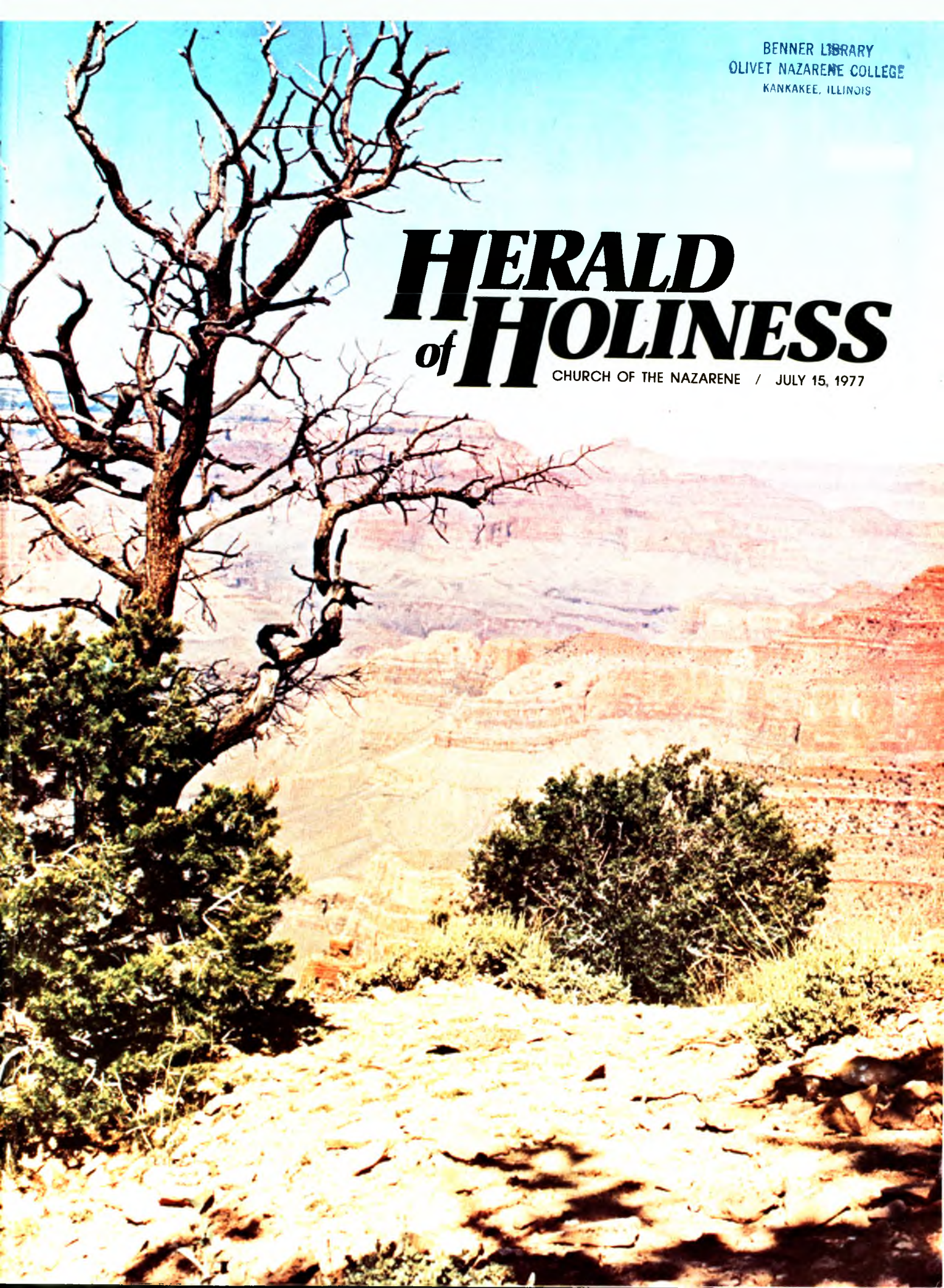


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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 15, 1977





by General Superintendent William M. Greathouse

The Promise of the Comforter

THE MOST PRECIOUS promise of Christ was that the Father would send in the Son's stead "another Comforter," to remain with the disciples and the Church to the end of time.

What is the significance of our Lord's promise?

"Comforter" is a word rich in meaning. It translates the Greek *Parakletos*, which means literally "one called to stand beside us"—as our Advocate, our Guide, our Helper, our Encourager.

"Advocate" is the closest English equivalent. Dr. G. Campbell Morgan and Dr. Samuel Chadwick were both speaking in the same service of a religious convention. Objecting to the translation "Comforter," Chadwick expressed a strong preference for the term "Advocate." "I would never call my lawyer a comforter," he explained.

When Morgan arose to speak he said, "I beg to differ with my dear friend; if I needed a lawyer it would be a great comfort to know my case was in the hands of an expert attorney."

"Counselor" is another translation. The Spirit knows both our own frustrations and the mind of the Father, and He alone can give perfect counsel concerning God's will for us (Romans 8:26-27).

"Helper" is another suggestive rendering. The Spirit strengthens us in our weakness, guides us in our perplexities, encourages us in our disappointments, and consoles us in our griefs.

But the tested term "comforter" still has much to commend it. It comes from two Latin

words and means literally "with strength." The Spirit is our Divine Fortifier. For the Ephesian Church Paul prayed: "That he would grant you . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith" (Ephesians 3:16-17).

Notice the close connection between the Spirit and Christ. In the Upper Room discourse this intimate relationship is also revealed. "The Father will send *another* comforter," Jesus says. The term is precise: it means "another of the *same* kind." "All that I have been to you—your Teacher, your Guide, your Encourager—the Holy Spirit will be to you."

The relationship, however, is even more intimate. "I will not leave you orphans; I come to you," Jesus adds (John 14:18, Wesley's translation). The obvious reference, as Wesley notes, is to the Day of Pentecost. Through the Spirit, Christ himself fills and indwells His Body, the Church.

During the Stalinist regime in Russia Christians were being hunted out. Two officers found a group of worshipers. "Count them," the captain ordered. "There are 19," the lieutenant answered. A Christian protested, "No, there are 20." "Count them again," was the order. "I count only 19, sir." The Christian spoke again, "No, there are 20—Jesus is here!"

"The task of the Comforter," says Michael Green, "is to universalize the presence of Jesus." This task He wonderfully accomplishes for all who truly believe. □

by ROSS HAYSLIP

Tucson, Ariz.

JOSEPH WOOD KRUTCH has been a keen observer of our contemporary society. The later years of his life were spent in the great Southwestern city where my present pastorate is located. Naturally this has led me to read all of his writings that have been available to me.

In his book entitled *Human Nature and Human Conditions*, he makes this rather startling assertion:

By assuming that "church membership" is proof of some sort of spirituality we have also convinced ourselves that we are in the midst of a great religious revival. But churches, like schools, never before demanded . . . so little in the way of professed belief, unworldly ideals or change of life . . . and the truth is not so much that more people are joining the church as that the church is joining more people.

In our push toward the million mark in church membership, may we pray that it will be people joining the church and not the church joining people. If the latter is the case we will find ourselves engulfed with nominal Christians who, in concentrating on doing nothing bad, will not be challenged by a greater good. While they seek to find the "good" life, they find themselves coming to terms with the world.

John Henry Newman wrote, "The church was framed for the express purpose of interfering with the world." This is what the early critics of Christianity

GRACE TO DO WITHOUT

*My heart rejoices in God's will;
'Tis ever best, I do not doubt;
He may not give me what I ask,
But gives me grace to do without.*

*I blindly ask for what I crave,
With haughty heart and will so stout;*

*He oft denies me what I seek,
But gives me grace to do without.*

*Me makes me love the way He leads,
And every fear is put to rout;
When, with my fondest wish denied,
He gives me grace to do without.*

*O blessed, hallowed will of God,
To it I bow with heart devout;
He may not give me what I ask,
But gives me grace to do without.*

—Alma Floyd
Miami, Okla.

The Church Joining People



Daniel Gomes

meant when they complained that the apostles were turning the world upside down. Those apostles did not accept their world as it was. They sought with all their hearts to change it.

When the church joins the people there is a decline in the true purpose of the church. In his biography of the famous Adams family through four generations, James Truslow Adams notes in the third generation the loss of a vital driving force. John Quincy Adams, confronting the stormy days of struggle for our nation "did not for an instant lose his faith in God and the fundamental morality of the universe. His son, the war-time minister to Britain had the New England conscience of his ancestors without their firm belief in the Puritan God. His son, Henry, in writing of his own early days, said: 'The children reached manhood without knowing religion.'"

As long as we remember that the purpose of the church is to be the physical representatives here on earth of the spiritual Christ ascended to the right hand of God, we shall be indeed the church. It is to be a group of people who are committed to a Lord whom they love with all their heart. It is to furnish a force to which men may contribute their spiritual gifts and share their experiences of God. The holy church of Jesus Christ is a visible divine-human society that is universal in its outreach.

If we keep Christ central and the church in its proper relationship to Him, then we join His Church by joining Him; and then we can affiliate ourselves with a local manifestation of this great institution. Then in truth we belong both to Christ and His Church. Neither have joined us. We have united with them. □



HERALD OF HOLINESS

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SAWDUST was a boyhood luxury we never had in the parsonage, but plenty of it existed on the tabernacle floor of the old holiness campground. Nearly 30 years ago the wood shavings came in handy for making mountains during what seemed endless preaching on sweltering July evenings. That was my first impression of a place called Scottsville.

Scottsville is the name of a small settlement just a few miles from Marshall, in the piney woods of East Texas. Since the late 1800s, men and women of the holiness persuasion have made their pilgrimage to this seemingly-obscure acreage bearing the name of the Scott family. The establishment of a holiness campground was part of the early history of the Wesleyan tradition and the Church of the Nazarene in that section of the South. Today it is still used as our early church fathers would have remembered it: as a gathering place for the preaching of Spirit-filled living.

My father used to say that his father was sanctified at Scottsville, and that he himself knelt at its altars as a boy. In a family scrapbook we have several 75-year-old brown-and-white photographs of typically unsmiling old-timers. One is a picture of J. F. Browning, Josh Sanders, J. S. Keen, and W. B. Godbey in front of the tabernacle that is standing today.

Just a year ago I took my own family to the campgrounds as we passed through on vacation. Much remodeling had been done. But the tabernacle remained basically as I remembered it: open-air sides, the mammoth wood-shingled roof, and 12 by 12 beams complete with cobwebs that were probably spun before Grandfather received the second blessing.

The grounds brought back the expected flood of youth camp memories, and all the clumsy attempts in making adolescent life meaningful. But a quarter of a century has passed since then, and the entire camp meeting scene as we Nazarenes know and remember it has undergone interesting change. Time alone has demanded some progress such as updated facilities, room for expansion, etc. Our grandfathers may have endured a setting lacking conveniences, but neither did their homes possess them. I'm glad to see the progress, just as you are, being made by some districts to equip their buildings with more adequate plumbing, electricity, sewage disposal, air-conditioning, and carpeting. Indeed, most states are refocusing their legal attitudes toward health and safety standards on church campsites.

I relish the spirit of modernization for this reason: while camp meeting has existed primarily for holiness evangelism, it also has been and is now a place of social enrichment for the ever-expanding family of God. And as this century fades into its last quarter, we must be able to appeal to the people living within our own age. While camping out is a popular pastime, not many of us can honestly subscribe to the belief that "roughing it" is necessary for heart- and life-changing camp-meeting living. Not that we are getting soft, I trust, but most of us live in fairly modern homes.

The changes in our social climate which may now be subtly forcing us to remodel or move to larger in-

THE SCOTTSVILLE HERITAGE

town facilities are not the cause of our greatest peril.

As one who has witnessed but the last 30-year segment of Nazarene camp-meeting life, I feel there is adequate room for a future camp-meeting ministry if we are ready to cope with the adjustments of remodeling or moving to better facilities. I believe that if we do not show sufficient progress in handling expected expansion, we will gravitate to city-type settings. Or as a few might think, we would eventually drop the concept altogether.

At this point we face a grave peril: if camp meeting is to die a death by inches through either radical change or complacent neglect, we have forgotten a priceless piece of our heritage. Possibly changes ought to come through physical progress. Possibly in some cases it is advisable to move to a large church. But in my opinion the danger is twofold: (1) allowing the callous neglect of property to foster general indifference toward camp-meeting ministry, and (2) allowing progress, dressed in the guise of a demanding twentieth-century prosperity, to overshadow mission.

The Scottsville heritage is a type of mind-jogger. When you think of what happened there for us, as occurred in similar settings around the United States, it is both refreshing and jolting. Thrust upon us is a

holiness vitality that makes us understand an elemental truth: in a day when our denomination is going through revision and restructure, we are reminded by our heritage that change is not so much a threat as is a lack of spiritual renewal. We can, and have, endured necessary change. But we cannot survive without the *spirit* of camp-meeting life, rugged as it may be.

Elton Trueblood wrote in *The Incendiary Fellowship* that "the religion of the early Nazarenes, whatever else it may have been, was not mild religion." He is right, I feel. Something wonderful has somehow crept through camp-meeting-styled holiness evangelism! It is something I do not want to lose. Our early camp-meeting pioneers had a sense of awesome urgency, a conviction borne of desperation that we in this day must remember. As we reach out to our sophisticated and lonely age, we must share the flavor of our heritage of tears and fervency.

I cannot give my children a stale, tasteless heritage. I surely do not remember Scottsville as a place of mild events. □

by JIM SPRUCE

Champaign, Ill.

THE POWER OF FAITH

—MABEL P.
ADAMSON
Kansas City, Mo.

*Fear came skulking 'round my door
Once upon a night;
He rattled the window panes,
Deepened the shadows,
And ran icy fingers up and down my spine.
But just as Despair joined Fear,
Faith popped into sight—
Shook his finger at me reprovably,
Whispered Psalm 56:3 in my ear,
Then chanted over and over, "TRUST and don't be afraid."
It's amazing what Faith can do.
In no time at all,
The twin giants of Fear and Despair were gone—
Vanquished by the mighty power of God.
And all because of Faith—no bigger than a mustard seed!*



PREACHING THE GOSPEL IN ROME ALSO

by ROY FULLER
Rome, Italy

Rev. Salvatore
Scognamiglio,
radio speaker.

L'ORA NAZARENA, the Italian voice of the Nazarene Radio League, joined the radio family April 13, 1976, with the first broadcast from the powerful transmitter of Radio Monte Carlo at 7:45 p.m.

In Busingen, Germany, at European Nazarene Bible College, along with the faculty and students, we listened to the music and message. Two thousand kilometers distant, Missionary Thomas Long was in Giarre, Sicily, that night, conducting a home Bible study. They tuned in on their radio and listened with us. It was an historical moment when the simple message of the Church of the Nazarene was heard in Italy by radio.

The door to effective radio ministry in Italy had seemed blocked. The government and the State Church controlled the three Italian radio networks. Private stations did not exist. The lone transmitter of Transworld Radio offered time for Italian broadcasts only late at night. We had no funds or qualified per-

sonnel to produce a quality program. A radio ministry was only a dream.

In several meetings with the existing Italian broadcasters and staff members of Transworld Radio, we learned how God would answer prayer for Italy. Radio Monte Carlo was building a new powerful (1,200,000-watt medium wave) transmitter for commercial broadcasts in Italian. Transworld Radio officials had secured a 30-minute time block from 7:30 to 8:00 for evangelical radio. We felt this open door was providential.

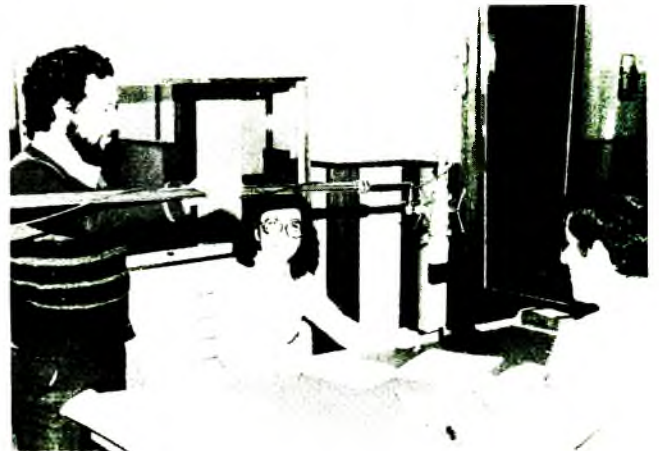
Contact was made with mission leaders and Paul Skiles, the director of Communications Commission. He came to Europe for arrangements for World Youth Conference in Switzerland. We visited Transworld Radio in Monte Carlo, and Paul, too, was convinced that an open door was before us for radio evangelism in Italy.

However, we did not have trained personnel in the U.S.A. or Italy to produce a top-quality program. Paul Skiles left me with this word, "If you can put together a program in Italy, I think we can proceed; we will help with music and message material, but you will have to put it together in Italy." What a challenge!

Could we do it? Would we have to stop before an open door? No, God was working His plan. The Baptists had just opened a beautiful recording studio,



Roy Fuller gives instructions to Salvatore and Angela at the beginning of recording session.



Technician adjusts the microphone for Angela and Salvatore.

five minutes from us in Rome, and director Stanley Crabb offered his friendship and his professional counsel. We tried many voices and combinations of voices.

Finally we selected Pastor Salvatore Scognamiglio as speaker, with Angela and Gianni Cereda for music and dialogue. Our pilot programs and our budget were approved. In Holy Week 1976 we began broadcasting.

The response was immediate. Letters expressing problems and burdens came from all parts of Italy, from Catholics and evangelicals, from believers and non-believers—over 300 the first year. Here are some of their testimonies:

"In 21 years I have never had a hand to shake, someone to help me. The strongest emotion I feel is jealousy. Who can help me? Without help, I can't continue."—*F. R. Bellinzago.*

"I listen with enthusiasm to your messages. Your beautiful and moving words help me find faith in God in difficult moments."—*D. C. Marina di Maratea.*

"I am in the third year of high school. I am 17. My father died three years ago and it is because of the pain that I search for comfort in Christ Jesus. Thank you for your program. Your words have brought fruit in my troubled heart, bringing me to real conversion."—*D. P. Diesso D'Artico.*

By October the work had progressed to the point that Angela Cereda was added to full-time staff for correspondence and programs.

In December a Christian calendar was offered as a gift to those who corresponded. During that month alone we received 108 letters from Italy, Germany, Switzerland, France, and even one from Libya.

Each one received a personal letter explaining the way of salvation in addition to the free calendar. All addresses were then forwarded to local pastors for follow-up. What a joy it was for me to visit our church at Cuneo and hear the testimony of Margherita Azzan Villosio and her two children, converted the Sunday before in our church. She had first contact with us through "L'Ora Nazarena," becoming firstfruits of our radio ministry.

At the district assembly in March, a new cassette of radio music was presented. Dio Ti Ama (God Loves You) is an Italian version of He Is Lord. It has been judged one of the best evangelical cassettes in the Italian language. It has already become a best seller.

In a marvelous way, God has blessed the Italian members of the Nazarene Radio family in its first year. Salvatore, Angela, and Gianni make an effective team. The future of the work is encouraging. A recent innovation has been to add a telephone number, advising the listeners to call us with problems, prayer requests, suggestions. We have been pleasantly surprised to receive an average of three calls per program, mostly long-distance calls from outside Rome.

In harmony with Italian progress toward national leadership, District Superintendent Salvatore Scognamiglio has been named director for the coming year, with Angela Cereda continuing full-time as secretary, writer, and singer.

Radio is opening many doors for evangelism in Italy. Rejoice with us in the victories of our first year and continue to support L'Ora Nazarena and Nazarene Radio with your offerings and prayers. □

Reviewed by

NORMAN MILLER
Kansas City, Mo.

BOOK BRIEFS

FOR YOU



MOMENTS TO GO

A Study of the Second Coming

It has been said that the Second Coming of Christ is the climax toward which all history moves.

Its frequent mention by New Testament writers is an indication of its importance in the thinking, teaching, and motivation of the Early Church. We are told that this truth is mentioned 318 times in the 210 chapters of the New Testament.

The early Christians expected Jesus to come any day and lived accordingly. There can be no greater incentive to "take heed, watch and pray" than this blessed hope.

A customary greeting of these disciples was "Maranatha," meaning "The Lord is at hand." This hope supported them in their persecution, encouraged them to steadfastness in their faith and boldness in their witness. It gave them the needed power to withstand the pressure of the pagan world about them.

A bright hope of the Lord's return is a safeguard against complacency and halfheartedness in Christian living. It also makes it second nature to qualify for the category of "strangers and pilgrims" who refuse to be "conformed to this world."

J. Grant Swank, Jr., in this 159-page study of the Second Coming, discusses many facets of the Second Coming. Among them are current indications of the fulfillment of Scripture, predictions of its imminence, the State of Israel, the false prophet and his rule, the Tribulation, and the Millennium.

For a compact, Scripture-supported study of the Second Coming, you'll not find a better treatise than this. □

by **J. Grant Swank, Jr.**

Beacon Hill Press
of Kansas City

to order,
see page 23





She Had Questions

by MARY E. LATHAM
Kansas City, Mo.

SHE WAS a new Christian. Had been sanctified recently.

"I have many questions," she said. "You hear a lot about holiness—and sanctification. But at church I look at those people, and it seems I don't measure up to them. But I know my life is changed—and the Holy Spirit has cleansed my heart."

"That's wonderful," I returned quickly, "and I hope you are not confusing *purity* with *maturity*. You see, some of the people you are watching have been in the way of holiness for years. They have been learning and maturing for a long time."

"Oh, I see," she seemed relieved; "but it seems you don't hear much about the everyday-living side. It's mostly the crisis experience. Then automatically you're supposed to know all the answers."

We talked for a long time. I knew how she felt. It was easy to share with her some of my early experiences. When I was new in the Way, I said to my mother, "I've been sanctified—but sometimes I wonder if I have the same kind of experience you have. Some of the hard places you take with such sweetness and grace are pretty upsetting to me."

"Well, daughter," she would reply, "I have had a lot more experience in this way than you have. The Holy Spirit has taught me many things through the years. Your heart is *pure*, but you are not as *mature* as I. By the time you have had exercise in the daily living of the sanctified life as long as I have, you will take some things with a lot more ease."

Once, with a twinkle in her eye, she added, "You see, if you let the Lord teach you in this little trial—and learn from it—He can trust you with a bigger test next time."

Then she would emphasize the blessing and the joy of the Spirit-filled life. And always she would use the Scriptures to reinforce her point. Often she would quote pioneer holiness preachers—those giants of faith, rugged in Christian stature.

Dr. J. B. Chapman, late general superintendent, ranked high on this list of early leaders. Often he would define *sanctification*, the experience, as an instantaneous work of grace by which the Christian enters the Way of *Holiness*, a life to be lived. He would include the learning, maturing process as a part of this way. And he made very real the work of the indwelling Holy Spirit as Comforter, Teacher, and Guide.

We used to hear a lot about Christian perfection.

John Wesley wrote on the subject. That word "perfect" bothered me. But Jesus used it. In the Sermon on the Mount (Matthew 5) He outlined many principles of Christian conduct. Then He climaxed His sermon with, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

Dr. Ralph Earle in *Beacon Bible Commentary* says, "But the proper interpretation is that in the *human* sphere we are to be perfect, as God is perfect in the *divine* sphere."* He goes on to identify this as "the aim and goal of the Christian life."* Furthermore, he clearly establishes that the word *perfect* in the light of the context must be "interpreted as perfection in love."*

He follows with an important summary paragraph: "God graciously imparts, to all who seek it, a perfect love for Him and for His will. Thereafter the Christian seeks for an ever more perfect manifestation of that love in his life and conduct. Because we are finite this perfect manifestation will never be completely attained in this world, but every consecrated follower of Christ must constantly strive toward it (cf. Philippians 3:12-14)."*

This is the concept I tried to help my friend understand. It is one which I have attempted to communicate through the years of my ministry. To make it very practical, I used to explain it in terms of lesson planning as a teacher in the public school.

I had majored in education, had done practice teaching, and was in the early years of a teaching career when God called me into the preaching ministry. I learned that many of the things I had studied could be applied. First, in planning always set goals—or aims.

There must be two goals: 1. *immediate goal*, and 2. *remote goal*. The first would be what you would accomplish today. The second would be what you were working toward in the long run. To me the sanctified life is very much like that.

Jesus said, "Be ye therefore perfect." The immediate goal is perfect love, a heart cleansed by the Holy

helps to holy living

Spirit, and filled with divine love. This is the crisis experience of entire sanctification.

And there is a second goal. The remote goal, the goal we are working toward in the long run, is the manifestation of that perfect love which we have received. Now here is the discouraging part. We will *never* reach the second goal in this life because we are human.

But wait—just because we cannot *reach* the goal does not mean that we should stop trying. We can improve in the way we show God's love in our hearts. Here is where the learning, maturing process comes in. We keep working toward that second goal. In the power of the Holy Spirit we learn to express more perfectly the divine love. Day by day we experience lessons in living the life of holiness.

Sometimes these lessons leave us with a feeling of poor achievement. But remember God looks at the heart—at the motive. Most important is to keep the innermost source of daily actions in tune with the divine—and overflowing with God's love. Then do our best to manifest that love—really plan for and work for improvement.

Let us be patient with each other, and train ourselves to look beyond our neighbor's deed into his heart motives and the effort he is making to express his love for God.

Someone has said, "Don't pass on me too quickly. God's not finished with me yet." □

*From *Beacon Bible Commentary*, vol. 6. Copyright 1964 by Beacon Hill Press, Kansas City, Mo.

UNFAILING TRUST

by DAVID HUDSON

Kankakee, Ill.



IT WAS a cool summer day when we left the airport at St. John's, Newfoundland. We had just finished a summer with the Student Home Mission Corps on the eastern coast of Canada. While waiting on student standby we somehow managed to catch one of the earlier flights. Being the last two to board the plane, we took our seats in the back of that huge jet.

A short time later we were over the airport at Halifax, Nova Scotia. The sign flashed on and we were asked to fasten our seatbelts. Soon the plane was descending and my ears started to pop. We dropped several hundred feet and I knew that the ground should soon be in sight. A few more hundred feet slipped away, still no ground.

The person sitting next to me was frightened of flying, and I really felt like sharing her fears. Suddenly an exhilarating feeling swept through my body as the front end of the plane lifted up. "Ladies and gentlemen, we were unable to land on that approach and we will have to use another runway."

The same procedure repeated itself, dropping a few hundred feet, fog, and a few more hundred feet. Then, at about 200 feet from the ground the good earth appeared. Due to the skill of the pilot and all the mechanical systems, we were safely down.

Later on in the day God started to speak to me through this brief experience. Although it was a routine job for the pilot and copilot, it was very much an

eye-opener for me. How much trust had I placed in man?

Not for a minute did I doubt whether or not the radar, radio, and altimeter were functioning. They had to be performing properly. The radio signal was coming in loud and clear, for the pilot knew exactly what approach to try next. I never doubted the pilot's ability to fly that plane. He had been checked out and was one of the best. He had to land it properly—he was carrying me.

That was a great deal of confidence to place in man, wasn't it? Yet, we do it every day and never give it a second thought.

But when it comes to trusting God, we hesitate. This particular airline could make no promise of 100 percent safety, maybe 99.99, but not 100 percent. Nevertheless I boarded the plane and would do it again with all confidence.

We can readily trust an airline and their *excellent* record of safety, but what about God who has a *perfect* record. You cannot find any better promise of safety than Hebrews 13:5: "I will never leave thee, nor forsake thee." This is a failure-proof promise, yet its record of usage is probably far below that of the airline industry. Why not give God more confidence?

*'Tis so sweet to trust in Jesus,
Just to take Him at His word;
Just to rest upon His promise;
Just to know, "Thus saith the Lord."*

—Louisa M. R. Stead □

holy Men of Old

OUR HERITAGE MAKERS



by JOHN CHILTON

*Trevecca Nazarene College
Nashville, Tenn.*



HIRAM F. REYNOLDS: Holiness Triumphant

“When my father and my mother forsake me, then the Lord will take me up.” The confidence of the Psalmist was gloriously confirmed in the life of the second General Superintendent of the Church of the Nazarene, Hiram F. Reynolds. Born in 1854 into the humble home of a shepherd, Hiram grew up in a “little house on the prairie” of northern Illinois.

In those pre-Civil War days, life was still hard and precarious on the frontier, and danger was a constant companion to the pioneer family. On one occasion Hiram’s father had to fight off a pack of hungry wolves which had actually attacked the cabin looking for food, human or otherwise!

At the age of six Hiram lost his father to a sudden sickness, and his mother was left with four children and another on the way. For a short time she worked as a domestic and tried to keep the younger children with her, but it soon became apparent that she would not be able to hold the family together. At the tender age of six, Hiram was given to a neighboring farm family for adoption, and did not see his mother again for 15 years.

Life with his new family did not prove to be what his mother had hoped it would be. Within a year his new father died, and his foster mother was left to manage for herself. She proved to be more a taskmaster than a mother, and Hiram became a full-fledged farmhand at the age of seven. He had little time for the normal play of a growing boy, and could attend the district school only during the winter months, when the farm work was lightest.

He later recalled that he had to move so fast to get everything done that “even the measles had to run to catch me!” He felt that God had exposed him to this stern discipline in order to build in the “iron and steel” which would stand him in such good stead through the long years of service to the church.

As young Hiram grew into the teen years, he began to encounter evil forces. His foster mother, in an effort to supplement her meager income, invited neighbors in for card games, and sold them her homemade wines for refreshment. Hiram became fascinated with gambling and dancing, and before he was 15 years old he was addicted to alcohol and tobacco. Seemingly he was destined to a dissolute life.

It was at this point that God began to intervene in the life story of Hiram Reynolds. When he was 20, he learned that his real mother was remarried and living in Vermont, and he decided to go and visit her. A joyful reunion followed, and Hiram spent several weeks getting reacquainted.

His mother quietly observed that his moral development had not been what she would have liked. And she realized that his return to Illinois would be a return to bad influences and bad habits. She prevailed upon him to stay in Vermont, arranging for his employment on the neighboring farm of Sam Stiles.

Although not a Christian herself, Hiram’s mother saw her son’s need of God’s help. She knew that Mr. Stiles and his wife were devout Methodists. It was common knowledge that every new person employed on the Stiles’s place was soon converted. Hiram was not destined to break that tradition. As the result of Mrs. Stiles’s simple witness, he was convicted of his lost condition and, after a long struggle, he found forgiveness.

Truly young Reynolds was a brand plucked from the burning. He had grown to maturity without a trace of religious training, and he knew nothing about the Bible or the Christian life. But the Lord led him, and he grew in grace. He devoured the Scriptures, and eagerly told everyone about the miracle that God had wrought in his life. Within a short time he had organized a Sunday school in a neighboring community.

It was not long until God began to speak to the new convert about preaching the gospel. Poor Hiram was terrified at the thought of such a responsibility. He had very little formal education, and he was just a green country boy! How could he ever expect to speak in public? But the call persisted and, after struggling with his feelings of inadequacy for almost a year, he finally was persuaded that he, like Paul, must preach or be lost himself. So he agreed to preach.

Realizing his need of an education, Hiram immediately entered school, and worked his way through two years of seminary before a physical breakdown forced him to drop out. But he continued his training

on his own, and never ceased to be a diligent student.

After a series of successful Methodist pastorates throughout Vermont, Reynolds entered the full-time field of evangelism. He had been led into the experience of heart holiness by a Methodist layman some years before, and his straight preaching of the full gospel had begun to irritate some of his superiors in the church. He helped to organize the Vermont Holiness Association.

In 1892, he left the Methodist church to affiliate with the Association of Pentecostal Churches of America in New York City. When that group joined with Dr. Bresee's western churches in 1907 to form the Pentecostal Church of the Nazarene, H. F. Reynolds was elected as the first junior General Superintendent, and he was reelected to that post by every subsequent general assembly of the new denomination until 1932.

Hiram Reynolds was first and foremost a preacher of scriptural holiness. His second passion was for foreign missions, and he was to guide that department of the church for the first 20 years of her life. He made the first world tour of the mission fields, and always carried the interests of the "other sheep" close to his heart. When he was finally forced to stop working in 1936, he and his wife undertook a ministry of intercession, and they prayed daily for every church leader, missionary, church college, and every employee at the Nazarene Publishing House!

Dr. H. F. Reynolds always desired that his life story be a demonstration of his favorite slogan: "Holiness Triumphant!" Certainly it was. His last words were a statement of his creed and his message: "Our God is a God of righteousness! Our God is a God of holiness!" □

Barry Edmonds



ONE Is a Lonely Number

As you read this, think of the single parents in your church. This is their cry, too:

"I write this for the hundreds of lonely Christians. Don't get me wrong. I love my Lord with all my heart. He has dominion over everything in my life, especially for the last 15 months when He was good enough to forgive me for what I'd done. Through a beautiful church family and wonderful minister and wife I have grown spiritually and happily.

"Oh, there's a lot I don't understand, but He does, and maybe someday I'll understand why I have to write what I'm writing.

"I think it is because my church family doesn't understand. I am happy in the church, but have you ever thought how much it would mean to all of us 'single parents' if you would say, 'Hey, how about a cup of coffee with us tonight?'"

"We realize we are different and

maybe it makes you uncomfortable. But we are also children of God who have a special need, a need for being in a loving atmosphere. We need to know we are 'cared for.'

"I walked through my church tonight watching all the happy couples going to each other's homes, or somewhere, for coffee and no one stopped to think I was crying inside.

"Ask me.

"O Lord, help them know we are lonely through the loss of a spouse through death or divorce. We are people in need of love and caring, at least once in a while.

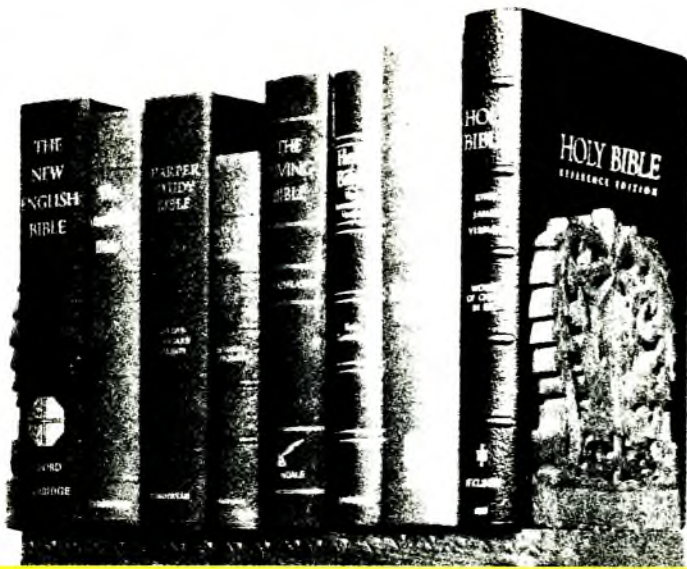
"I wonder if you know when you fail us? You are happy. You are married. You have someone to whom you can say 'I hurt mentally or physically.' We have four walls, and children if we are lucky.

"I know you think the Lord completely fills our lives, and He is my Love and my Life. But, like Him, we are human with needs. Our main need is love . . . your love!" □

WHEN the mail arrived today it contained the letter printed below. It was addressed to the Nazarene Publishing House. They sent it to me because I am the director of Young Adult Ministries for the Church of the Nazarene.

The short note that accompanied this plea for love and understanding was friendly and kind. There was no bitterness nor condemnation. The writer is a "single parent," a member of the Church of the Nazarene, reaching out to the Body of Christ for help.

■ by GENE VAN NOTE ■
Kansas City, Mo.



by ROBERT BRANSON

Eastern Nazarene College
Wollaston, Mass.



The BIBLE In English

A RELIABLE REVISION

A revision of the 1901 American Standard Version (ASV) appeared in 1973 under the title, New American Standard Bible (NASB). A team of evangelical scholars—including Nazarenes Harvey Finley, Frank Carver, C. Paul Gray, and Robert Sawyer—were funded by the Lockman Foundation to prepare what is probably the best study Bible presently available.

The ASV was noted for not only its faithfulness to the original languages, but unfortunately, also for its stilted English. It has for years been one of the best translations for serious biblical study but was never popular with the more casual Bible reader. The NASB represents an attempt to produce a readable translation which also follows the word pattern of the original languages as much as is possible.

The Lockman Foundation was established for the purpose of translating the Scriptures into modern English. It strives to produce readable versions which are faithful to the original Hebrew and Greek and are grammatically correct. It is also committed to give "the Lord Jesus Christ His proper place, the place which the Word gives Him."* The Foundation's other publishing venture is the Amplified Translation.

These aims of the Foundation governed the work of the scholars so that the method of translation used is generally that of a word-for-word, instead of a meaning-for-meaning approach. The strength of the word-for-word method is its faithfulness to the original. This is the strength of the old ASV. Its weakness is often an awkwardness of expression which hinders ease of reading.

The translators of the NASB have exercised some freedom to style their work so as to improve its readability. English just does not read like Greek or Hebrew, and some freedom of expression is essential in order to make sense. The degree of freedom to be used is often difficult to judge. It is in this area that the translation is weakest.

On the one hand, the work lacks the readability of

other modern translations which more freely express the meaning of the original in contemporary language, and on the other, the stateliness of the KJV in whose tradition the NASB stands. This is not a serious limitation, but does mean that its use in worship services might be limited and that when one desires to read for inspiration, a more readable version might be preferred.

The format of the work is rather attractively set up. Each page has one column of scripture with versification on the left and a margin with notes on the outside edge. Paragraphs are indicated by printing the number of the verse with which each begins in a heavier, bolder print. Poetry is printed in verse with each line beginning at the same left margin. The print itself is large and clear, making for ease of reading. At the top of each page in bold print are book and chapter headings, which aid in finding one's place, plus short content summaries. In the Psalms, a one-line synopsis of the content is placed under the psalm number and just above its title. These represent the only non-biblical notations as the Foundation forbids a work being "personalized."** Editions may be purchased either with or without a concordance and set of maps in the back of the volume. A variety of bindings are also available, including a hard cover for use as an everyday study Bible.

The margins contain two different kinds of notes. A verse may have small raised letters or numbers marking various words. By checking the margin one finds that a letter will have after it one or more references to other scriptures which pertain to the verse as a whole or to a particular word. A number will give an alternate translation, often a "literal" one, or a variant reading. John 1:18 reads: ^a"No man has seen God at any time; ^bthe only begotten ¹God, who is ^cin the bosom of the Father, ^dHe has explained

*From the Preface of the NASB.

***Ibid.*

Him." The four raised letters refer to a total of 11 different verses. The raised "1" indicates that "Some later mss. [manuscripts], read, *Son.*" These extensive notes add to the NASB's usefulness as a study Bible, but do detract from reading. It is annoying to be referred constantly to the margin when one is reading devotionally or for enjoyment.

Wesleyans will be pleased with the manner in which holiness texts have been handled. The NASB is even more clear than the KJV on the teaching of holiness. The word "sanctify" is retained at John 17:17, 19; 1 Thessalonians 5:23; and Ephesians 5:26; and "sanctification" at Romans 6:22; 1 Thessalonians 4:3, 7; 2 Thessalonians 2:13; and Hebrews 12:14. Some may be disappointed that Isaiah 6:7 reads: ". . . your iniquity is taken away and your sin is forgiven"; however this is more faithful to the Hebrew than is the KJV. Titus 2:11 is a great improvement: "For the grace of God has appeared, bringing salvation to all men." So also, 1 Peter 1:15: "but like the Holy One who called you, be holy

yourself also in all your behavior."

The term "flesh" is used at Romans 8:3, 6, 7, 8, 9; and Galatians 5:16, 17, 19, 24. The "old man" of Romans 6:6; Ephesians 4:22; and Colossians 3:9 has become the "old self." This latter term is an interpretation of the Greek expression which refers to the manner of living of the unregenerate, not just his inward existence.

The NASB is the best study Bible on the market. It should be useful for private and group Bible studies, Sunday school work, memorization, and preaching. Some of the easier-to-read translations may be better for young children, people we are trying to attract to the gospel, and for reading in worship. However, the NASB is the type of translation that should be used to check the accuracy of the more contemporary translations and paraphrases. It is not without its faults, but it is highly accurate. We can fully trust this translation to teach men and women the way to salvation, sanctification, and heaven. □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
*Nazarene Theological Seminary
Kansas City*



BABES BEHIND BARS

At the Preugesheim Prison for Women near Frankfurt, West Germany, a number of the prisoners are children. They are babes behind bars whose range in age is from newborn to seven years. They are behind bars because their mothers have committed crimes ranging from prostitution to murder.

In this experimental program an attempt is being made to make the best of a bad situation by imprisoning the children along with their mothers. This togetherness comes at the cost of the children's freedom.

It is reported that hardened guards get lumps in their throats when they pass the cells and the children reach out to them. Desperate for love, the children are continuously trying to hug and kiss the guards.

The facility is commonly known as Children's Prison. The children are victims of their mothers' crimes. Some of them will spend as long as seven years in prison, not for their own wrongdoing but because of their mothers' bad behavior.


How graphically this points out the biblical truth that the sins of the parents are visited upon their children (Deuteronomy 5:9). An age-old maxim

states that no person is an island to himself. Each person is deeply affected by the behavior of others. Undoubtedly, children are the greatest victims of this principle.

We cringe at the thought of the babies behind bars in Children's Prison. But have we stopped to think that our behavior as parents can send our children to cells of other kinds and their imprisonment can be even more confining and emotionally devastating?

In what ways can we put our children behind bars? We can imprison them in feelings of worthlessness by continuously pointing out their failures without showing our approval of their successes. We can jail them in bitterness because of an insistence upon rigid legalisms that pose as deep piety. And we can lock them into a rejection of the Christian faith because they do not see it joyfully lived out in our daily encounters in the home.

Do you have any children in prison? If so, must they forever pay for crimes which they have not committed? If we could enlist God's help in liberating them, perhaps freedom would come to two generations at once in the process. □



DIMENSIONS OF HEALING

by JERRY D. HULL
Nashville, Tenn.

EXPERIENCE WRITES vivid lessons. Recent weeks have revealed that divine healing involves many blessings—not only the correction of some physical malady. Perhaps more could be enumerated, but there are at least five dimensions of healing.

DIMENSION 1: Confident faith.

Few are capable of sustained confidence that God's healing power includes them. Unquestioning faith eludes most of us all too often. A few reflections from a personal journal illustrate:

May 30. Yesterday I allowed myself to really believe that God was going to heal me. Moments of faith are precious moments of rest and calm. Praise also. I was mowing the lawn and reflecting on how much better I

was. Then it happened—the minutes of belief and assurance . . .

Subjectively, faith for healing is a delightful and invigorating incident. Already, less than 24 hours later, I have had doubts, thinking my unquestioned confidence was reckless. Today I am more mundane and aware of temporal limitations . . . However, no one can take those moments of yesterday away from me. Moments of faith for healing. They were good and already a miracle has occurred whether or not a changed organismic condition follows.

DIMENSION 2: Yielding to the Body of Christ.

Some societies place high value on independent self-autonomy. The capacity to make one's own

MY PSALM

—Sam Hill
Quincy, Mass.

*My Lord and my God, I rejoice that Thou art eternal,
I rejoice that Thou art all-knowing,
All-seeing, all-loving.
Thy Hand has protected me from the terrors of battle,
From the perils of travel, the dangers of sickness,
And from the pressures of evil.
Thou hast warned me away from enemies who would harm me
And from friends who would protect me.
Thou hast guided me patiently and directed my path.
Thou hast shown me the glory of Thy universe,
The splendor of Thy heavens,
The perfection of Thy worlds.
Thou hast shown me the beauty which can be measured
And that which cannot.
Thou hast given me a vision of what is
And of what can be—and how.
Bless me and bless through me, O Saviour,
That Thy death may yield life.
Amen.*

decisions surpasses almost any gift a parent can provide a child.

However, self-sufficiency by one needing healing may be displeasing to God. "Go-it-alone suffering" is not appropriate among believers. The temptation to not involve others in our need is particularly strong when an ailment, by relative standards, seems minor.

The completeness of the Body of Christ (cf. Romans 12) is demonstrated when one submits his needs to others. Another journal entry underlines the emphasis:

June 2. Finally, at my wife's encouragement, I agreed to participate in the healing service. Sounds strange: reluctantly seeking healing. The basis of my choice was that I needed to yield myself to the body ministry of the Church . . .

Going to the altar for anointing was a symbolic act of surrendering myself to the Body of Christ. It was hard. I am accustomed to being on the giving end. It is awkward to be the recipient, but within the Body of Christ it is right.

DIMENSION 3: Empathy for others.

Too often we are insensitive to the hardships and frustrations being encountered by others. A brief journal comment makes the point:

March 28. I was impressed with how superficial and temporary my intercessions have been for others who have faced sufferings and hardships. God, forgive me. Help me to be more sensitive.

DIMENSION 4: Spiritual growth through release.

Paul saw it clearly. In a paradoxical statement, he said, ". . . when I am weak, then I am strong" (2 Corinthians 12:10, RSV). Few would voluntarily choose illness or handicap. Surprisingly, however, fewer still would forfeit lessons learned through disease or physical limitations.

"Strength through weakness" is nonsense except for the actors involved. It is felt better than it is "telt." Nevertheless, many believers have gained power for coping when they overhear God speak to Paul, "My grace is sufficient for you" (2 Corinthians 12:9, RSV).

DIMENSION 5: Physical health.

Illness sometimes disables both spiritually and professionally. The desire for release from such an impediment is understandable.

God does not keep a list of favorites. He causes the rain to fall on both the righteous and sinful. However, God sometimes interrupts the natural laws of His universe and miraculous healing occurs. Tumors, bones, nerves, germs, and diseases must yield to His power. Each incident of healing confirms our faith that He is Lord of all.

Flawless good health appeals to everyone. If we had our "rathers," all would select physical well-being. Ideally, we wish for full physical health. But until the restoration of complete physical strength, it is our privilege to gratefully acknowledge the other dimensions of healing which are occurring. □



THANKSGIVING AND PRAISE welled up within me as I placed the phone back in its cradle. It was almost time for the closing bell on the last of the 40 counting days after the Easter offering, and I had called the General Treasurer for a final report.

Dr. Norman Miller responded in his bankerlike voice, "You will be pleased to know that we have exceeded our goal by \$125,000." Tears of joy flooded my soul as I realized this was over and above \$5,200,000, the highest offering goal ever set by the Board of General Superintendents.

Driving home that night I was moved by a wave of nostalgia as I recalled those events in my Nazarene heritage which accented the prime importance of laying up treasures in heaven. I recalled hearing, at age five, Rev. Elmer Schmelzenbach throw out the challenge of missions at old First Church in Kansas City—and I gave.

This spring, 50 years later, in a Faith-Promise weekend crusade, my pastor (Rev. W. C. Dishon, who pastored in Johannesburg, South Africa, for five years) along with missionaries George Hayse and Don Owens, restirred the romance and thrill of having a part in the church's great, worldwide missionary program.

My answer to the Great Commission was expressed in the Easter offering, and I found myself planning to do even more this coming Thanksgiving. My private soliloquy was crowned with the blessed thought, "Hitherto hath the Lord helped us," and as Wesley said, "Best of all, God is still with us."

I wish it were possible somehow physically to get into the *Herald of Holiness* and ride through the mails to tell each church and every Nazarene "thank you" for making possible our great, worldwide program of missions. Since I can't do that, these words will have to convey my personal sense of gratitude. May God give each one of you richly of His blessings for your faithful stewardship. □

by M. A. (Bud) LUNN
Member, Stewardship Committee

NO SIGNIFICANT GAME can be played without an umpire or referee to administer the rules and enforce fairness. No civil court can function without a judge.

Life needs an umpire.

There are many things in life that are unfair and unjust.

Human nature is so self-centered that all life relationships are affected. The weak and the poor and the ignorant suffer.

Even the accidents of life seem to favor some and bypass others.

Life on this planet is not made any less complex by the fact that we are mortal beings with immortal instincts.



Becoming a Christian does not solve all the problems—in fact, it intensifies some.

Who has not—at some time—wished for a great umpire who would set everything right and correct all the wrongs?

The Bible tells us of a man in that state of mind—Job. He was a good man and he was very rich. He had a fine family. But at one stroke he lost it all. He lost his fortune, and all his children were killed.

The final stroke was the loss of his health. He contracted a malignant disease and in his misery he went out and sat on a garbage dump.

It was then that his wife turned against him. She came out and said, “Why don’t you just curse God and die?”

Was there anything else that could happen? It did.

His three church friends came to comfort him. They sat glum and looked at him three days. Then they opened up with accusations. They tried to get a confession out of him that he had brought it all on himself.

In the agony of his ordeal Job cried out, “My soul is weary of my life . . . Neither is there any day-man,” (Job 10:1; 9:33)—an umpire, to decide between us.

Life has an Umpire. There is a God in heaven. He is holy and righteous and good. He makes no mistakes.

Many years ago I was drawn into a situation where I had to do the preaching for a revival in my church.

I had announced in the newspapers my Sunday night sermon topic, “Where Every Wrong Will Be Made Right.”

“The storm of the century,” as the Weather Bureau called it, struck our city. A heavy, wet snow began Sunday. It continued until finally the city of 400,000 was paralyzed for three whole days. Busses and streetcars were all stalled and cars were buried in snowdrifts all over the city. I was amazed how many people came that Sunday night in spite of the impossible weather. Some of them slept in the church that night.

One man who came had waded through snowdrifts five miles, and he said to me, “I accidentally saw your subject in the newspaper and I had to get here. It is now or never for me.”

He was the first to the altar, but he had a hard time. We prayed and sang and talked with him, but he only writhed in agony.

Finally, about 2 a.m., this man broke through to victory. Only a few of the faithful were still there to share his breakthrough.

About 15 years later I was in process of moving to

AN UMPIRE IS NOT OPTIONAL

by FLETCHER GALLOWAY

Portland, Ore.

a new pastorate and passed by the Nazarene church where this man was a member. He came out and greeted me and told me he was a member of the board. He said God had kept him true all the intervening years.

Another 20 years passed. I received a copy of his church’s newsletter. It announced his unexpected death from a heart attack following a happy, early-morning golf game with a close friend. It also told of the fact that he had testified the previous Sunday night of his happiness in living for Jesus. I could not help but recall the seemingly hopeless hours of his struggle at the altar when he said over and over, “My life is so wrong and so mixed up that not even God can help me. It’s hopeless.”

Lowell said, “God’s measure is the heart of the offender,—a balance which varies with every one of us, a balance so delicate that a tear cast in the other side may make the weight of error kick the beam.”

The Great Umpire is also the loving Saviour. □

What Do You Mean by

Love?

by BRUCE WILSON
Texas City, Tex.

RECENTLY I READ an article in a secular magazine entitled "Down with Love." The writer wanted to take the word *love* out of common usage "on account of too much mileage." He said that love is confusing; then admitted, "I'm confused."

In his article the writer mentioned how his sister got into trouble in the name of love and tells of three personal failures at marriage. I believe his criticism of the "deceptive little word" is truly a cry for help.

I agree with him in part. Not that the word *love* should be recalled, but that it is much abused. Instead of scrapping the word, however, why not try to understand it?

It is doubly important for Christians to make it a practice not to use a word unless they know the proper meaning and can use it in proper context. Christians should strive to be clearly understood so as not to offend and perhaps unwittingly lead someone astray.

Love is a very important word. Perhaps some of the ambiguity surrounding this mysterious word can be erased.

"Love," as a Christian term, comes to us from the Greek. The Greeks had different words to express three separate "feelings" or "manifestations." However, we compress these into one word, *love*. Let us examine each Greek word and define it.

Eros originated in Greek mythology as the god of love, son of Aphrodite. He was represented as a little, mischievous boy armed with a bow and arrows. He went about inspiring love by shooting his victims. We call him by the Latin name Cupid.

In the Greek language, *eros* always referred to sexual love or eroticism. It pertained to sexual desire and all aspects of physical and psychical manifestations of it. This is a selfish form of love.

Phileo, another Greek word, is platonic love, such as between friends. Unfortunately, this type of love has its limitations. It can diminish rather suddenly.

"I love you, but not enough to risk my neck." "I will give you free advice but I won't get involved."

The third word to be considered is the highest form of love. That word is *agape*. "Agape" means *unselfish* love, such as God has for His creation and a mother has for her child. We refer to it as "divine love."

Jesus said, in John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." When we tell people we love them, is that what we mean? Does their comfort and pleasure come first and ours second? How much are we willing to risk on their behalf?

In many cases, in the carnal world, a man who tells a woman that he loves her is really saying, "I desire you for my own selfish, sexual gratification." Often, when one says he loves his friends, he means he is fond of them as long as they contribute to his image and bolster his ego.

In such instances, the word *love* is used in a deceptive manner and should not have been used at all. However, this does not have to be the case. Accompanying the word *love* should be a total commitment, a giving of oneself completely to the other person. If you truly love, you do not expect anything in return. If the love is mutual, it will be reciprocated.

People wonder why their marriages do not last. In many cases it is because they married on a basis misconceived as love. Physical attraction was most probably the underlying factor. Just as physical attraction for anything new—such as a toy, a bike, a car, or a watch—will diminish after a time, so will this type of attraction lessen for another human being if true love is not present. Of course the divorce courts are full; the world is full of children playing at love and not knowing and, in many cases, not caring about the rules.

In a world that is so void of true love, let us be careful lest the term become meaningless. Rather, let us redefine love so that we can properly use it to the glory of the One whose very essence is love. □

Editorially Speaking

by W. E. McCUMBER

GOD DOESN'T GLOAT

I have been reading *A History of Judaism*, from ancient to modern times, by Silver and Martin. One brief sentence arrested my attention. "The word of God never began: 'I told you so.'" When Israel sinned, and when sin necessarily brought judgment, God grieved over His stricken people. He did not *gloat* over them. "To err is human, to forgive divine," runs an old adage. We could add, to gloat is satanic.

Scripture insists that God cannot lie. The unlying God is also the unglloating God. Because He cannot lie God warns us of the impending punishments which menace us if we sin. Because He does not gloat, if we sin and fall He pities, evokes repentance, and bestows forgiveness. "Speaking the truth in love," Paul's charge to the church in Ephesians 4:15, has its perfect model in God. He takes no pleasure in being right when judgments befall us. He never comes saying, "I told you so."

By contrast, people all too often prove that they can lie and they will gloat. Lacking compassion, some person's first instinct when another suffers disaster, is to say smugly, "You should have listened to me. I told you so." To someone whose folly has pulled the house down around his ears, such arch self-vindication is very cold comfort. Love's reaction to a fallen brother is not, "I warned you this would happen," but, "How can I help you back up?"

When I was a little boy I was sawing a board, standing barefoot on it and pulling the saw toward my foot. My brother warned me of the danger and I stupidly ignored him. The rusty saw bounced off a pine knot and cut a one inch rip in my big toe. My brother promptly announced, "I told you so." He was right, but that did nothing to stop the blood or ease the pain. A compassionate mother rescued a wailing boy, cleansed and doctored the wound, all without scolding. My brother's reaction only angered me. My mother's reaction made me ashamed of my stupidity.

If we really care for people we will have the courage to speak the truth. We will warn them that sin brings

judgment, and that ignorance can be damaging. The book of Proverbs declares, "Faithful are the wounds of a friend" (27:6). A friend is not one who tells you lies to spare your feelings when you are headed for destruction. A friend is one who cares too much about you to let you ruin your life without a protest and a warning. That is how we should all act towards those with whom we live. Better to risk their misunderstanding and alienation than to stand by silently while they plunge towards hell.

But speaking the truth is not enough. The motive must be love. When it is, the unheeded warning and the subsequent trouble will be met by grief, not by gloating. Love will continue to speak, pleading for repentance and echoing the gracious promises of forgiveness.

A great church leader used to counsel ministers to "preach damnation with tears in your eyes." James B. Chapman, in a book on preaching, tells how he used to back away from a judgment sermon if he felt that his heart was harsh and not mellow. Jeremiah delivered some hard, straight, judgment sermons, but he felt like weeping rivers for his people. Jesus wept over Jerusalem as he indicted its sin and predicted its ruin. By contrast, have you ever heard a sermon on judgment or hell delivered by a preacher who sounded angry with the crowd? I have.

Love never pretends that sin does not matter. But love does insist that the sinner, however guilty and disgraced, does matter. Love, therefore, does not gloat over the fallen; it grieves for them and seeks to instrument their restoration.

In your church, has anyone gone astray from Christ? Has anyone brought trouble down on his own head by refusing to heed the warnings of Scripture or the wooings of the Spirit? If so, then someone needs your love, needs your understanding, needs your acceptance, needs your forgiveness. In the way that you respond to their crisis they could catch a glimpse of that divine concern which never says, "I told you so," but says, "Return unto Me." □

Love's reaction to a fallen brother is not, "I warned you this would happen," but, "How can I help you back up?"

ON LENDING TO THE LORD

It is written, "He who is kind to the poor lends to the Lord, and he will repay him for his deed" (Proverbs 19:17, RSV).

The poor are those who cannot repay; they need a gift. But the Lord goes on their note. He regards our gifts to the poor as His own obligations. He will repay, and His notes are never defaulted. Furthermore, His interest rates are high. He more than repays; He gives back to us a "running over" measure.

This is true, however, only when we are consciously giving to the poor and only unconsciously lending to the Lord. The motive must be compassion for the unfortunate, not calculated self-interest. The gift becomes a loan, but the order is not reversible—the loan does not become a gift. If a person helps the poor, not because he cares for the poor, but because he wants to obligate God, he isn't really giving at all. He is scheming for personal advantage. He is trying to "con" the Lord, but the Lord is not going to put His approval on a swindle.

The same is true where tithing is concerned. Some

preach that tithes and offerings are "seed" which has a guaranteed harvest: If you want the Lord to give you \$50,000, then pay tithes on \$50,000 and you will soon be earning that much! What a shabby notion of God's character! What a blasphemous attitude! All money put into the church is not necessarily "seed," nor is a harvest automatically guaranteed. When our tithes and offerings become a way by which we attempt to exploit God and make Him party to our greed and materialism, all we are guaranteeing to ourselves is His holy wrath.

Certain scribes and Pharisees who scrupulously tithed were denounced by Jesus as hypocrites. He pronounced against them the solemn prophetic "woe" of judgment, and threatened them with the awful "sentence of hell" (Matthew 23:23-33, NASB). Does that sound like a guaranteed return on an investment?

To give because we love is to receive the blessings of the Lord. But the Lord is not going to let anyone play Him for a sucker! □

THOSE UNSPECIAL DAYS

There are special days in every person's life, days calling for special activities and celebrations. One's birthday, one's wedding anniversary, one's graduation day, the day one lands a job, or gets a raise in pay, or has a book published, or catches a 10-pound bass, or pays off the home mortgage, or puts mother-in-law on the bus—to name just a few examples.

But every year there are more ordinary, uneventful days than special days, days that march along on slow feet. What one does on these carbon-copy days really exposes the true person more than the brief elations of occasional greeting-card days.

The same holds true in our Christian experience. There are special times and hallowed places. Conversion. Baptism. The day we joined the church. The day the Holy Spirit came in sanctifying fullness. The day we won a friend to Christ. The day the baby was dedicated. The day the pastor read his resignation. These stock our lives with treasured memories and mementoes.

But such days are few and far between. Most of the journey is made up of plodding days, when the landscape scarcely changes, and the trail dust coats everything with drabness. We get up, have our coffee and whatever, Bible reading and prayers, and go to the same old job with the same old people for the same old paycheck. Nothing unusual happens. It is what we are and do on days like these that determine the real character and content of our Christian lives.

The test of a car is not how good it looks on a showroom floor, or how much it shines on your first date. The test is the long haul, the day-by-day performance from front yard to parking lot.

The test of a Christian life is not the last day of revival or the first day of camp meeting. It is the quiet hanging-in-there on days no more conspicuous than a peanut butter sandwich or a rheumatic twinge in your shoulder. It is he who endures to the end who will be saved! □



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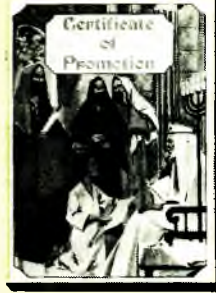
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A CHORALE CONQUEST

On May 16, the Canadian Nazarene College Chorale, directed by Dr. Larry Patterson, presented the Praise Celebration at the Arts and Culture Centre in Corner Brook, Newfoundland. The auditorium, seating 400, was filled to near capacity.

Providentially, the Chorale came to Newfoundland as Manitoba's representative in the Canadian Music Educators' Association Biennial Convention, held in St. John's, Newfoundland. Fifty posters heralded their coming; Baptist, Salvation Army, and United Church homes opened their doors for the choir's entertainment. Music teachers and students, as well as the Arts and Culture Centre, sold tickets for the concert. A junior high assembly of nearly 600 students gave them a standing ovation; autograph seekers made them the teenage idols of the day. Television and newspapers gave them media coverage.

The obstacles to having the Chorale in Corner Brook had looked insurmountable. We had no Church of the Nazarene in Corner Brook, and we had no church membership. But we had the Lord's telegram: "Ask . . . Seek . . . Knock . . ."

So the Chorale came to Corner Brook, second city of Newfoundland.

They saw our vision for a Church of the Nazarene.

Their conquest was cultural, musical, and social, as the 34 young people captured the hearts of Corner Brook.

To God be the glory! His autograph was on all the experiences of the day. From the junior high assembly, the Chorale went to the Corner Brook studio of the Canadian Broadcasting Corporation. A half-hour program, featuring the Chorale, has been produced, not only for local viewing, but also available to CBC affiliates anywhere in Canada upon request.

For two years, we kept 1,000 copies of the 1975 Special Issue of the *Herald*

of *Holiness*. We had been waiting for the proper time for their distribution. In this issue were featured the articles by Rev. and Mrs. Alex B. Patterson, parents of the Chorale director, Dr. Larry Patterson. The Honorable Alex B. Patterson has been a member of the Canadian Parliament in Ottawa since 1953. These *Heralds*, with the center insert: "Who is the Church of the Nazarene?" were given with the programs on the night of the concert at the Arts and Culture Centre.

Three Nazarenes by the name of MacPherson, called to Corner Brook in 1975, watched while God produced a spiritual explosion in front of them. A student was heard to say: "I'd give anything in the world to be as religious and as happy as they are."

The director of the Arts and Culture Centre said: "They have renewed my faith in human nature."

To God be the glory for His providence, promise, protection, and omnipotence in bringing the Chorale of Canadian Nazarene College to Corner Brook, Newfoundland, Canada.

—Walter MacPherson

TWENTY YEARS LATER: A PERSONAL REFLECTION

Thirty years ago I went to Canada. I spent 10 years there as a pastor and district superintendent. May 16 to 20 I was present when 90 percent of the pastors of the Church of the Nazarene from sea to western sea in Canada were together at PALCON. It was an historic occasion, since it was the first time in the history of the Church of the Nazarene in Canada that such an event had occurred.

From the time I left Canada until this return (20 years), the membership of the church has grown by 50 percent from 5,397 to 7,849. While this is not overwhelming, it is indicative of the steady growth.

At the final session on Friday evening, May 20, I looked into the faces of determined and confident pastors. Of course they are struggling. Anyone who seeks to proclaim the Good News while caught in the whirlwinds which sweep our world must struggle. They were people who were tired but had held on, at times only by hanging by their fingertips, yet they have held on and kept faith.

On this day I saw the Church of the Nazarene in Canada as a mature, strong, and forward-moving body. I saw her pastors, together for the first time in her history, and they were an admirable corps of professional people who knew what it was all about and could cope. □

—T. E. Martin



In a recent service, Mrs. Claire Bjur was honored for serving the Hemet, Calif., church as NWMS president for 25 years. Mrs. Bjur was presented a special "Distinguished Service Award," a rose corsage, and a set of crystal.



North Arkansas sponsored their second Personal Evangelism Clinic at Springdale, Ark., with Rev. Joe Lee Tompkins as host pastor. The results of the training inspired the 12 trainees to return to their local churches to involve their laymen. Seated on the first row are (l. to r.): Rev. and Mrs. Joe Lee Tompkins; District Superintendent Tom Cox; Rev. Claude Pittenger, coordinator; and Jonathan Welch, song evangelist. Dr. Don Gibson, executive director of the Department of Evangelism, was the instructor.

FAITH CHURCH REPORTS REVIVAL

Rev. Rosa Hunter, pastor of the Des Moines, Ia., Faith Church, reports an outstanding revival at the new home mission church in May.

"We had seekers at the altar each night," says Rev. Hunter. "At least four were sanctified and others received spiritual help. Praise God."

Pastor Gene C. Phillips of Des Moines Eastside Church says, "It was an Eastside revival, too, for several of our people, especially the Faith Church workers from Eastside, were revived, and so was I."

The Des Moines Eastside Church



Pastor Rosa Hunter with Mrs. Nick Knezevich, who attends First Church in Des Moines and presented Faith Church with guest book and guest table.



Rev. Rufus Sanders, evangelist, held the spring, 1977, revival at Faith Church.

has been a "mother church" to the new inner-city mission church, Faith Church of the Nazarene.

The church recently received favorable notice in the *Iowa Afro-Citizen*, a newspaper serving the black community.

The church was featured on the cover and on the inside spread with information about the progress being made by the national Church of the Nazarene in developing black leadership, as well as the services to the black community being performed by the Faith Church.

Charles Watkins, Jr., writing in the *Iowa Afro-Citizen*, said:

Rev. Hunter has been in the ministry a number of years. She recently was assistant pastor in Detroit for five years. Establishing her own church and pastorate here in Des Moines, August 29, 1976, with an outreach goal to first become friends with community people and further to extend a plan for Salvation. She visions a plan to see people get established in faith and live a victorious life. She also has goals she has set for herself to minister to the total man, not so much just the gospel but to try and reach the needs of the community in whatever way she can possibly accomplish the task.

Rev. Hunter would like to show love to the needs of the people and to really understand how to help them attain their goals. She plans to build a whole new center on this side of town, to help them achieve the Holy Spirit, knowing that by doing so, they can attain victory and have power to live a victorious life.

Rev. Hunter is the mother of six children—four daughters and two sons—all grown. She has two sons-in-law graduating from Nazarene colleges into the ministry, with intentions of coming to Des Moines and joining her staff.

Her church presently hosts a community food pantry and distributes some clothing and assists in counseling and helping those who need help in finding jobs. Rev. Hunter anticipates problems, but says that God will move the stumbling blocks, that they may begin to expand in the Christian way. . . . □



(l. to r.) are Pastor Rosa Hunter; Rev. Archie Williams, pastor from the Orlando, Fla., church, who held the fall revival for Faith Church; and Rev. Warren Rogers, Jr., who was in charge of the music.



Three veteran professors, Dr. Ralph Earle, Dr. Albert F. Harper, and Dr. Richard S. Taylor, were honored upon their retirement at Nazarene Theological Seminary during commencement activities this year. Each was presented with a plaque at the commencement service with the inscriptions read by their close associates, Doctors Mendell Taylor, James McGraw, and Kenneth Grider. A fellowship meal and chapel service honoring Doctors Earle and Harper were held in May. Pictured is President Nease presenting a gift to Dr. and Mrs. Earle, as Dr. and Mrs. Harper look on. Similar honors were given to Dr. Richard Taylor when he left full-time service in the seminary in 1974 to become associated with the Department of Education of the general church.

SEMINARY GRADUATES 78

Dr. Paul Rees, editor-at-large for *World Vision* magazine, confronted the 78 graduates of Nazarene Theological Seminary in Kansas City First Church Tuesday evening, May 24, with "The Two Fires" the New Testament describes, one divine and one demonic. The demonic fire which destroys, he saw identified today in the hedonist, the propagandist, and the revolutionary terrorist. The fire which redeems he found in the flame of Christ's presence in judgment, in purpose in history, and in love.

Topping the honors among the graduates were Gary Wayne Kelley and Charlotte Jeanne Orjala who graduated summa cum laude (with highest honors).

Magna cum laude graduates were: Dan L. Boone, Edgar J. DeBoard, Robert C. Donahue, Robert L. Hislar, Russell J. Lovett, Robert A. Morrison, Chadron R. Orton, Philip C. Rogers, Henry W. Spaulding II, and Gideon A. F. Tredoux.

Cum laude graduates were: William T. Breeden, Amos Browne, Garry A. Corbett, Alexander W. Hunter, Jr., Dean G. Jetter, Daniel D. Ketchum, Roger Douglas Samples, Robert D. Smith, Donald L. Stults, Janice (Lint) Vanderpool, Gary L. Waller, and M. David Wise.

Other commencement activities were the baccalaureate service Sunday afternoon, May 22, in Kansas City First Church, when President Stephen W. Nease spoke; the all-seminary banquet on Monday evening at the Gold Buffet where Dr. Donald and Lucille Dayton shared the podium; and the final chapel service at the seminary on Tuesday morning. □

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LEADING CHURCHES IN THE 1977 RECORD EASTER OFFERING

The goal for the 1977 Easter Offering for World Evangelism was set by the Board of General Superintendents at \$5,200,000. The total, however, surpassed this goal by more than \$125,000. The 1977 record Easter Offering was \$5,325,512.71. This is a new high in giving for World Evangelism and is the largest single offering in the history of our church. We are grateful to all our people for this tremendous response.

The 10 largest offerings in 7 categories, based on the amount raised for all purposes by the local church, are listed below.

GROUP I

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

1. Tinley Park, Ill.	\$1,300.00
2. Excel, Ala.	940.28
3. Houston Denver	837.00
4. Crown Point, Ind.	730.15
5. Bristol, Va., Brentwood	687.05
6. Argillite, Ky.	671.00
7. San Diego Southeast	621.00
8. La Grange, Ala.	620.00
9. Moorhead, Minn.	614.42
10. Williston, Tenn., Calvary	555.00

GROUP II

(\$10,000-\$19,999)

1. Ewa Beach, Hawaii	\$2,753.85
2. West Palm Beach, Fla.	1,742.60
3. Mobile, Ala., Riverside	1,664.25
4. Erin, Tenn.	1,500.61
5. Plymouth, Ind., First	1,491.00
6. Canton, Ohio, East Side	1,356.00
7. Colonial Heights, Va.	1,233.00
8. Tampa, Fla., Drew Park	1,209.00
9. Du Quoin, Ill.	1,147.00
10. Monrovia, Ind.	1,092.32



Dr. Charles H. Strickland, advisor to the Nazarene Publishing House, looked over the total operation. It was Mrs. Strickland's first visit and she expressed surprise at the extensive operation. Pictured (l. to r.) are: Arch Edwards, management coordinator; Dr. and Mrs. Strickland; Dick Fields, production manager; and Colleen Cornwell, director of personnel.

GROUP III

(\$20,000-\$39,999)

1. Calgary, Alta., North Hill	\$3,221.00
2. North Little Rock, Ark., Sylvan Hills	2,819.00
3. Lindsay, Calif.	2,812.00
4. Bethel, Ill.	2,515.28
5. Palmdale, Calif.	2,507.65
6. Rimbe, Alta.	2,400.65
7. Trenton, Mo.	2,400.00
8. Zillah, Wash.	2,216.00
9. Brighton, Colo.	2,204.00
10. London, Ont.	2,197.00

GROUP IV

(\$40,000-\$79,999)

1. Grandview, Wash.	\$5,153.90
2. Saginaw, Mich., First	5,074.07
3. Nashville Donelson	4,459.00
4. Ironton, Ohio, First	4,384.00
5. Fairfield, Ohio	4,266.00
6. Nampa, Ida., Fairview	4,188.00
7. Monrovia, Calif.	4,147.00
8. Jacksonville, Fla., First	4,000.00
9. Anchorage, Alaska, Hillcrest	3,993.21
10. Lancaster, Ohio	3,930.06

GROUP V

(\$80,000-\$149,999)

1. Van Nuys, Calif.	\$10,580.00
2. Chattanooga, Tenn., First	10,297.01
3. Ottawa, Ill., First	9,393.39
4. Sublette, Kans.	7,976.24
5. Seattle Aurora	7,947.18
6. Dayton, Ohio, Beavercreek	7,212.08
7. Springfield, Ohio, First	6,764.96
8. San Bernardino, Calif., First	6,666.55
9. Lakeland, Fla., South Florida Heights	6,492.50
10. Hutchinson, Kans., First	6,445.50

GROUP VI

(\$150,000-\$249,999)

1. Portage, Ind., First	\$12,890.28
2. Marion, Ohio, First	11,924.38
3. Eugene, Ore., First	11,899.70
4. Santa Ana, Calif., First	10,408.00
5. Chicago First, Lemont Township	10,258.00
6. Little Rock, Ark., First	9,126.12
7. Springfield, Ill., First	8,883.52
8. Indianapolis First	8,689.80
9. Denver Lakewood	8,428.12
10. Seymour, Ind.	8,078.34

GROUP VII

(over \$250,000)

1. Olathe, Kans., College	\$21,350.00
2. Kankakee, Ill., College	15,541.99
3. Salem, Ore., First	15,000.00
4. Long Beach, Calif., First	13,892.00
5. Nashville First	13,759.95
6. Oskaloosa, Ia., First	12,000.00
7. Beaverton, Ore.	11,515.00
8. Indianapolis West Side	10,000.00
9. Arlington, Va., Calvary	9,142.15
10. Kansas City First	8,400.00

—Department of Stewardship

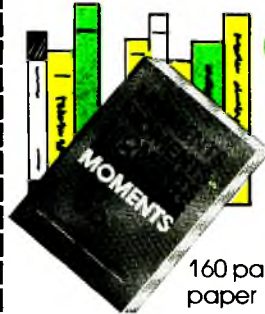


The week prior to Easter, Pontiac, Mich., Hillcrest Church participated in an Easter emphasis at the Pontiac Mall Shopping Center sponsored by the Pontiac Evangelical Ministerial Alliance. Pictured (l. to r.) are: Pastor M. Ray Snow, Anita Douglas, and Clarence Douglas. A total of 48 laymen assisted at the booth during the week. Literally thousands of shoppers viewed our display, giving opportunity to witness and distribute literature and tracts, including 1,000 copies of the *Herald of Holiness*. There were 30 churches in the community that participated.



One hundred and nineteen persons heard the gospel presented at the fourth annual Personal Evangelism Clinic at the Nazarene Bible College in Colorado Springs, with 45 persons making a commitment to the Lord. Rev. Dwight Neuenschwander, teacher of evangelism at the college, said that many made a public profession of faith on the following Sunday. Dr. Don J. Gibson, executive director of the Department of Evangelism, was the director of the clinic. About 60 students were involved in the classes and training. Many trainers from as far away as Oregon drove in to be involved in the clinic. Most of the trainers were graduates of the Bible College who have an active program in their local churches.

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BNC HONORS THREE ALUMNI

Three Bethany Nazarene College alumni were named as the 1976-77 recipients of the Alumni "B" Awards during the Alumni Day Banquet, May 14.

The "B" Award is awarded to graduates of at least 10 years who have compiled a record of community service and personal achievement. This year's award recipients were Dr. James R. Garner, Class of '25; Dr. Bennett L. Dudney, Class of '50; and Professor Alfreda Hanna, Class of '55.

Dr. James Garner, Emeritus Professor of Political Science, taught at BNC from 1948 to 1971. Prior to joining the BNC faculty, Dr. Garner had served as an Economic Advisor from 1938 to 1941 for the U.S. government.

Garner has served on the Advisory Boards of three colleges, plus the Planning Board of the City of Bethany. He is the nephew of "Cactus Jack" John Nance Garner, vice-president from 1933 to 1941 under the administration of Franklin D. Roosevelt.

Dr. Bennett L. Dudney graduated with an A.B. in religion in 1950. He served as a pastor before becoming director of Christian Service Training programs, from 1959 to 1970 at the International Nazarene Headquarters in Kansas City.

Following his CST directorship, Dr. Dudney pastored in Kankakee, Ill., and Atlanta, Ga. He served as chairman of the Special Study Commission of the church on the "Administrative Structures of the Church" whose report was adopted by the General Assembly last June in Dallas.

Early last year, Dr. Dudney was appointed by the Department of World Mission as the Rector of the European Nazarene Bible College, Schaffhausen, Switzerland.

Professor Alfreda Hanna graduated in 1955, teaching in the Putnam City School system from 1955 to 1959. From 1961 to 1964, Ms. Hanna served as administrative librarian for the William Beaumont General Hospital, El Paso, Tex.

In 1964, the Hannas returned to Oklahoma City, with Ms. Hanna assuming the position of assistant librarian of the FAA Civil Aeromedical Research Institute, serving as the administrative librarian of the FAA CAMI from 1965 to 1966. Professor Hanna joined the BNC staff in 1966 as assistant professor in library sciences and technical services.

She served from 1971 to 1972 as president of the Oklahoma chapter of the Special Library Association, and currently is concluding her term of office as president of the Oklahoma Library Association. □

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A "This Is Your Life" type program was given recently by the congregation of the Jasper, Ala., Grace Chapel Church, for Charlie Myers. He has been on the church board for 28 years, taught a Sunday school class for 27, served as church treasurer for 28 years, and been church song leader for many years. Pastor Bruce Carpenter and Mrs. Lessie Smith, president of the NWMS, presented him with an engraved plaque as an award for outstanding service in the church. Pictured (l. to r.) are Pastor Carpenter and Charlie Myers, with Mrs. Myers seated.

EDUCATOR NAMED TO AAUW BOARD

Dr. Anna Belle Laughbaum, professor of English at Bethany Nazarene College, has been appointed to the State Board of the American Association of University Women during their recent Division Convention in Tulsa.



Laughbaum, currently serving as BNC's corporate representative, will serve as coordinator of the corporate representatives across the state through 1979. The representatives act as liaison personnel between the AAUW and their respective institutions.

She also aids the AAUW as chairman of the Educational Foundation Programs Committee, and as a member of the AAUW Branch Board.

Dr. Laughbaum joined the BNC faculty in 1946 as an associate profes-



Recently, the Mitchell, Ind., church celebrated its sixtieth anniversary with a giant Sunday school rally. Over 250 people attended the day of fellowship. For several years the church has had the honor of being the largest church in this southern Indiana town of about 5,000. Sunday school superintendent Steve Hale (l.) looks on as Pastor Bill W. Lewis shakes hands with Mrs. Claude Marchall, the only living charter member.

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sor of New Testament Greek and English.

Leaving BNC in 1950, Laughbaum taught English at the Seattle Pacific College, before returning in 1955 as professor in the English Department.

She serves as BNC's faculty coordinator for the state's Scholar-Leadership Enrichment Program, and on numerous faculty advisory committees. □



Mr. and Mrs. Neal Andrews were recently honored by the Columbus, Wis., church with the Distinguished Service Award. The Andrews were instrumental in establishing the church in Columbus, and have given 35 years of service to the church and community. Rev. David MacDonald is the pastor.



The Oklakoma City Western Oaks Church presented a video play-back unit to Warden Richard Crisp and Protestant Chaplain Bill Donovan in recent ceremonies at the Oklahoma State Prison in McAlester. The play-back unit will be used as a new tool of outreach in the ministry of the gospel to the inmates. It is to be used especially in the area of maximum security prisoners and those on death row. Pastor Richard Reed and Bill Green, minister of music at Western Oaks, flew to McAlester with Raymond Emmert (private pilot from the church) to make the presentation a few weeks ago. Warden Crisp was excited about this new ministry that will enable them to present a gospel message to those unable to attend the regular prison chapel services. Warden Crisp expressed his deepest appreciation to the men and their church for this very unusual gift. The play-back unit will be used to show regular church services and Bible studies with an invitation to meet the conditions of the gospel and of accepting Christ as their Saviour. The video ministry is being used in local nursing homes, hospitals, and now the prison. Pictured (l. to r.) are Chaplain Bill Donovan, Warden Richard Crisp, Pastor Richard Reed, and Bill Green, minister of music.

NEWS OF CHURCHES

As the congregation joined in the singing of the doxology, the mortgage on the **Olney, Ill., church** went up in flames. This involved the culmination of years of building, remodeling, purchase of additional equipment, refurbishing of the pews, etc. Participating in this service were Dr. James Hunton, district superintendent; Pastor Edward Eichenberger; and Rex Shipley, treasurer. The Olney church will celebrate its fiftieth anniversary on June 19, 1977. □

The **Garden Grove, Calif., church**, on the Southern California District, celebrated its twenty-fifth anniversary on February 13. Dr. V. H. Lewis was the morning speaker; and former pastors Rev. R. H. Canfield, Rev. C. Edwin Murphey, and Dr. Cecil Ewell were the evening speakers. The church has grown from 21 people in Mr. and Mrs. Ira Truex's living room to 326 members who worship in a plant valued at over \$845,000. Twenty-three people have gone into full-time Christian service from this church. Maurice Palmquist has been the pastor for the past four years. □



The NPH tour includes the manager's office

NAZARENE STUDENT LEADERSHIP CONFERENCE

The 14th Annual Meeting of the Nazarene Student Leadership Conference was held on the campus of Mid-America Nazarene College, April 20-23, with Dave McKellips of MANC as student co-chairman.

The conference began with a prayer breakfast with greetings from Dr. Curtis Smith, president of MANC, and a devotional message by Rev. Dee Freeborn, professor of religious education at Nazarene Theological Seminary. The program included such topics as leadership styles, social justice, and the student's role in institutional decision-making.

The editors of student newspapers had a panel discussion involving a reporter from a local newspaper. They also met with Rev. J. Paul Turner, editor of *Etcetera*, to discuss future plans for *Etcetera* magazine. The vice-presidents for religious life discussed Bible studies and student outreach. The vice-presidents for social life shared ideas for outstanding social events.

Featured speakers were General Superintendent William M. Greathouse and Rev. Melvin McCullough, executive director of Youth Ministries.

The delegates were treated to an evening banquet at NTS at which Dr. Stephen W. Nease, president, brought greetings, and also to a luncheon at the Hilton Plaza Inn with M. A. "Bud" Lunn and the Nazarene Publishing House as hosts. The students were treated to a tour of the NPH and also of Nazarene Headquarters, which included a presentation by Paul Skiles, executive director of Nazarene Communications, and his staff.

The annual election of officers was held in the General Board Room at Nazarene Headquarters. Officers elected for next year are Fred Fullerton, Olivet Nazarene College, student co-chairman; Dave Murray, Canadian Nazarene College, vice-student co-chairman; and Ken Carney, Nazarene Bible College, treasurer.

The deans of students of the various colleges, who also are delegates to NSLC, participated in the various meetings and discussions and served as panel members. In addition to the sessions of NSLC, they held two meetings in which they shared experiences and programs at each institution. Prof. John Donoho, Mount Vernon Nazarene College, was elected chairman of the deans of students and Prof. Jim Smith of MANC was elected secretary.

The next meeting of the Nazarene Student Leadership Conference will be held on the campus of Mount Vernon Nazarene College, April 19-22, 1978. □

AWARDS PRESENTED AT NNC COMMENCEMENT

Two special awards were presented by the Alumni Association President Leon Doane at the commencement exercises this year at Northwest Nazarene College. Dr. Albert F. Harper was awarded the Professional Achievement Award and Dr. Gilbert C. Ford was given a Distinguished Service Award.

Dr. Albert Harper graduated from NNC in 1928. With his B.A. degree completed, he began his Master's de-



Pictured (l. to r.) are: Dr. Gilbert Ford, Alumni President Leon Doane, Dr. Albert F. Harper.

gree at the University of North Dakota, after which he returned to NNC to teach philosophy. For 12 years he was on the faculty serving variously as head of the Education Department and as dean of the college. He continued to teach and coached a debate team. During these years he earned his Ph.D. degree from the University of Washington. His service to NNC also included working as executive secretary of the Alumni Association and as editor of the 25th Anniversary History of the college. Since leaving NNC he has taught at Eastern Nazarene College, Olivet Nazarene College, and at the Nazarene Theological Seminary.

In 1945 he became executive editor of the Department of Church Schools, a position he held for 30 years. In this office he not only directed the Christian education of the Church of the Nazarene internationally, but has written prolifically, has been editor-contributor to the *Beacon Bible Commentary*, and has served as curriculum consultant for Christian education in the British Isles, Europe, Africa, South America, Australia, and New Zealand.

Dr. Gilbert Ford, vice-president for academic affairs and academic dean of NNC, arrived on the campus of NNC in 1950 to teach in the Physics Department. He received his A.B. degree in Chemistry in 1943 from the University of Colorado where he was elected to Phi Beta Kappa. Following graduation he went on to Harvard University to receive his M.A. degree in 1948 and his Ph.D. degree in 1951.

In his 27 years at NNC he has given of his expertise in both teaching and administration, contributing to scholastic journals, attending professional conferences such as the Mass Spectrometer Conference in Paris, and studying at the University of Heidelberg during his sabbatical.

Also, he has been active on committees that have been a vital part of



At the May 15 commencement exercises, NNC President Kenneth Pearsall conferred on the candidates 145 Bachelor of Arts degrees, 3 Master of Arts in Teaching degrees, and 32 Associate of Arts degrees. He is here pictured with Senior Class President Debbie Beeson, Gastonia, N.C., and Michael Rapp, Nampa, Ida., senior with the highest grade-point average.



NNC. He served as chairman of the Division of Science and Mathematics until 1970, when he became vice-president for academic affairs. In this position he has worked that NNC might maintain its high academic standards. □



Dr. John A. Knight, president, conducting the "ivy cutting" with seniors Vicky Nickles and Steve Hazelton during the traditional Ivy Ring Ceremony on the BNC campus mall, preceding the commencement exercises.

BETHANY NAZARENE COLLEGE COMMENCEMENT

Degrees were conferred upon 217 students, May 15, during commencement activities, marking BNC's seventy-second graduating class.

Of the 217 graduates, 91 received the Bachelor of Science degree, 76 Bachelor of Arts degree, 2 with a Music Education degree, 17 certificate degrees, and 31 Master of Arts degrees.

An additional 30 students will complete degree requirements during the summer.

The commencement address was delivered by Dr. David McKenna, president of Seattle Pacific College, speaking on the topic, "Welcome to the Awakening!" He spoke of renewed interest throughout the U.S. in spiritual matters, comparing current activities with the Spiritual Awakenings of 1740 and the 1850s.

Dr. McKenna said, "All periods of awakening have several characteristics. Historically, all have begun on the campus of a Christian college, resulting in an outgrowth effort to the surrounding community by para-church ministries.

"Generally the religious fervor spreads over into the secular colleges, resulting in continuing revival efforts.

"During the periods of awakenings, the Christian college records high increases in enrollment. Today, our institutions are noticing increasing enrollment climbs, despite the decreasing numbers of available applicants.

"With the increase of spiritual awareness, the revival becomes strong-

ly personal and individualistic first, then it proceeds to the organized church."

Dr. McKenna concluded with a challenge to the class of '77, not to sit back and observe present conditions, but to become the "front line" of offense in a spiritual awakening during the 70s.

Following the keynote address, the 1976-77 Good Citizen Awards were presented to Christie Post, a senior English major from Stillwater, Okla., and Howard Hendricks, a senior business major from Bethany, Okla. □



Augusta, Ga., First Church presented its first Distinguished Service Award on May 15 to Mr. Willie Chavous for 32 years of service as church greeter. Pictured (l. to r.) are: Mrs. Jeanie Godsey, NWMS president, and Mr. Chavous with his wife.

CHATTANOOGA ALTON PARK CHURCH SURPASSES TNC OFFERING GOAL

The congregation of the Chattanooga, Tenn., Alton Park Church has oversubscribed the "I Care" goal for Trevecca Nazarene College with a 140 percent offering.

John F. Chilton, Jr., college representative, reports:

I went to the Chattanooga Alton Park Church for the evening service, and Mrs. Janie Malone and the black congregation took me in like I was a brother. We had a very simple but very beautiful service, blessed of the Lord; and then Mrs. Malone announced that we would take the offering for Trevecca.

She already had \$50.00 in the plate, and she told me that the NYI group, consisting of about 20 young people ranging in age from 7 to 19 years, had heard that someone was coming from the college and they wanted to give something. So they sold candy in the weeks preceding my visit and put the profits into the offering plate for their college.

Their faces were shining as the pastor told me that story, and I was humbled. These people were so obviously poor, and very few of the young people would ever have a chance to go to college, but they were standing behind Trevecca. The church gave me 140 percent of their goal. □



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HELEN STRINGFIELD RETIRES FROM PENSIONS OFFICE STAFF

Mrs. Helen (Berry) Stringfield retired from the Department of Pensions office staff on May 27 after more than 40 years of service to the church.

She began work at the Nazarene Publishing House in 1929. There, she also met Bob Stringfield, whom she married in 1936.

Mrs. Stringfield has worked in the Department of Pensions since 1964. For the last 11 years her primary responsibility was the ministerial insurance programs. During these years, the Primary Group Term Life Insurance program saw a 75 percent increase in enrollments.

Mrs. Stringfield is the first person to retire from the office staff of the department, which provides retirement benefits for over 1,500 ministers and widows. □

—Department of Pensions and Benevolence

EVANGELIST DROWNS WHILE FISHING

Evangelist David Wise, 27, drowned while fishing with two companions on Lake Ontario in Canada, June 3. With him in the boat were Mr. Tony Wagner and Tony's father, Anthony Wagner, who are missing and presumed drowned. Rev. Wise's body was found under the cap-sized boat.

David Wise was graduated from Nazarene Theological Seminary May 24, 1977. He had been engaged in evangelistic campaigns for several years.

His funeral service was June 9 in the Cincinnati, Ohio, Blue Ash Church. District Superintendent Dallas Baggett, Evangelist Stephen Manley, and Pastor Ronald Reynolds officiated. He is survived by his mother, Mrs. Mary Kaye Wise. □



—NCN

THE PALCON PATTERN CONTINUES

Another 90 percent plus total was realized in the enrollment at the Pastors' Leadership Conference at Mount Vernon Nazarene College, June 6-10, in Mount Vernon, Ohio. The new cam-

pus of the young and growing college came alive with ministers from Ohio, West Virginia, and Eastern Kentucky.

General superintendents Drs. Eugene L. Stowe and George Coulter headed a team of resource leaders who filled the hours with helpful information and inspiration. The Wednesday morning chapel service was interrupted with a healing service for a fellow minister.

Cool weather and verdant surroundings added to the pleasure of the ministers, who combined fellowship of meeting new friends and renewing acquaintances with intensive study under the leadership of PALCON Director Dr. Neil Wiseman. □

—NCN

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 3-4. Indianapolis District Campgrounds, P.O. Box 46, Camby, Ind. 46113. General superintendent: Dr. Charles H. Strickland.

KANSAS—August 3-4. Wichita First Church, 1400 E. Kellogg, Wichita, Kans. 67211. Host pastor: Eugene Williams. General superintendent: Dr. V. H. Lewis.

AKRON—August 4-5. Nazarene District Center, Rte. 1, Louisville, Ohio 44641. General superintendent: Dr. Eugene L. Stowe.

WEST VIRGINIA—August 4-5. Nazarene Campgrounds, Summersville, W. Va. 26651. Host pastor: William Bradshaw. General superintendent: Dr. Orville W. Jenkins.

TENNESSEE—August 10-11. First Church of the Nazarene, 510 Woodland St., Nashville, Tenn. 37206. Host pastor: Millard Reed. General superintendent: Dr. William M. Greathouse.

GEORGIA—August 11-12. Atlanta First Church of the Nazarene, 1600 Agape Way (Covington Hwy. exit at I-285), P.O. Box 1326, Decatur, Ga. 30031. Host pastor: Jim Diehl. General superintendent: Dr. Eugene L. Stowe.

NORTHWEST ILLINOIS—August 11-12. Manville Nazarene Camp, Rte. 1, Manville, Ill. 61339. Host pastor: Paul Snellenberger. General superintendent: Dr. George Coulter.

VIRGINIA—August 11-12. Nazarene District Center, Star Rte., Box 374, Buckingham, Va. 23921. Host pastor: Eugene Bentley. General superintendent: Dr. Orville W. Jenkins.

IOWA—August 12-13. Iowa Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Host pastor: Lauris Meek. General superintendent: Dr. V. H. Lewis.

DISTRICT ASSEMBLY REPORTS

MISSISSIPPI

The sixty-fourth annual assembly of the Mississippi District was held at Jackson, Miss., First Church. District Superintendent W. Talmadge Johnson, completing the first year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Robert Tucker, Jerry Smith, Jimmy Burks, and Donald Barnes.

Elected to the advisory board were (elders) Jay Bybee and Vernon Cargill; (laymen) Solon Davis and Lee Hightower.

Mrs. Genell Johnson was reelected NWMS president; Rev. Jerry Smith was elected NYI president; and Rev. James W. Womack was elected chairman of the board of Christian life.

SOUTHERN FLORIDA

The fourth annual assembly of the Southern Florida District was held at Fort Lauderdale, Fla., First Church. District Superintendent Robert H. Spear, Jr., completing the third year of an extended term, reported.

General Superintendent V. H. Lewis ordained Stephen C. Perry and J. Mark Donnelly.

Elected to the advisory board were (elders) Pal Wright and Joe Benson; (laymen) Allen Underwood and Russell Kleppinger.

Reelected to their posts were Mrs. William O. Blue, NWMS president; Mrs. William Norris, NYI president; and Keith Wright was elected chairman of the board of Christian life.

ALABAMA

The sixty-ninth annual assembly of the Alabama District convened in Gadsden, Ala. District Superintendent Reeford L. Chaney was reelected for one year. He reported the organization of two new churches, at Andalusia and Manchester.

General Superintendent Orville W. Jenkins ordained Kenneth Johnson, Elbert Jones, Everett G. Lemeran, Lane Loman, Dale Snell, and Gene Wardlaw. The credentials of Robert Britton were recognized.

(Elders) J. Harmon King, Hayes Oliver, and T. A. Shirley; (laymen) Bill Davis, Ralph Marlowe, and Howard Stocks were elected to the advisory board.

Reelected to their posts were Mrs. Reeford Chaney, NWMS president; Gerald Parmer, NYI president; and Pleasis Hampton was elected chairman of the board of Christian life.

CENTRAL FLORIDA

The fourth annual assembly of the Central Florida District was held in the Lakeland South

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Florida Heights Church. District Superintendent J. V. Morsch, completing the second of a four-year term, reported.

General Superintendent Orville W. Jenkins ordained Ralph W. Mosgrove, Gerald F. Nobles, James F. Page, Mabel Pettit, and Samuel Jeffrey Sparks.

Elected to the advisory board were (elders) Paul Bickes, Larry Leeper, and James H. Errickson; (laymen) Joel Love, Preston Gaston, and Paul Kendall. Faye Martin was reelected NWMS president; Rev. Robert L. Cook was elected NYI president; and J. L. Buchanan was elected chairman of the board of Christian life.

CANADA PACIFIC

The twenty-second annual assembly of the Canada Pacific District convened in Vancouver, B.C., First Church. District Superintendent Daniel J. Derksen, completing the second year of an extended term, reported.

General Superintendent William M. Great-house ordained Roland Herbert Feltmate and Richard Riley Coulter.

(Elders) W. G. Campbell and H. W. Houseman; (laymen) Robert Collier and Harold Jones were elected to the advisory board.

Reelected to their posts were Mrs. D. J. Derksen, NWMS president; and David Rainey, NYI president. Rev. M. Tucker was elected chairman of the board of Christian life.

BRITISH ISLES SOUTH

The twenty-fourth annual assembly of the British Isles South District was held in the Salford church. District Superintendent T. W. Schofield, completing the first year of an extended term, reported.

General Superintendent George Coulter ordained George Marshall Goff and Keith Hopper. (Elders) L. Evans and L. H. McNeil; (laymen) L. C. Shepherd and P. Davies were elected to the advisory board.

Reelected to their posts were Mrs. Elizabeth Grace, NWMS president; and Warren Tranter, NYI president. Mrs. Mary Wood was elected chairlady of the board of Christian life.

BRITISH ISLES NORTH

The twenty-fourth annual assembly of the British Isles North District convened in the Sharpe Memorial Church, Parkhead, Glasgow, Scotland. District Superintendent David J. Tarrant was reelected to a four-year term.

General Superintendent George Coulter ordained Wesley Hands.

Rev. John Packard was elected as chairman of the board of Christian life.

LOS ANGELES

The twenty-seventh annual assembly of the Los Angeles District was held at Pasadena, Calif., First Church. District Superintendent Paul Benefiel, completing the first year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Gene Ahlstrom, Bill Nelson, Charles Crosby, Paul Huddle, Terry Pierce, Steven



The ordination class of the Central Florida District is pictured (l. to r.) District Superintendent J. V. Morsch, Rev. and Mrs. Jeffrey Sparks, Rev. and Mrs. Ralph Mosgrove, Rev. and Mrs. Zora Pettit, Rev. and Mrs. Gerald Nobles, Rev. and Mrs. James Page, and Dr. Orville W. Jenkins.

Seelig, Kim VanderLinden, Clarence Crites, Allen Clason, and Ron Benefiel. The credentials of Joseph Watkins were recognized.

Elected to the advisory board were (elders) Earl Lee, Ira True, Jack Hawthorne, and Ken Meredith; (laymen) Carlton Burlison, Virgil Shoemaker, Harold Bell, and J. Wesley Reed.

Reelected to their posts were Erlene Mielke, NWMS president; and Rick Savage, NYI president. Don Hughes was elected chairman of the board of Christian life.

NAZARENE CAMP MEETINGS

Aug. 1-7—CHICAGO CENTRAL. Nazarene District Youth Center near Aroma Park, Ill. Special workers: John L. Knight and Gary Haines. Forrest Nash, district superintendent.

Aug. 1-7—NEW MEXICO. District Nazarene Camp, Capitan, N.M. Special workers: Boyd Hancock, Stephen Nease, Mike Biggs, and Ernest Armstrong. Harold W. Morris, District superintendent.

Aug. 5-14—SOUTHWEST OKLAHOMA. W. T. Johnson Campground, Rte. 3, Anadarko, Okla. 73005. Bert Daniels, district superintendent.

Aug. 5-14—ARIZONA. Camp Pinerock, 1400 Pine Dr., Prescott, Ariz. Special workers: Mel-Thomas Rothwell, William Varian, Ron Lush, Sr., and Bill Young. M. L. Mann, district superintendent.

Aug. 6-8—KANSAS. Wichita First Church, 1400 E. Kellogg, Wichita, Kans. 67211. C. Marselle Knight, district superintendent.

Aug. 7-14—CANADA WEST. District Campgrounds, Harmattan, Alberta, Canada. Special workers: Creighton Mitchell, John David Hicks, and John Beagle. Alexander Ardrey, district superintendent.

Aug. 7-14—WEST VIRGINIA. Nazarene Campgrounds, Summerville, W.Va. 26651. Special workers: Ray Hance, Charles H. Smith, and Ralph Dunmire. M. E. Clay, district superintendent.

Aug. 7-14—AKRON. Nazarene District Center, Rte. 1, Louisville, Ohio 44641. Special workers: Mendell Taylor, Chuck Millhuff, and Jim and Rosemary Green. Floyd O. Flemming, district superintendent.

Aug. 8-14—VIRGINIA. District Center, Star Rte., Box 374 23921. Special workers: G. Stewart McWhirter and Jim Bohi. Reeford Chaney, district superintendent.

Aug. 8-14—WEST TEXAS. Lubbock First Church, 4510 Ave. Q, Lubbock, Tex. 79412. Special workers: John A. Knight, Fred Lester, and David Blue. Gene Fuller, district superintendent.

Aug. 8-14—IOWA. Iowa Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Special workers: Don Pfeiffer and Dwight Mullen. Forrest E. Whitlatch, district superintendent.

Aug. 13-21—PHILADELPHIA. Ephrata Church of the Nazarene, 864 Dawn Ave., Ephrata, Pa. 17522. Special workers: Dwight Neuenschwander and Richard Howard. Paul D. Mangum, district superintendent.

Aug. 15-21—NORTHWEST INDIANA. Kokomo First Church, 1435 S. Armstrong, Kokomo, Ind. 46901. Special worker: William Ellwanger. George Scutt, district superintendent.

MOVING MINISTERS

ULYSSES S. CRIBBS from student, Nazarene Bible College, Colorado Springs, Colo., to Jefferson, Tex.

G. ELMER DANNER from Gorham, Ill., to Chesterton, Ind.

CLARENCE DRIFTMYER from Payne, Ohio, to Painesville, Ohio

RICHARD GATLIN from Wapakoneta, Ohio, to Cleveland (Ohio) First

ELWYN A. GROBE from Calgary (Alberta, Canada) Seventeenth Avenue to Cody, Wyo.

RICHARD E. HUMSTON from Tampa (Fla.) Sulphur Springs to Orlando (Fla.) Colonial

CLIFFORD HURST from Great Barrington, Mass., to associate, Nashua, N.H.

DAVID JACKSON from associate, Norman, Okla., to associate, Richardson, Tex.

BRUCE SCHOOLING from student, Nazarene Bible College, Colorado Springs, Colo., to McKinney, Tex.

THEODORE A. SHIRLEY from Decatur (Ala.) First to Anniston, Ala.

DAVID W. SMITH from Hawthorne, Nev., to Los Banos, Calif.

ROBERT J. TERRY from Nazarene Bible College, Colorado Springs, Colo., to Estherville, Ia.

GARY D. TRACY from Harrington, Wash., to Lake Elsinore, Calif.

JOSEPH D. WRIGHT from Denver (Colo.) Southside to Albuquerque (N.M.) First

MOVING MISSIONARIES

DR. NORMA BAJOYO, Swaziland, specialized assignment, field address: P.O. Box 14, Manzini, Swaziland, Africa

REV. and MRS. GARY BUNCH, Portugal, field address: Av. Estados Unidos da America 68-90, Lisboa 5, Portugal

REV. and MRS. REGINALD JONES, retired, P.O. Box 100, Hillary, Durban, 4024 Natal, Republic of South Africa

REV. and MRS. REX LUDWIG, Brazil, field address: C.P. 5165, Curitiba, P.R., Brasil, South America



The ordination class of the Los Angeles District is pictured (l. to r.): District Superintendent Paul Benefiel, Rev. and Mrs. Gene Ahlstrom, Rev. and Mrs. Joe Watkins, Rev. and Mrs. Bill Nelson, Rev. and Mrs. Charles Crosby, Rev. and Mrs. Paul Huddle, Rev. and Mrs. Terry Pierce, Rev. and Mrs. Steve Seelig, Rev. and Mrs. Kim VanderLinden, Rev. and Mrs. Clarence Crites, Rev. and Mrs. Allen Clason, Rev. Ron Benefiel, and Dr. Eugene L. Stowe, general superintendent. This is the largest class in the history of the district.

NEWS

OF RELIGION

REV. and MRS. WILLIAM PATCH, Korea, furlough address: c/o Wayne Spence, Rte. 1, Pleasantville, Pa. 16341
MISS LORRAINE SCHULTZ, retired, 6355 N. Oak Ave., Temple City, Calif. 91780
DR. and MRS. ROBERT SKINNER, Rep. of S. Africa North, furlough address: c/o Mr. D. L. Skinner, 13 Die ou Pad, Florida, Transvaal, Republic of South Africa

RECOMMENDATIONS

REV. BOB JOHNSON is terminating his pastorate at Griggsville and is available for week-end meetings and evangelistic campaigns. Brother Johnson is an experienced pastor and preacher. Contact him at 113 N. Chandler St., Griggsville, Ill. 62340 (telephone 217-833-2747).—*James E. Hunton, Illinois district superintendent.*

This is to certify that REV. DALE CHEZEM is a registered evangelist on the East Tennessee District, having been recommended by the board of orders and relations of the district in July of last year. You may contact him at Rte. 1, Box 153, Lookout Mountain, Tenn. 37350.—*Glen Jones, East Tennessee district superintendent.*

REV. DWIGHT PRESSON is concluding 10 years of pastoral ministry at the Brea, Calif., church. He is now responding to God's call into the field of full-time evangelism. His address is 3632 Barbagallo Dr., St. Louis, Mo. 63129.—*Robert H. Scott, Southern California district superintendent.*

REV. MRS. WILMA GEEDING SHARP, who labored in the evangelistic field for many years, is reentering the field. She will be accompanied by her husband, Frank. They will render good service. Contact them at 1112 Englewood Dr., Rantoul, Ill. 61866.—*James E. Hunton, Illinois district superintendent.*

VITAL STATISTICS

DEATHS

MRS. LYDIA CUNNINGHAM, 79, died April 28 in Richmond, Mo. Funeral services were conducted by Rev. Marvin C. Kelman. Survivors include 5 sons, 5 daughters, 39 grandchildren, 57 great-grandchildren, and 4 great-great-grandchildren.

ALFRED FORTUNE, 90, died May 25 in Richmond, Mo. Rev. Marvin C. Kelman officiated at graveside services in Richmond.

MRS. MARION JONES, 79, died May 5 in Millville, N.J. Funeral services were conducted by Rev. Richard A. Frank.

NORMAN LATIMER, 83, died June 6 in Westlock, Alberta, Canada. Services were conducted by Rev. Norman Falk. He is survived by his wife, one daughter, and four sons.

MRS. MARYELLA LONG, 84, died May 3 in Napa, Calif. She was a missionary to the Indian work in Arizona for many years. Rev. Bernard Colby officiated at the funeral services.

**"Showers
of
Blessing"**
PROGRAM SCHEDULE



For the month of July
"THE HEART OF THE MATTER"
A series of Messages
by Dr. Earl Lee

RELIGIOUS LIBERTY AFTER HELSINKI: SCANT IMPROVEMENT, MORE VIOLATIONS. The status of religious freedom in East Europe since the signing of the Helsinki Accords in August, 1975, "fails to demonstrate any significant improvement," a veteran observer of the East European situation reported in Washington, D.C.

Rev. Blahoslav Hruby, executive director of Research Center for Religion and Human Rights in Closed Societies, Ltd., in a 24-page report requested of him by the Commission on Security and Cooperation in Europe, adds that "on the whole, there is an increase in violations."

"Since the dissenters from East Europe will not be present in Belgrade at the conference which will review the implementation of the Helsinki Agreement, it is of utmost importance that the United States and other countries speak in their behalf," he urged.

Among elements common in all of the countries, he said, are "manipulation and infiltration of churches, curtailment and censorship of the religious press, discrimination against believers, and limitation of enrollment in theological schools." □

LUTHERANS GRANTED PERMISSION TO SEND 5,000 BIBLES USSR. The Lutheran World Federation has received official permission from Soviet authorities to send 5,000 German Bibles to congregations in the USSR.

The permission was reported by Dr. Paul Hansen, Europe secretary for the LWF department of church cooperation, who left Moscow May 26 for a visit to German-speaking congregations in Novosibirsk, Frunze, and Dunschambe—cities in Siberia, Kirgiz, and Tadzikistan where there are other German-speaking Lutherans.

Dr. Hansen, a Dane, visited the congregations in the Soviet Union last fall, after having requested permission to visit for a number of years. He reported finding many "living communities" of Christians, some officially "registered," others unregistered, but nonetheless functioning. □

18 ACTIVE RELIGIOUS BODIES WORKING IN CZECHOSLOVAKIA, REGIME REPORTS. A report by the Czech news agency CTK, says 18 churches and religious societies are active in the country.

The report, which covers various aspects of religion in the country, says these groups include the Greek Catholic churches, the Orthodox Church in Czechoslovakia, the Czechoslovakia Hussite church, the Jewish religious community, the Roman Catholic church, and the Union of Brethren.

According to the Communist government's news agency, there are 27 bishops in office and 4,860 clergymen. It says all have university educations and that their sole professional duty is to "work among believers." □

NATIONAL CAMPAIGN PLANNED TO WARN PREGNANT WOMEN AGAINST DRINKING. A nationwide campaign to warn women of the dangers of drinking alcoholic beverages during pregnancy is planned by the National Council on Alcoholism (NCA) and the National Institute of Alcohol Abuse and Alcoholism (NIAAA).

NIAAA, a division of the U.S. Department of Health, Education, and Welfare, plans to issue a federal warning that two drinks of hard liquor a day during pregnancy could cause fetal defects. The warning will be circulated nationally in the current weekly bulletin of the Communicable Disease Center in Atlanta. □

BILLY GRAHAM SETS LAS VEGAS CRUSADE. Evangelist Billy Graham has set February 1-5, 1978, as the dates for his Las Vegas, Nev., crusade, according to church and lay leaders in the host city. Meetings will be held in the East Exhibit Hall of the Las Vegas Convention Center, which has been described as a football stadium under a roof. It can accommodate up to 20,000 people.

Graham's next crusade is in Cincinnati, Ohio, October 21-30. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ There seems to be a belief held by some across the church to the effect that God requires acts of restitution to be performed by some people before He will accept their repentance and save them, while for others restitution is required only after salvation.

It is my understanding of the gospel of God's grace in Jesus that salvation is never conditioned upon such human works as restitution, but only upon a repentant faith that is willing to obey God in restitution and other matters once the person is saved.

Those believing differently brought up the following three scriptures:

1. Luke 3:7-8, where John refuses to baptize certain ones until they produce fruit in keeping with repentance.
2. Luke 18:18-22, where the words of Jesus to the rich young ruler, "Then come, follow me," are equated with salvation, and the words, "Sell everything you have," with restitution before salvation.
3. Matthew 5:23-24.

I believe it is an important issue and would appreciate your comments on the question and on these scriptures.

Luke 3:7-8 does not refer to acts of restitution, but to total life-styles, as vv. 10-14 make clear. "Fruits that befit repentance" may include some acts of restitution, but are not restricted to them.

Luke 18:18-22 does not base salvation upon restitution. The words "follow me" were a command and invitation to join the band of disciples who traveled about with Jesus. Jesus knew that the young man's wealth would continually tempt him to quit the group, so He called upon him to forsake it. There must be no "conflict of interest." In any case, nothing in the passage hints at ill-gotten wealth, so selling all and giving to the poor would not have been restitution.

Matthew 5:23-24 does not describe a sinner seeking to be converted, but a disciple at worship who remembers that a brother is offended at him. He is to seek to be reconciled with the offended party. The Sermon on the Mount contains ethical norms for those who are already in the kingdom, who are already disciples. These verses remind us that our relationship to God is affected by our relationships to men, and putting these relationships

in order can involve restitution.

Let us look at a passage where restitution is mentioned—Luke 19:1-10. Zacchaeus declared, "If I have defrauded any one of anything I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham." What saved Zacchaeus was faith in Christ, as "son of Abraham" indicates (see Romans 4:9-12; Galatians 3:6-9). His salvation was pronounced "today" before any acts of restitution took place.

We can never lock the Holy Spirit into any one method or pattern of saving men, but the one indispensable condition for receiving God's free pardon and life is faith. Repentance accompanies this faith (Acts 20:21; Mark 1:14); the repentant believe and the believing repent. Restitution may occur as the fruit of repentance prior to the act of faith, or it may occur afterwards as the fruit of faith. We can, in the name of the Lord, call on people to repent and believe, but this does not permit us to demand any act of restitution as a precondition of salvation. □

■ How does a blank vote count in recall of pastor, Sunday school superintendent, or missionary president where a "yes or no" vote is taken?

In such an election there are no blank votes, only blank ballots, and they do not count at all. "Yes" is a vote, and "No" is a vote, but a blank

is just a piece of paper. The undecided and/or uncommitted cannot affect the election or non-election by abstaining from voting. □

MRS. RUBY McNULTY, 65, died May 24 in Bakersfield, Calif. Rev. Bert Rhodes conducted the memorial service. Survivors include her husband, Kenneth; two sons, Dr. John and Floyd; one daughter, Mary Kevorkian, and two grandchildren.

REV. LEE WIGGINTON, 75, died May 21 at Frankfort, Ky. He had pastored at Owenton, Rheber, Versailles, Nicholasville, and Midway. The funeral services were conducted by his pastor, Rev. Beryl Spross, assisted by Revs. Aleck G. Ulmet and Sam Brown.

BIRTHS

to W. E. AND PATRICIA (TRUELOVE) CARRUTH, JR., Tuscaloosa, Ala., a girl, Ashley Dawn, Mar. 16

to DENNIS AND CHERYL (MAULDIN) GARRISON, Oklahoma City, a boy, Jason Allen, May 20 to CLETIS AND BONNIE (ROWELL) GREGORY, JR., Boise, Idaho, a girl, Tara Lea, May 11 to LARRY AND JUANETTE (SNEED) HAHAN, Del City, Okla., a girl, Stephanie Renee, June 11 to S. ROY G. AND JOAN HALL, JR., Fort Langley, British Columbia, Canada, a girl, Catherine Joan, May 11

to JOHN AND DEBBIE (BATTEN) KEYES, Tipp City, Ohio, a boy, Joshua Burnard, May 31 to LARRY AND JACKLYN (FORD) MOORE, Lake Worth, Fla., a girl, Amy Lynn, May 30

to BARRY AND VIRGINIA (COLBURN) ROLINS, Keene, N.H., a girl, Robin Lee, May 16 to REV. JIM AND BRENDA (DIEBALL) STANDEFER, Alturas, Calif., a boy, David Wesley, June 1

to WOODIE AND CHERYL (HANCOCK) STEVENS, Vermillion, S.D., a girl, Michelle Danae, Mar. 27

To P. DAVID AND EILEEN SWARDSTROM, Clinton, Mich., a girl, Elizabeth Kay, Feb. 24 to KEVIN AND NORMA (SLONAKER) YOUNG, Laughlin AFB, Tex., a boy, Jason Edward, May 31

ADOPTION
by REV. THOMAS AND JOYCE (ELLISON) KELLEY, Trenton, Mo., a girl, Shonda Marie, May 26, born in Seoul, Korea, May 31, 1976

MARRIAGES

MARION DEE STARR and BERNARD JOSEPH SULLIVAN at Dearborn, Mich., May 7 JUDITH LYNN COLEMAN and CHARLES SOL COSTANZO at Millville, N.J., May 21 PAMELA JEANNE MERONEY and STEPHEN JOHN HOLLOWAY at Bethany, Okla., May 28 LINDA JEAN PEARSALL and PHILIP LAWRENCE MILLER III at Long Island, N.Y., June 4 NANCY BELANGER and PHILLIP CLARK at Keene, N.H., June 11 CANDACE HADLEY and CHARLES EVANS at Jacksonville, Vt., June 11

ANNIVERSARIES

REV. AND MRS. WALLACE B. BELL of Fairfax, Ala., celebrated their fiftieth wedding anniversary May 15. Their son, Wallace Bell, Jr., officiated at the renewal of their wedding vows, using a 1919 church *Manual*. A reception was given in their honor by their three children, Mrs. James (Bobbie) Hill, Mrs. Melvin (Sammie) Schell, and Wallace, Jr. They have 10 grandchildren and 2 great-grandsons. MR. AND MRS. NICHOLAS DeBOEF of Torrance, Calif., celebrated their fifty-fifth wedding anniversary May 29. The DeBoefs were the first couple to be married at graduation time in the old Chapel at Pasadena College, with Dr. A. O. Hendricks officiating. Their son, Stanley, arranged for the anniversary reception.

DIRECTORIES

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

PENSIONERS EXPRESS GRATITUDE

Well over 100 retired ministers and widows receiving the "Basic" Pension have written to the Department of Pensions and Benevolence expressing praise to God and gratitude to the church for the recent pension increase.

Several indicated that they would now be able to give more to the church. Others said that the amount of the increase would just cover a corresponding increase in rent or medicine costs.

The following letter is characteristic of the feelings expressed by many of these servants of God and the church.

"We thank God daily for the wonderful privilege we had of serving our great church as pastor and evangelist for 32 years. We are so grateful that our church never forgets their retired ministers and widows.

"Thanks to you and your department and all the wonderful people called Nazarenes who have made it possible for us who are now retired to receive this increase in our pension checks to help us with the rising cost of living."

The increase, which raised pensions by nearly 15 percent, became effective with checks mailed April 20. It was made possible by the continuing full support of all churches in paying the Pension Budget each year. This was the fourth increase since the plan began in April 1971. □

MISSIONARY HONORED BY PLC ALUMNI ASSOCIATION

Dr. Orpha Speicher, medical missionary to India, was honored by the Alumni Association of Point Loma College at its annual banquet June 4. The dinner, attended by over 800 alumni and friends, was held in Golden Gymnasium.

Dr. Speicher had attended Pasadena College (now Point Loma College) prior to her colorful career, and in 1935 received an M.D. degree from Loma Linda University.

She spent 40 years of service as a career missionary in the Church of the Nazarene. During these years, she founded and acted as superintendent of Reynolds Memorial Hospital in Washim, Akola District, Maharashtra, India.

Recently the Department of Communications released a film entitled "To Wipe the Tear," which is the story of Dr. Speicher's life and ministry. The film's writer and producer, Rev. Paul Miller, was flown to San Diego from Kansas City to present the



Distinguished Service Awards were recently presented to Rev. and Mrs. Harry J. Zurcher at Bethany, Okla., Calvary Church. Pictured (l. to r.) are: Pastor Carl B. Sumner; Mrs. Ethel H. Nielsen, NWMS president; Mrs. Helen E. Zurcher and Rev. Harry J. Zurcher. The Zurchers gave 27 years of missionary service in Peru and Puerto Rico.

special alumni award. He showed clips from the film and narrated a tribute.

The award read, "Pasadena/Point Loma College Alumni, Distinguished Service Award, Dr. Orpha M. Speicher, in recognition of outstanding leadership and significant achievements as a career missionary, June 4, 1977."

Also, Rev. Miller became a recipient of the Alumni Association's Distinguished Achievement Award as minister of the year. Rev. Miller is a 1954 graduate of the college. He is presently serving as director of media design and production for the Department of Communications at the denomination's headquarters in Kansas City. □



Recently, the Hendersonville, N.C., church honored Rev. and Mrs. Wyatt H. Gentry for 30 years of service with the church. A "This Is Your Life" program was narrated by the assistant pastor, Rev. George Neighbors, assisted by various members and co-workers who gave the highlights of the history of the Hendersonville church. Rev. and Mrs. Gentry have four children: Joel of Charlotte, N.C.; David and Mrs. Viola Brevard of Hendersonville; and (the late) Donald Gentry. The Gentrys have six grandchildren. Mr. Carol Jones presented them with a check for \$1,000 from the church. After the presentation, more than 400 members and guests of the church filed by to express their appreciation and place letters in a drop-in box. Following the morning service, a luncheon was held in the Fellowship Hall on the campground.



On Pentecost Sunday, May 29, the Center for Spiritual Development Church of the Nazarene was organized in Toledo, Ohio, with 43 in attendance and 15 charter members. Rev. Randell E. Davey was installed as pastor by Rev. James R. Blankenship, district superintendent of the Northwestern Ohio District. Pastor Davey is pictured with the charter members. This church was a continuation of the "Toledo Project" begun at the 1976 district assembly, which included relocating two churches in the city. The assembly pledged \$27,000 above the home missions budget for this project. The new church is meeting in an office building until a building can be constructed on a three-acre plot on Airport Highway just off I-475.



Edmond, Okla., First Church, with Pastor Frank Skillern, dedicated their sanctuary, educational and gymnasium facilities Sunday, December 12. The 23,000-square-foot structure is located on a five-acre tract at a cost of \$450,000. The sanctuary seats 450 people. Dr. V. H. Lewis, general superintendent, brought the dedicatory message. Others participating in the service were Dr. Jerald R. Locke, district superintendent; Rev. Eugene Stockwell, president, Edmond Ministerial Alliance; Carl Breazeale, chairman of building committee; Dennis Steen, chairman of trustees; and Mrs. Emma Pierce, former pastor.



The Weirton, W.Va., First Church recently completed new facilities for worship and Christian education and conducted a service of dedication January 30. The new structure of 18,500 square feet is the second phase of relocation of the church, a fellowship building having been constructed at the new site in 1972. General Superintendent George Coulter brought the dedication message and District Superintendent M. E. Clay offered the prayer of dedication. Former pastors Rev. John J. Hancock, Rev. D. F. Hail, Dr. John W. May, and former associate pastor Rev. Paul Crew participated in services celebrating the occasion. Rev. John W. Dennis is the present pastor.



MID-QUADRENNIAL CONFERENCE ON EVANGELISM

HOUSING INFORMATION

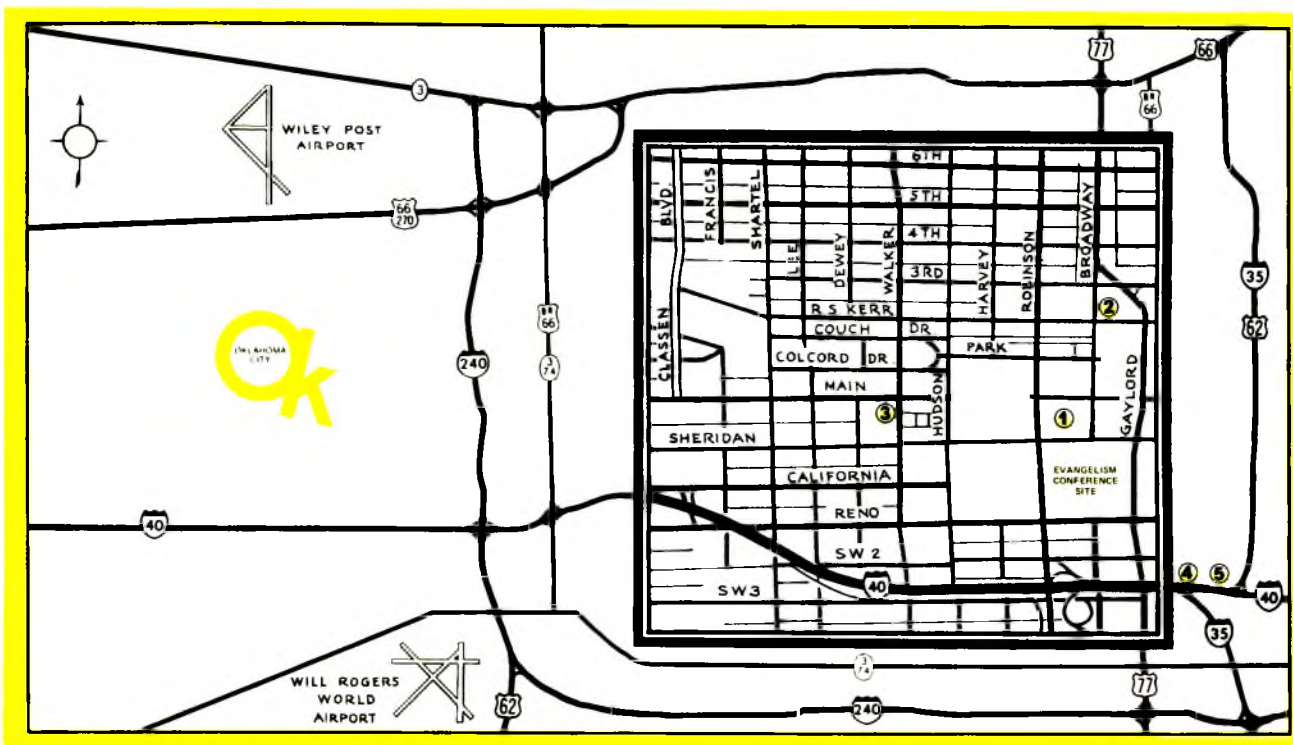
The following hotels and motels have committed rooms to the conference. You will help arrangements by directing your reservations through the Oklahoma City Convention and Tourism Center. No one else is authorized to process room reservations. Contacting hotels directly will delay your reservation.

PLEASE NOTE CAREFULLY.

Your room confirmation will be made with the following understanding from the Convention and Tourism Center;

1. If there is any change in this reservation or if for any reason you will not use the accommodations reserved, please notify the Convention and Tourism Center.
2. **Confirmation release date is October 1, 1977**, and thereafter as requests are received.
3. Hotels may request one night's lodging to guarantee holding room regardless of time of arrival.
4. This reservation may be cancelled when notice is given prior to arrival date. Deposits on reservations not claimed or cancelled in writing will be forfeited.

MAP No.	HOTEL	SINGLE	DOUBLE/TWIN
①	Sheraton Century Center One North Broadway	\$28.00	\$32.00
②	Skirvin Plaza One Park Avenue	\$24.00	\$29.00/\$32.00
③	Holiday Inn Central 520 West Main	\$17.00	\$23.00
④	Ramada Inn Central 112 North Eastern (At I-35 & I-40)	\$19.00	\$23.00/\$25.00
⑤	Trade Winds Central 1800 East Reno (At I-35 & I-40)	\$18.00	\$22.00/\$24.00



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2nd _____

3rd _____

MY ARRIVAL WILL BE:

Date _____ Hour _____ a.m. p.m.

MY DEPARTURE WILL BE:

Date _____

MY METHOD OF TRAVEL WILL BE:

Car Plane Train Bus

Other _____

BESIDES THE CONFERENCE I WILL ALSO BE ATTENDING:

- Evangelists' Enrichment NYI Council
- Nazarene Multiple Staff Senior Ministers' Workshop
- Superintendents'/Leaders' Conference
- District Secretaries' Workshop

by GALE E. MILLHUFF
Shawnee Mission, Kans.

A Chance Encounter

HE WAS TALL and distinguished looking, with snow-white hair, mustache, and goatee. In fact, he could have qualified as a stand-in for Colonel Sanders of Kentucky Fried Chicken fame.

I saw him just outside the supermarket door as he looked to spot his car in the parking lot. His striking appearance prompted me to ask impulsively, "Are you someone important?" What seemed like a chance encounter but was undoubtedly providential, was the beginning of a relationship immensely gratifying for me and eternally significant to my friend Russell Rine. But I'll let him tell the story himself.

"When a stranger accosted me asking, 'Pardon me, are you someone important?' I was tempted to retort, 'Get lost, Buster.' For at that period in my life I felt very unimportant. My wife of more than 49 years had died six months before her seventieth birthday, and our fiftieth wedding anniversary would occur shortly. My life had lost its purpose. My work was my major interest.

"I didn't even know the man's name. The next time I saw him was in the cafeteria. I took my cup of coffee and joined him and his wife at their table. I tried to tell him briefly the story of my life. Why did I break out of my shell? It must have been because I felt that Gale Milhuff was

really listening to the words spilling out of a lonely man's mouth. He invited me to his church and I agreed to be there a week from the following Sunday. He visited me in my home and brought other interested friends with him.

"I had joined the church and had been baptized by immersion in my early teens and in the 60 years since I had lived in accordance with the precepts of the Bible in a sort of uncommitted fashion. I had never consciously rejected Jesus but still had never received Him as my Saviour. During my visits with my newfound friend his luminous faith had a profound effect on me. I talked with him and with God about the doubts, the cynicism, the critical arrogance that had encrusted my beliefs.

"During this time I was being caught up in a joyous spirit of worship with Christ's followers at Nall Avenue Church of the Nazarene, Prairie Village, Kans.

"When it actually happened I may never know. But there was no doubt about the growing sense of inner peace. I found myself talking with God in quiet ways so very different from the pompous admonitions I had offered Him in what I once had thought were my prayers. Praise the Lord, He is guiding me step by step."

—*Russell R. Rine* □

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



PALCON AT OLIVET

Nearly 800 out of a possible 850 pastors on the Central Zone, or 93 percent, attended the Pastors' Leadership Conference at Olivet Nazarene College, Kankakee, Ill., June 13-17. The enthusiasm was high and the conference became a camp meeting at times. General Superintendents Dr. William M. Greathouse and Dr. Charles H. Strickland headed the corps of resource people who carried through the program of PALCON.

There was deep appreciation for the way that Olivet Nazarene College had gone all-out to host the week-long conference. The food service was outstanding. The accommodations were pleasant. The congeniality of the record gathering of ministers made every pastor, young or old, feel comfortable.

The campus displayed the careful preparation it had undergone. Expressions of praise were common. PALCON Kankakee was touted by one district superintendent as the most important thing that had happened to the church in his memory.

Ron Mercer, vice-president of Xerox Corp. for the northeastern United States, said, "For the denomination to spend the money and time in such an undertaking speaks well for it and hope for the church." □

—NCN

MRS. HALL WELCOMED

The newest executive director at Nazarene International Headquarters was honored at a luncheon by the Executive Fellowship, June 22, in Kansas City. Mrs. Miriam Hall, executive director of Children's Ministries, began her full-time work June 1 in this new department created by the 19th General Assembly last summer.



Chairman of the Executive Fellowship, Dr. Raymond Hurn, presided. As a means of getting acquainted, members shared information with her about their homes and families. Dr. B. Edgar Johnson, secretary of the fellowship, presented this information to Mrs. Hall.

She and her husband, Hubert E., and daughter, Amy, will live in Olathe, Kans. Mr. Hall is drawing plans for their new home and will construct it. □

—NCN

RETREAT DRAWS 500 SINGLES

YSARI III, the Young Single Adult Retreat International held June 16-19 at Manor Vail Lodge, Vail, Colo., had a record attendance with more than 500 singles enrolled. This is more than double the enrollment of previous YSARIs.

The retreat, designed for the never married, formerly married, and widowed persons, ages 22-39, was directed by Orville Jenkins, Jr., of the staff at Bethany, Okla., First Church.

The featured guest speaker was Bob Benson of Nashville. Other resource leaders included Dr. Ponder Gilliland, Clark Childers, Norm Shoemaker, Dr. Jim Gilbert, Gene Van Note, Glaphre Gilliland, Maurine Brown, Neil Rimmington, Dr. Mike Roberts, and Chuck Watson. □

—NCN

CROSS-CULTURAL MINISTRIES SEES BREAKTHROUGH

For the first time in its history the Church of the Nazarene is seeing an increasing flow of blacks entering and graduating from its institutions of higher education, according to Rev. Roger E. Bowman, director of cross-cultural ministries in the Department of Home Missions.



He reports that seven blacks are either planning to enroll or continuing training for the ministry in Nazarene Theological Seminary. There are two former graduates from Nazarene Bible College who are entering the full-time ministry and five more who have just graduated this spring.

Mr. Bowman believes that in the church, as well as in American society in general, blacks usually respond more readily to black leadership. He says, "It seems that God is showing us some very encouraging signs of a brighter tomorrow for the Church of the Nazarene among America's 24 million blacks."

Figures released by the Department of Education and the Ministry show that 562 non-white young people were among the 11,175 enrolled in the 1976-77 school year. Of these, 327 were black and 93 were foreign students. □

—NCN

WORK AND WITNESS TEAMS IN THE CARIBBEAN

Volunteer short-term service on mission fields is making a valuable contribution. Basically, the program is made up of volunteer "Men in Mission" who organize and finance projects on mission fields. They often actively participate in the construction of buildings they have sponsored.



An illustration is Mr. Jerome Richardson. In the course of participating in a Work and Witness Mission on St. Lucia, he visited the campus of Caribbean Nazarene Theological College in Trinidad. There he saw the need for further campus development. He brought representatives of an architectural firm who developed plans for a new building.

Now 20 Work and Witness teams have accepted the challenge of working together in the largest project yet undertaken. The teams will work in successive two-week time periods to construct an administration-classroom building on the campus of CNTC.

The college serves the English-speaking Caribbean for the Church of the Nazarene. Nine mission fields depend on CNTC for the training of their pastors and church leaders. Students come from Guyana and the islands of Trinidad, Tobago, Barbados, St. Vincent, St. Lucia, Dominica, Antigua, St. Kitts, St. Croix, and Jamaica. □

—NCN

UPDATE ON HUNGER RELIEF IN HAITI

La Gonave, an island off the mainland of Haiti, suffered a severe drought and resulting famine which began early last winter. Word from Missionary Steve Weber as of June 1 is most encouraging.

All Nazarenes on the island (about 3,000 members) are currently being fed. The rains are coming almost daily with harvest expected in August. About 15 tons of food is being sent to the island each week and will continue until the harvest is in. The supply will then be cut back to supplemental nutrition for infants and schoolchildren.

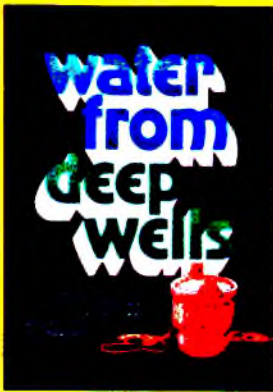
Everyone in Haiti is aware that when the people were starving and no additional disaster relief was available, the Church of the Nazarene alone made the first major thrust to help.

The Church of the Nazarene in Haiti has been thanked personally by the U.S. ambassador to Haiti and the Haitian military commander on La Gonave Island. □

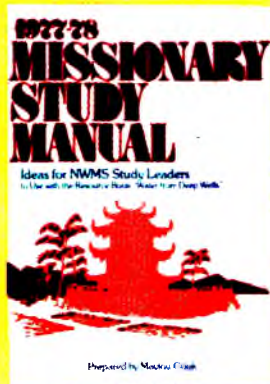
—NCN



1977-78 MISSIONARY READING



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