’s love.

I learned from Charles Wesley’s *Journal* that he and his brother John read *The Family Expositor* together. The Wesleys are my favorite teachers, and in reading Doddridge, I drink from some of the streams that refreshed their souls.

The quotation which begins this column is taken from the preface to the first volume. It reminds us that Scripture must not become an idol, an end, but the means to the glorious end of fellowship with our Creator and Redeemer. □

WHERE THE ANSWER IS FOUND

On October 11, 1957, a woman named Rhonda Bell Martin died in Alabama’s electric chair. According to an Associated Press story, she died “clutching a New Testament in her left hand.” She had requested that her body be given to a medical school “to see if someone can find out why I committed the crimes I have committed.”

Her crimes were many and gruesome. She murdered her mother, three daughters, and two husbands by poisoning them!

The answer to violent behavior may sometimes be found in the body. I knew a man who underwent a personality change puzzling to his family and friends. For years he had been gentle, patient, and kind, a devout Christian. Then he became unpredictable and cruel. When he died, an autopsy revealed a large clot of blood pressing against part of his brain. It had been there for some time. The doctor explained his behavioral changes by this physical damage.

Most of the time, however, the ultimate answer to wicked behavior is found in the Book Mrs. Martin

was clutching at her execution. The New Testament traces sin in the conduct back to sin in the heart. Jesus said, “From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man” (Mark 7:21-23).

Since this is true, only a pure heart can keep us from wrongdoing. What is “within” will “come from within.” Life is lived from the inside out. Purity of life is possible only when God has cleansed the heart in response to faith (Acts 15:8-9).

The message of full salvation is more relevant to our moral problems than all acts of legislation, all programs of reform, and all efforts at education. Man’s greatest problem is not ignorance but rebellion. His heart must be changed and cleansed. Only the gospel is God’s power unto salvation, and no task has more urgent priority than the spread of the gospel. □

Man's greatest problem is not ignorance but rebellion. His heart must be changed and cleansed. Only the gospel is God's power unto salvation, and no task has more urgent priority than the spread of the gospel.

"HE TOUCHED ME"

One of the friends with whom I correspond is Miriam Blessingame, who lives in Goldthwaite, Tex. She shares her thinking with me, although a crippled arm makes writing painful for her. In a recent letter, she included a testimony I want to share with you. Here it is in her own words:

"As a member of another church, I taught an adult Sunday School class. Having taught school, this seemed like a good outlet for writing and teaching.

"Some unrecognized prompting kept telling me, 'You lack something in your Christian experience.' My prayer (not oral) may appear a foolish request (in form): 'Lord, whatever I need, just tear me apart; only please meet my need.'

"One Sunday the first verse of the lesson was Romans 12:1. I did not fully understand the meaning but my response was sincere. I struggled through the lesson, and when the minister began his sermon, I began to cry. It seemed that God reached down and literally touched me. And He has been with me ever since, even though my response has sometimes been weak.

"After church, I went to the pastor, still crying. He laughed, saying, 'Now what's the matter with you?' My reply was, 'I don't know, only that I need help.' He promised to talk to me after all the members were gone. I just turned and went home, heartbroken and confused, but my life was changed.

"Eventually I visited a Church of the Nazarene. Not only was I impressed, but it was the beginning of a beautiful and inspiring experience. I continued to attend the services, with a desire to understand the doctrine of sanctification. I asked the pastor to visit me and explain the doctrine. After I related my experience, his wife said, 'I believe you can claim the experience as the answer to your question. Apparently you were sanctified wholly that Sunday.' No longer were my confusing questions doubts, but a beautiful conviction that Jesus Christ had really touched me. Doubts no longer haunted me, though at times circumstances interfered with my commitment. Soon I joined the church; my happiness was complete." □

ON SINGING THE RIGHT HYMNS

Few *Herald* articles have provoked as much positive response as Harris Jamison's "Are We Singing Our Faith?" which appeared in the March 1 issue this year.

Among the letters I received about it was an intriguing one from Ruth Bassett, a schoolteacher in Ohio. I thought you might find her observations interesting.

"As an elementary schoolteacher," she wrote, "I have observed that the hymns of the church very much affect my churchgoing students. Those students who are learning the grand hymns of the faith, anthems in Junior Choir, and are singing beside their parents in a carefully planned worship service, are much more respectful of authority, and much more alert to right choices, than those who are raised on gospel folk songs, 'cute' choruses, and the thinner gruel of the Junior Church. I know—don't say a thing out loud! But it is often very observable in the public school classroom.

"Also I observe an interesting personal reaction. I know most religious music by heart, and sing it to

myself as I have need. In these times of need, if I sing a hymn of faith, an anthem of praise, or a chorus of prayer, I feel helped and enlightened. If I sing a self-serving folk song, I soon find I am feeling sorry for myself and my problems begin to mushroom, becoming bigger than necessary."

I am not in a position to vouch for the validity of her observations. But I do know that songs are an effective learning tool. Their content and intent have tremendous significance. Whatever is trivial and amusing can only produce shallow effects. Profound hymns, embodying great biblical truths, will inform the mind, gladden the heart, and brace the will for our spiritual pilgrimage. We should indeed sing our faith, exalting its object, our faithful God.

We have been told frequently that we are what we eat, and that we are what we read. Is it not true, also, that we are what we sing? The impact and influence of music on our life is tremendous. Our music should exalt God and strengthen people. □

Letters (Continued from page 4)

was saved. This particular article, "Why Aren't They [the children] Saved?" helped her to see she could not control her children's lives, but by placing them in God's loving care, she experienced peace she had never known before.

This article was an answer to prayer. Thank the Lord for it.

*Mrs. M. V. Holder
Pasadena, Texas*

A-OK is OK

Thank you for the wonderful article entitled "Yea and Nay are A-OK," by Evelyn Stenbock, in the September 1, 1981, issue. I have heard church members use

slang words. This article is well worded.

*Gale E. Millhuff
Shawnee Mission, Kansas*

READER GRIEVED

I was grieved, yes, shocked to read about the unkind letters you receive in "The Mail Bag" (August 15 issue). Some of the unkind remarks I said and put in letters still haunt me after 36 years. I spoke some unkind words about a pastor in 1945. The Holy Spirit convicted me and I apologized to this pastor. He graciously received me into his study and prayed for me. I would gladly give more than \$1,000 to recall some of my sarcastic remarks.

A Calvinistic preacher once set out to John Fletcher's house to "set him straight." He was extremely angry with Mr. Fletcher, who welcomed the preacher into his house with open arms of love. A servant was told to bring refreshments. Mr. Fletcher and the Calvinistic preacher had such sweet communion and fellowship together that the Calvinist left Fletcher's house without one word of criticism and forgot what he came for.

Oh, that Christians would pray for an outpouring of God's perfect love on the churches!

*J. A. Benton
Troutville, Virginia*

A Call, a Prayer, a Victory

by MARGE KILGORE



AS I HURRIED to answer the phone that beautiful October day in 1977, I heard the voice of our associate pastor, Bill Couchenour. He was his usual breezy self. "Hey, Marge, I have a little problem I'd like for you to help me with." He explained how he had made a friendship call on an elderly sister and brother from Massachusetts. Their names had been given by Mary Woods, who is always sensitive to the spiritual needs of others. He told me his call had not been received well and he would like for me to attempt to visit them. I thought of some calls that needed to be made where the people were receptive, but immediately I was reminded by the Holy Spirit that each morning I pray to be used in any way that God directs.

In a few days I phoned Mrs. Ann Mahoney, who was 87 years old. I asked her if I could visit her and her brother, Herbert Kerr, and bring some homemade cookies. She was very short with me and I could tell that she was suspicious of my motives. As I was trying to make conversation with her, I felt led to ask her if I could pray with her before hanging up. She acted surprised but said it would be all right. As I prayed for her and her brother, I found the Lord

leading me to quote John 3:16 and then to glorify God in praise because He loved us so much that He had sacrificed Jesus, His only begotten Son that we might not perish but have eternal life. Before I hung up, I asked her to take my phone number and reminded her that I would be glad to take them to the grocery store or doctor's office.

I continued to pray regularly for them. On December 18, I received a call from Ann Mahoney. She told me that every day she had thought of my prayer. I praised the faithfulness of God, who promises us in Isaiah 55:11 that His Word will not return void. We set up a meeting for the next day and after visiting awhile about spiritual things, I asked them if they had ever had a personal experience with Jesus Christ. Mr. Kerr quickly spoke up and told me that he hadn't. I asked if I might share the gospel with him and he said yes. Tears flowed and he asked God, for Jesus' sake, to forgive him and to come into his heart and be Lord of his life.

I turned to Mrs. Mahoney and said, "Isn't this wonderful?" She began to cry and said, "I have never done this." I asked, "Would you like to be saved also?" She tearfully nodded yes. I know the angels in heaven were rejoicing over these two souls.

They were baptized on April 2, 1978, soon after finishing their basic Bible lessons. They have been a bright spot in our Nall Avenue congregation. Each Sunday morning finds them eagerly seated in the second row, and they regularly attend the Senior Adult fellowship. I now know that age is no factor and that eternal life is for any seeking soul. Truly God is so good! □

MARGE KILGORE is a laywoman in Nall Avenue Church of the Nazarene in Shawnee Mission, Kansas.

"By ALL MEANS... Save Some"

IN THE NEWS

PEOPLE AND PLACES



Harlan Shippy was commissioned as a chaplain in the U.S. Navy Reserve on June 16, 1959, and was on active duty from October, 1961, to June 28, 1967. He

completed 22 years of commissioned service and was transferred to the retired reserve July 1, 1981. During his career as a reservist, Chaplain Shippy had various assignments which included serving as a commanding officer of a Reserve Chaplains' Unit, COMPHIBRON PAC Rel 119 at San Diego from October 1, 1978, to September 30, 1980. His reserve training experiences included numerous annual two-week trainings with marines and the Naval Regional Medical Center, San Diego. In May, 1981, Chaplain Shippy was the Reserve Training Officer for the two-week Hospital Ministry Clinical Education Course for reserve chaplains, held at Naval Regional Medical Center, San Diego.

Since August 1, 1981, Chaplain

Shippy has accepted a Protestant chaplain position with Global Associates for the Kwajalein Missile Range in the Marshall Islands. He is continuing an interdenominational chapel ministry, incorporating his extensive experience as a military chaplain and family counselor. Chaplain Shippy's civilian employment had been as the director/counselor of the Colina Counseling Center in San Diego, from December 1976 to August 1, 1981. □

NEW FACULTY MEMBERS AT NNC

Twenty years after graduating from Northwest Nazarene College, Ralph and Lynn Neil have returned to NNC, Nampa, Ida., to join the faculty. The Neils have pastored for 18 of those years, the last 9 years at Portland, Ore., Central Church.

Ralph, who is teaching in the Department of Philosophy and Religion, has the M.Div. in New Testament from Nazarene Theological Seminary, where he is also currently enrolled in the Doctor of Ministry program. He has done graduate work in philosophy at the University of Oregon.

Lynn Neil is teaching in the English Department, replacing Darryl Wener, who is on one-year leave. Lynn taught two years in high school after receiving her A.B. in English from NNC in 1961, when she and Ralph graduated. Lynn is the daughter of former NNC president Dr. and Mrs. John E. Riley. The Neils have two

sons, David, a ninth grader, and John, a freshman at NNC.

Beginning second term, Dr. Arthur Ellis will be the new head of the Department of Education, replacing Dr. Lilburn Wesche who took a position with Seattle Pacific University after 20 years at NNC.

Dr. Ellis comes to NNC from the University of Minnesota faculty, where he served for the last 13 years. Ellis has a B.S. and M.S. in elementary education/social science from Oregon College of Education, and an Ed.D. in elementary curriculum/social studies from the University of Oregon. He and his wife, the former Karalee Miller, sister to NNC's Dr. Paul Miller, have four children.

Three new teaching fellows have been added to the NNC family this year: Michelle Cates, B.S. in physical education from Taylor University, health, physical education, recreation and volleyball coach; Lori Gomer, B.A. in zoology from Olivet Nazarene College, biology and head resident, Culver Hall; and Adrienne Yoder, B.S. in education, Kent State, educational media. □



Two Eastern Nazarene College presidents confer at Dr. Nease's inaugural reception. Dr. Edward S. Mann (l.) was the sixth president (1948-70), and the College Board of Trustees honored him by electing him President Emeritus of Eastern Nazarene College.

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Coordinated by Dr. Chris Farrell and his wife, Judy, the Akron District invited leader couples Mike and Jeannie Malloy and Wayne and Wilma Gallup to facilitate a marriage enrichment retreat. Both the Malloys and Gallups are from Nashville. Fourteen couples representing nine churches, participated in a beautiful retreat setting close to Lake Erie.

**DR. STEPHEN NEASE
INAUGURATED AS NINTH
PRESIDENT OF ENC**

Dr. Stephen Nease was inaugurated president of Eastern Nazarene College, Quincy, Mass., on Tuesday, October 6, at 9:30 a.m. He spent his childhood years in Quincy as the son of Eastern Nazarene's second president, Dr. Floyd Nease (1923-30), and later years in educational pursuits in the New England area. Dr. Stephen Nease then served as the president of three other Nazarene institutions of higher education before coming to this present assignment.

Formerly the president of Mount Vernon Nazarene College in Ohio (1966-72), Bethany Nazarene College

in Oklahoma (1972-76), and the Nazarene Theological Seminary in Kansas City (1976-81), Dr. Nease also spent 16 earlier years (1950-66) serving Eastern Nazarene as director of development, executive field secretary, dean of men, and instructor. He pastored the Newark, Ohio, church during 1948-50.

Dr. Nease received an A.B. degree from Brown University, the Th.B. degree from ENC, a Master of Education from Boston University, and has studied at Harvard Divinity School. The honorary Doctor of Divinity degree was conferred on him by ENC in 1966.

The inaugural ceremony included participation by the Eastern Nazarene College Concert Band and A Cappella



Dr. Stephen Nease gives his inaugural address.

Choir, and representatives of constituent organizations prior to Dr. Nease's address and the benediction by a former ENC president, Dr. Edward S. Mann. The inauguration was held in conjunction with the annual meeting of the College Board of Trustees on campus. □

**SANDERS INAUGURATED
PRESIDENT OF NTS**

Dr. Terrell C. (Jack) Sanders, Jr., was inaugurated as the sixth president of Nazarene Theological Seminary on Monday evening, September 28. Dr. Orville W. Jenkins, general superintendent advisor, gave the inaugural charge.

President Sanders's inauguration address was entitled "In Pursuit of Excellence," in which he called for continued excellence in scholarship, spiritual life, and practical ministry at NTS. Dr. Paul G. Cunningham, chairman of the Board of Trustees, officiated at the service.

Dr. Sanders is a native of Barnesville, Ga. In 1951, he received the Bachelor of Arts degree from Trevecca Nazarene College in Nashville. Nazarene Theological Seminary conferred on him the Bachelor of Divinity degree in 1956. In 1972, Trevecca Nazarene College honored him with the Doctor of Divinity degree.

President Sanders has enjoyed a distinguished and fruitful ministry in the Church of the Nazarene. He pastored Churches of the Nazarene in Rome, Ga.; Kansas City, Kans.; Canton, Ill.; Belfast, North Ireland; Tuscaloosa, Ala.; and Pensacola, Fla. From 1966 to 1975, he served as superintendent of the North Carolina District, and from 1975 to his acceptance of the presidency of the seminary, as superintendent of the Central Ohio District.

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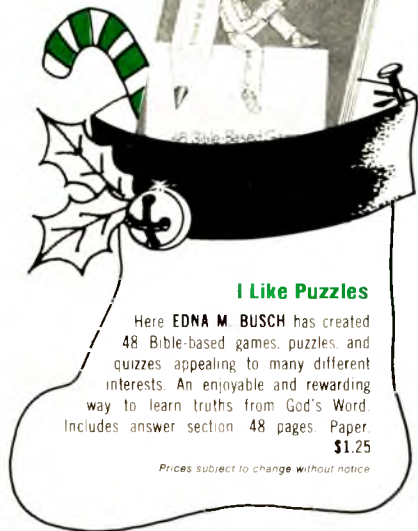
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The church has appointed him to several key commissions and boards, including, more recently, the important Commission on General Board Organization. Dr. Sanders has served as a member of the Boards of Trustees of Trevecca Nazarene College, Mount Vernon Nazarene College, and Nazarene Theological Seminary.

Dr. Sanders is married to the former Edrell Whitmon of Mobile, Ala., and they have three children: William Terrell, Tallahassee, Fla.; Nelda Woolverton, and Timothy, Olathe, Kans.

Attending the inauguration in addition to the public, faculty, students, Board of Trustees, and general church officers, were representatives of 28 seminaries, universities, and colleges in the U.S.A. and Canada. □



Dr. Terrell C. Sanders, Jr. (l.), receives the inaugural charge from Dr. Orville W. Jenkins (r.), general superintendent.

R. T. WILLIAMS PAPERS TO NAZARENE ARCHIVES

The Nazarene archives in Kansas City has recently received the papers of former General Superintendent R. T. Williams, Sr., into its historical collections. These papers include approximately 20,000 documents and several hundred photographs which span over 40 years of his life and ministry.

R. T. Williams accepted the office of general superintendent in 1916, and served the longest tenure of any man in that office by the time of his death in 1946. Between these years, he earned an outstanding reputation for his abilities as preacher and church statesman.

Dr. Williams is often remembered for helping establish our young denomination on a firm financial basis. His sound judgment and sensitivity to the Lord's leading also provided the guidance which brought the Church of the Nazarene through the lean years of the Great Depression. R. T. Williams is further remembered for his conspicuous efforts in helping Olivet Nazarene College through a major financial crisis during its early years. R. T. Williams helped to firmly secure and build upon the efforts begun by the first generation of Nazarene leaders.

This collection of correspondence will fill a sizable gap which has existed in the archives' holdings between the papers of H. F. Reynolds (1892-1938) and the Samuel Young papers (1948-72). The archives now has a thread of general superintendents' correspondence to span the entire history of the Church of the Nazarene. A special exhibit of items from this collection will




Viewing the R. T. Williams papers (l. to r.) are Steve Cooley, director of archives, and Dr. B. Edgar Johnson, general secretary.

be open for viewing at the Nazarene Headquarters.

The R. T. Williams papers have been provided to the Nazarene archives by R. T. Williams, Jr., a son of the general superintendent. R. T. Williams, Jr., recognized the significance of his father's papers and maintained them for nearly 35 years until providing them to the denominational archives.

The Nazarene archives anticipates that the R. T. Williams papers will become a major primary source in the study of the denomination's history. Any scholarly history of the church's middle decades should consult this collection as principal source. This seems a most appropriate memorial for a man who had so much impact on the history and character of the church. R. T. Williams, Jr., has effectively preserved the memory of his father by making these papers available to the church's scholars and students. □



Book Briefs

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ATTIG, WALTER: Astoria, IL, Dec. 2-13
BALDWIN, DEAN: Pasadena, TX (First), Dec. 1-6
BEARDEN, LES: Gaithersburg, MD (First), Dec. 2-6; Grafton, WV (Parkview), Dec. 8-13
BELL, JAMES & JEAN: Jasper, TX, Dec. 2-6; Reserved, Dec. 7-13
BLUE, DAVID & DANA: Brandon, FL, Dec. 11-13; Concert tour in Florida, Dec. 14-31
BOCK, DON: Monrovia, MI (Independent), Dec. 1-6
BOHL, JIM AND COMPANY: Lansdale, PA, Dec. 1-6; Concerts in Alabama and Texas, Dec. 7-20
BOND, GARY & BETH: Rochester, MI, Dec. 1-6; Westland, MI, Dec. 8-13
BROWN, ROGER: Fredericktown, OH, Dec. 1-6; Charlotte, NC (Thomasboro), Dec. 8-13
BUCKLES-BURKE EVANGELISTIC TEAM: Angula, IN, Dec. 1-6; Nappanee, IN, Dec. 8-13; Reserved, Dec. 15-Jan. 1

BURCH, SAM: Backus, MN, Dec. 8-13
CANEN, DAVID: Rome, GA, Dec. 8-13
CAYTON, JOHN: Cumberland, MD (Bethel), Dec. 1-6; Olean, NY, Dec. 8-13; Petersburg, PA, Dec. 15-20
CHASE, FRANK: Oklahoma City, OK (May Ave.), Dec. 27
CHRISTNER, JACK: Hanover, PA (E.C.N.A.), Dec. 1-6
COBB, BILL & TERRI: Arlington, VA (First), Dec. 8-13
COLLINS, LUTHER: Jackson, CA, Dec. 1-6; Paso Robles, CA, Dec. 8-13; Reserved, Dec. 15-27
COY, JIM & MARTHA: Columbus, IN (First), Dec. 1-6
CRANDALL, VERNON & BARBARA: El Paso, TX (Emmanuel), Dec. 1-6
CRANE, BILLY: Boardman, OH (Youngstown), Dec. 1-6
DALE, TOM: Kellogg, ID, Dec. 6; Grand Coulee, WA, Dec. 11; Chewelah, WA (Addy Comm. Christian Center), Dec. 13
DARNELL, H. E.: Clinton, IA, Dec. 1-6; Yukon, OK, Dec. 10-20
DELL, JIMMY: Lakeland, FL (S. Florida Heights), Dec. 1-6; Cottonwood, AZ (Verde Valley), Dec. 9-13
DIXON, GEORGE & CHARLOTTE: Columbus, KS, Dec. 2-6; Concerts in the West, Dec. 10-31
DUNMIRE, RALPH & JOANN: Glenmont, OH (Wes.), Dec. 7-13
EASTMAN, RICK: Litchfield, MN, Dec. 1-6
ERICKSON, A. WILLIAM: Cleveland, MS (First), Dec. 1-6
FILES, DOROTHY, AND ADAMS, GLORIA: Reserved, Month of December
FINE, LARRY: Independence, MO (Trinity), Dec. 2-6; Alton, IL (Hilcrest), Dec. 11-13
FORTNER, ROBERT: Lebanon, MO (Bennett Springs Church of God), Dec. 1-6; Samsville, IL (Ebenezer U/M), Dec. 8-13
GAWTHORP, WAYLAND: Oneonta, AL (Mount Zion), Dec. 1-6
GORMAN, HUGH: Wapello, Sask., Dec. 1-6
GRAY, BOB & BECKY: Chariton, IA, Dec. 1-6
GRAY, DAVID & REBECCA: Wadsworth, OH (First), Dec. 1-6
GREEN, JIM & ROSEMARY: Chillicothe, OH (First), Dec. 1-6; St. Marys, OH (First), Dec. 9-13
GUSTIN, STEPHEN: Month of December, Nigeria, Africa
HAINES, GARY: Westminster, CO, Dec. 5-9; Devine, TX (First), Dec. 12-16

HANSON, BRIAN & CHERYL: Des Moines, IA (First), Dec. 2-6
HAYNES, CHARLES & MYRT: Manchester, TN, Dec. 1-6
HILL, RON: Concerts in Ohio, Dec. 1-6
HORNE, ROGER & BECKY: Concerts in Florida, Dec. 3-6; Reserved, Dec. 10-13
HOWARD, R. E.: Guyton, OK, Dec. 1-6
JACKSON, CHUCK & MARY: Downsview, Ontario (Emmanuel), Dec. 1-20
JACKSON, PAUL & TRISH: St. Joe, MO (Salv. Army & First), Dec. 5-6; Concerts in Kansas, Dec. 8-10
JAMES, RANDY & MARY JANE: Roachdale, IN, Dec. 1-6
JANTZ, CALVIN & MARJORIE: LaFayette, GA (Georgia District, N.W. Zone), Dec. 30-Jan. 3
JOHNSON, RON: Concerts in Oregon, Montana, and Washington, Month of December
LASSELL, RAY & JAN: Cincinnati, OH (Bevis), Dec. 1-6; Knightstown, IN, Dec. 15-20; Alum Creek, WV, Dec. 29-Jan. 3
LAWSON, WAYNE: Poulosbo, WA, Dec. 8-13
LAXSON, WALLY & GINGER: Muscatine, IA, Dec. 9-13
LECKRONE, LARRY: Monroeville, IN, Dec. 1-6
LECRONE, JON & BETH: Lake Isabella, CA, Dec. 6; Visalia, CA (Walnut Grove), Dec. 13; Auberry, CA, Dec. 20; Modesto, CA (First), Dec. 27
LIDDELL, P. L.: Wadsworth, OH, Dec. 1-6
MANLEY, STEPHEN: Arlington, VA (Calvary), Dec. 2-6; Port Charlotte, FL, Dec. 9-13; Hemlock, IN, Dec. 18-20; Gas City, IN (Eastview Wes.), Dec. 26-27; Apple Valley, CA (S. California Dist. Youth Camp), Dec. 29-Jan. 3
MANN, L. THURL & MARY KAY: Milford, IL, Dec. 1-6; Canton, IL (Eastside), Dec. 8-13; Concerts in Arizona, Dec. 30-Jan. 3
MARTIN, W. DALE: Millington, MI, Dec. 1-6; Charleston, SC (St. Andrews), Dec. 7-13
MATTER, DAN & ANN: Fort Wayne, IN (Child Evang. Fellowship), Dec. 18-20
McCUISION, MARK & PATRICIA: Tulsa, OK (St. Paul), Dec. 1-6; El Dorado Springs, MO, Dec. 8-13; Reserved, Dec. 22-27; Pecos, TX, Dec. 29-Jan. 3

TWO LETTERS

Dear Sirs:

My son has some money and he wants this money to go to the "Benevolence Fund." He is not a member of any Church of the Nazarene, but he likes the way you care for your retired and sick ministers.

*A Retired Elder
from OHIO*



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Dear Friend:

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PENSIONS AND BENEFITS SERVICES

McWHIRTER, G. STUART: Holy Land Tour, Nov. 23—Dec. 5; Leon, IA, Dec. 8-13; Reserved, Dec. 14-31

MEYER, BOB AND BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Marietta, GA (First), Dec. 6-10; Reserved, Dec. 13-31

MILLHUFF, CHUCK: Springfield, OR, Dec. 2-6; Sabetha, KS (Wes.), Dec. 9-13; Reserved, Dec. 16-20

MOYER, BRANCE: Reserved, Dec. 1-6; Brownwood, TX (First), Dec. 9-13

MYERS, HAROLD: Manistee, MI, Dec. 1-6; Grand Rapids, MI (Elmdale), Dec. 8-13; Reserved, Dec. 15—Jan. 13

NEFF, LARRY & PATRICIA: Concerts in Florida, Nov. 29—Dec. 20

OVERTON, WILLIAM: Danbury, CT, Dec. 1-6

PASSMORE EVANGELISTIC PARTY: Pottstown, PA, Dec. 8-13; Reserved, Dec. 22-27

PATTERSON, DORMAN J.: Cleveland, OH (Bethel), Dec. 1-6; Reserved, Dec. 7-31

PERDUE, NELSON: Columbus, IN, Dec. 1-6; Charlotte, NC, Dec. 9-13; Charleston, WV (Tyler Heights), Dec. 15-20; Indianapolis, IN (Southwest), Dec. 29—Jan. 3

PFEIFER, DON: Chillicothe, OH (First), Dec. 1-6; Hampton, VA, Dec. 8-13

PITTS, PAUL: Concerts in Ohio, Indiana, and New England, Month of December

PORTER, JOHN & PATSY: Dothan, AL (Northside), Dec. 1-6; Bainbridge, GA (First), Dec. 8-13; Reserved, Dec. 14-31

RICHARDS, LARRY & PHYLLIS: Morristown, IN, Dec. 6

ROBINSON, TED: Cory, IN, Dec. 1-6; Akron, OH (Ellet), Dec. 8-13; Reserved, Dec. 14-27; Lisbon, OH, Dec. 29—Jan. 3

ROSS, MICHAEL: Avon Park, FL (First), Dec. 1-6; Orlando, FL (Emmanuel), Dec. 8-13

ROTH, RON: Stroud, OK, Dec. 1-6; Reserved, Dec. 22-27

SHANK, JOHN: Lewistown, IL, Dec. 1-6; Belvidere, IL, Dec. 8-13; Reserved, Dec. 22-27

SMITH, DENNIS: Downey, CA (Telegraph Rd.), Dec. 6; El Centro, CA, Dec. 13-16

SMITH, DUANE: Sistersville, WV, Dec. 1-6; Union City, PA, Dec. 8-13

SMITH, HAROLD & ORPHA: Lapeer, MI, Dec. 1-6

SMITH, OTTIS & MARGUERITE: Stoney Lonesome, PA (Home Missions), Dec. 1-30

STANTON, TED & DONNA: Sebring, FL, Dec. 1-6

STEGALL, DAVID: Charlton, IA, Dec. 1-6

STEVENSON, GEORGE: Lorain, OH, Dec. 1-6; Reserved, Dec. 15-27

STREET, A. D.: Ranklin, IL, Nov. 29—Dec. 6

TAYLOR, EMMETT: Roland, OK, Dec. 1-6

TAYLOR, ROBERT: Lowell, IN, Dec. 8-13; Charleston, WV (Davis Creek), Dec. 27; Fort McKinley, WV, Dec. 29—Jan. 3

THOMAS, J. MELTON: Middleton, ID, Dec. 1-6; Reserved, Dec. 7-27

TUCKER, BILL & JEANETTE: Sumner, IA (Faith Evang.), Dec. 1-6

VARIAN, WILLIAM: Des Moines, IA (First), Dec. 2-6; Washington, IN, Dec. 8-13

WADE, E. BRUCE: Dallas, TX (Lake June), Dec. 8-13

WALLACE, REV. & MRS. J. C.: Blairsville, GA, Dec. 1-6; Okeechobee, FL (First), Dec. 8-13

WELLS, LINARD: Gainesville, TX (First), Dec. 8-13; Reserved, Dec. 22-27

WEST, EDDIE: Marysville, CA, Dec. 2-6; Avondale, AZ, Dec. 13-16; Reserved, Dec. 20-26; Apple Valley, CA (S. California Youth Retreat), Dec. 28-31

WHITE, JANIE & SONLIGHT: Pawhuska, OK, Dec. 6, a.m.; Newcastle, OK, Dec. 12, p.m.; & Dec. 13, a.m.; Chickasha, OK, Dec. 13, p.m.

WISEHART, LENNY & JOY: Excelsior Springs, MO, Dec. 2-6; Manhattan, KS (First), Dec. 9-13; Reserved, Dec. 16-30

WOODWARD, S. OREN: Robinson, IL, Dec. 8-13; Reserved, Dec. 15-20

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SPECIAL FEATURE:

"Reconstruction of the MGM Grand Hotel" by the Nazarene builder who completed the \$110 million project in just seven months and 10 days—

J. R. Porter of Phoenix, Ariz.





September 2, the Southern California District Christian School Committee sponsored a school seminar for all of the Nazarene Christian schools on the district. It was hosted by the Nazarene Christian School of Norwalk, Calif. Pictured are Dwight Collins (l.), host principal, and Robert Ferris, chairman of the Southern California District Christian School Committee. The day began with an inspirational message by Dr. Robert Scott, district superintendent, and closed with an informative address given by Dr. Bill Draper, president of Point Loma College.

BNC TRUSTEES RECEIVE POSITIVE REPORT

The Board of Trustees of Bethany Nazarene College met on October 6-7 for their annual fall meeting to review

accomplishments of the previous year. Following a day of committee meetings, the BNC Board met in plenary session in the Royce W. Brown Business Complex to receive the end-of-the-year reports from President John A. Knight, his administrative directors, and standing committees. Both internal and external indicators reveal that Bethany Nazarene College completed one of its finest years of operation in its 81 years of service.

While declining enrollments are hampering the private educational sector, BNC recorded its largest student body in over a decade, with official enrollment of 1,378. Included in last year's enrollment were members of BNC's first upper division nursing class, with the program's first graduation exercises scheduled for this spring.

Financially, President Knight reported BNC operated in the black for the ninth consecutive year. The 1980-81 operating budget was the largest in the history of the college. Support from the churches across the states of Texas, Oklahoma, Arkansas, and Louisiana has continued to increase with the educational budget topping the \$1 million mark for the first time. In addition to the private church-related fundings, BNC also received just un-

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der \$1 million through bequests, private and corporate foundations, and alumni support.

With the beginning of the past spring semester, the Business and Home Economics Division entered the new 32,000 sq. ft. Royce W. Brown Complex. The project is fully funded with nearly two-thirds of the commitments for the construction and furnishing costs received to date. The Business Division currently accounts for nearly 40 percent of BNC's student body, with one-third of last year's graduates coming from the departments.

Additional improvements include added parking for on-campus students, security lighting, and the establishment of an on-campus studio for instructional purposes in television and broadcasting, in conjunction with Multimedia Cablevision, Inc. □

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WAYMAN F. DAVIS from La Mirada, Calif., to Clairemont (San Diego) Calif.
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 THOMAS A. DILL to North Tonawanda, N.Y.
 DONALD R. EATON from Clearwater, Kans., to Topeka (Kans.) Lakeview
 FREDERICK G. HALL from Millington, Ohio, to Defiance, Ohio
 GEORGE S. HALLIWELL from Los Angeles (Calif.) Eagle Rock to Sacramento (Calif.) Madison Avenue
 BOBBY J. HORNBECK from student, Nazarene Bible College, Colorado Springs, to Newport, Ark
 DALE HUDSON from student, Nazarene Theological Seminary, Kansas City, to Haysville, Kans.
 DOUGLAS L. HUMAN from Layton, Utah, to Independence (Mo.) Fairmount
 DAN D. LIMA from student, Mid-America Nazarene College, Olathe, Kans., to associate, Wichita (Kans.) Linwood
 ALFRED D. MASON from South Bend (Ind.) Trinity to New Carlisle, Ohio

THOMAS W. MORGAN from Bryan, Ohio, to Bridgeton, N.J.
 LEO C. RATH to Estacada, Ore.
 GENE D. REYNOLDS to St. Louis (Mo.) Webster Groves
 RONALD D. REYNOLDS from Cincinnati (Ohio) Blue Ash to Toledo (Ohio) Oregon First
 CLIFTON E. ROBNETT from Burleson, Tex., to Tyler (Tex.) First
 WAYNE E. SAWYER from student, Nazarene Theological Seminary, Kansas City, to Belton, Mo.
 DANIEL J. STEELE from Brea, Calif., to associate, Kansas City First
 TERRY W. STIVERS from Zelenople, Pa., to Effingham, Ill.
 ALTON H. SWIFT from Dalton, Mass., to Worcester, Mass.
 KENNETH M. TURNER to West Somerville, Mass.
 VERIAN D. TRAVER from associate, Detroit (Mich.) First, to Napoleon, Ohio
 THOMAS G. TRIMBLE from Hugoton, Kans., to Clearwater, Kans.
 DAVID E. WILSON from Greenville (Tex.) First to Farmers Branch, Tex.

HARLAND G. WORDEN from Bethel, Ill., to North Syracuse (N.Y.) Community

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I feel he is spiritually and professionally prepared to minister to this generation. Contact him at Box 45, Hunters, WA 99137.—*Walter E. Lanman, Northwest district superintendent.*

I am pleased to recommend REV. LARRY E. LEEPER as full-time evangelist. He has served faithfully and effectively as a pastor through the years, as well as continuing to serve major district and regional boards of the denomination. His spirit and talent will add to the atmosphere of any revival effort. He may be contacted at 2128 Capps Rd., Lake Wales, FL 33853, or 813-676-7203.—*J. V. Morsch, Central Florida district superintendent.*

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

VITAL STATISTICS

TWO OF THE OLDEST NAZARENES DIE

Maria Paula Ricarte Contreras, age 106, died September 14 and her husband, Norberto Contreras, 116, died September 22 in Mesa, Ariz. They were members of the Phoenix Spanish Church. Both funerals were held in Mesa First Church.

Survivors include 3 sons: Lorenzo, Cruz, and Roy, 4 daughters, Maria Hernandez, Ester Advincula, Marta Jiminez, and Antonia Moreno; 36 grandchildren; 90 great-grandchildren; and 47 great-great-grandchildren.

Mr. Contreras retired from railroad work in 1929. He served as a pastor and lay minister in Deming, N.M., and Arizona. He was known as a circuit-rider preacher and one of the pioneers of the Church of the Nazarene in Arizona.

FORMER KENTUCKY DISTRICT SUPERINTENDENT DIES

Rev. D. D. Lewis, 72, longtime Nazarene minister and former superintendent of the Kentucky District, died August 22 at his home in Louisville, Ky. He had been assistant pastor at Okolona Church since June 11, 1978.

He was the founding pastor of Louisville's Broadway Church, serving from 1941 to 1952. In 1954, he was elected superintendent of the Kentucky District of the Church of the Nazarene. Rev. Lewis held that post until 1963, when he resigned to become pastor of the Monterey Park, Calif., church.

In 1965, he received a Doctor of Divinity degree from Burton College and Seminary in Man-

ANNOUNCEMENT

Sterling, Ill., First Church will celebrate its 40th anniversary on Sunday, December 6. All former members and friends of the church are invited to attend the special festivities, beginning at 10:00 a.m. CST. There will also be special services in the evening at 6:00. Call 815-625-0864 for further information.

CORRECTION

The telephone number at which Evangelist Howard Casteel can be reached is 501-224-2902. Because of erroneous information received by us, the number printed in the October 15 issue was wrong.

RECOMMENDATIONS

TOM DALE is a commissioned song evangelist on the Northwest District. He is a gifted trombonist, vocalist and choir director, blending the contemporary with the traditional. He has a

itou, Colo. He was a former member of the Board of Trustees of Trevecca Nazarene College in Nashville. A native of Grayson County, Lewis had also pastored in Albany and Lexington, Ky.; Dodge City, Kans.; and Belle Gardens, Calif.

Survivors include 4 sons, John W. Lewis of Brooks, Ky.; Rev. Holland T. Lewis of Anaheim, Calif.; D. D. Lewis, Jr., of La Belle, Mo.; and Paul H. Lewis of Louisville; 2 daughters, Mrs. Ruth Ann Docter of Glade Park, Colo., and Mrs. Frances Mae Hayes of Louisville; 15 grandchildren; 1 great-grandchild; 1 sister, Mrs. Mercedes Bartlett of Owensboro, Ky.; and a brother, Clarence W. Lewis of Bowling Green, Ky.

DEATHS

FRANK ELLIS ARNER, 85, died Oct. 8 in Crawford, Neb. Funeral services were conducted by Rev. Rudy Sauter. Survivors include his wife, Catherine; 2 daughters, Virginia Pedrick and Carol Case; 7 grandchildren; and 11 great-grandchildren.

REV. THOMAS L. BLAXTON, 62, died Sept. 23 in Oklahoma City, Okla. Funeral services were conducted by Rev. Bill R. Johnson, Rev. Gerald Bohall, and Senator David Boren. Interment was in Yukon, Okla. Rev. Blaxton had pastored in Tennessee, Virginia, Oklahoma, Missouri, and Hawaii and was the first pastor of the Keystone Church of the Nazarene in Okinawa. He is survived by his wife, Martha; three sons, Eldon, Theodore and Marvin; one daughter, Pamela Dowd; and two grandsons.

MARSHALL D. ECK, 75, died July 14 in Fritch, Tex. Funeral services were conducted by Rev. Clyde Townsend and Rev. Amos Meador. Surviving are his wife, Irene; one son, Jimmy; one daughter, Mrs. Phyllis Dennis; three grandchildren; one great-grandchild; one brother; and four sisters.

EARL R. HART died Aug. 29 in Bowling Green, Ky. Funeral services were conducted by Revs.

Lawrence Adams, Carl Miller, and Earl Pommerehn. He is survived by his wife, Christeen; one son, Capt. Stephen Hart; one brother; and three sisters.

ANNA M. HEMINGWAY, 81, died Sept. 26 in Lake Worth, Fla. Rev. Walter Moore and Rev. Ladell Morgan conducted the funeral services. Survivors include a daughter, Mrs. Robert (Lee) Arseneault; one son, Tom; seven grandchildren; several great-grandchildren; and two sisters.

WILLIAM F. LEIPHART, 77, died Oct. 5 in Dayton, Ohio. Funeral services were conducted by Rev. James Weeks and Rev. Newman Sheldon. He is survived by his wife, Bonnie; two daughters, Mrs. Joann Lykins and Mrs. Alice Lovins; eight grandchildren; and one great-granddaughter.

DONALD J. LEWIS, 67, died Aug. 16 in Edmonds, Wash. Funeral services were conducted by Rev. Marshall Campbell and Dr. Howard T. Lewis, brother of the deceased. He is survived by his wife, Mary; one son, Donald E. (Skip) Lewis; his mother; three brothers; and one sister.

CORA LIKINS, 88, died Sept. 22 in Tigard, Ore. Services were conducted in Beaverton, Ore., by Rev. Marlyn Anderson. Surviving are 3 daughters, Mrs. Donald (Barbara) Kelley, Mrs. Richard (Virginia) Mottram, and Mrs. Gene (Shaunney) Patrick; 1 son, G. N. Likins; 13 grandchildren; 19 great-grandchildren; 3 sisters; and 2 brothers.

MRS. DOROTHY MORRIS, 73, died Aug. 24 at Cadillac, Mich. Funeral services were conducted at Marion, Mich., by Rev. D. D. Wolfgang. She is survived by her husband, Alvar; 6 daughters, Phyllis Booth, Cora Luce, Judy Ealy, Dolores Bostick, Marilyn Engler, and Janice Cox; 1 son, John; her father; 31 grandchildren; 11 great-grandchildren; 3 brothers; and 2 sisters.

HAZEL E. NICHOLAS, 72, died Sept. 30 in



Pictured (l. to r.), Pastor Mel Rich of San Diego First Church and Jack Scharn, director of Student Financial Services at Point Loma College, present Jean Leathers Phillips with a plaque for "Outstanding Contribution to Christian Literature." Many of Jean's poems and articles have appeared in the *Herald of Holiness*—some 247 items since March, 1931. At age 85, she is still writing.

Abbotsford, British Columbia. A memorial service was conducted by Dr. Chester O. Mulder and Rev. Wayne Munro. Funeral services were conducted in Edmonton, Alberta, by Rev. Bernard Archer and Rev. Glenn Follis. She is survived by one son, Rev. J. Donald Nicholas; one daughter, Mrs. Jean Porter; six grandchildren; and two sisters.

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PAUL E. PEPPER, 61, died Sept. 13 in California, Pa. Funeral services were conducted by Rev. Barry Mohney, Rev. Daniel Kunselman, and District Superintendent Jerry Lambert. He is survived by his wife, June; three sons, P. David, G. Darrell, and L. Douglas; and one daughter, Darla.

ERICK FRANK SAMUEL, 74, died Sept. 23 at Fargo, N.D. Funeral services were conducted by Rev. Chuck Belzer. Surviving are his wife, Verlie; two sons, John and Wesley; three grandchildren; one brother; and three sisters.

CLIFFORD STRAIT, 75, died Sept. 8 in Lancaster, Ohio. Funeral services were conducted by Rev. William Nelson. Interment was in Lexington, Ohio. Survivors include his wife, Iva M.; one daughter, Mrs. Juanita Wentz; one son, District Superintendent C. Neil Strait; and three grandchildren.

IRA STOCKS, 63, died Sept. 21 in Sylacauga, Ala. Services were conducted by Rev. John Banks and District Superintendent W. Charles Oliver. He is survived by his wife, Laurie; two sons, Jimmy and Ollis; two daughters, Charlotte Hendrick and Alicia Walker; his mother; five grandchildren; three brothers; and one sister.

DOLORES A. WATSON, 66, died July 28 in Hood River, Ore. Funeral services were conducted by District Superintendent Raymond C. Kratzer. Survivors include her husband, Walter; 2 sons, Roger A. Maxey and Dwayne V. Maxey; 11 step-grandchildren; two brothers; three sisters; and one half-sister.

KATIE V. WILSON, 91, died Sept. 6 in Upper Middletown, Pa. Funeral services were conducted by Rev. Paul Cameron. Interment was in Rices Landing, Pa. She is survived by 4 sons, James R. (Bob), Glenn, Albert (Pete), and Kenneth; 5 daughters, Mrs. Mildred Harford, Mrs. Alex (Dorothea) Yurick, Mrs. Davis (Elda Jeane) Woodward, Mrs. Roger (Shirley) Myatt, and Mrs. Robert (Bernice) Shrum; 54 grandchildren; 34 great-grandchildren; 5 great-great-grandchildren; and 1 brother.

BIRTHS

to REV. DON AND CAROLYN (TALLMAN) ARDREY, Winnipeg, Manitoba, a *girl*, Ruth Ann, Aug. 6

to GARY AND DIANNA (MOATES) BRANIGAN, Arlington, Tex., a *girl*, Jennifer Lynn, July 14

to RICK AND DONNA (WHITLEY) BRESSLER, Denver, Colo., a *girl*, Jenny Kaye, Sept. 28

to BARRY L. AND MICHELLE (STEELE) BRYAN, Vallejo, Calif., a *boy*, Cameron Gale, Sept. 17

to STEPHEN E. AND KAY (FRITZ) CAMPBELL, Phoenix, Ariz., a *boy*, Caleb Eugene, Sept. 24

to REV. DAVID AND DEBRA (BEALS) CRAMER, Elmira, N.Y., a *girl*, Jana Lynne, Sept. 10

to MARK AND CINDI (BICKES) ESSARY, Lake Worth, Fla., a *girl*, Sarah Denise, Sept. 2

"Showers of Blessing"

PROGRAM SCHEDULE

December 13
"The Touch of Jesus"

December 20
"Peace on Earth?"

by W. E. McCumber, speaker

CENSORSHIP OF SCHOOL BOOKS TO BE TESTED AT HIGH COURT. The authority of local school boards to ban what they consider objectionable books from school libraries and classrooms will be tested in the U.S. Supreme Court. The Court has been asked to decide if a Long Island, N.Y., school board violated the constitutional rights of students by banning books containing sexual terms, profanity, and disparagement of religion. Action removing the books came after some school board members attended a meeting sponsored by a conservative watchdog group.

Among the books eventually banned were "The Naked Ape," by Desmond Morris; "Soul on Ice," by Eldridge Cleaver; "The Fixer," by Bernard Malamud; and "Best Short Stories by Negro Writers," edited by Langston Hughes. After the Island Trees Union Free School District took the censorship action five years ago, five students took the school board to court, arguing their First Amendment rights had been violated. Although a federal district court in New York upheld the school board, a federal court of appeals reversed and sent the case back to the lower court for further proceedings.

In appealing to the Supreme Court, attorneys for the school board argued that the board's action removing the books was in response to the "moral crisis confronting our nation today." The students, represented by the American Civil Liberties Union and its New York affiliate, asked the justices to refuse the appeal and permit a full trial on the merits of the case in the district court. □

ONLY POLES HAVE CHAPLAINS AMONG WARSAW PACT ARMIES. The Polish Army is alone among the Warsaw Pact armies in having military chaplains. According to information from the Polish Ministry of Defense, these clergymen presently number 36. Among them are a Protestant chaplain and several Catholic reservist chaplains who are allowed to wear an officer's uniform during national celebrations, just as their active service colleagues do.

The career of a military chaplain always begins with the rank of captain or of lieutenant captain in the navy. Polish chaplains bear a cross surrounded by a laurel wreath on the officer's hat, above which is the white eagle, symbol of Polish sovereignty.

Up until and including 1980, the military clergy had access only to garrison churches and had to limit themselves otherwise to formal duties. Now the Minister of Defense, General of the Army Wojciech Jaruzelski, who is also Polish head of state, has given them access to the barracks and hospitals. A poll taken has shown that around 77 percent of recruits in Poland are practicing Christians. Fifteen percent of the officer corps does not belong to the Communist Party, according to WONA-News. □

EAST GERMAN CHRISTIANS RAISE QUESTION OF MILITARY SERVICE. Church and government leaders in East Germany are discussing the possibility of civil service supplanting military service as has been called for by a group of young Christians, Faith in the Second World reports. According to the plan, East Germans who, for reasons of conscience, object to bearing arms, would be permitted to serve in a different capacity.

At the recent World Council of Churches meeting in Dresden, East Germany, Kurt Domsch, vice-president of the German Democratic Republic Union of Churches, presented an outline for the "Social Peace Program." Domsch, however, has come up against strong opposition from other East German church leaders.

In a lecture at East Berlin University School of Theology, Klaas Gysi, the state secretary for East German church affairs, challenged the "Social Peace Program." Gysi said that since 1964, conscientious objectors could serve without arms in the People's Army, therefore this new plan was unacceptable and unnecessary. □

to RANDY AND BRENDA (CREMEENS) FARMER, Cody, Wyo., a boy, Clinton J., Oct. 2
 to REV. GORDON L. AND DARLENE (GRESH) FORWARD, Orient, Ohio, a boy, Joshua Gordon, June 8
 to RICHARD AND WENDI (WORCESTER) GREEN, Springfield, Mo., a girl, Jennifer Kay, Oct. 4
 to REV. CHARLES AND NANCY (TWYEFORT) HAIL, Cedaredge, Colo., a boy, Christopher Aaron, Oct. 19
 to PAUL AND NIDTAYA HELMS, Olathe, Kans., a girl, Kristina Kaye, Sept. 25
 to MACK AND JUDY (BROWN) HEWITT, Lewisville, Tex., a boy, Benjamin Darrell, Sept. 18
 to KEN AND BEVERLY (BEAVER) JINKERSON, El Dorado, Kans., a girl, Kathy Lynn, July 20
 to EVANGELIST RON AND SUSAN (FENDER) LUTHI, Olathe, Kans., a girl, Celeste Susanne, Sept. 24
 to JON D. AND SHARON (CHAMBLIN) MARTIN, Kinnear, Wyo., a boy, Joshua Dale, Sept. 21
 to GARY AND VICKIE (WESSELS) MORSE, Orlando, Fla., a girl, Laurie Ann, Nov. 1

to DARRELL AND BARBARA (SCHNETZER) RANUM, Columbus, Ohio, a girl, Katherine Reid, Oct. 2
 to RALPH AND RAMONA (SCHOTT) SHEPHERD, Hutchinson, Kans., a boy, Ryan Paul, Oct. 1
 to RON AND JOYCE (SCHARMER) SPRUILL, Olathe, Kans., a boy, Richard Edward, Oct. 7
 to REV. JIM AND JOAN (HAWKS) STEWART, Memphis, Tenn., a boy, Jonathan Paul, Sept. 17
 to DAVID AND PAM VIARS, Largo, Fla., a girl, Angela Joy, Sept. 8

MARRIAGES

DARLENE POTEET and TIMOTHY ALAN BROWN at Bethany, Okla., May 23
 KIMBERLY FORAKER and BOB D. CHILDRRESS, JR., at Richardson, Tex., Aug. 29
 FAITH EDITH HALD and CRAIG E. WHITLATCH at Washington, Ia., Oct. 17

ANNIVERSARIES

On Oct. 5, MR. AND MRS. J. CROSSCOPE celebrated their 65th wedding anniversary. On

Sunday, Oct. 4, the Winter Park, Fla., church celebrated with them by presenting Mrs. Crosscope with a rose corsage and Mr. Crosscope with a rose boutonniere, an anniversary cake, and a silver tray with their names and the date. Also, on Oct. 4, Pastor Craig Vandiver received them into the membership of the Winter Park church.

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

We have a question that has come up concerning when a believer receives the Holy Spirit. Some believe that it is the standard, traditional doctrine of the Church of the Nazarene that the Holy Spirit does not indwell or enter the life of the believer until that believer experiences entire sanctification. Others feel that the believer receives the Holy Spirit at conversion, based on Romans 8:9 and others. Could you please relate for us what is the accepted, traditional doctrine of the church as to when the believer receives the Holy Spirit, at conversion or at entire sanctification?

The Church of the Nazarene has always taught that the Holy Spirit is present and active in the believer from the moment he is converted. But, as W. T. Purkiser reminded us once, in answering this same question, "Those who are born of the Spirit need to be baptized with the Spirit, and those who have the Spirit need to be filled with the Spirit." Let His work go on! The Workman is present from the beginning of our Christian lives. □

Some churches have changed the church bulletins from Morning Worship Service to Morning Celebration. In Young's Concordance and a reference Bible, there is a great deal said about worship, and that God expects us to worship Him and nothing else; however, very little is to be found about celebration. There are some celebrations in the Bible, such as the return of the prodigal son. Also, the Catholic Church celebrates the Mass.

This change from worship to celebration bothers me. Would you please comment?

Worship is a broader term with the advantage of traditional usage. For this reason, many still prefer it.

I think the current use of celebration reflects two factors: (1) our fascination for "in" words

and (2) our protest against "worship services" that were dry, dull, and dead.

All genuine Christian worship centers upon the mighty acts of God in Jesus Christ by which we are redeemed from sin and death—the Incarnation, Crucifixion, and Resurrection. That should never become tame to us.

You can celebrate without worshiping, but you cannot worship truly without celebrating. However, just calling a service celebration no more assures that celebration occurs than calling it worship guarantees that worship takes place. My concern is not so much at the point of nomenclature but at the point of content. While I prefer "worship service," I do not find "celebration" objectionable in a bulletin. □

Do you think it is right to go to the theatre to see a Billy Graham movie such as "Joni"? Some of us felt that it is confusing to the teens and others to say that it is O.K. to go see "Joni" in a theatre, but you can't join the church if you go to the theatre to see other type shows, such as a Walt Disney movie.

This has been a controverted matter for many years. Some regard the building and equipment as morally neutral and judge only the film as good or bad. Others feel the association of theaters with bad films has been so constant and predominant that it's best to avoid even the place. Some discriminate between Christian and secular films, rejecting all the latter. Others hold that some good is found in certain decent non-religious films. The matter has to be settled for each individual by personal conviction. There will always be divided opinion and consequent confusion on this issue—and many others.

You did ask, "Do you think it is right?" I have settled the question *for myself*, on a different basis. For me, it isn't important or expedient to attend the movies, so I don't. Neither is it necessary or right for me to sit in judgment upon those who visit the theater to see what they honestly regard as wholesome, helpful films. □

NEWS OF EVANGELISM

Denver First Church recently had a "real revival" with *Evangelist Chuck Millhuff*. On the Sunday morning of the first week, there were 150 at the altar. Sunday night was phenomenal. It just caved in. We had to extend services another week.

The revival was planned for the church. It was not promoted in the community. We wanted the church to face itself. Special emphasis was placed on the laws of revival, especially repentance, which is followed by revival, then evangelism. Early morning prayer meetings, special prayer times during the day, and all-night prayer sessions preceded and continued throughout the revival. Someone was at the altar of the church almost continually. Revivals aren't miracles, but adherence to the laws of God.

Following the second week, services were extended into the third week. Particularly significant was the reclaiming of those who had been backsliders for 30-40 years. □

—Don Wellman, *pastor*

Havana, Ill.: The church had a children's crusade with *Evangelists Jim and Marty Coy*. The objective was to get new children into the church. Jim and Marty Coy relate to children in an effective way. Attendance increased every night from the opening night. Forty-five children knelt at the altar for spiritual help. □

—Martin Arni, *pastor*

Smithton, Pa.: The church had a Kiddies' Crusade with *Evangelists Ken and Carolyn Wade*. Through the crusade, more than 20 children from unchurched homes were reached. The church is starting a bus ministry to follow up the results of the work of the Holy Spirit through the Wades. □

—Glenn W. Eagle, *pastor*


Coquille, Ore.: The church wanted renewal and to reach the community. The sanctuary was filled every night. *Evangelist Jimmy Dell* preached with love and concern. Many new people came to the services. The people responded to his messages and made some definite growth spiritually. There were 120 seekers during the revival. □

—Gene Delbridge, *pastor*

Atlanta, Ga.: **Brookhaven Church** had a good revival with *Evangelists Charles and Myrt Haynes*. The Holy Spirit was felt in all services and many of the people, especially the teens, were touched by God's loving, forgiv-


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ing hand. The Hayneses' ministry was used by God as they sang and as Brother Haynes preached the Word of God that spoke to the needs of people. The altars were lined with seekers every night, seeking God's forgiveness and sanctification. Brother Haynes' ministry spoke to all age levels of the church. □

—Wesley G. Mills, *pastor*

Springfield, Ohio: **Erie Avenue Church** had a revival with *Evangelist James Crabtree*. The objective was to have a revival within and catch a vision for souls. The church was prepared to have services with a different evangelist, who became ill. Pastor Watson Swope preached the first night with a good altar response. Rev. James Crabtree was called to preach the remaining services. God poured out His Spirit, and many spiritual victories were won at the altar during the week. □

—Watson L. Swope, *pastor*

THE CHURCH SCENE

Fort Atkinson, Wis., First Church was officially organized June 21. The church started as a "planter church" in August, 1980, under the leadership of Rev. Shelby Barnhart. This was the first church under the church planting program Superintendent J. T. Holstein and the Wisconsin District initiated two years ago.

Rev. Holstein conducted the organization service, taking in 14 charter members and installing the church board members. The service was also highlighted by Rev. Holstein presenting Pastor Barnhart a land grant check of \$10,000 for the Fort Atkinson church. This money was used one week later to purchase one acre of

property with a 5,300 sq. ft. building on it to be used for a church and parsonage. □

On August 2, the **Collingdale, Pa., church** conducted a special dedicatory ceremony in honor of Rev. F. D. Ketner, Sr. A bronze plaque was installed in the church educational annex in honor of Rev. Ketner. The annex hereafter is known as the "Ketner Annex." Rev. Ketner served the Collingdale church 1940-60. During his tenure as pastor, the church experienced outstanding growth. Rev. Ketner served as contractor in the erection of the three-story annex, which was built in 1952.

The annex provides multiple use for Sunday School, fellowship, women's ministries, youth activities, and Caravan. The annex generally houses all Wednesday evening services, thus saving on fuel costs. Rev. Ken Christoffersen is the current pastor of the church. □

The **Macedonia, Ohio, church** burned the mortgage and members

and friends joined in a "Celebration of Joy" service September 20. Participating in the service were Dr. C. D. Taylor, retired elder; Dr. Floyd Flemming, district superintendent; Rev. J. L. Mc-

Clung, founding pastor of the Macedonia church; Rev. Lonnie Baltz and Rev. Richard Stoneburner, former pastors; and several charter members were also present. □

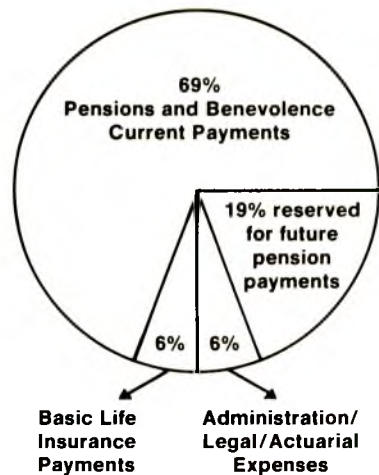


Shreveport, La., First Church was dedicated March 1. Dr. Jerald D. Johnson, general superintendent, preached the dedicatory sermon. Others assisting in the dedication were: Building Committee Chairman Ruth Presson; District Superintendent Ralph West; architect Don Jernigan; and Rev. John Davis, neighboring pastor. The complete church plant of 14,350 sq. ft. on 11½ acres was built at a total cost of \$485,894, including land, landscaping, and furnishings. It is valued at \$817,000, with an indebtedness of \$198,000. Pastor A. Wayne Mills led through the sale of the old church and property, the purchase of land, and building of the new church in five years as pastor of First Church.

MEMO

to church board members:

Have you ever wondered how those dollars are spent that your local church so faithfully pays to the Pensions and Benefits Fund? The following chart should be helpful in illustrating the answer.



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**THANK OFFERING—
EUROPEAN STYLE**

The harvest thanksgiving in West Germany is the first Sunday of October. On October 4, at 9:15 a.m., the children and adults started arriving for the German-language service at the Busingen Church of the Nazarene located on the campus of European Nazarene Bible College. There was an excellent presentation by the children,



Pastor Janshon and his wife are shown with the typical decorations of the many things God gives mankind in the harvest season.

a message by Pastor Torsten Janshon, and the offering taken for World Evangelism. There was another song while the money was counted and then the announcement—Swiss Franc 3,192 was collected.

At 10:15 a.m., the service was completed and then Sunday School. At 11 a.m., the English-language service began. After the message, the offering was received—Swiss Franc 2,000.

During the two services, persons from eight nations participated in the offering. There was rejoicing. The congregation of 21 members had set a goal of Swiss Franc 5,000—5,192 Swiss Francs were received (\$2,600). □

HUNGER FUND UPDATE

In January, 1975, the General Board of the church responded to worldwide needs by setting up a Nazarene Hunger and Disaster Fund. This fund is used for provision of food, clothing, medicine, and housing when needed, in areas of great world need. It meets crisis needs, and provides initial funding for self-help programs designed to enable people in extremely low-income areas to become self-sustained. From the start of the fund till now, \$353,721 has been spent to meet such needs.

The Hunger and Disaster Fund is available for massive aid in times of

national disaster such as earthquakes, floods, and political upheaval. It also provides a longer-term relief program in times of devastating drought or famine. A moderate balance is maintained in the fund to be prepared for the sudden massive needs.

This fund is the Nazarene way of sharing in world needs. It is administered through the Division of World Mission and 100 percent of the funds received for the fund are sent to the places of need. Since January this year to September, \$27,648 has been directed to ease the burden of others.

The 1981 recipients of Nazarene Hunger and Disaster Fund gifts were:

India South District: Medical relief

Zambia: National relief funds
Hunger relief
Farm project

Italy: Earthquake disaster

Nicaragua: Relief

Mexico: Pastor's home repair after Hurricane Allen disaster

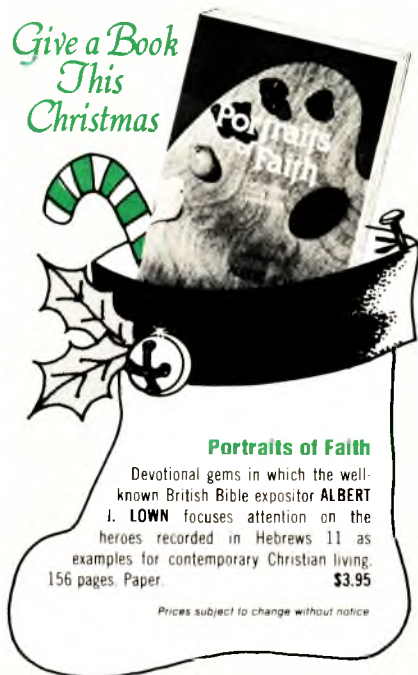
Ecuador: Typhoid emergency medical needs at the Bible school

Africa: Relief funds for Raleigh Fitkin Memorial Hospital

Haiti: Disaster relief

Taiwan: Church repairs from typhoon damage

Money for the Hunger and Disaster Fund should be sent to Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, designated for "Hunger and Disaster Fund." □



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His Royal Highness the Prince of Wales receives the 750,000th *Good News Bible* in Canberra, Australia, from Miss Mary Hughes, National Youth Officer for the Bible Society in Australia, recently. The heir to the royal throne of England received the inscribed Bible before a crowd of Bible Society officials and supporters of the Bible cause at the Society's headquarters. In the background is Rev. James R. Payne, Australian Bible Society General Secretary. The *Good News Bible*, the Bible in *Today's English Version*, first published by the American Bible Society in 1976, has been distributed worldwide in more than 11.5 million copies. The Church of the Nazarene is planning for the December 13th Bible Society offering. In Canada this will be through the Canadian Executive Board, P.O. Box 30080, Star, Calgary, Alberta, T2M 4N7, to the Canadian Bible Society. In the United States the offering is sent to General Treasurer Norman O. Miller for presentation to the American Bible Society. In the past two years over \$120,000 has been given by Nazarenes, making the denomination one of the top 10 supporters of Bible distribution.

NAZARENE LAUNCHES MAJOR NEW MOTION PICTURE

Daniel Quick, Nazarene layman and president of Skyline Productions, has just released a 110-minute motion picture on events relating to the tribulation and the second coming of Christ. "The Years of the Beast," based on the book with that title, by Leon Chambers, and published by Nazarene Publishing House, was premiered by several Nazarene churches during October and November.

Many of the principals in the film's production are members of the Church of the Nazarene, including three of the leading actors, the executive producer, the producer, director, music composer, and major capital investors. D. Paul Thomas, known throughout

the church for his Schmelzenbach and Bresee roles, is the film's director. Dr. Chambers is an ordained elder in the Church of the Nazarene.

Local churches may schedule the film through the Nazarene Publishing House. □

—NCN

COLLEGES REPORT RECORD ENROLLMENTS

The Office of Educational Services has released revised enrollment figures for the 1981-82 academic year for the colleges, Bible school, and seminary. Total enrollment for the eight liberal arts colleges in the United States is 10,879. Enrollments at the Nazarene Bible College and Nazarene Theological Seminary totalled 973. Canadian Nazarene College reported 110 registered; British Isles Nazarene College, 35. Overall registration is 11,997, or 95 over the 1980-81 academic year. Topping the higher educational institutions in enrollment is Olivet Nazarene College with 2,059.

Bethany Nazarene College	1,364
British Isles Nazarene College	35
Canadian Nazarene College	110
Eastern Nazarene College	902
Mid-America Nazarene College	1,378
Mount Vernon Nazarene College	1,060
Nazarene Bible College	516
Nazarene Theological Seminary	457
Northwest Nazarene College	1,352
Olivet Nazarene College	2,059
Point Loma College	1,808
Trevecca Nazarene College	955

—NCN

SYKES TO CHILDREN'S MINISTRY POSITION AT NASHVILLE FIRST



Mr. Fred Sykes, general director of Caravan Ministries in the Division of Christian Life/Children's Ministries, has resigned that position to accept an assignment as minister of children at Nashville First Church.

"The most gratifying aspect of my

CORRECTION

The news item concerning the election of Walter Crow as president of European Nazarene Bible College, which appeared in the October 15 issue, contained an error. Rev. Crow is a graduate of Bethany Nazarene College. He is completing his Ph.D. at the University of Paris. We regret the misinformation which was furnished us and apologize for the error. □

work here in Kansas City," commented Sykes, "has been working with Haitian leadership in developing the Caravan program for use on their districts and in their churches."

Sykes came to his present position at International Headquarters in 1979. Previously, he had served as minister of children at the Bradenton, Fla., First Church. He is an alumnus of Bethany Nazarene College. □

—NCN

APPLEBY NAMED ETHNIC/URBAN COORDINATOR

Dr. Raymond Hurn, director of Church Extension Ministries, has announced the appointment of the Rev. Jerry Appleby of Honolulu, Hawaii, as coordinator of Ethnic/Urban Ministries, starting December 1, 1981.

Appleby has been pastor of Honolulu First Church since 1976. He directs four separate language churches, each with its own full-time pastor, in addition to the English-speaking congregation. At present, Samoan, Filipino, Chinese, and Korean congregations worship at First Church, along with the English-speaking congregation, with total attendance running about 350.

Appleby went to Honolulu First Church from American Samoa. He was named field supervisor of the Samoan mission district in 1968. While there, he reestablished the congregation in American Samoa and pioneered the Church of the Nazarene in Western Samoa. Five new churches and a Bible college were founded. He served as president of the Bible college from 1974 to 1976.

Rev. Jerry Appleby was born in St. Louis. He graduated from Trevecca Nazarene College in 1964, and from Nazarene Theological Seminary in 1967. □

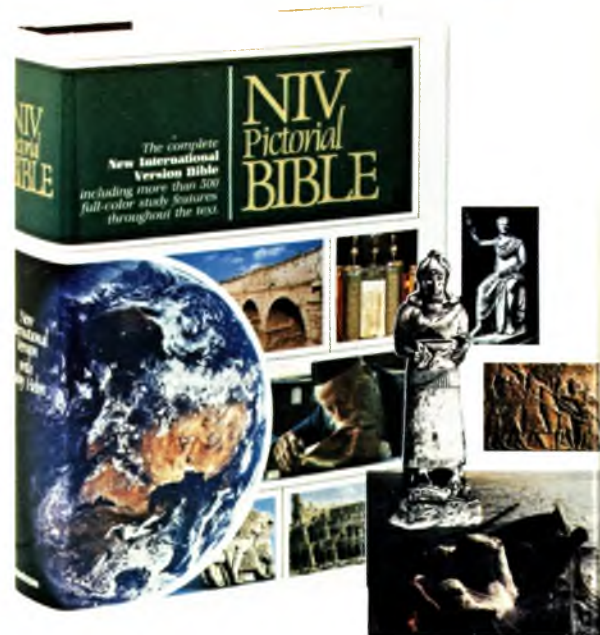
—NCN



Dr. Raymond W. Hurn, director of Church Extension Ministries, discusses plans to launch 300 ethnic minority churches with Rev. and Mrs. Jerry Appleby (Polly). Rev. Appleby is the new Ethnic/Urban coordinator for Church Extension Ministries.



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