

HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 1, 1978



**Nazarene Theological Seminary Offering
February 12**



by General Superintendent Eugene L. Stowe

“As Goes the Seminary . . .

SO GOES THE CHURCH.”

General Superintendent James B. Chapman must have thought of that before he espoused the cause of a seminary for the Church of the Nazarene.

Other denominations were living proof. Their ministerial streams were increasingly stocked with young ministers whose theological stance had been largely determined by the influences exerted upon them during their seminary days. And all too often these streams flowed farther and farther away from the doctrinal distinctives which had been their original source.

Seminary professors have often been made the scapegoats. A measure of the blame for this doctrinal declension must properly be laid at their door. In all too many cases they have become enamored with an entirely rationalistic approach to religion. The mind became the measure at the expense of the heart. Higher criticism destroyed such traditional tenets of the faith as the full inspiration of the Scriptures, the deity of Christ, and the miraculous element of the Gospels. From there is was just a short step to denial of an insistence upon that new birth as the condition for entrance into the kingdom of God, and the institutional church became less and less distinguishable from the Kiwanis Club!

But who was responsible for the seminary professor? The denominational college where he cut his theological teeth. The seminary administration that insisted upon a super-high academic standard with earned

doctorates as the primary qualification and only secondary consideration for spiritual credentials. And what about the board of trustees which hired that professor? Where was their sense of responsibility to the trust given them by their church to keep the seminary true to the faith of their fathers?

But the root cause of this tragic process of apostasy lies with the church itself. The church—laymen as well as ministers. The church—the Body of Christ but only as long as it acknowledges Christ as its Head. The church—terrible as an army with banners but only when its sword is that of the Spirit, which is the Word of God.

Yes, Dr. Chapman must have been aware of all this when he called for the establishment of the Nazarene Theological Seminary. He had confidence in the basic commitment of his church.

And as our seminary concludes its 32nd year, the church has not betrayed that trust. Doctrinally sound, spiritually sensitive seminary professors continue to send out an ever-enlarging supply of missionaries, pastors, evangelists, and Christian educators with both trained minds and warm hearts. President Stephen Nease and the Board of Trustees are committed to keeping NTS true to her holiness traditions and a vital force for holiness evangelism.

Pray for the seminary. Give generously in the Seminary Offering, February 12. Your full support is richly deserved and desperately needed. □

COMMITMENT

and Lifting Up Christ

by JOHN SEAMAN

Fort de France, Martinique

WHILE A STUDENT at Nazarene Theological Seminary I heard one of my professors exclaim in class that he believed the last quarter of the 20th century would mark the greatest growth—in every way—of the Church of the Nazarene. This professor, qualified by academic degrees and personal experience, believed outstanding growth would be realized because of the appeal of the life of the sanctified believer. It was his conviction that in the distraught and disrupted world of today, holiness in heart and life would be the drawing force for a great multitude of lonely, empty, desperate people.

Dr. Eugene L. Stowe, in presenting the quadrennial report of the board of General Superintendents at the 19th General Assembly, called for the second year of the quadrennium to “highlight holiness evangelism.” He called for every minister to major in holiness preaching; every educational institution to concentrate on teaching “this dynamic truth”; and every Nazarene to pray for a holiness revival that would “sweep thousands into the blessed experience of entire sanctification.”

Why was this call made? Why was my professor’s conviction so strong? Because it is through Spirit-filled commitment that lost people will be drawn and won to the Lord Jesus Christ, and thus the Church increased. As a missionary serving in a pioneer area, I am convinced that the birth and growth of the church here is dependent upon the commitment that comes only through the infilling and empowering of the Holy Spirit. This experience is not only imperative for the missionaries and pastors who may serve here, but for every new believer as well.

The power of the committed life is dramatic. In a recent study of a church organization on the island of Martinique in the Caribbean, unusual growth was noted. This group has grown in membership in the past decade from 2,800 to over 7,400, and in 1976 alone they received over 900 members by profession

of faith! (Their financial statistics show equally astounding increases.) In response to questioning, the pastors of this denomination insisted that their great growth was due to the work of the Holy Spirit and the diligent efforts of the church members.

J. B. A. Kessler, a former missionary in Latin America with the Evangelical Union of South America, is convinced that slow growth among several groups in Peru and Chile is due to the way in which the message of salvation was presented. Said he, “When they stated that Christ had already done everything for us, and that all the sinner had to do was receive this finished work, converts tended to become introverted and even selfish.”¹

Kessler noted, however, that one church group had shown good growth. This group “declared in effect that salvation was only complete with the baptism of the Spirit, which could only be experienced in the complete consecration of oneself to God.”²

Both illustrations point to the necessity of enablement by the Holy Spirit and the commitment of the follower of God. As one experiences the saving act of God through Jesus Christ, there immediately comes the need for realizing His Lordship as well. The Christian’s commitment is not built on his own strength, but is made perfect in the abandoning of self to the Lordship of Christ Jesus.

The disciples of Jesus were shown to be self-seeking, quick tempered, easily frightened, and weak in faith until they had an incredible encounter with God, the Holy Spirit, some days after the ascension of Jesus Christ. With the promised infilling of the Spirit of God actualized in their own lives, these fearful followers of Christ came out of their Upper Room, down the steps to an antagonistic community, and proclaimed the good news that “everyone who calls on the name of the Lord will be saved” (Acts 2:21, NIV).

These men were no longer cringing cowards, their commitment was complete, and as a result about 3,000 new believers were added to the household of God that day!

For the Church of the Nazarene, “Lifting Up Christ—the Sanctifying Saviour” is no mere cliché or secondary emphasis. Indeed, it is the action of the committed, the necessary theme to draw people from a life of defeat, weakness, and strife to a life of victory, power, and peace; from being empty vessels of self-concern to overflowing wells of love, compassion, and commitment. May this year, and every year, be marked by Spirit-filled Nazarenes lifting up and sharing the Lord Jesus, our sanctifying Savior! □

1. Donald McGavran, ed. *The Conciliar-Evangelical Debate: The Crucial Documents 1964-1976* (South Pasadena, Calif.: William Carey Library, 1977), p. 139.

2. *Ibid.*



HERALD OF HOLINESS

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JUST AN OLD PICKUP TRUCK, with Oregon plates—four wheels, cargo bed, and room up front, perhaps, for a man, his wife, and little one. The camera caught it parked near our Nazarene Theological Seminary one sultry August day. Looking at the photo, piled high in back is a plastic-covered load, carefully sealed with yards of rope and tape, covering furniture, suitcases, boxes, the very "stuff of life."

There is a story here! For that vehicle carried the earthly possessions of a young couple whom God has called to minister His Word. They drove to Kansas City, leaving loved ones and friends behind, willingly following His direction to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Somehow this picture epitomizes the calling and work of NTS. From throughout the world they've gathered—498 men and women whom God has called to minister. They've left much behind as through rigorous theological studies they "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

Among "NTS family" members today is a successful banker whose goal of becoming a millionaire abruptly changed when a Nazarene pastor came to borrow money to build a church, and led his lender to Christ and a call to missions. And a "PK" whose dad set such an example that he was ready when the Lord called him to follow in his father's footsteps. He says, "I feel compelled to share what Christ has done for me with as many people as possible."

There's Isaac, from Guyana, converted late from a life of sin, who with his faithful wife was willing to sell a beautiful home, entrust five children to the loving care of others, and come to the seminary to

CHRIST'S OFFERING

*His grace provides salvation;
His love affords adoption;
His mercy, man's redemption;
His will, divine direction.*

*His birth brought revelation;
His death was substitution;
His life is resurrection;
His presence, inspiration;
His hope, earth's benediction.*

—JACK M. SCHARN
San Diego

A Truck,



a Van . . . and SEMINARY SUNDAY!

by STEPHEN W. NEASE

President, Nazarene Theological Seminary, Kansas City

prepare to minister. Next year Isaac will be teaching young preachers-to-be in our Bible college in Trinidad!

Among the ever-growing group of women in the NTS student body is a young lady who found Christ in a Nazarene boys' and girls' camp and now is studying toward the Master of Religious Education degree, planning to serve Christ in church music and children's work. Why did she come to NTS? "One night in General Assembly the Lord told me to go to seminary. When I asked for further details, He seemed to say, 'One step at a time . . .'"

Multiplied stories such as these cry to be told from a student body that has increased from 296 to 498 since 1973. But the "bottom line"—the real "story" of NTS—is the ministry of scores of alumni, faithfully sharing Christ throughout the world. And that story is made possible by a church that cares enough for its future ministry to allocate funds from general sources which keep tuition low enough to enable owners of old pickup trucks to attend!

From the beginning days of NTS in 1945, the Church of the Nazarene, through General Assembly action, has set aside a day each year, known as SEMINARY SUNDAY, when "the work of the seminary is to be publicized in each local church and a cash offering taken for . . . capital improvements and long-range projects."

On SEMINARY SUNDAY, February 12, 1978, thousands of individual Nazarenes in local congrega-

tions throughout the United States and Canada will rally to this year's theme, "MORE THAN JUST AN OFFERING!" Pastors everywhere will be challenging their people to support their seminary through an increased understanding of the task of preparing men and women for ministry, and through faithful financial support in the annual seminary offering.

Perhaps the new van, pictured, symbolizes the support of those who understand and love their seminary. Last year two ancient vehicles—each of which had traveled over 125,000 miles for NTS—gave out. No funds were available for their replacement. A Nazarene businessman heard of the need and, in concern for the training of future ministers, purchased a shiny new van—the first NTS has ever had. He helped in a time of need because through understanding NTS and her task, he had come to love her!

On SEMINARY SUNDAY, 1978, we prayerfully ask abundant financial support when the seminary offering is received in each local church. But our deepest prayer is for increased love and understanding, the real basis for meaningful financial support. Paul writes to tell of church people who, in the midst of their own desperate needs, gave wholeheartedly to support the mother church in Jerusalem. May this year's seminary offering be like theirs, for Paul said,

And this they did . . . but first gave their own selves to the Lord, and unto us by the will of God (2 Corinthians 8:5). □

PRAYING can be the catalyst to bring about many blessings. Job in his quandary asked: *“Who is the Almighty, that we should serve Him, And what would we gain if we entreat him?”* (Job 21:15, NASB)

The profits are numerous, actually.

Prayer gives us solidarity with others, for one thing. We read in James that we are to “pray one for another” (5:16). It helps us to feel their infirmities. It helps us to wince at the thought of their wounds. It helps us to empathize with them in their midnight cries and their noonday hallelujahs.

When Jesus used the word “our,” saying we are to begin praying by saying “Our Father,” he probably had in mind this solidarity with others that is one of the benefits of praying. The ancient Christians felt vividly that when they prayed “Our Father,” instead of “My Father,” even if they were praying in private, they were yoked with other believers and were including them in the petitions they were making to God.

Another benefit of prayer is an increase in our love for God. Thus a psalm writer said: *“I love the Lord, because He hears my voice and my supplications”* (Psalm 116:1, NASB).

This is not simply being a nice person, to love Him more because He responds to our prayer. It is only to be expected. When we love a human companion, the love is nurtured when we are able to visit with and in other ways commune with that person.

Prayer also helps us better to stabilize our lives. It is after prayer and because of regular prayers that the same psalm writer says:

*For Thou has rescued my soul from death,
My eyes from tears,
My feet from stumbling* (v. 8).

In this same prayer psalm, another benefit of prayer is noted by the Psalmist: prayer makes us

more optimistic about other persons. He says: *“I said in my alarm, all men are liars”* (v. 11).

After he prayed, he implies that he received God’s help on his tendencies to mistrust just about everyone because of what a few had done. He saw the goodness of the Lord in the land of the living.

Significant also is the fellowship with Christ that we have when we pray. We read some things in First John that bolster our confidence of this. We read there that Christ existed “from the beginning” (1:1); and yet that He came right down here to this “spoiled and fallen world” and entered into life as we know it. John the apostle, who had been perhaps the nearest to Christ, having leaned upon Him affectionately, says in First John 1:1-2 that “we have heard” Him, “have seen” Him, have “handled” Him with our hands—for He was “manifested” among us. John knew a blessed fellowship with the Christ who came among us.

Today, we do not have communion with Christ in the same way that John did in the days of the Master’s enfleshment. But to faith, or through faith—the high, creative confidence possible to us—we can see that the Christ who indwells us is even closer to us than He was to John at the time of the sojourn. And the fact that Christ was enfleshed among us at that earlier time gives our present fellowship with Him a certain special blessedness.

A most significant benefit of prayer is fellowship with God the Father. First John 1:3 states that “our fellowship is with the Father.” True, it was the Son who came among us. But the Father sent Christ, and planned that the eternally begotten Son should go to the Cross for us. And the Father wants us to pray to Him—to commune with Him. Indeed, normally it is to the Father that we do pray. So in prayer we have fellowship even with the high and holy Father of our Lord Jesus Christ.

Benefits of Prayer

by J. KENNETH GRIDER
Nazarene Theological Seminary
Kansas City



I once got my tongue twisted, as I often do, and, instead of "meditation," said, "prayer and medication." Actually, what I said as a slip of the tongue is also true: prayer is medication. For the troubled person, buffeted by ill winds, taut to the breaking point, unnerved sometimes by changes in his life situation with which he cannot cope in his own strength, prayer is indeed like receiving a medication.

In prayer, one's heart does catch-up steps to try to keep pace with his mind.

In prayer, one keeps at least somewhat of a balance between his increasing Christian knowledge and his devotion.

In prayer, one sees things it is not given a person to see otherwise.

In prayer, we venture and soar.

In prayer, one meets with his fellows at the foot of Jesus' cross to be instructed by Him, to be fired by Him with hidden flames.

In prayer, social and cultural and financial status disappear the way sugar disappears when poured into water.

In prayer, one receives tempering for the springs of his deep resolve to disciple Jesus Christ in authentic and costly and useful ways.

In prayer, we see the glory and the wonder of donating our lives to Christ our Sovereign Lord. □



The
JOURNEY
by PEGGY PERRY
Swaziland, South Africa

THE TALL, gaunt frame of the black man lay motionless in the crude pine box. No soft satin lined the rough interior. It was not painted or beautifully adorned. He was not accustomed to such trifles in life so they were not necessary in death.

A gaping red hole was dug in the yard of the little thatched home. Those dearest to him gathered up all his earthly possessions: a knife, a few ragged clothes, and his sleeping mat. Nothing else. They tucked the clothes and knife close to his body and drove rusty nails into the box. Then they set it deep inside the red hillside of Swaziland. His brother ripped his sleeping mat in two and laid it

over the box. No beautiful flowers adorned the mound left behind, but that did not mean he was unloved.

No, he did not have much of this world's treasures and one might feel sorry for him. Not sorry enough to sell all and give to the poor, but sorry nonetheless. No, no treasures, but he had the necessities to make his last journey. Do I mean the few clothes and the knife which his wife tucked inside the box? No, that wasn't it.

His testimony on New Year's Eve, a few weeks before his death, explains it all: "I have found Him, His forgiveness and love. That's all I need."

Yes, he made the journey,

sweeping through heaven's portals.

Having traveled a great deal, I have found the less I take the better. "Travel light" is my policy but—when I get to customs I find many "things" I wish I had left behind. We may lose or leave a suitcase, but we must have our passport and ticket or we can't make the trip. These documents are cared for with great concern. Even though I may have all my "things," I cannot travel without these.

We saints tend to become so encumbered in our Christian journey that we miss the important "things" God intended us to have for the journey.

We debate over trifles, make excuses for our neglect and failures, add to the list of dos and don'ts like the Pharisees, and are even guilty of getting "too busy"—busy making a place or name for ourselves in the church and not busy for God.

Solomon built a beautiful Temple, but his house became larger, more important to him than God's house. All the pomp and ceremony, all the money and splendor did not prepare him for his final journey.

Much or little! It isn't how much we have that matters but whether or not we have the necessary documents for the journey. The ticket and passport are forgiveness and love; finding the will of God and doing it. □

God's Call to **SEPARATION**

by OSCAR F. REED

Nazarene Theological Seminary
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SECOND CORINTHIANS is the fascinating profile of a great heart. The epistle is a description of a Christian leader who through anguish, joy, hope, wounded feelings, and ardent love learned that "separation from the world" was at the very ground of Christian faith.

In a time in which the church seems to be identifying with the world in order to serve, the ancient yet contemporary call to separation rings out again and again.

Von Harnack, German historian and theologian, at the turn of the century said: "The church never had so much influence in the world as when she kept herself apart from the world."

Bunyan had previously remarked: "This will I remember, that though I could myself sin with the greatest of delight and ease, yet even then, if I had anytime seen wicked things by those who professed Godliness, it would make my spirit tremble."

Paul's world was not dissimilar to ours. In the midst of his appeals to the Corinthians he paraphrases Isaiah 52:11 in 2 Corinthians 6:17.

COME OUT—BE SEPARATE— TOUCH NOT THE UNCLEAN THING

These are harsh words in a community where "love" has become a password for all kinds of groups from the evangelicals to the gay community. But perhaps they are not as harsh as they seem when we see the motives for the call to separation. They are positive rather than negative.

Separation was necessary for the preservation of God's people. Moule suggests that the church is a garden hedged to keep out the "weeds" which would strangle it.

The history of God's people from Sinai to the present day has been a constant struggle between faith and culture. Again and again God's people were seduced. Even after the exile, Ezra warned against entanglement with the world.

We can walk in the ways of the world until we grow corrupt like the world.

The call to separation from the present world (*cosmos*) with all of its entanglements was not and is not a pharisaical exclusiveness, but is a call to

O FILL ME

*O nail pierced hands uplifted
My waiting soul to bless,
I worship and adore Thee,
Thy holy name confess.
Thy love has overwhelmed me,
My heart cries out to Thee.
I worship and adore Thee,
Thou blessed One in Three.
I yearn to know Thee deeper,
Thine image to reflect.
O help me as I seek Thee,
My willing heart perfect.*

*O fill me with Thy Spirit,
O fill me with Thy love,
Impart Thy holy fire,
Thou sanctifying Dove!
My heart to Thee is yielded,
O come, my life possess!
I see Thee in Thy beauty,
Thy radiant holiness.
The glory of Thy splendor,
Thy fiery presence feel,
I have Thy Spirit's witness,
I have Thy Spirit's seal.*

—T. GWYN DOWNING
Whitefish, Mont.

personal and spiritual integrity under the law of Christ in the midst of the world (John 17; 1 Corinthians 9).

The very meaning of the “church” is at stake in a society which through the media is doing its best to compromise the ethical foundations upon which the Christian faith is built.

“Separation” in its most meaningful expression is a bulwark to God’s people. It is true of every significant Christian institution in society.

Separation is the natural expression of the exclusive love of God. God’s love is both exclusive and possessive. We have so redefined *agape* that it has lost its strength. God’s love is a *jealous love*. It is a relationship that brooks no rival. It is the only kind of love which can stand the strain, forgive and restore. It echoes down through the centuries in the *Shema*, “Hear, O Israel: the Lord our God is One Lord” (Deuteronomy 6:4), and through the great commandment repeated by Jesus, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind” (Matthew 22:37, NASB; cf. Leviticus 19:18).

Jesus reflects the same thrust to separation in His demand for an exclusive relationship with Him in love (John 15:18f., NASB). “If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.”

Paul, in 2 Corinthians 11:2, recognizes that exclusive love of God in Christ: “I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

No wonder Paul says:

**COME OUT
BE SEPARATE
TOUCH NOT THE UNCLEAN THING**

Separation is the condition for the great promises of God. “I will dwell in them and walk among them; and I will be their God and they shall be my people” (2 Corinthians 6:16, NASB). “I will welcome you and I will be a Father to you. And you shall be sons, and daughters to Me, says the Lord Almighty” (v. 18).

Well, what does all this mean in our society? It means that “worldliness” as the spirit of the *cosmos* is antithetic to the spirit of Christ. It means that the communities of faith must take their stand confidently against the evils of our day (whatever they may be); and still extend a hand of love redemptively to those within the world who are not of faith.

It means that we can stand in faith knowing that a stand against unrighteousness in love is a “back-

drop” to God’s precious promises to His people. The Word really says it all! It is not out of character that Paul should end the section in 7:1 with an urgent paternal appeal, “Therefore having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.” □

Reviewed by

PAUL W. SPEAR
Kansas City

BOOK BRIEFS FOR YOU



WHY WORRY WHEN YOU CAN PRAY?

Did a fox ever worry? Did a squirrel ever die of anxiety? Did a sheep ever commit suicide? Not for the reasons E. E. Wordsworth gives in this 32-page booklet based on Elizabeth Cheney’s poem, “Overheard in an Orchard,” which the author quotes.

We humans certainly need to take a closer look at bird and animal life, and learn from them the simple lessons of trust. As the author says, “No dog ever lost a night’s sleep over the fact that he had not enough bones laid aside for the declining years.”

The essay declares that “worry is a blighting sin and the very opposite of trust.” Yet countless Christians indulge in worry, carrying their own burdens as if they had no one to help.

To trust means to relax in the arms of God—first by settling your salvation, next by the infilling of the Holy Spirit, then by prayer, a day-by-day, moment-by-moment rolling of your burden on the Lord.

If you are a “worrywart,” or if you know one, this little book is well worth the price, for in delightful, but pointed terms, the folly of worrying is explained, and a remedy given. □

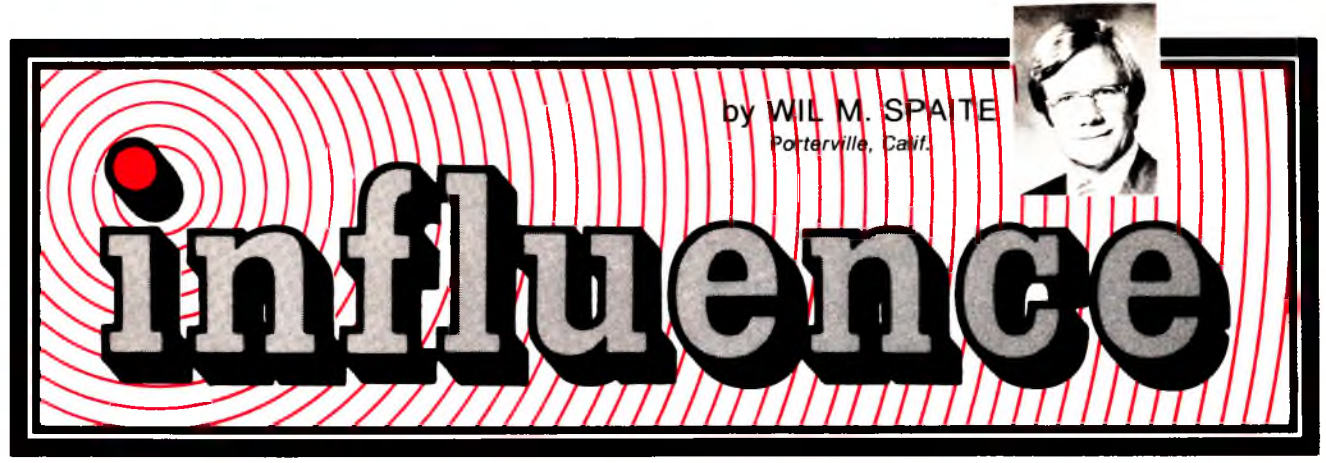
by E. E. Wordsworth

Beacon Hill Press
of Kansas City

to order,
see page 23



helps to holy living



Adrien-David Robichaud—

“I SEARCHED FOR GOD AND HE FOUND ME!”

The young French-Canadian stepped off the plane. He was a Nazarene Seminary student from Kansas City. On Sunday, I heard him speak to my congregation. As he shared his conversion to Christ, I thought to myself, “How *amazing* is God’s searching love.”

“The boy will not live,” the doctor advised the parents of the newborn baby—Adrien-David Robichaud (pronounced Robe-ee-show).

Adrien’s devout grandmother promised God that if his life were spared, she would influence him to enter the Roman Catholic priesthood. God healed. The time came when Adrien was fulfilling his grandmother’s vow, studying in a monastery to be a priest.

He was an earnest learner, spending long hours in meditation, but in his heart there was only *emptiness*. He confessed this deep unhappiness to his priest, who refused to absolve him of sin. Adrien went to his room deeply depressed.

On his desk he opened a small book he had never

really read before. He flipped through the pages, his eyes focusing on 1 John 1:9 . . . “If we confess our sins, he is faithful and just to forgive us . . .” Adrien recalls that moment, “You can’t imagine how surprised I was. The Bible did *not* say ‘the priest will be faithful to forgive,’ it said ‘he, *Jesus*, is faithful to forgive’ . . .”

He became interested in another book in the library. It told of the Wesleyan Revival in England . . . persons transformed through the Methodists. In his heart he determined he must leave the monastery and find these Methodists.

Secretly one morning, he slipped out of the monastery.

Adrien worked for two years in Quebec City. Attending night school, he sought answers from philosophy and psychology. Still there lingered the same *emptiness*.

He considered giving himself to an even stricter type of priesthood. Adrien went to the train station. He thought, “I’ll take the first train that arrives. If it goes west, I will *not* go back to a monastery. If it goes east, I will go to see my grandmother and tell her I’ll return.”

The first train was headed east.

Adrien arrived in New Brunswick feeling despondent. He walked slowly toward the terminal where the bus would take him to his grandmother. He looked up and saw the word, “*Nazarene*—Church of the Nazarene.” Adrien recalls, “I was impressed. I remembered Jesus was called a Nazarene.”

Entering the church, he talked to the pastor. The minister did not realize how desperately Adrien was searching for God.

As Adrien left the church, he remembered the book that spoke of Methodists. He looked in a phone book. No Methodist Church was listed, but “N” being next to “M” he noticed the name of a second Nazarene Church. He decided to try the Nazarenes again.



Adrien-David Robichaud is the voice of “L’Heure Du Nazareen” which is broadcast on five stations in Quebec, Canada.

The pastor, Rev. Robert Boden, came immediately. Adrien remembers, "He didn't talk, he just listened. I told him about my search for God."

The pastor invited him to a worship service, then turned to Adrien and kindly said, "You need God!" Adrien left . . . he didn't want to hear the truth.

The next morning he decided to visit the church. He sat behind a large man in the back row, hoping the pastor would not see him. The people began to sing, "Trust and Obey." Never had he seen people sing with such joy.

The pastor's sermon seemed just for him, Adrien recalls:

The pastor told me what I was like and what Jesus was like. He asked us to stand and sing "Just As I Am." As I sang about Christ's blood that was shed for me, a brokenness came to my heart and I started to cry. I saw a little boy going forward, then an old man. All of a sudden I felt God's loving arms go around me. I stood up and cried out in French, "Lord, help me!" and I went forward.

The pastor recognized Adrien and came and knelt with him. Tears rolled down the pastor's face. Adrien thought, "No priest ever shed tears for me."

Adrien asked for a prayer book. The pastor replied that Adrien did not need a book . . . he could pray from his heart.

Adrien rebelled when a girl was asked to help lead him in prayer. He stood up yelling, "You are all English, and I hate you!" He ran out of the church.

After a sleepless night he decided to move back to Montreal. On the way to the train station a teenage girl surprised him, "Adrien, how are you this morning?"

Being a stranger in the city, Adrien was astonished that this girl knew his name. She explained, "You came to our church yesterday. You said you hated us. We stayed around the altar an hour after you left, praying for you."

She pleaded, "Won't you come back and talk to our pastor?"

Adrien replied, "Maybe I'll meet you and the pastor, but if I'm not there by midnight, you'll never see me again." Adrien was testing them to see whether or not they really cared.

At 9 p.m. Adrien arrived. He saw the pastor, the pastor's wife, and the girl praying around the altar. For some time he argued with them. He began to read a Bible. Psalm 51 seemed to leap out to him, "Lord, create in me a clean heart." Adrien began to confess his sins openly to God.

He recalls that moment, testifying, "Jesus forgave all my sins. His love flooded my heart."

Adrien stood and told the pastor, "I must share this marvelous gospel with my own people." The pastor suggested that he enroll in Canadian Nazarene College.



Pictured (l. to r.) are Rev. Robichaud; his wife, Priscilla; and daughter, Denise.

While a student at the college a bitterness grew in Adrien's heart toward some English classmates. He decided he would soon go to France to study for the ministry.

The next day in chapel the speaker was a woman, Dr. Mildred Bangs Wynkoop. She came to the pulpit, opened the Bible and simply asked a question, "Have you received the Holy Spirit since you believed?" (Acts 19:2).

Adrien answered inwardly, "Yes!" But in his heart he knew something was lacking.

At the end of her message, Dr. Wynkoop invited students to be filled with the Holy Spirit. Adrien struggled within, "Lord, I have given you everything . . . everything except my culture and my language."

Deep inside he heard God's voice say, "I want your language and your culture." Adrien objected, "No Lord! These are the two most precious things I have . . . all I have left!"

Finally, he went forward, surrendering himself with the prayer, "Lord, my beloved culture and language, I give them to You!"

Adrien remembers, "What a peace! The Holy Spirit cleansed me and filled me with love."

There was something else he felt he had to do. He stood up, faced the students, and said, "Just now the Holy Spirit has cleansed me of this deep prejudice I've had toward you. I just want to tell every one of you that I love you!"

Looking back Adrien tells, "When I willingly gave my all to God, He did an amazing thing . . . He gave back what I gave to Him—my language and my culture."

Adrien is now ministering in Montreal. In March of 1977 he began services in the Dollar-Des-Ormeaux Church of the Nazarene.

He is broadcasting on radio each week over five stations: "L'Heure Du Nazaréen" (The Hour of the Nazarene). This year he has begun TV spots which will reach 280,000 people over CFTM—Télé-Média. The Church of the Nazarene is being brought before the people with the message of holy love.

PRAYER:

Father, Adrien's story is ours too . . . different . . . yet the same pattern. When we searched for You and found You, we discovered all the while You were searching for us. You have been reminding us that other "Adriens" may be passing by us every day. We want to be more sensitive to your Spirit—to Your voice—Your hands reaching out. Giving You part of us is not enough . . . all is what You need to fill us. Lord, we praise You for our brother Adrien who is sharing what he found. Apply his message to our lives—today. AMEN. □

BEHIND THE QUESTION, "What is a missionary call?" and, "What is a missionary work?" is the prior question, "What is a missionary?"

Traditionally, the concept of a missionary has been someone rather mysteriously distinguished from ordinary people by a mystical "call" (a voice, lights, etc.) which lifted him away from the common interests of life.

They, he or she, usually a she, often were indifferent to social contacts and marriage. They dressed oddly with no sense or interest in style ("She looks like a missionary—dowdy, you know"). They were expected to sacrifice most of what ordinary people considered necessary and desirable (sacrifice was what made missionaries so special). They were always poor, but God always supplied their needs, so why should we worry about it?

We thought that everyday conversation could not be shared with them and all our chatter stopped when one of these creatures approached. We common mortals tried to think up some awkward religious terminology to say during the usually uncomfortable moments of contact. Missionaries were not troubled by the weed-garden variety of temptations we lived with. They were up there—practically in heaven—we were down here where life was interesting and "normal." We listened to their incredible stories, shuddered at snakes and queer food, and thanked God we were not "called."

In the wake of the broadened concept of what missionaries really are, the danger always exists of losing that strange "mystique" which a call implies. This will never do. The fact is that God *does* appoint some specific persons to certain specific career services in His vineyard. But it must also be understood that *all* Christians *are* missionaries by virtue of *being* Christians, but not all are missionaries in the same sense or with a commission to do the same thing. So the question is very proper—and pressing, "What is a missionary in any sense, and/or in various senses?"

THE UNIVERSALITY OF THE CALL

In the broadest sense, the very word *church* which lies under any consideration of missionary, defines our terms. Church, as used by St. Paul, came from an interesting Greek situation. The *Ecclesia* (church) of God in Corinth, for example (not the churches of God, or the Corinthian church) referred to the "called" people. Called is what *ecclesia* means.

The people in Corinth understood this. The Greek city-state had been run by the freeborn or the freedom-purchased men. Usually this represented a rather small percentage of the population, for most people were slaves of one sort or another and hence not citizens. When decisions were to be made relative to declarations of war, conditions of peace, policies of government, etc., the town crier would

Called Who Me?

by MILDRED BANGS WYNKOO

Nazarene Theological Seminary
Kansas City

send out the call for all citizens to gather and transact the business of the city. They were called to exercise their responsibility as citizens. The calling was *dynamic*. Men were not simply called citizens, nor was the calling a recognition of status, but always a summons to service. Men were free but not free "to be their own man" without conditions.

Perhaps most of the Christians in Corinth were in some measure slaves, not citizens, so that a certain political, even moral, lethargy clung to them—a feeling of inferiority and growing reliance on the largess of others. When Paul told them of their freedom in Christ they interpreted freedom as the right to act impulsively and irresponsibly with little concern for the implications of what they did or the maturity of their decisions. They needed to learn the conditions of freedom.

Paul, with enormous patience, tact and gentle firmness said, in essence, to them, "You are God's citizens. God has called you to take careful responsibility for His business here in Corinth. You *are* free but your freedom is to be exercised in the building up of the kingdom of God, not for building up your own individual ego and reputation. Your citizenship has been purchased by Christ, not by me, Paul. Use your citizenship in sobriety and maturity and love."

This call, then, included every Christian—every freedman. There were no second-class citizens, no unfranchised persons in the *ecclesia*, no "drones" without a task, no petty childishness was to be excused or troublemakers permitted who would destroy the temple (shrine in the Greek) of God. *Every* Christian was *called*. To be in the church was to be under the conditions of the call. *That is what church meant.*



THE NATURE OF THE CALL

The universal call conditioning the citizenship of all Christians is twofold. On the one hand it is to make available the total personality to the invasion and utilization of it by the Holy Spirit. The Spirit operates only through personality. He is not a vague abstraction, a force or influence separate from personality. In fact, all forces influencing personality are personal. The Holy Spirit does not abide in buildings or shrines, nor does he inhabit material things such as bread and wine, water, even a book, but only persons. He is the essence of personality and works only in the locus of and in conjunction with willing men.

"Called" men and women are to be the instruments of the Spirit, not in any mechanical or subrational way, but to be the "inspired" outlets for God's working in the world. No one need be aware of when or how God reaches other men through him. It is better not to know. It occurs when men touch each other in interpersonal and social relations. It occurs in the *touch*, when men are sharing with each other the most deeply of the experiences of life that touch the quick of life. This dynamic outreach is not limited to an ecclesiastical class—the clergy, the career missionary, the teacher. It is an involvement in the "calling" which defines the meaning and existence of Church. It could be said that where the Holy Spirit is touching the world, in specific events, through the called men, *there is the Church*.

On the other hand, the call involves the called in the full measure of his own potential. God expects men to hold their own identity and individuality and beingness in honor and dignity. There is no place for self-loathing, self-denigration, humiliation, and apol-

ogy, to which selfless service and humility is the antidote. There is no place for despising the body and its functions and needs, the mind and its imaginings and restless curiosity and questionings, or the social nature with its demands and longings.

God is handicapped by persons with an emasculated body or personality when that defect has been self-inflicted. God has made us as He wanted us, and it is this totality of being that is the deepest meaning of being a member of the Body of Christ, cleansed from the double mind and disciplined to the fingertips. God does not make men, all men, in one mold. Conformity to a pattern is a form of "emasculat- ion." No one can be like another, and he betrays himself and the contribution he is capable of making to the Church when he tries to be like another. The fullness of the Body of Christ in the world depends on the completeness of dedication of the many and varied men who are made members of His Body. All these things Paul describes in 1 Corinthians 12.

THE SPECIFICS OF THE CALL

The particular appointment of any individual to some aspect of the mission and ministry of Christ in the world *can be known* and *must be heeded*. There is no greater responsibility or honor or privilege involved in these appointments than is due those who serve in the shadows unseen and never praised by men. The commanding officer points out someone to stand there, another to man that post. He calls for a youth to run on that errand and an older man to train the new enrollees. Someone must cook, and serve, and clean up. Someone must lead the attack at the head of the line, but he cannot do his job unless he is supported by a company of merely numbered men, without names for the time being. Someone must arise before dawn to arouse the others, someone must stand guard all through the night.

God appoints some apostles, some teachers, some pastors, said Paul. Strangely, he does not mention missionaries among the appointees. Maybe he considered everyone a missionary. Everyone was to be a minister (servant in Greek), a mission-er, but some were placed in particular administrative spots to serve the particular needs at particular times. The names given to the kind of service was not so important, but the service was important to the total task.

Maybe we get "hung-up" on the names of the kinds of service and then begin to categorize the value of the service by the names given it and attribute a hierarchy of status to the kinds of service on the basis of the names we have manufactured to describe that service. In any case, it is obvious that we have not manufactured enough categories to cover all the kinds of appointments that God is making. It might be wise not to confuse the appointments with the "calling." □

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Letting the Word Come ALIVE

by MORRIS A. WEIGELT
Kansas City

THE FREQUENCY of exposure to the Word of God in our regular services sometimes creates a familiarity which hides rather than illuminates. The flood of books about the Bible almost overshadows the Bible itself. Commentaries are read without paying attention to the text itself. What is to be done when the law of diminishing returns applies to our exposure to the Word of God?

The initial reaction is to reaffirm the basic significance of the Bible as our primary authority. The old story of the isolated parishioner illustrates the priorities. The pastor shared a commentary with the parishioner. The parishioner vowed that the Bible shed a great deal of light on the commentary. There is no substitute for firsthand acquaintance with the Word itself. Helps and aids must always be secondary.

The next step is the development of a keener sense of observation that will pick up the details that color and determine understanding. Adults tend to lose their focus on immediate surroundings and miss many delightful things. Each of us needs only to take time to walk through our neighborhood with a kindergartner in tow. The freshness and naivete of the youngster will vividly illustrate our lack of observation.

There is a similar situation in Bible study. Observation of details provides the basis for study in depth. Training to observe detail is the prerequisite for insight and understanding. Jesus illustrated this when the disciples of John the Baptist came to ask Jesus if He were the Messiah or not. Jesus simply responded that observation would provide the answer (Luke 7:18-23).

Howard T. Kuist calls this skill of observation "the cultivation of a disciplined sensitivity." With discipline and perseverance the eye and mind are trained to observe the tiniest detail and relate it to the whole. The careful consideration of a verse or a sentence will yield significant results. Sensitivity to the feeling tones of the passage often unlocks the treasure of meaning. Identification of the form as the vehicle of expression sharpens our understanding of the meaning. A few examples will serve to illustrate this position.

The careful observer will identify the central and essential elements. Secondary and subordinate ideas will then take their proper place. Jesus' use of parables is an excellent case in point. The parable of the prodigal son does not center on the rascal who wasted his father's money, but on the father who rejoiced at the recovery of his son.

Repetitions are clues to the significance of materials. The repetitive pattern of the poetry of the Old Testament is an example. The triple

presentation of the conversion of Saul in Acts is another. The repetition of the word "love" in 1 Corinthians 13 serves to reinforce the main point of the whole section.

The orderly succession of repetitions with slight variations highlights the meaning. The beautiful drama of the first two chapters of Amos is powerful. The description of the sins of each nation is defined in an orderly succession. The nations are condemned in a sequence that gradually narrows the circle of condemnation to the primary target, Israel. A similar pattern of orderly succession is visible in the discussion of the heroes of faith in the 11th chapter of Hebrews.

The cycle of cause and effect in the early chapters of Mark is noteworthy. Jesus' controversy with the Pharisees builds so quickly that the leaders of the current religious scene are already seeking to dispose of Jesus by the beginning of the third chapter. The deliberate logic of the Epistle to the Romans shows a similar pattern of cause and effect.

The 119th psalm is a most interesting example of the use of form to highlight the message. There are 22 clusters of verses arranged in acrostic style. Each verse in each cluster begins with the same letter of the alphabet. Each letter of the alphabet is used in succession to complete the 22-letter alphabet. At first glance it appears to be quite artificial, but the grand theme of the whole Psalm is the excellence of the law of God from beginning to end—from "a" to "z."

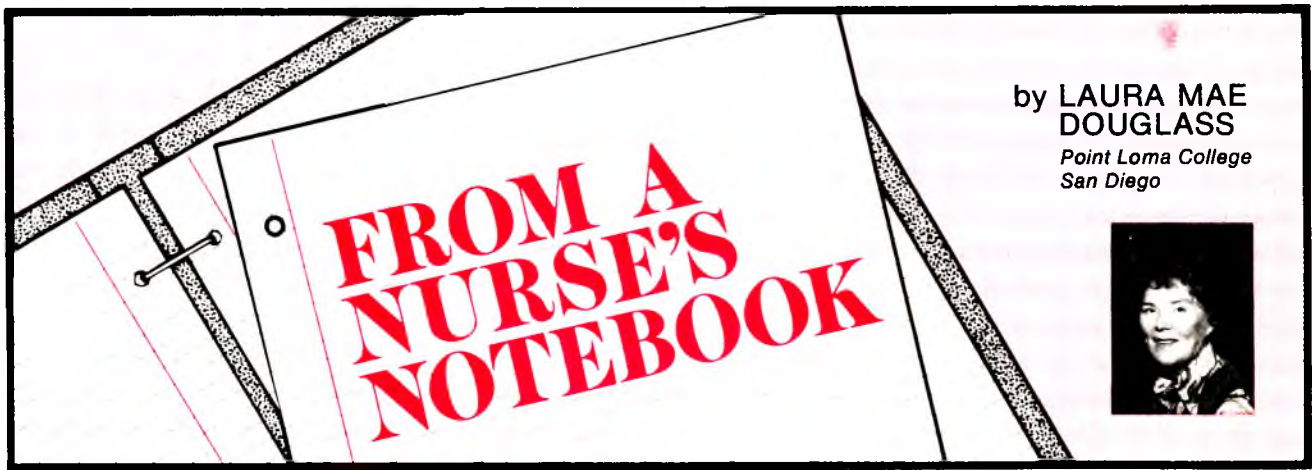
The biblical writers also effectively use contrast to sharpen our comprehension. Paul's classic definition of the self-destructive nature of sin in the early chapters of Romans prepares us for a better under-

standing of the nature of justification. The contrast between the wise man and the foolish man in the closing illustration of the Sermon on the Mount relies on contrast as well.

The illustrations in the previous paragraphs are pleas for a more disciplined sensitivity to the Word of God. Such discipline will allow the Word to come alive in a more dynamic fashion. The student will be able to relive the event or experience and find the guidance of the Spirit. Howard T. Kuist has noted that there has been only one George Frederick Handel with the ability to compose the *Messiah*. But there have been hundreds of thousands who have

relived this experience when a choir and orchestra re-creates his music. The power of the re-creation leads the hearers to invariably stand when the "Hallelujah Chorus" is sung.

So, too, we may re-create and relive the experiences of the Word and stand at the hallelujah choruses so frequently appearing in it. We will then share the feeling of J. B. Phillips when he had concluded the paraphrasing of the New Testament. He wrote in *The Ring of Truth*: "It is my serious conclusion that we have in the New Testament, words that bear the hallmark of reality and the ring of truth." □



A TRIBUTE FROM THE HEART

The word spread like wildfire around the Point Loma College campus. "Have you heard about our president?"

"No, what?"

"He's very ill."

"I can't believe it. I just saw him. What's the matter?"

"No one knows. We have to wait and see."

Messages poured from the dean's office: "Tests are under way." "The president had surgery last night. There was an inoperable tumor pressing on his optic nerve." "He is awake, cheerful, and asking about the college." "Cobalt treatments have begun." "Dr. Brown is coming home."

Students and faculty grew tense. "What will we say when we see him?" "How do you greet a man whose future is so nebulous?" "How can we minister to this one whom we respect so highly and love so much?"

We need not have wasted a moment on our approach to Dr. Brown. He approached us!

The president arrived on campus with a brisk stride, a friendly smile and an outstretched hand. "Hello! It's good to see you. I want to say again how much I appreciate the fine work you are doing." "How are your classes coming along? What can we do to help?"

Dr. Brown conducted business as usual in the keen and competent manner so reflective of his talent and

dedication.

But it was in the quiet times while he was conversing with students and faculty that I became increasingly aware of this man's humanness and great strength of character. He is forthright and realistic; yet filled with faith and hope in the greatness of his Redeemer. He simply affirms: "I've lived a rich, full, and happy life. God has been good to me. He has given me a precious wife, beautiful children, grandchildren, and work to do. Of course I would like to live more years . . . but that is in the hands of God. I just pray for strength to face each day as it comes."

In listening to accounts of healings and scriptures shared by his friends, he affirmed each one with, "Praise God!" "That's great!" "I know our God is able. He can touch me and make me whole. I am believing Him for a miracle."

The strikingly beautiful theme in Dr. Brown's life is his love for Christ and his commitment to God's will for his life. Point Loma College is our president's immediate territory in the Kingdom. For 14 years he has poured every resource he could muster into making the college a great institution.

The 1,800 students, faculty, and staff join forces in offering a tribute to W. Shelburne Brown for his great leadership and example and say from their hearts, "Dr. Brown, we love you." □

My EXODUS

by DAN PARKER
Kansas City, Mo.

IT BEGAN in the fall of 1975. My pastor had suggested that I consider attending Nazarene Theological Seminary the next fall. I brushed it off. As a recent graduate of a management school provided by General Electric, I had a rosy picture of success and financial gain in my future. However, God persisted with various unrelated persons saying things to the effect that I was in the wrong profession. They couldn't imagine a lay person living the way I did—a holy life was only for the clergy.

Still the thought kept coming to me. "Are you willing to preach My gospel?" Over and over I answered, "Me? Surely You jest!" Then I began to seriously consider the possibility. Backed by the prayer support of my pastor and district superintendent, I earnestly sought God's direction. This was the first time lasting values had come so clearly into focus.

I struggled with the issue of whether it would be God's will or my will. That sounds simple, and it is easy to pay verbal tribute to willingness. However, to swim out into the deep waters of willingness requires the hidden attribute of determination.

Where did all this leave me? For me, determination meant telling the boss, "I'm resigning to go into the ministry," after he had just invested over \$5,000 for my specialized management training. It meant selling the only home I ever owned. It meant renting a U-Haul and taking my belongings into a strange land.

Well, I still wasn't certain that God wanted NTS in my future. There was no thundering voice from heaven. God didn't lean across a drawing table with an unrolled map and say, "Dan, here is the plan." But He was about to show me in a way that would banish doubt from my feeble wondering.

As uncertain as I was then, now I can see some of the divine purpose within the method He chose to lead me. If I had been given the "plan" all at once, as some people are, I might have attempted to achieve the results in my own strength. This was characteristic of my past. However, the way He chose required that I must remain willing and determined on a day-to-day basis. Is this not really what it means to have our lives controlled by the Holy Spirit?

This was the threshold of the sanctifying experience in my life. I yielded and said, "Your will be done, Lord." God was now in the driver's seat through Jesus Christ. At that time, I only knew that I should apply to NTS. I did so in December and was

provisionally accepted. You see, the training of an engineer is somewhat lacking as far as pastoral skills are concerned. This was only the beginning of God's revelation. It is one thing to receive official approval to attend NTS and another matter to find yourself sitting in classes there.

However, with no further word from God on the "plan," I speculated about His driving. It was easier to assume that God's will was the comfortable position I occupied. Through this period of waiting, I found the temptation to take over again and go my own way was almost irresistible.

God did speak to me during my uncertainty with the words of the prophet Isaiah, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isaiah 40:31).

The times of deepest doubt were also the times of greatest blessing. God caused letters from various individuals to arrive at specific moments of need. Each letter seemed designed for the particular problem I struggled with. They became so regular that my wife would often call me at work and say, "You're doubting again, aren't you? Another letter came."

When it was time to sell the house, a friend jolted me by stating it could not possibly be sold in time for me to get to Kansas City for classes in September. Not having sold a home before, I felt overwhelmed by the preparatory details necessary before placing it on the market. Surely if I was to be in seminary that fall God must intervene.

Before we had told anyone our intention to sell, a mother for whom my wife was baby-sitting called. She was anxious to know if the reason for closing the day-care center was that we were moving. When we affirmed it was, she indicated an interest in purchasing the house. We felt our price would be out of their financial range, but perhaps it was an affirmation that God was able. This was late in June.

We proceeded to obtain a lawyer, an appraisal, and make lists of things to do to make it saleable. Before the list was completed, the interested party had closed the deal on our home without any adjustment to the asking price. He hand-carried his papers through the sale process as much as possible, and by mid-July the details were completed. Final closing was set for August 1. In view of complicated real estate closing procedures, this was considered a miracle.

God also provided for my mother-in-law to come and see our new baby, so she was available to help pack and store everything in loading order. Then she helped my wife drive to Colorado with the family, where they would stay until I finished work in late August, moved our possessions, and found work in Kansas City.

Every reason I had found as grounds for not coming

to NTS had been met by God. Every detail for our comfort had been provided before the need arose. The Lord truly made our path "straight" as the Psalmist declared He would (cf. Psalm 5:8).

My goal is to be willing, determined, and committed to accomplish the unique will He has for my life. As long as He is my guide, He will direct me to go the right way. □

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

THE PASSAGE FOR STUDY: 1 Peter 1:3-12 (NASB)

Having greeted the church, Peter begins his letter by blessing God. How God blesses men will occupy most of his writing, so it is appropriate that man blesses God! Since God's blessings reach us through Jesus, it is especially appropriate to designate God as the "Father of our Lord Jesus Christ."

The blessings of God can be summarized in a phrase found in verse 9—"the salvation of your souls." Salvation is viewed from three perspectives.

I. The beginning. God has "caused us to be born again" (v. 3). Peter uses the term just once, and grounds this new life in the death and resurrection of Jesus. A fuller discussion awaited the pen of John which recorded the interview of Jesus by Nicodemus (John 3:1-15). The life that overcame death is communicated to those who were dead in their sins, and, behold, they live unto God!

II. The end. The new life produces new hope, "a living hope." What Christians expect is called "an inheritance." The heavenly inheritance is contrasted to all earthly inheritance. What earthly fathers bequeath to their children is subject to defilement and decay. But what the Heavenly Father has

reserved for His children is described as imperishable, undefiled, and unfading. In the choice comment of F. W. Beare, it is "untouched by death, unstained by evil, unimpaired by time."

This inheritance is not simply heaven, for it is "in heaven." It is nothing less than Christ himself, and the perfect communion with Him that we shall enjoy forever, beyond pain, tears, and death.

III. The meantime. As resident aliens (v. 1) on our way home to the promised inheritance, two things mark our journey:

(1) Security. The inheritance is "reserved" and the inheritors are "protected" (v. 5). Neither can be destroyed by persecuting enemies! What protects us is "the power of God," of which the resurrection of Jesus is a supreme demonstration. Nothing can defeat that power! What divine power provides, human faith receives; we are kept "through faith," not in the absence of faith.

(2) Suffering. The pilgrims must experience "various trials" (v. 6). The purpose of these trials is not to punish, but to purify. It is the "mercy" of God and not His wrath which allows these sufferings to occur. As gold is identified and refined by the assayer's fire,

so Christian character is demonstrated and refined by fiery trials.

The Christian life is presently lived in the tension between "now" and "the last time." "In the last time" two revelations are scheduled, the "revelation of Jesus Christ" (v. 7) and the revelation of our final salvation (v. 5). He comes to make us like himself completely (1 John 3:2), and to keep us with himself eternally (1 Thessalonians 4:16-17). The final salvation is "ready" (v. 5), but we are not ready. We need instruction, discipline, and trial.

The glorious hope enables us to rejoice in the midst of tribulations. The Christ we now know by faith and then shall know by sight inspires love, trust, and joy—a joy so deep and great that words cannot describe it (v. 8).

Verses 9-12 tell us that "this salvation"—in its past, present, and future tenses—was foretold by the prophets and proclaimed by the apostles. By "the Spirit of Christ within them" the prophets spoke beyond their own understanding of the sufferings and glory of Christ. By "the Holy Spirit sent from heaven" the apostles "preached the gospel" to those who now formed the Church to which Peter wrote. Spirit and Word are still the agent and means by which the message of salvation becomes life and hope in us.

Are you suffering as a Christian? You are being readied for the inheritance which has been readied for you! God's power will preserve and purify you, so that your trials may refine but will not defeat.

"In the last time"—"glories"!

In the meantime—"trials."

The last time makes the meantime abundantly worthwhile. □

The Editor's STANDPOINT

DEALING WITH THE GROUCH

My one grandson (who shares my heart with six granddaughters) received a present last Christmas that intrigued me. It has a plastic bulb and hose attached to a replica of a garbage can. When you squeeze the bulb the lid raises and up pops a familiar Sesame Street character, "Oscar the Grouch."

By the time I gave the toy back to little Brad I was thinking about real people and real situations. When the pressure is on, up pops the grouch! It happens in homes, in offices, in schools, in churches. Committee meetings and board meetings are especially vulnerable to the sudden appearance of Oscar the Grouch!

The pressure reveals what we are inside. The squeeze is bound to come—life is like that. How do we react? What pops up?

Think of how poised Jesus was at His trials. Before the high priest and council, when false witnesses were accusing Him of capital offenses, "Jesus was silent." His silence was the pressure which popped the lid off His insecure and defensive enemies. They spit on Him and slapped Him, but His inner peace remained unshaken. Before Pilate, with wild charges and death threats whirling around Him, Jesus again remained silent. The pressure was too much for Pilate. He "lost his cool" (to borrow a current phrase) and thundered, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" The quiet answer of Jesus can be paraphrased, "Only if my Father allows it" (John 19:7-11, RSV).

By contrast, how often the Lord's followers crack under pressure, even a little pressure. A little criticism, and they curdle with self-pity. A little opposition, and they whine to be canonized as martyrs. A little suffering, and they lament bitterly the unfairness of life. A little unexpected problem, and they push panic buttons with trembling fingers. A little mistreatment, and they become "avengers of blood." Comes the squeeze, and the flowers growing on the slopes of the dormant volcano are suddenly buried under red-hot lava!

Three things can be done about Oscar the Grouch.

One is to avoid the squeeze. Don't put the pressure on. Handle him with kid gloves. Walk on egg shells when he is around. Try not to do or say anything that may upset him. Everyone knows that such attempts are doomed to fail. Pressure is bound to come, and dodging Oscar's on-the-sleeve feelings only reinforces his selfishness and grouchiness anyhow.

A second thing is to keep the lid on. Find a counterweight to offset the pressure. Oscar's in there, but don't let him out. Keep him suppressed. Sit on the lid and hope thereby to control carnality. But this, too, is a short-term solution. It is like sitting on a powder keg and hoping the lit fuse goes out in time.

The third possibility is to change Oscar.

Can this be done? A persistent chorus of denials has sounded throughout church history. Sin is too deeply ingrained, too stubbornly entrenched. Radical cleansing and restructuring of the inner life is wishful thinking.

Oscar *can* be de-grouched. This is the message of holiness.

A classic illustration is the apostle John. Once he wanted to call fire down from heaven to destroy a village in Samaria that refused hospitality to Jesus (Luke 9:51-55). But later we find him, along with other apostles, rejoicing after he had been threatened and beaten by the Sanhedrin (Acts 5:40-41). Between these two events was Pentecost, when the Holy Spirit filled and cleansed the hearts of Jesus' disciples.

The change that took place in John has taken place in the lives of thousands of believers. The sanctifying power of the Spirit, and the abounding grace of God, can effect deep and continuing changes in our hearts and lives. We can handle pressure without blowing up, lashing out, or running away from trouble. When the pressure is on and the lid is off there can emerge, not Oscar the Grouch, but a poised, gentle, loving, and forgiving disciple, who responds to trial in the spirit of his Master. □

When the pressure is on, up pops the grouch! It happens in homes, in offices, in schools, in churches. Committee meetings and board meetings are especially vulnerable to the sudden appearance of Oscar the grouch!

SEMINARY SUNDAY

February 12 is "Seminary Sunday."

On that day let's do two things.

First, let's pray for the seminary. The work of the seminary is vital to the future of our church. Every year the number of our pastors who are NTS alumni increases. The influence and education received there are affecting larger and larger numbers of our people. Any institution bearing such heavy responsibility for providing leadership to our churches needs our honest and earnest prayers.

There should be prayers of thanksgiving for NTS. Godly men and women have invested their lives, and are now investing them, to encourage intellectual and spiritual excellence in the ministry. Consecrated and competent graduates have gone out to serve the church and to advance the gospel around the world. The total measure of blessing accruing to the church and to the world because of NTS is tremendous, and for all this good we are grateful to God.

Prayers of thanksgiving should be followed by prayers of intercession. For the administration, that

their decisions may be wise and farseeing. For the faculty, that their whole spectrum of needs, spiritual, physical, intellectual, and material, may be supplied by a faithful God through a thankful church. For the students, that they may have the necessary skill and stamina, money and commitment, to make the best of their years of preparation. These are our brothers and sisters. We are bound with them in life and work. Their hurts and hopes, their burdens and blessings, are ours also. Let's pray for them!

Then, let's give to the seminary. Our very best will not be too much. The costs of operating NTS share in the inflation of our economy as does everything else. Last year's level of support will not be adequate for this year's needs. Our financial investment in NTS is crucial to its ongoing life and work. Give generously on Seminary Sunday.

If you would like to do more than pray and give, write to them. Assure them of your appreciation and support. And inquire about special ways to involve yourself with the ministry of NTS. □

HEAVEN HAS BEEN ENRICHED

In December a friend of mine died and went to heaven. He was "Jimmy" Dobson, and hundreds of others called him friend, too.

Jimmy Dobson was an evangelist. He had a gift for proclaiming the gospel, for calling people to repentance and faith in Christ for pardon and peace. He was a holiness evangelist, who believed and demonstrated the power of God to cleanse the heart from sin and equip a life for service.

Can you imagine the joy that one who has preached and lived the gospel experiences when he beholds Christ in all His glory? I can imagine Jimmy saying, "Lord, I told folks that you were real, but I didn't know *how real* you are!" Even in heaven, freed from the limitations of earth, the heart that loved and the lips that spoke will not be able to describe fully the grace and truth that is Jesus. It is good to know that Jimmy is with the Lord and is discovering that glory which forever exceeds our imagination and speech.

Jimmy Dobson was an artist. He sketched and painted beautifully, and he taught the craft to others in our colleges. He had an eye for form and color, for light and shadow, for line and texture that many of us lack. Artists are better equipped to appreciate and experience the beauty of this world than are other people, for artists see with their souls.

This being true, how my friend must revel in the beauty and majesty of God's "better country" which are unrivaled by the most splendid scenes that meet the eyes of earth's pilgrims. No one could be better endowed to revel in the splendor of heaven than a Christian artist. There are, I am sure, constant raptures in the heart and praises on the lips of Jimmy Dobson as he looks around his new homeland.

Thank God for the better country. And thank God for people like Jimmy Dobson, who make the journey and convince others to join with them in responding to Jesus' invitation, "Come and see"! □



Evansville, Ind., First Church dedicated their newly constructed sanctuary and educational unit on December 11, 1977. General Superintendent William M. Great-house brought the dedicatory message, and District Superintendent B. G. Wiggs offered prayer. Steven and Debbie Hofferbert provided concert music for the day, and a former pastor, Rev. Earl Vennum, brought the evening message. The sanctuary, balcony, and overflow area will seat 575. B. W. Downing has served as pastor since 1972.



Dr. Don Gibson, executive director of the Department of Evangelism, is shown commissioning nine members of Portage, Ind., First Church, as lay evangelists. This group was trained by the new minister of evangelism, Rev. Mike Courtney, shown on the left. Rev. Nathan Price, (r.) is the pastor.

NEWS OF CHURCHES

The Bakersfield, Calif., Brentwood Church recently burned the mortgage on their church and educational unit. Participating in the service were Dr. W. H. Deitz, district superintendent; Pastor Paul Lantz; George McClanahan and Burt Lanquist, trustees; and Enos and Doris Hurt, charter members of the church which was organized in 1954 in their home. □

Albertville, Ala., First Church held mortgage-burning services on November 1, 1977, commemorating the final payment on the indebtedness of their \$400,000 facilities. The church was organized on December 23, 1958, by Dr. L. S. Oliver with 7 members. The church now has 187 members. Participating in the service were Dr. L. S. Oliver, president, Nazarene Bible College; Dr. W. Charles Oliver, district superintendent, Alabama District; Pastor Gary Ballard; and Mrs. Coy Story, church treasurer. Also present were 10 charter members who still attend the church. □

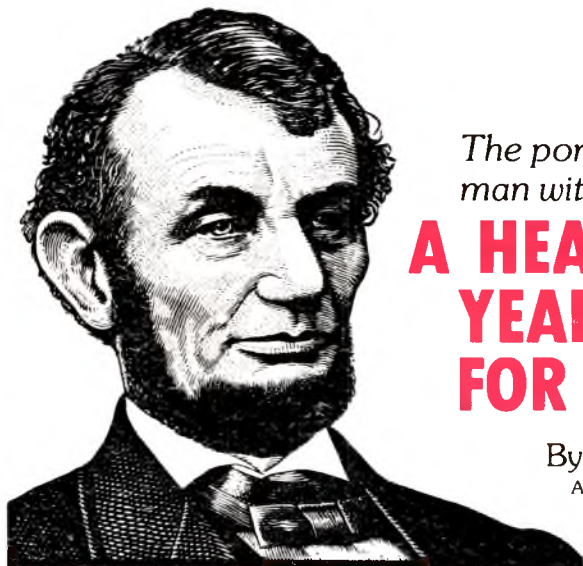
OF PEOPLE AND PLACES

The Powhatan Point, Ohio, church and friends recently made a dream come true for Pastor Leo Hastie by presenting him with a check for a vacation to the Holy Land. Mrs. Clara Adams, assisted by Mrs. Pearl Munroe, spearheaded the project approved by the church board. □

Dr. Norman R. Henry accepted the position of director of counseling with Christian Counseling Services as of July 1, 1977. Dr. Henry is a graduate of Bethany Nazarene College, and received the Ph.D. in clinical psychology from Oklahoma State University in 1976. He has completed one year of post-doctoral work at the University of Texas Medical Branch at Galveston, Tex., specializing in work with children and families. Dr. Henry will also be involved on the staff of Trevecca Nazarene College. □



Sunday, June 26, was Stella Starnes Day at Caddo, Okla., First Church. Pastor Dale Apple presented Mrs. Starnes with the Distinguished Service Award for teaching the kindergarten class 57 years. The service was conducted by former pupils, and approximately 70 of those present were either present or former pupils of Mrs. Starnes. □



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Archaeologist—Research Historian
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From Foreword by Billy and Ruth Graham

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ALEX DEASLEY INDUCTED AS ASSOCIATE PROFESSOR OF NEW TESTAMENT AT NTS

In a traditional chapel setting, Dr. Alex Deasley was inducted as associate professor of New Testament at Nazarene Theological Seminary on December 7, 1977. Dr. Deasley spoke on "The Task of the Wesleyan New Testament Scholar at the Close of the Twentieth Century." Dean Willard Taylor then read a solemn induction charge and prayer was offered by President Stephen W. Nease.

Dr. Deasley is shown kneeling at the seminary altar, surrounded by faculty colleagues as the prayer of dedication was offered.

In his address Dr. Deasley said:

If it is possible to summarize this three-pronged task of the Wesleyan New Testament scholar as I understand it, it would be by saying that the New Testament is a living book, and its overriding purpose is, not to keep New Testament scholars employed, but to guide men into the life of full salvation. The Wesleyan New Testament scholar is doing his work in the measure that he contributes to this high purpose, for this work is not alien from but coextensive with his work as an academician.

As so often, Charles Wesley has succeeded in combining the two. Words of his, which his brother John also used frequently to express his own testimony, I would make mine for whatever time it is given me to serve here: "Jesus, confirm my heart's desire,

To work, and speak, and think for Thee;

Still let me guard the holy fire,
And still stir up Thy gift in me."

Dr. Deasley comes to NTS following an outstanding teaching career as professor at both British Isles Nazarene College and Canadian Nazarene College. He holds the Ph.D. degree in New Testament from Manchester University in England, and is in demand for seminars and preaching engagements throughout the Church of the Nazarene. □



The Tennessee District, with Superintendent Harvey Hendershot and Rev. Ed Nash, Nashville College Hill Church, coordinator host pastor, sponsored the second Personal Evangelism Clinic, November 10-12. Dr. Don J. Gibson, executive director, and Dwight Neuenschwander, coordinator of special programs, of the Department of Evangelism, who directed the clinic, reported that 45 of the persons who heard the gospel received Christ.

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No one needs to tell you your church is growing! Not only across the sea, but right here at home. During the quadrennium 1972-76, 195 new works took root, many among American ethnic groups. Nine mission districts are being developed rapidly toward "regular" status. French-speaking work in Canada was launched in 1977 to join language mission work now being done among Latins, Koreans, Haitians, Chinese, Japanese, Samoans, Filipinos, and North American Indians. Black work accelerates as workers are trained in colleges and seminary.

Today, these ministries require prayer, financial support and commitment in order to grow vibrant and effective. Your gift or bequest can be vital in building and sustaining these new ministries. Put your assets to work for Home Missions while receiving generous returns, tax benefits and the deep, lasting satisfaction of being a laborer together with God.



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On November 20, 1977, following the morning services, the Portland, Ind., Sugar Grove Church held their annual Thanksgiving carry-in dinner in the new fellowship hall. Dedication and open house of the new parsonage and fellowship hall followed, with Dr. Bruce Taylor, district superintendent, present for the ceremonies. Rev. John Stackman is the pastor.

ENC STUDENTS IN EVANGELISM INTERNSHIP

Eight Eastern Nazarene College students were selected for the first internship in evangelism sponsored by the Washington, D.C., First Church. Thirty-one students had applied for the week of practical evangelism training and experience which was offered in connection with revival services being conducted by Dr. Edward Lawlor.

The students participated in supportive ministries to the revival, including door-to-door visitation, literature distribution, children's services, altar work, personal evangelism, vocal and instrumental music, witnessing to small groups, and outreach to teens.

The internship was directed by the pastor of the congregation, Rev. Samuel N. Smith, who was also assisted

by Rev. David Stryker, chaplain of ENC.

The purpose of the internship was to give the students a greater awareness of the evangelism needs and opportunities of the great urban areas, and to give to them an effective role of experience in a week of total evangelism.

The students ministered to people of several races, from the very poor to the affluent. The local board believes the students made a major contribution to one of the most effective and best attended revivals in several years. One member of the congregation said, "This revival is the answer to the prayer I have been praying for 15 years." □

ST. LOUIS TO HOST CHA CONVENTION

The 110th Annual Christian Holiness Association Convention will be held April 18-20 in St. Louis, Mo., at the Chase-Park Plaza Hotel.

The theme for this convention will be "Holiness and the Moral Crises of Our Times." The messages and seminars will discuss how the message of Christian holiness deals with the moral questions of modern times. The program committee is chaired by Bishop Donald Bastain.

The convention program lists the

following speakers for the major addresses: Dr. David McKenna, Dr. Timothy Smith, Dr. Dennis Kinlaw, Dr. Alex Deasley, and Mr. Stanley Tam. The Presidential Luncheon speaker will be Dr. Melvin Snyder. The WAF Fellowship Breakfast speaker will be Mrs. Esther Franco.

Several seminars have also been planned. Included among them will be: "Evangelizing an Immoral and Decadent Society" featuring Dr. Win Arn. Lt. Colonel Edith MacLachlan and Mrs. Elma Cole will conduct a seminar dealing with "Child Abuse" and "Pornography." A seminar entitled "Christian Education Structures and Curriculum for Teaching Morals" will be conducted by Dr. Chester Galloway. The doctrinal seminar will be presented by Dr. Frank Thompson. It is entitled "A Model of Entire Sanctification as Seen in the Light of Romans 12." A Christian businessman, Mr. Stanley Tam, will present a seminar, "God Is My Senior Partner."

The convention soloist will be Rev. Tom Ryan. Special music will also be presented by church choirs, Greenville College, and a Salvation Army band.

The convention chairman, Dr. J. D. Abbott, welcomes the public to attend this outstanding event. The convention manager, Dr. Thomas H. Hermiz, is the CHA executive director. The chairman of the St. Louis Host Committee is Rev. Robert Smith.

The Christian Holiness Association represents more than 3 million persons in North America and 5 million worldwide. Every major religious body in American that identifies with the Wesleyan-Arminian theological position holds membership in the Christian Holiness Association. □

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Evangelism internship participants at Washington, D.C., First Church included ENC Chaplain David Stryker; ENC students: Billy Taylor, Reading, Pa.; Carol Umstead, Jamestown, N.Y.; Marty Bausman, Quincy, Mass.; Diane Bleh, Virginia Beach, Va.; Linda Nichols, Cambridge, Mass.; Doug Hardy, Moncton, New Brunswick; Lora Stadler, Acton, Me.; Student Body President Ray Buckley, Seattle, Wash.; General Superintendent Retired Dr. Edward Lawlor; and Pastor Samuel N. Smith.



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NEWS OF REVIVAL

Pastor Orville H. Swanson, of the Dexter, Mo., Southwest Church, reports an outstanding revival with Rev. John Rhame of Cape Girardeau, Mo. "His short, inspired messages, were not only well received, but many were spiritually helped, new people were won to the Lord, and the revival is continuing after the special services are long over." □

Pastor Roy F. Yates of Burlington, Ia., First Church, reports they recently experienced a good revival with Evangelists Herb and Ann Merritt. The Merritts ministered to children, youth, and adults. "All age-groups were equally impressed and helped by their unique ministry . . . as the church now is moving out into the area of personal evangelism." □

Pastor Robert E. Taylor reports a revival at the Cincinnati Chase Avenue Church. The evangelist was Rev. Dale Orihood of Washington Court House, Ohio; and Lou Edwards of Erlanger, Ky., was the song evangelist. "The average attendance was 69 for all services, and a total of 40 seekers was recorded. Several members will be received as a result of this meeting. This is the greatest moving of the Spirit on our congregation since we became pastor over three years ago." □

**ACCREDITATION OF
NNC AFFIRMED**

Dr. Kenneth Pearsall, president of Northwest Nazarene College, recently announced the affirmation of the college's accreditation by the Commission on Colleges of the Northwest Association of Schools and Colleges.

Dr. Gilbert Ford, vice-president for academic affairs, said of the NASC's report to the college, "The affirmation of NNC's accreditation by the Commission on Colleges indicates that the quality of the educational program offered by NNC meets or exceeds the standards set by the commission.

"This action by the commission confirms my personal belief that NNC offers a high quality liberal arts education. The college will strive in the future to make its offerings even better." □




Lloyd Mendenhall is shown receiving the Distinguished Service Award from Pastor David Rodes and NWMS president Emily Litten. Loyd and his wife, Della, also celebrated their fiftieth anniversary and were honored with a reception by the Ventura, Calif., church of which they have been members for over 36 years.



On November 6, 1977, the Hillsboro, Tex., church presented Margie Helms with the Distinguished Service Award. She has served in every department of the church during the past 57 years. At the age of 86, she is still an inspiration to everyone. Pictured (l. to r.) are Pastor Henry Horton; Margie Helms; and Tam-mie Hoffman, NWMS president.



In a special missionary service November 27 at the Gaithersburg, Md., church, Rev. Armand Doll, missionary, was the featured speaker. Also, a Distinguished Service Award was presented to Mrs. Louella Haueter, 80, for her many years of service as box work chairman of the NWMS. During her years in that office she has sent literally hundreds of boxes of clothing to our missionaries overseas, filling many of them with articles she has made. Pictures are Mrs. Haueter (l.) with Mrs. Armand Doll.



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EVANGELISTS' SLATES

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

Evangelism isn't a program to support. It isn't a technique to learn. It is the outward expression of inward power, dynamic.

- ANDREWS, GEORGE D.:** Corpus Christi, Tex. (Trinity), Feb. 7-12; Des Moines, Ia. (Southside), Feb. 14-19; Glassboro, N.J. (Pittman), Feb. 28—Mar. 5
- BAILEY, CLAYTON D.:** Oklahoma City, Okla. (Woodson Park), Feb. 6-12; Wichita, Kans. (Eastridge), Feb. 13-19; Defiance, Ohio, Feb. 27—Mar. 5
- BAKER, RICHARD C.:** Tullahoma, Tenn. (Westside), Feb. 1-12; Seth, W.Va., Feb. 14-26; Decherd, Tenn. (First), Feb. 28—Mar. 5
- BELL, JAMES & JEAN:** Parsons, Kans. (First), Feb. 14-19; Pittsburg, Kans. (First), Feb. 21-26; Ardmore, Okla. (First), Feb. 28—Mar. 5
- BERTOLETS, MUSICAL:** Hilo, Hawaii, Feb. 14-19; Wahiawa, Hawaii, Feb. 21-26; Ewa Beach, Hawaii, Feb. 28—Mar. 5
- BLUE, DAVID & DANA:** Mexico Dist. Concerts, Feb. 1-5; Arlington, Va. (Calvary), Feb. 8-12; Virginia Dist. Laymen Ref., Feb. 16-19; Wooster, Ohio (First), Feb. 21-26; Urbana, Ohio, Feb. 28—Mar. 5
- BOHL, JAMES:** Fresno, Calif. (First), Feb. 1-5; Cleveland, Ohio (City wide), Feb. 15-19; New Castle, Ind. (First), Feb. 22-26; Louisville, Ky., Feb. 28—Mar. 5
- BOHI, ROY:** Cedar Rapids, Ia. (First), Jan. 31—Feb. 5; Kingsville, Tex. (First), Feb. 7-12; Tabor, Ia. (First), Feb. 14-19; Cedar Rapids, Ia. (Oakland), Feb. 21-26
- BOND, GARY AND BETH:** Midland, Mich. (Nease Memorial), Feb. 7-12; Marseilles, Ill., Feb. 14-19; Ottumwa, Ia. (Trinity), Feb. 21-26; Staunton, Va. (First), Feb. 28—Mar. 5
- BONE, LAWRENCE H.:** Ukiah, Calif., Feb. 14-19; Taft, Calif., Feb. 28—Mar. 5
- BUCKLES-BURKE EVANGELISTIC TEAM:** Odessa, Tex. (Golden Ave.), Jan. 21—Feb. 5; Texas Concert Tour, Feb. 6-12; Oklahoma Concert Tour, Feb. 13-19
- CAMPBELL, BILL:** Little Rock, Ark. (Central), Feb. 14-19; Waldron, Ark., Feb. 28—Mar. 5
- CANEN, DAVID L.:** Smyrna, Ga., Feb. 13-19; Wrightsville, Ga. (Mount Olive), Feb. 22—Mar. 5
- CAUDILL, STEVE & SUE:** Fairfield, Ohio, Feb. 1-5; Oklahoma City, Okla. (Britton), Feb. 7-12; Oklahoma City, Okla. (Western Oaks), Feb. 14-19; Wichita, Kans. (Linwood), Feb. 21-26
- CAYTON, JOHN:** Knox, Pa., Feb. 7-12; Long Lake, N.Y. (Wes.), Feb. 14-19; Oswego, N.Y. (First), Feb. 21-26; Springboro, Pa., Feb. 28—Mar. 5
- CLARK, GENE:** Louisville, Ind., Jan. 29—Feb. 5; Catlettsburg, Ky. (Southside), Feb. 7-12; Francisco, Ind., Feb. 14-19; Ronceverte, W.Va., Feb. 21-26; Freemont, Ohio, Feb. 27—Mar. 5
- CLINE, JERRY:** Memphis, Tenn. (Northside), Feb. 7-12; Calvary Ridge, Ohio, Feb. 14-19; Somerset, Ky., Feb. 28—Mar. 5
- COBB, BILL & TERRI:** Independence, Kans. (First), Feb. 10-12; New Castle, Ind. (Southside), Feb. 21-26; Broken Bow, Okla., Feb. 28—Mar. 5
- CRABTREE, JAMES:** Columbus, Ohio (Central CCCU), Feb. 7-12; Lima, Ohio (First), Feb. 14-19; New Castle, Ind. (Southside), Feb. 21-26; Cumberland, Md. (Bethel), Feb. 28—Mar. 5
- CRANE, BILLY D.:** Seaford, Del., Feb. 14-19
- CROFFORD, DON:** Bath, N.Y., Feb. 5; Warren, Pa., Feb. 26
- CULBERTSON, BERNIE:** Lewiston, Ida. (Orchards), Feb. 7-12
- DARNELL, H. E.:** Alliquippa, Pa., Feb. 2-12; Ashford, W.Va., Feb. 16-26
- DELL, JIMMY:** Benton, Ark. (First), Feb. 1-5; Haviland, Kans. (Friends), Feb. 9-12; Odessa, Tex. (Central), Feb. 15-19; Chivington, Colo. (Friends), Feb. 23-26
- DENNIS, DARRELL & BETTY:** Florida Concerts, Feb.
- DIXON, GEORGE & CHARLOTTE:** Avondale, Ariz., Feb. 3-5; Sells, Ariz., Feb. 7-12; West Coast Concerts, Feb. 14-26
- DUNMIRE, RALPH & JOANN:** Rutland, Ohio (Meigs County Indoor Camp), Feb. 6-12; Tuscaloosa, Ala. (Zone Indoor Camp), Feb. 14-19; Houston, Tex. (Greater Houston Indoor Camp), Feb. 21-26; Chattanooga, Tenn. (East Ridge), Feb. 28—Mar. 5
- DURHAM, GARY & THE CLARION TRIO:** Rolla, Mo. (First), Feb. 3-5; Mason City, Ia. (First), Feb. 7-12; Oklahoma City, Okla. (Portland Ave.), Feb. 28—Mar. 5
- ELLINGSON, LEE:** Spiceland, Ind., Feb. 7-12; Andersonville, Ind., Feb. 14-19; Indianapolis, Ind. (Friendly), Feb. 21-26
- ELROD, RON:** Michigan & Ohio Concerts, Feb. 5-28
- FELTER, JASON:** St. Petersburg, Fla. (First), Feb. 28—Mar. 5
- FILES, GLORIA, & ADAMS, DOROTHY:** Raleigh, N.C. (Children's Crusade), Feb. 21-26; Hopewell, Va. (Children's Crusade), Feb. 28—Mar. 5
- FINE, LARRY D.:** Cimarron, Kans., Feb. 4-5; Independence, Kans. (First), Feb. 10-12; Creston, Ia., Feb. 24-26
- FISHER, C. WILLIAM:** Porterville, Calif., Feb. 12-19; Upland, Calif. (First), Feb. 21-26
- FLORENCE, ERNEST:** Mount Vernon, Ind., Feb. 15-26
- FORTNER, ROBERT E.:** Rushville, Ill. (First), Jan. 31—Feb. 5; Stonington, Ill. (First), Feb. 14-19; Fairmount, Ill. (Evan. Meth.), Feb. 21-26; Charleston, W.Va. (Loudendale), Feb. 28—Mar. 5
- FREEMAN, MARY ANN:** Peoria, Ill. (Golden Acres), Feb. 7-12
- FRODGE, HAROLD:** Viborg, S.D., Feb. 6-12; Dickerson, N.D., Feb. 13-19; Carrington, N.D., Feb. 20-26; Grand Forks, N.D. (First), Feb. 28—Mar. 5
- GADBOW, C. D.:** Des Moines, Ia. (Southside), Feb. 21-26
- GAGNON, DAVE & KAREN:** Upstate New York Concerts, Feb. 14-19; Peterborough, Ontario, Feb. 28—Mar. 5
- GARDNER, GEORGE:** Tuscaloosa, Ala. (City-wide Hol. Camp), Feb. 14-19
- GAWTHORP, WAYLAND:** Savannah, Tenn., Feb. 21-26; Greensfork, Ind., Feb. 28—Mar. 5
- GRAVAT, HAROLD F.:** Bakersfield, Calif. (East), Feb. 12-19; Borger, Tex., Feb. 22-28
- GREEN, JAMES & ROSEMARY:** Charlottesville, Va., Feb. 7-12; Silvis, Ill. (Quad. Cities, Illinois & Iowa), Feb. 14-19; Canton, Ill. (First), Feb. 21-26; Lewisburg, Pa., Feb. 28—Mar. 5
- GRIMES, BILLY:** Greenville, Tex. (Peniel), Feb. 7-12; Hope, Ark., Feb. 28—Mar. 5
- GRINDLEY, GERALD & JANICE:** Florida Concerts, Feb.
- HAINES, GARY:** Costa Mesa, Calif., Feb. 7-12; Buena Park, Calif. (First), Feb. 14-19; Portland, Ore. (East Metro Cru.), Feb. 21-26
- HALL, BILL & SHARON:** Plant City, Fla., Feb. 7-12; Georgetown, Ky., Feb. 17-19
- HALL, CARL N.:** Brandon, Fla., Feb. 7-12; Daytona Beach, Fla. (South), Feb. 14-19; Punta Gorda, Fla., Feb. 21-26; Hendersonville, N.C. (First), Feb. 28—Mar. 5
- HANCOCK, BOYD C.:** Los Lunas, N.M., Feb. 7-12; Lovington, N.M. (First), Feb. 14-19
- HEASLEY, JIMMY & FERN:** Vilonia, Ark., Feb. 21-26; Clarks-ville, Ark., Feb. 28—Mar. 5
- HICKS, JOHN DAVID:** Penticton, B.C., Feb. 3-5; Fort Langley, B.C., Feb. 17-19
- HILDIE, D. W.:** Victoria, B.C. (First), Feb. 3-12; Hood River, Ore., Feb. 14-19; Ogden, Utah, Feb. 21-26; Renton, Wash., Feb. 28—Mar. 5
- HOLLEY, C. D.:** Eaton Rapids, Mich., Feb. 7-12; Tifton, Ga., Feb. 14-19; Columbiana, Ala., Feb. 21-26; Lanett, Ala. (Huguley), Feb. 28—Mar. 5
- HOLLOWAY, WARREN D.:** Washington District Home Missions Tour, Feb. 1-27; Wayne, Ohio, Feb. 28—Mar. 5
- HUBARTT, LEONARD:** Gothenburg, Neb. (First), Feb. 7-12; Lincoln City, Ore. (Ocean Lake), Feb. 14-19; Bend, Ore. (First), Feb. 21-26; Bismarck, N.D. (First), Feb. 28—Mar. 5
- HUNDLEY, EDWARD J.:** Barberton, Ohio (Mount Summit), Feb. 28—Mar. 5
- IRWIN, ED:** Sparta, Ill., Feb. 14-19; Stillwater, Okla., Feb. 21-26; White Springs, Fla., Feb. 28—Mar. 5
- ISENBERG, DON:** Sweeny, Tex., Feb. 2-5
- JACKSON, CHUCK & MARY:** Melbourne, Fla. (First), Jan. 31—Feb. 5; Joliet, Ill. (Hol. Conv.), Feb. 14-19; Richmond, Ind. (St. Paul), Feb. 21-26; Evansville, Ind. (First), Feb. 28—Mar. 5
- JACKSON EVANGELISTIC TEAM:** Thomasville, Ga., Jan. 29—Feb. 2; Concert Tour, Feb. 1-21; Lynchburg, Va., Feb. 22-26
- JANTZ, CALVIN & MARJORIE:** Eleuthera, Bahamas, Jan. 30—Feb. 5; Baxter Springs, Kans., Feb. 28—Mar. 5
- JOHNSON, RON:** Intermountain District Concerts, Feb. 1-5; Lewiston, Ida., and Kennewick, Wash., Feb. 12; Oregon Pacific Dist. Concerts, Feb. 17-19
- LANIER, JOHN H.:** Rockbridge, Ohio (Christian Union), Feb. 6-12; Pomeroy, Ohio (Methodist), Feb. 13-19; New Lexington, Ohio, Feb. 28—Mar. 5
- LASSELL, RAY & JAN:** Greenfield, Ind. (Stringtown), Feb. 7-12; Summitville, Ind., Feb. 14-19; Williamsburg, Ind., Feb. 21-26; Muncie, Ind., Feb. 28—Mar. 5
- LAXSON, WALLY:** Shelbyville, Ind. (City wide), Feb. 7-12; Bloomington, Ind. (Zone Camp), Feb. 21-26; Overland, Mo., Feb. 28—Mar. 5
- LEMASTER, BEN D.:** Concord, Calif., Feb. 7-12; Woodville, Calif., Feb. 21-26; Emmett, Ida., Feb. 28—Mar. 5
- LESTER, FRED:** Reserved, Feb.
- LIDDELL, P. L.:** Cory, Ind., Feb. 21—Mar. 5
- LOWMAN, LANE & JANET:** El Dorado, Ark. (First), Feb. 7-12; Reserved, Feb. 13-19; Cottondale, Ala., Feb. 21-26; Nashville, Tenn. (Bethel), Feb. 28—Mar. 5
- LUSH, RON:** Ridgecrest, Calif. (First), Feb. 1-5; Camarillo, Calif. (First), Feb. 8-12; Salinas, Calif. (First), Feb. 15-19; Twin Falls, Ida. (Indoor Camp), Feb. 21-26
- MANLEY, STEPHEN:** San Antonio, Tex. (First), Feb. 7-12; Port Arthur, Tex. (First), Feb. 14-19; Wichita, Kans. (Linwood), Feb. 21-26; Enid, Okla. (First), Feb. 28—Mar. 5
- MANN, L. THURL:** District Revival Tour, Jamaica, Feb.
- MARLIN, BEN F.:** Live Oak, Fla. (First), Feb. 7-12; Louisville, Ga. (First), Feb. 28—Mar. 5
- MAYO, CLIFFORD:** Rockwall, Tex. (Free Methodist), Feb. 8-12
- McKINNEY, ROY T.:** Orlando, Fla. (Union Park), Feb. 28—Mar. 5
- MEEK, WESLEY:** Westlake, La., Feb. 14-19; Moravia, Ia., Feb. 28—Mar. 5
- MEREDITH, DWIGHT & NORMA JEAN:** San Jacinto, Calif., Feb. 14-19; Bennettsville, S.C., Feb. 28—Mar. 5
- MEYER, BOB:** Cincinnati, Ohio (Mount Carmel), Jan. 29—Feb. 2; Hutchinson, Kans. (First), Feb. 12-16; Tulsa, Okla. (Central), Feb. 19-23; Fort Wayne, Ind. (Southside), Feb. 26—Mar. 2
- MILLHUFF, CHUCK:** Topeka, Kans. (Oakland), Feb. 8-12; Reserved, Feb. 13-20; Portland, Ore. (East Metro Cru.), Feb. 21-26
- MORRIS, CLYDE H.:** Denton, Md., Feb. 8-19
- MOYER, BRANCC E.:** San Antonio, Tex. (Highland Hills), Feb. 6-12
- MULLEN, DeVERNE H.:** West St. John, N.B., Feb. 7-12; Dennisport, Mass., Feb. 14-19; Fairhaven, Mass., Feb. 20-26
- MYERS, HAROLD:** Holy Land Tour, Feb. 7-12; Inkster, Mich. (Merit Road), Feb. 14-19; Monticello, Ill., Feb. 21-26; Anna, Ill., Feb. 28—Mar. 5
- NEFF, LARRY & PAT:** Flint, Mich. (Central), Feb. 7-12; Zephyrhills, Fla., Feb. 19; Vero Beach, Fla. (First), Feb. 21-26
- NEUSCHWANGER, ALBERT:** Columbus, Miss. (First), Feb. 7-12; Liberal, Kans. (First), Feb. 14-19; Banning, Calif. (First), Feb. 28—Mar. 5
- OYLER, CALVIN B.:** Wichita, Kans. (Westside), Jan. 31—Feb. 5; Monticello, Ia., Feb. 28—Mar. 5
- PASSMORE EVANGELISTIC PARTY:** Bryantown, Md. (Meth.), Feb. 6-11; Harrington, Del., Feb. 14-19; Culpeper, Va.

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

Feb. 21-26: Flint, Mich. (East), Feb. 28—Mar. 5
PEMBLE, AL & FAMILY: Cottonwood, Ariz. (Verde Valley), Feb. 7-12; Longview, Wash. Feb. 28—Mar. 5
PERDUE, NELSON S.: New Lexington, Ohio, Feb. 7-12; Havana, Ill., Feb. 14-19; Fayette, Ohio, Feb. 21-26; Hudson, Ind. (Ashley-Hudson), Feb. 28—Mar. 5
PORTER, JOHN R.: Winchester, Tenn. (Brownington), Feb. 14-19; Tullahoma, Tenn. (Hilltop), Feb. 21-26
POWELL, FRANK: Eugene, Ore. (Fairfield), Feb. 26—Mar. 5
PRIVETT, CALVIN C.: Excel, Ala., Feb. 28—Mar. 5
QUALLS, PAUL M.: Tipton, Ga. (First), Feb. 14-19; Union Park, N.C., Feb. 28—Mar. 5
REEDY, J. C.: Wrightsville, Ga. (Soperton), Feb. 7-12; Montrose, Ga. (St. John), Feb. 14-19; Nashville, Ga., Feb. 21-26; Douglas, Ga., Feb. 27—Mar. 5
RICHARDSON, PAUL E.: Wilmington, Ill. (First), Jan. 31—Feb. 5; Braidwood, Ill. (First), Feb. 28—Mar. 5
ROACH, DOUGLAS F.: Richardson, Tex. (First), Feb. 1-5; Henderson, Tex., Feb. 7-12; Orange, Tex. (First), Feb. 21-26
ROBINSON, TED L.: Geneva, Ohio, Feb. 7-12; Salem, Ohio, Feb. 14-19; Pataskala, Ohio, Feb. 28—Mar. 5
SHARP, CHARLES R.: Pinconning, Mich. (Wes.), Feb. 1-5; Westerville, Ohio, Feb. 7-12; St. Louis, Mich. (Free Meth.), Feb. 15-19; Laingsburg, Mich., Feb. 21-26
SHARPLES, J. J.: Vancouver, Wash. (Fourth Plain), Feb. 5-12
SMITH, DUANE: Colville, Wash., Feb. 12-17; Antlers, Okla., Feb. 28—Mar. 5
SMITH, OTTIS E.: Grenada, Miss. (First), Feb. 8-12; Columbus, Ga. (First), Feb. 14-19; Unionville, Mich. (Colling), Feb.

21-26; Mentor-on-the-Lake, Ohio, Feb. 28—Mar. 5
SNOW, DONALD: Columbus, Ohio (Shepherd), Feb. 22—Mar. 5
SPARKS, ASA: Tenn. Dist. Preachers' Meeting, Feb. 13-15
SPRAGUE EVANGELISTIC FAMILY: Taylorville, Ill. (First), Feb. 7-12; Neosho, Mo., Feb. 21-26; Muldrow, Okla., Feb. 28—Mar. 5
STAFFORD, DANIEL: Madera, Calif., Feb. 8-19; Anderson, Ind., Feb. 27—Mar. 5
STEGALL, DAVID: Grinnell, Ia., Feb. 10-19; Marengo, Ia., Feb. 21-26; Clinton, Ia. (Calvary), Feb. 28—Mar. 5
STREET, DAVID: Hurricane, W.Va., Feb. 2-5; Stockton, Ill., Feb. 21-26; Creve Coeur, Ill., Feb. 27—Mar. 5
STRICKLAND, RICHARD L.: Lexington, Ky. (Gethsemane), Feb. 3-5; Oklahoma City, Okla. (Britton), Feb. 10-12; Oklahoma City, Okla. (Western Oaks), Feb. 17-19; Houston, Tex. (City wide), Feb. 21-26
SWEENEY, ROGER & EULETA: Lancaster, S.C., Feb. 7-12
TAYLOR, CLIFF: Yakima, Wash. (Deeper Life Cru.), Feb. 7-12
TEASDALE, ELLIS L.: Reserved, Feb.
THORNTON, RON L. & BONNIE: Creve Coeur, Ill., Feb. 3-5; Rockford, Ill. (First), Feb. 9-12; Smithfield, Ill., Feb. 21-26; Centralia, Ill., Feb. 28—Mar. 5
TRIPP, HOWARD: Chattanooga, Tenn. (East Ridge), Feb. 28—Mar. 5
TUCKER, BILL & JEANETTE: Sherrodsville, Ohio (Wes.), Feb. 7-11; Zanesville, Ohio (Muskingum County Holiness Indoor Camp), Feb. 12-19; Cedarville, Ohio, Feb. 21-26; Huntington, Ind. (Faith), Feb. 28—Mar. 5
TUCKER, RALPH: Crowley, La., Jan. 31—Feb. 5

TURNOCK, JIM & D. J.: Oakland, Md., Feb. 8-12; Uxbridge, Mass. (First), Feb. 14-19; East Peoria, Ill., Feb. 21-26; Craig, Mo., Feb. 27—Mar. 5
VARIAN, BILL: Shelbyville, Ind. (Indoor Camp), Feb. 6-12; Birmingham, Ala. (First), Feb. 14-19; Montgomery, Ala. (Capital City), Feb. 21-26; Decatur, Ill. (Larkwood), Feb. 28—Mar. 5
WADE, E. BRUCE: Lufkin, Tex. (Bethel), Feb. 21-26
WELCH, JONATHAN & ILONA: Calif. Concert Tour, Feb. 1-26
WELCH, W. B.: York, S.C., Feb. 7-12; Columbia, S.C. (Evan Meth.), Feb. 16-18; Dixon, Tenn., Feb. 28—Mar. 5
WILLIAMS, LARRY: Fort Worth, Tex. (White Settlement), Feb. 7-12; Kilgore, Tex. (First), Feb. 17-19
WILLIAMS, LAWRENCE: Lyons, Kans., Feb. 13-19; Waco, Tex. (First), Feb. 26—Mar. 5
WINGARD, TOM: Vero Beach, Fla., Feb. 7-12; Pineville, N.C., Feb. 14-19
WOODWARD, S. OREN: Brooksville, Fla., Feb. 14-19; Lake Wales, Fla., Feb. 28—Mar. 5
WRIGHT, E. GUY: Charleston, W.Va. (Campbells Creek), Feb. 5-12; Newell, W.Va. (Friendship Tabernacle), Feb. 15-26; Georgetown, Pa. (Imperial), Feb. 28—Mar. 5
WYLLIE, CHARLES: Seagraves, Tex. (First), Feb. 7-12; Monahans, Tex. (First), Feb. 14-19; Andrews, Tex. (First), Feb. 21-26; Tohoka, Tex. (Grassland), Feb. 28—Mar. 5
WYRICK, DENNIS E.: Fort Lauderdale, Fla. (Faith), Feb. 7-12; Salisbury, N.C. (First), Feb. 14-19; Cincinnati, Ohio (Calvary), Feb. 22-26; Worthington, Ky., Feb. 28—Mar. 5



The Distinguished Service Award was recently presented to Mrs. Leone A. House by Miami, Fla., First Church. At the presentation Mrs. House was cited for her many contributions to Miami First Church, including teaching a Sunday school class for over 61 years; serving as secretary of the Church Board for 36 years and contributing her musical talent as church pianist for 40 years. Mrs. Helen Jones, who was NWMS president at the time, presented the award to Mrs. House.

with contracted labor for less than \$15.00 per sq. ft. The sanctuary was furnished by memorial gifts. In all, special gifts for furnishings and equipment valued at more than \$25,000 were recognized on the day of dedication. The property is valued at more than \$300,000.

In the morning service, Rev. Jose Cardona, superintendent of the Eastern Latin American District, installed Rev. Marcelino Alicea as pastor of the Spanish-speaking congregation sponsored by the Worcester church.



The Worcester, Mass., church recently completed its 50th anniversary "Year of Jubilee" celebration by dedicating a new education addition, fellowship hall, and redecorated sanctuary on June 26. Participants were: the Honorable Joseph D. Early, U.S. Representative from the Third Congressional District; the Honorable Thomas J. Early, mayor; Rev. Harold A. Parry, member of the District Advisory Board; Rev. Delmar Ross, Assembly of God pastor representing the Evangelical Fellowship; architect Elliot Browning; supervisor of construction Floyd Larson; and John Chadwick, chairman of the building committee. "Mighty Fortress," male quartet from Eastern Nazarene College, provided special music. Rev. William A. Taylor, New England district superintendent, preached the dedicatory sermon, and Dr. Donald Irwin, president of Eastern Nazarene College, led in the formal act of dedication. The 5,000-sq.-ft. masonry construction education unit was built

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MEDICAL WORKERS' FELLOWSHIP

Early in the summer of 1977, Pastor Robert F. Utter, of Cambridge, Mass., First Church, became aware of the increasing number of medical personnel in the services, and the need for some kind of fellowship group. On a typical Sunday morning, a pediatrician, several registered nurses, therapists, a nursing instructor, a classifier of children's diseases, and several nurses' aides are present.

Approximately one-third of these medical workers are internationals who have come to the greater Boston area either to enroll in one of the more than 30 medical schools or to work in one of the 72 hospitals.

In August, 1977, the Medical Workers' Fellowship was organized, electing Cathy Wilkalis, a nursing instructor, director of the fellowship. Dr. Cherian John is advisor. The M.W.F. has a three-point objective: (1) To set up groups to discuss the Christian perspective on such medical concerns as abortion, transplants, euthanasia, etc.; (2) To share Christian fellowship; and (3) To learn how to better communicate Christ and the gospel to patients and to fellow professionals.

The Medical Workers' Fellowship meets the first Sunday of each month following morning worship for a simple lunch of soup, sandwiches, and beverages. The program is from 1 to 2:15, during which time participants either



The new Greeley, Colo., Sunny View Church building was dedicated November 13, 1977. Participating in the service were General Superintendent George Coulter, District Superintendent M. Harold Daniels, Pastor James T. Christy, and Associate Pastor Christian Martin. The facility contains 30,000 sq. ft., with seating totaling 700. There are 21 classrooms, a chapel, kitchen, fellowship hall, teen activity room, 6 offices, and a workroom. The structure is valued at \$1,000,000, with an indebtedness of \$300,000.

interact with a speaker on a variety of medical concerns, view a film, or share some problems for which they seek solutions.

The fellowship has established a blood bank available to members and friends of the local church when there is a crisis.

Recent programs included a presentation by Rev. Roger Bowman, director of Cross-cultural Ministries for the Department of Home Missions; a discussion of "The Church's Responsibility in Sex Education," by a psychologist from Eastern Nazarene College; and "Helping Patients Cope with Cancer," by Chaplain Leach from Children's Hospital. □

—Robert F. Utter, reporter



Pictured, back row, (l. to r.): James Sullivan, Mounir Ghabrial (Egypt), Eileen Bannan, Cynthia Falconer (Jamaica), Margot Williams (England), Carolyn Hunt. Front row, (l. to r.) are: Lela Sircar (Pakistan), Marie Colthurst, Dorothy Bowen (secretary-treasurer, MWF), Cathy Wilkalis (president, MWF).

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**GUATEMALA
DAY OF THANKSGIVING**

An all-day celebration of thanksgiving for the completion of the 39 churches, annexes, and parsonages was conducted December 1 by the Guatemala Northeast District. This marked the end of an extensive rebuilding program completed in record time of a year and a half.

Dr. Jerald Johnson, executive director of the Department of World Mission, and Dr. William Vaughters, department staff member who assisted in setting up the reconstruction



Pittsburgh First Church celebrated its 80th anniversary October 23, 1977. The church was organized in October, 1897, as the First Pentecostal Church of Pittsburgh. The congregation joined the Church of the Nazarene in 1908. Distinguished Service Awards were given to the two living charter members, Mrs. Abigail Drake (90) and Mrs. Jean Rollins (89). They are sisters. The special speaker was a former pastor, Dr. Donald Brickley, now director of admissions at Eastern Nazarene College. Pictured (l. to r.) are Pastor Brian D. Kerry; Charles Newborm, director of Christian Life; Mrs. Jean Rollins; and Dr. and Mrs. Donald Brickley.



Shown are five generations of Nazarenes. In the front row (r.) is Mrs. Ola Kelley, member of the Benton, Ill., church, now residing in Belleville, Ill.; (l.) Mrs. Gussie Bonham, oldest daughter of Mrs. Kelley, member of the Bridgeton, Mo., church; back row (l. to r.) are Mrs. Bonham's son, Mr. Bob Bonham, member of the Bridgeton church; his daughter Barbara Bonham Eaton, member of Olathe, Kans., College Church. Barbara is holding her daughter, Britney Eaton.

schedule and securing building crews, attended the celebration. Others from the United States and Mexico also attended, representing the more than 100 skilled workmen who gave their services in the reconstruction.

The celebration was held at San Miguel in the first church rebuilt after the earthquake. □

—NCN

**REGIONAL FELLOWSHIP
MEETING HELD AT TNC**

Some 75 persons registered for the Regional Black Fellowship meeting at Trevecca Nazarene College.

Rev. Edward Husband, pastor of the Gainesville, Ga., church, was chairman for the event. Rev. Bill Allen, pastor of Rogers Chapel in Nashville, was the host pastor.

Dr. Harvey Hendershot, Tennessee District superintendent, was the host superintendent and brought greetings. Dr. R. W. Cunningham and Rev. Rufus Sanders were the special speakers.

Also on the program were Rev. Clarence Bowman, representing Nazarene Bible College in Colorado Springs, and Rev. Roger Bowman, representing the Department of Home Missions.

—Department of Home Missions

OF PEOPLE AND PLACES

The missionaries of the Dominican Republic held their Second Annual Council Meeting in the cool mountains of Constanza, Dominican Republic. Mission Director Louie Bustle reported 25 congregations, 18 of which are organized churches. Jerry Porter reported 49 students enrolled in the ministerial preparation classes. The churches are on schedule in their five-year Self-support Plan. Paul and Thelma Say and Paul and Mary Jetter will be joining the missionary staff in January, 1978. □

Michael D. Malloy

was recently appointed executive director of Christian Counseling in Nashville. He holds masters' degrees in Christian education and social work from Southwestern Baptist Theological Seminary and the University of Texas, respectively. He initially joined the staff in 1975 as director of social services. Mr. Malloy is also a part-time instructor on the staff of Trevecca Nazarene College. Christian Counseling Services is a Family Service/Counseling Agency under the auspices of the Tennessee District Church of the Nazarene.



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Recipients of Distinguished Service Awards granted by the Clarksville, Tenn., First Church, are: (l. to r.) Mrs. Gussie Dunning, NWMS president; Mrs. Nora Oldham, chairman of the Bud Robinson Missionary Chapter; and Mrs. Elizabeth Austin, chairman of the P. F. Bresee Missionary Chapter. J. Ray Shadowens is the pastor.



Springfield, Ohio, High Street Church recently bestowed the Distinguished Service Award on Mr. Robert Bowlby. Pictured (l. to r.) are Pastor David C. Holstein; Virginia Lain, NWMS president; and Mr. Bowlby. Mr. Bowlby joined the church in 1945 and started teaching in the Sunday school. He has worked in children's church, on the buses, been president of the NWMS, assistant Sunday school superintendent as well as superintendent. He presently works in outreach, teaching in the high-rise apartments, and is a member of the church board.



The Dayton, Wash., church recently honored Mrs. Estella Hudson in a "This Is Your Life"-type program and presented her with a Distinguished Service Award. Mrs. Hudson joined the Dayton church in 1926, giving more than 50 years of outstanding service. She has held every office in the church except that of pastor. At 84, she still teaches the senior adult Sunday school class. She has always had a deep interest in Nazarene World Missions and has entertained many Nazarene missionaries in her home. Pictured (l. to r.) are Pastor Clinton L. Fisk, Mrs. Hudson, and Rev. George Nichols, master of ceremonies.



Mr. and Mrs. Garfield Bradley, of the Elkhart, Ind., Northside Church, were presented Distinguished Service Awards by Pastor E. Ray Jewell. Mrs. J. Held is the local NWMS president. The Garfields have been outstanding church workers for over 52 years. Their areas of service have included teaching and preaching.



At a recent dinner meeting of the board of Baltimore First Church, a Distinguished Service Award was presented to Mr. Edgar H. Swartz in recognition of 50 years as the secretary of the church board. Mr. Swartz, who continues to serve in this capacity, is pictured (l.) with Pastor George E. Teague, who made the presentation.



The Beckley, W.Va., First Church recently honored Mr. and Mrs. Arlie Combs by naming the youth auditorium in their church "Combs Hall," presenting them with a plaque commemorating 40 years in the church. The plaque reads, "This hall named in honor of Arlie and Minnie Combs, charter members, faithful Christians, loving workers, for over 40 years in the Beckley Church of the Nazarene." Mr. Combs served as Sunday school superintendent for many years and has been a member of the church board. Mr. and Mrs. Combs celebrated their 57th wedding anniversary on September 13. Pictured (l. to r.) are Pastor R. E. (Bob) Snodgrass, Arlie and Minnie Combs.



October 9, 1977, was designated "Orval Ingersoll Sunday" in the North Long Beach, Calif., church. The church honored Mr. Ingersoll with a "Distinguished Service Award" for over 40 years of faithful service to the Church of the Nazarene as teacher, Sunday school superintendent and song leader. Mr. and Mrs. Orval Ingersoll (l.) are shown accepting the award from Rev. Cecil Burns (r.).



The new building of the Beaverton, Mich., church was recently dedicated by District Superintendent H. T. Stanley. Built on four acres of ground, it has a total of 7,800 sq. ft. of floor space. The sanctuary is designed to seat 240, with additional overflow seating for 100. The contractor was Mr. Willard Searles of Searles Construction Co. of St. Johns, Mich. Property and building have an evaluation of \$200,000. Rev. Mark H. Moore has been the pastor for four years.

Gerald D. Oliver, chairman of the board of the Roosevelt National Investment Corporation, and also chairman of the Illinois District Board of Christian Life, was pictured on the front page of the *Illinois Times* as a "Born-again Businessman." The story of his many activities was written with detailed, four-page coverage, including pictures. Jerry is a member of the General Board and serves on the Department of Children's Ministries and the Department of Evangelism. He is a graduate of Olivet Nazarene College, where he now serves on the Board of Trustees. The *Illinois Times'* article concluded with a quotation from the interview with Jerry: "I give God the credit because I think I've made my position perfectly clear: He's still running things."



St. Paul, Minn., First Church climaxed their 50th anniversary celebration on Sunday, October 16. Dr. William M. Greathouse, general superintendent, was the guest speaker for the Sunday morning and afternoon services. He is pictured above with District Superintendent Norman Bloom (l.), and Pastor Steven Doerr (r.). Miss Shirley Huikko sang in both services. Among those present were Mrs. Ben Mathisen, wife of the first pastor; Rev. and Mrs. Paul M. Bard, pastors from 1930 to 1938; and Rev. and Mrs. Stanley Gerboth, pastors from 1965 to 1970. The past 50 years saw six pastors and four pastors' wives come from this church.

MOVING MINISTERS

LAWRENCE ANGEL from Bellevue, Ohio, to Allison, Ohio
 JAMES BRANNON from Cincinnati (Ohio) Western Hills to Hamilton (Ohio) Eaton Road
 JAY C. BYBEE from Jackson (Miss.) First to Tyler (Tex.) Lakeview
 EUGENE CAMPBELL from Monticello, Ky., to Cincinnati (Ohio) Lockland
 SHERMAN CRANDALL from Torrington, Wyo., to Livingston, Mont.
 IRA L. EAST from Cincinnati (Ohio) Lockland to Wilmington, Ohio
 RALPH O. ENGLAND to Duluth, Minn.
 FRED FERRAEZ from Tyler (Tex.) Lakeview to Hot Springs (Ark.) First
 DONALD R. KEITH from Mount Pearl, Newfoundland, Canada, to Moncton (New Brunswick, Canada) First
 TERRY KIDD from Dayton (Ohio) Glen Road to Batavia, Ohio
 DAVID G. KNOX from Jeffersonville (Ind.) First to Birmingham (Ala.) West Haven
 E. E. MILLER from Tulsa (Okla.) Springdale to Issaquah, Wash.
 ROBERT SCHROEDER from Phillipsburg, Kans., to Fort Smith (Ark.) Northside
 GEORGE SMALL, JR. from associate, Barberton (Ohio) First to Norristown (Pa.)
 LLOYD STUBBS from evangelist to Washington Court House, Ohio
 WARREN TOOPS from Cedarville, Ohio, to Dayton (Ohio) Glen Road

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 MISS EMMA FETTERS, Swaziland, furlough address: Box 93, Bufford, OH 45110
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RECOMMENDATION

I highly recommend REV. FLOYD W. ROWE as an evangelist. Rev. and Mrs. Rowe carry a full program of music and preaching. He is a very strong holiness preacher and personal soul winner. He is leaving a successful pastoral ministry and will be a great help to our churches. I commend him to our pastors and our people. Contact him at : 3800 N.W. 64th, Oklahoma City, OK 73116; phone: 405-848-4325 — *Jerald R. Locke, Northwest Oklahoma district superintendent.*

VITAL STATISTICS

DEATHS

ROSCOE RODMAN BARNES died Dec. 8 in Louisville, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. R. D. Krick. Surviving are one son, Rodman; three grandchildren; one sister; and a brother.

MARIE ELIZABETH BIERCE, 63, died Sept. 16 in Brazil, Ind. The memorial service was conducted by Dr. B. G. Wiggs, district superintendent, and Revs. Mel Sorenson, Clyde Montgomery, and Harold Canada. She is survived by her husband, Rev. Joseph Bierce, recently retired; two sons, Joseph E. and Harley R.; three daughters, Herberta J. Phillips, Judith A. Jones, and Martha L. Bierce, and five grandchildren.

MRS. ARLEEN CASTEEL, 47, was killed instantly in a car accident on Dec. 8 in Annapolis, Mo. Rev. Arthur Mottram, district superintendent, officiated at the funeral services. Survivors are her husband, Rev. Clarence Casteel, pastor of the Annapolis church; one son, Jeffery; and three daughters. Mrs. Beverly

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Dr. George Coulter

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—Dr. George Coulter
General Superintendent

NEWS OF RELIGION

Seematter, Mrs. Teresa Hannahs, and Mrs. Sharon Cuppett.

REV. WILFRED IRA GOUGH, 86, died July 27 in Beaverton, Ore. His ministry of 52 years with the Church of the Nazarene extended from Minnesota to the Northwest. Survivors include his wife, Geneva; one daughter, Mrs. Ray Guitzmann; four sons, Dr. G. A. Gough, Wayne, David, and Willis; one sister; one brother; nine grandchildren; and many nieces and nephews.

FLOSSIE COLE GRIFFITH, 87, died Nov. 21 in Portland, Ore. Funeral services were conducted in Portland by Rev. Lester E. Braddock. A second service was held in Kennewick, Wash., conducted by Rev. Milton Harrington and Rev. Arden Sickenberger, with interment in Wash-tucna, Wash. Surviving are 5 sons, Emmitt, Lacey, Earl, Ned Cole, and Willis; 1 daughter, Olive Grace Scovell; 16 grandchildren; 30 great-grandchildren.

SAMUEL F. LANGDELL, 90, died Nov. 16 in Joliet, Ill. Funeral services were conducted by Rev. Gary Carr. Interment was in New Lenox, Ill. He is survived by one son, Col. Samuel F., Jr., USAF, RET.; two daughters, Minnie L. Pester and Gladys Sweaney; five grandchildren; and five great-grandchildren.

REV. FLORENCE E. LEWIS, 84, died Dec. 5 in Clarksville, Tenn. Rev. Lewis had organized churches in Lowell and Highland, Ind. The funeral, conducted by Rev. William Shotts and Rev. John Beck, was held in Louisville, Ill. Surviving her are four daughters, Mrs. Lenore Tucker, Mrs. Wanda Donson, Mrs. Dorothy Shadownes, and Mrs. Mary Ellen Beam; six grandchildren; and seven great-grandchildren.

PETER A. McVEY, 32, died Dec. 1 in Terre Haute, Ind. He was a song evangelist in the Church of the Nazarene. Funeral services were conducted by his pastor, Rev. Larry Mathias. He is survived by his wife, Marilyn; two daughters, Myra and Robin; his parents; three brothers and three sisters.

FLORENCE G. ROWE, 84, died Nov. 24 in Pompano Beach, Fla. The funeral services were conducted by Revs. Keith Wright, W. S. Purinton, and Harry Dickerson. She is survived by her husband, Rev. G. Howard; one son, Dr. Chester H.; two daughters, Doris Brodien and Ruth Hodges; eight grandchildren; three great-grandchildren; and one sister.

MAURICE F. SPURLOCK, 74, died Nov. 30 in Avon Park, Fla. Funeral services were conducted by Dr. Robert Spear, Jr., assisted by Revs. Joe Benson, Byron Schortinghouse, and John Denby. He is survived by his wife, Ethel; 2 sons, Rev. Earl and Paul; 10 grandchildren; 5 great-grandchildren; 2 brothers; and 3 sisters.

AGNES WAFNITY died Nov. 18 in Louisville, Ky. Funeral services were conducted by Rev. M. C. Hash. She is survived by one brother, Walter, and three nieces.



February 5
"Victory over Monotony"

by Bill Sullivan

February 12
"Tears and Tunes"

by Bill Sullivan

PLANS ADVANCE TO TEACH ABOUT RELIGION IN SCHOOLS. Plans to expand the scope of the National Council on Religion and Public Education (NCRPE) were begun at the seventh annual meeting here, according to James E. Wood, Jr., newly elected vice-president of the organization.

Wood reported that NCRPE appointed a special committee to study the establishment of regional units throughout the nation to advance the inclusion of religion studies in the public school curriculum. Joseph Forcinelli of the Harvard University School of Education is the chairman.

NCRPE is composed of a board of directors of responsible educators and clergypersons and interested persons and organizations. The purpose of the council is ". . . to provide a forum and means for cooperation among organizations and institutions concerned with those ways of studying religion which are educationally appropriate and constitutionally acceptable to a secular program of public education."

The expansion of NCRPE activities is designed to increase contacts with local, state, and regional groups involved in religion studies on public education, Wood said. Increased participation by teachers and administrators in teaching about religion in public schools is one of the objectives of NCRPE. □

SCHOLAR REGARDS "TEMPLE SCROLL" AS HAVING STATUS OF PENTATEUCH. The latest and possibly the last of the Dead Sea Scrolls is "a holy book having the same status as the canonical Pentateuch," or the first five books of the Old Testament.

This is the opinion of Israeli archaeologist Yigael Yadin, who has won an international reputation for his research on the earlier Dead Sea Scrolls.

Conceding that his interpretation of the document would probably be a source of controversy among theologians and biblical scholars, Mr. Yadin pointed out that it used regular script to record the divine name YHWH, unlike other Dead Sea Scrolls which used a distinctive script to remind readers that the sacred name was too sacred to be uttered.

This means, he argues, that the scroll, which he calls "the Temple Scroll," in which God speaks in the first person, must have been considered a direct revelation from God, on a level with the Bible itself.

Mr. Yadin, who is Deputy Prime Minister of Israel, said the Temple Scroll (28 ft. 3 in.) is the longest and perhaps the most important of the entire collection of the Dead Sea Scrolls. □

COMPLETE BIBLE PUBLISHED IN HINDU KINGDOM OF NEPAL. Nepal, the world's only Hindu kingdom, now has its first complete Bible in Nepali, the kingdom's official language.

A special thanksgiving service was held recently by members of the nation's tiny Christian minority to mark the occasion of the new publication.

The New Testament has been available in translation since 1821, but the Old Testament was last translated and printed in Nepal in 1914. There were fewer than 10 copies of the Old Testament surviving in the country. □

COMMUNITY'S POPULATION: 467; SUNDAY CHURCH ATTENDANCE: 850. The west central Minnesota community of Prinsburg, Minn., with 467 persons, is an unusual place. It has no beer parlors, no liquor stores, no dance halls, and no billiard parlors.

The only school within the city limits is the Central Minnesota Christian School, and there is only one church, also Christian Reformed. The church has 850 members—many live outside the community limits—and the pastor estimates that 95 percent of them attend Sunday morning services. About 80 percent are back for the Sunday evening services, he said. □

THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ I was reading in St. John 16:7: "Nevertheless, I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

My question is, what will happen to the Holy Spirit when Christ returns to earth the next time?

There are five of these "Comforter" sayings in John 14—16, and the answer to your question is found in the very first one: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (14:16). The Holy Spirit will abide in the hearts of Jesus' followers forever. It was necessary for

Jesus to leave the disciples, to "ascend" to the Father and engage there in a ministry of intercession for us. But it will never be necessary for the Holy Spirit to leave us. After the return of Christ, and for all eternity, we shall be with Him and the Spirit will be within us. □

■ What virtue is there in all these terms Nazarenes use to describe religious experiences? No wonder our poor people are so confused. When they come to the altar they don't know if they have been saved, sanctified, initially sanctified, entirely sanctified, justified, regenerated, adopted, pardoned, cleansed, spiritually quickened, born of God, born of the Spirit, filled with the Spirit, transformed, or reformed. They're not sure if they have received Christian perfection, perfect love, heart purity, the baptism with the Holy Spirit, the fulness of the blessing, the second blessing, Christian holiness, atonement, salvation, or the new birth. They wonder if they have repented, have consecrated, have turned it all over to God, have been made free from original sin, or have been empowered. What's wrong with just becoming a Christian and putting God first in your life?

Let me begin by saying that I think you grossly exaggerate the confusion of our people. Then let me add that your quarrel is not simply with the church, but with the Bible. Most of the terms you have complained about above are in the Bible, and many more that you did not list! Indeed, if you believe the Bible to be the Word of God, then your quarrel is with Him. It seems a bit presumptuous for you to criticize terms used by the writers of Scripture to describe various facets of multi-faceted Christian experience.

Not only is your objection to biblical terms questionable, but the substitutes you offer are unreasonable. You can test that by asking yourself, What would I reply to the person who asks me, "But what do you mean, just become a Christian? What is a Christian and how do I become one?" Right away, unless you merely repeat what has confused the person, you must begin to speak, as does Scripture, about Christ's death for our sins

(atonement), and about repentance, and faith in Christ, and baptism in His name, and other truths as well.

There is nothing wrong with "becoming a Christian and putting God first in your life." But God and the writers of Scripture evidently thought that a variety of terms and perspectives were necessary to help people realize what this involves. Your substitute is not simple, but simplistic, and the whole experience of becoming and being a Christian is complex.

A final observation: Your proposed substitute does not even mention what God has done, only what man is to do. The emphasis in Scripture is on the activity of God in Christ to redeem us from sin.

We need to avoid confusing people as much as possible. But the way out of confusion is not the repetition of a single formulation of truth. It is the biblical way of looking at things from all sides. □

MRS. DAISY L. WHITE, 86, died Sept. 16 in Bakersfield, Calif. Survivors include three sons, Virgil L., Cecil H., and Harlen E.; two daughters, Lora Nikkel and Erva Almgren; and several grandchildren and great-grandchildren.

MRS. MYRA J. WOLSTENHOLM, 69, died Aug. 30 in Nampa, Ida. Rev. Clarence J. Kinzler, pastor of the College Church, officiated. She is survived by her husband, Paul W.; three daughters, Mrs. Sydney (Ruth) Hansen, Mrs. Doyle (Dorothy) Nixon, and Mrs. Roger (Naomi) Johnson; nine grandchildren; three brothers; and one sister

BIRTHS

to REV. JIM AND CONNEE (MONTGOMERY) BENTLEY, Nampa, Ida., a girl, Rylee May, Oct. 9
to REV. PAUL AND WYNELL (MORTIMEYER) CARRUTHERS, Eagle River, Alaska, a boy, Peter John, Dec. 21

to REV. JIM AND SUSAN (FOX) DILLOW, Iola, Kans., a boy, Jeffrey Brian, Oct. 29

to EWING AND CATHY FOX, Trenton, Mo., a boy, Kelly Thompson, Nov. 17

to MICHAEL AND DELL (TAYLOR) MILLER, Columbus, Ga., a girl, Lauren Rebecca, Nov. 16

to REV. GLEN AND MARGARET (COWHERD) MILLEY, Coquitlam, British Columbia, Canada, a boy, Ryan John, Dec. 12

to LEE AND DIANE (BILLINGSLEY) MOSELEY, Kansas City, a girl, Jill LeAnne, Dec. 29

to REV. MENDELL AND VICKIE (OILER) PATTON, Carthage, Tex., a boy, Joshua Andrew, Dec. 4

ADOPTION

by DR. AND MRS. HAROLD HENDERSON, Oxford, Penn., two boys on Oct. 3; Troy, born Aug. 31, 1970, and Craig, born Aug. 7, 1972

MARRIAGES

KATHY ROCHELL SANDERSON to GUY BRENTEN ASHTON at Seminole, Fla., Aug. 27

LUANNA GEIGER to THOMAS J. HRUSKA, JR., at Redlands, Calif., Oct. 28

ANNIVERSARIES

MR. AND MRS. GEORGE GRAWBURG celebrated their 65th wedding anniversary on November 26, 1977. They joined Ontario, Calif., First Church in 1915. They have three children, Rev. George Grawburg, Jr., pastor of the Sonora, Calif., church; Mrs. William (Osella) Walker, Upland, Calif.; and Russell Grawburg, Costa Mesa, Calif. They have five grandchildren and five great-grandchildren. Mrs. Grawburg (Loretta) has not missed a district assembly of the Southern California District for over 60 years!

MR. AND MRS. ERNEST WHITE celebrated their 50th anniversary December 25 with a dinner in the home of their daughter and son-in-law, Mr. and Mrs. Robert Stone, in Mansfield, Ill. The Whites have 5 children in Illinois: Elwyn of Armington, Bob of Urbana, Roger of Homee, Michael of Mansfield, and Alberta Stone of Mansfield; and a daughter, Cora Schoeler of El Paso, Tex. They have 16 grandchildren and 2 great-grandchildren.

DIRECTORIES

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

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The Pastors' and Wives' Retreat of the "Distrito Sudeste" of the Church of the Nazarene in Brazil, December, 1977, was focused around the theme A MINISTRY—LIFTING UP CHRIST. Rev. James Hudson, coordinator of Latin America, brought messages of inspiration from the Book of Romans. Superintendent Rev. Joaquim A. Lima and the department heads told of the growth and development of the work of the past year. There was rejoicing in the moving of the Spirit of God in the churches.



The Illinois District NWMS president, Mrs. Kenneth Whittington, was recently honored by her local church, Granite City, Ill., First, and presented with a Distinguished Service Award. She has served the church in many capacities during the years. At present she is a Sunday school teacher, church board secretary, Sunday school bus driver and pastor, and district NWMS president. Pictured (l. to r.) are Pastor Wm. Roddy, Mrs. Whittington, and the local NWMS president, Deloris Barker.



A Distinguished Service Award was recently presented to Pastor Paul W. MacLearn of the Cottonwood, Ariz., Verde Valley Church by NWMS President Pat Jacobson. Rev. MacLearn has pastored 40 consecutive years on the Arizona District in four churches: Prescott 1937-38, Glendale 1938-49, Phoenix Sunnyslope 1949-73, and Verde Valley 1973-77. Sunnyslope and Verde Valley were both home mission churches that he pioneered.

KNIGHT ELECTED AS WTS PRESIDENT

Dr. John A. Knight, president of Bethany Nazarene College, has been named as president-elect for the Wesleyan Theological Society during the fall conference held at Huntington College, Huntington, Ind.



The WTS, organized in 1965, is a professional academic association of scholars interested in the life and teachings of John Wesley, with over 800 members nationwide.

Dr. Knight opened the 13th annual meeting presenting a paper entitled "John Fletcher's Influence on the Development of Wesleyan Theology in America."

As president-elect, Dr. Knight will plan the itinerary of next year's meeting, plus the selection of the conference site. □

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On August 7, 1977, Rosella Wolfe and Gladys Hetrick (*l. to r.*), charter members of Brookville, Pa., Calvary Church received the first Distinguished Service Awards presented by the church. Both have given outstanding work as teachers, youth and NWMS officers, and as board members. Pastor Thomas E. Akester is shown making the presentations.



On October 2, 1977, Mrs. Merrill Coffman was presented the first Distinguished Service Award given by the Muncie, Ind., Southside Church. She was NWMS president for a number of years and is now serving on the missionary council. It was also a special day as the church was also observing Marilyn Coffman Day. Marilyn was on furlough from New Guinea where she is a lab technician serving under the Church of the Nazarene. She is the daughter of Mr. and Mrs. Merrill Coffman. Pictured (*l. to r.*): Pastor L. E. Humrich, Mrs. Merrill Coffman, and Mrs. Woodrow Clark, NWMS president.



Recently, Dayton, Ohio, Central Church honored Mrs. Bessie Breese with the presentation of the Distinguished Service Award. She is the widow of Rev. G. B. Breese, longtime pastor of Central Church. In their 28-year pastorate in Dayton, they saw the church grow from a storefront building with a membership of 10 to a large sanctuary and educational unit valued at \$350,000, with a membership of 306. Mrs. Breese has served as VBS director, junior and primary supervisor of church schools, junior church director, and church secretary. She also served 14 years as district NWMS treasurer. Pictured (*l. to r.*) are Cara Cooper, NWMS president; Bessie Breese; and Pastor Harold Maish.



Mr. Herb Menzel, member of Eagle, Ida., church, was presented with a Distinguished Service Award October 16. Mr. Mezel has been active for the last 15 years in sending literature overseas to the missionaries. He has gathered excess Sunday school materials, *Herald of Holiness*, and other periodicals, and sorted and packaged the material for mailing. In the last 4 years he has sent 440 packages, total weight 2,326 pounds, and paid for most of the postage himself. Pictured (*l. to r.*): Mr. Herb Menzel, Pastor Kenneth W. Ball, and NWMS President Blanche Tromburg.



Mr. G. O. McElmurray (*r.*) was recently presented the Distinguished Service Award by the Fitzgerald, Ga., church. Pastor James Hubbard presents the Award in "recognition of 30 years of outstanding service to the church."



Honored recently by the Hattiesburg, Miss., First Church, was Mrs. Sara Saxon. Mrs. Saxon was the wife of the late Rev. J. D. Saxon (former district superintendent of Tennessee and Mississippi). She has served in several capacities for the 25 years that she has been a member of the Hattiesburg Church, including church secretary, NWMS president, Sunday school teacher, and district superintendent's wife. She joined the Church of the Nazarene in 1919 in Nashville. Pastor Phillip C. Jones is shown presenting Mrs. Saxon with the Distinguished Service Award.



Mrs. Elsie Cobb, of Durant, Okla., First Church, was recently presented a Distinguished Service Award by Pastor LeRoy Spradling. Mrs. Cobb is presently serving her 26th year as local NWMS president. She has served as vacation Bible school director for 18 years, as well as being involved in the work of the Sunday school, both as teacher and supervisor. She is serving as director of Children's Ministries and also is a member of the Sanctuary Choir. Pictured (*l. to r.*) are: Pastor Spradling, Elsie Cobb, and her husband, Marvin Cobb.

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Won Through a Special Issue of the “Herald of Holiness”

by ETHEL KING DICKERMAN
with Wilma Chapman
Bethany, Okla.

SYLVIA, a young mother, left her five-year-old Kenneth with me while she helped at the Texaco station her husband managed.

She was a new neighbor in our small town of Hydro, Okla., and I was caring for her son, so I took her a copy of the special issue of the *Herald* that Pastor Chalmer Weigman had urged us to help distribute.

As I handed Sylvia the *Herald*, I asked, “Where do you go to church?”

She quickly named another. I sensed that she did not plan to attend my church. Four or five times I visited in her home and continued to care for Kenneth in my home, witnessing to her when it seemed timely.

“Lord, help me to win her,” I prayed daily.

After about a month Sylvia asked, “Are you going to church tonight?” I was surprised when she added, “I want to go with you.” That night I learned that she had just been converted in a revival meeting in a nearby town.

Later the quartet from Bethany First Nazarene held a service in our church. By then Sylvia and Kenneth were regular attendants; husband Ron had come once or twice.

Would Ron attend church for the evening service? When it was time to begin, none of the Warren family were there. How happy I was a few minutes later to see Ron

and his family walking into the church! Because they were a little late, they sat on the back seat.

And my faith increased when youthful Lee Ellingson stood to preach. I reasoned that his message would be evangelistic and prayed, “Lord, speak to Ron Warren tonight.”

Several persons responded to the invitation. Suddenly Ron and Sylvia were moving forward to the altar for prayer. I immediately left the nursery and joined those praying around the altar. It didn’t take long for Ron to pray through. Heaven came down; we all stood around the plain wooden altar rejoicing together.

What a radical change! Ron no longer wanted or used tobacco or beer. He now teaches a Sunday school class of boys and serves as church treasurer. Sylvia is church secretary. More than five years have passed since Ron became a Christian. Since then Wesley has been added to the family.

I still baby-sit for the Warrens, caring for Wesley during the daytime and sometimes both boys at night.

A copy of the *Herald*, a Nazarene pastor who ordered it, a witnessing baby-sitter, a young evangelist, and a church that welcomed new converts all shared in the joy of winning a young family. □

“By All Means . . .
Save Some”

STANLEY WHITCANACK IS DEAD

Rev. Stanley Whitcanack, 71, of Blue Springs, Mo., died January 11 in Trinity Lutheran Hospital in Kansas City. He had undergone surgery for cancer July 6, 1977.



Stanley retired in May, 1974. He served as a minister in the Church of the Nazarene for 34 years, 29 of which were with the Nazarene Radio League and Communications Commission. He was a longtime member of National Religious Broadcasters and was their treasurer for many years. He received a special citation at their annual convention in Washington, D.C., in January, 1974.

Funeral services were January 14 in the chapel of Nazarene Theological Seminary. Officiating was Rev. James Ingalls, pastor of Kansas City First Church, which is temporarily meeting in the chapel. Rev. Jim Bond, pastor of Colorado Springs First Church, preached the funeral sermon.

He is survived by his wife, Irene, and two children: a son, Donnell, Independence, Mo.; and a daughter, Sally (Mrs. Jim) Bond, Colorado Springs, Colo. A son, Eddie, preceded him in death.

A memorial fund has been established. □

—NCN

NAZARENES COMMITTED TO REVIVAL MEETINGS

The lieutenant governor of the state of Oklahoma, George Nigh, and the mayor of Oklahoma City, Mrs. Patience Latting, welcomed the Mid-Quadrennial Conference on Evangelism at its opening session in the Myriad Convention Center, Oklahoma City, January 10, at 7:30 p.m. More than 6,000 persons attended.

January 5-9, several seminars preparing church leaders for a strong evangelical thrust through church growth understanding and techniques were conducted. Seventy-five district superintendents from the United States, Canada and Great Britain attended the Church Growth Seminar (Phase II) at the Sheraton Century Hotel. Drs. Peter Wagner and John Wimber of Fuller Theological Seminary conducted sessions for the church leaders on "Church Planting Among Racial Minorities" and "Conducting Diagnostic Clinics for Church Growth."

The seminar began Thursday evening, January 5, with Executive Director of the Department of Home Missions Dr. Raymond Hurn presenting an extensive and well-documented

paper outlining his "vision for growth." He challenged the district superintendents to organize 1,900 new churches in the next decade.

In a moving service Saturday evening, January 7, the superintendents committed their districts to the realization of this vision. They will organize and implement the church growth program among the churches on their districts.

Monday, January 9, 700 district superintendents, district church growth committeemen, and other interested pastors and laymen spent the day in intensive training sessions in a Church Growth District Committees' Seminar on how to conduct church growth programs in local churches.

Many personal evangelism campaigns are being conducted throughout the church and a massive and thorough training program on church growth techniques is under way. But Dr. V. H. Lewis, general superintendent, also challenged the more than 5,000 pastors, evangelists, and laymen who attended the Wednesday evening, January 11, session of the conference to center on revival meetings as the church's main line in fulfilling its mission. He cited the revival meeting as the method of evangelism which best enlists the entire life of the congregation. He said the churches that depended entirely on other methods would eventually die. He warned the conferees that when church growth ceases, the church has reached the point of no return.

The conference was characterized by an international flavor with the presence of 52 district superintendents from 35 countries in world mission areas where the church is at work.

General Superintendent Dr. Charles H. Strickland, in the closing address of the mid-quadrennial conference, Thursday evening, January 12, called the church to an all-out crusade for soul winning through every means of bringing people to know Jesus Christ as Savior and Lord. □

—NCN

OVERSEAS BIBLE COLLEGE PRESIDENTS MEET

January 5-7 the presidents of 11 undergraduate Bible schools met at Breech Academy in Overland Park, Kans. Dr. Edward Mann, executive director of the Department of Education and the Ministry, presided. Mutual problems and practices were discussed. The coordination of work and curricula of the schools was surveyed. Special speakers included Dr. John Riley, Dr. Ronald Gray, Dr. Neil Wiseman, and Dr. Jerald Johnson. □

—NCN

DR. MANGUM UNDERGOES TREATMENT FOR MALIGNANCY

Dr. Robert Mangum, physician and surgeon of Nampa, Ida., has been hospitalized in Salt Lake City, Utah, for treatment of a malignancy. Dr. Mangum is a General Board member and chairman of the Department of World Mission, but was unable to attend the sessions in January. Prayer has been requested. □

—NCN

INTERNATIONAL DISTRICT SUPERINTENDENTS' CONFERENCE

January 3 the first International District Superintendents' Conference convened at Breech Academy in Overland Park, Kans. Fifty-two of a possible 56 district superintendents of the Church of the Nazarene from world mission areas in 35 countries attended.

The conference, which concluded at noon on January 7, was an orientation workshop to acquaint leaders of overseas districts with the policies, strategy, and administration of the church. The Nazarene program for church growth was also discussed. The conference marked another step in the progress of mission fields to full districts in the church structure.

The superintendents spoke in Kansas City area Nazarene churches January 8. The next day they traveled by bus to Oklahoma City to attend the Mid-Quadrennial Evangelism Conference. They were hosted at a basketball game by Bethany Nazarene College January 14, after a tour of the college and Bethany First Church. January 15 they spoke in Nazarene churches in the Oklahoma City area. □

—NCN

MUCCI ELECTED TO GENERAL BOARD

Dr. B. Edgar Johnson, general secretary, announced January 3 that by a mail vote the General Board had elected Rev. Dallas Mucci, pastor of the Pittsburgh South Hills Church, to fill the unexpired term of Rev. Morris Wilson, retired, as a member of the General Board representing the Eastern Zone. Rev. Mucci will serve the Departments of Evangelism and Children's Ministries.

Dallas Mucci is a graduate of Eastern Nazarene College. He pastored the Tinley Park, Ill., church before moving to Pittsburgh 12 years ago. □

—NCN



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RAYMON W. HURN, Executive Director, Department of Home Missions



Dr. Hurn and Dr. Wolf discuss manuscript with author Dr. Orjala

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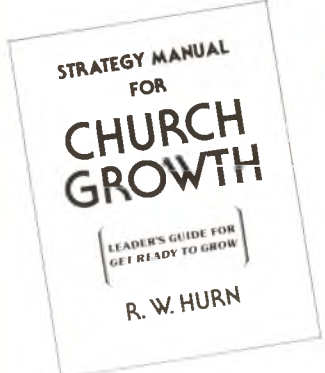
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