

HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / MARCH 1, 1982

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See page 6—
**"Golden Gate
Community:
An Urban Mission"**

AN EDITORIAL

AMATTER of great concern has again captured my attention. As I write, my mind is still dealing with the paradoxical conflicts of our society so graphically portrayed by the media during the recent holiday season. The commercial impact extolling the use of intoxicating beverages as a necessity to a happy and joyful life-style has been negated by the same media warning of the perils of alcoholic drinking. Accidents and erratic social behavior, we are warned, are just some of the possible dangers.

One moment we are urged to make last-minute purchases to assure an ample supply. Then we are requested to make generous donations for the support of a rehabilitation center or an alcoholic recovery clinic or some other such social institution.

Today's church has an obligation to analyze the situation and then dare to address the issues. When such confused and inconsistent presentations bombard us demanding our attention, Christians simply must face the consequential import and confront those who threaten what is left of the moral fabric in our society with their responsibilities in the matter. This, of course, presents a particular challenge to those who insist the biblical standard for God's people to be a life-style

IT'S TIME TO LET OUR VOICES BE HEARD

A PROBLEM AS CONSEQUENTIAL AS THE ALCOHOL ISSUE MUST BE CLEARLY DECLARED.

characterized by Christian holiness.

Christian holiness, as portrayed in the Scriptures, not only implies a standard for living which elevates one to a plane above the destructive influences of our day, it also implies a wholeness of mind which will be reflected in clear and consistent thinking on the perplexing yet albeit popular expressions of the majority. A sanctified people simply will not allow on their tables, in their refrigerators, or in their grocery sacks the presence of an evil that destroys homes, disrupts careers and contributes to premature deaths. Whether the alcoholic content is created through distillation, as found in hard liquors, or in fermentation, as found in beer and wine, the committed Christian recognizes the long-range effects of both to be debilitating to the body and to the mind.

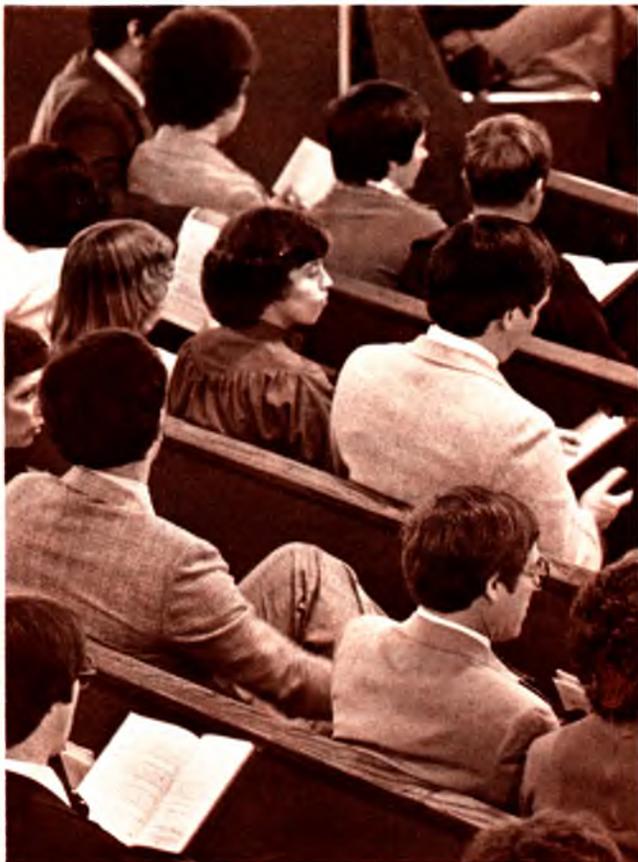
The only logical and sane conclusion to be reached is one

which accepts *total abstinence* as a firm principle to be incorporated in one's personal guidelines for living. From this emerges the right to join others in the greater Christian community to speak up on such important matters. This is done with the hope that such expressed concern will contribute to the building of barriers which will steer others away from paths of moral as well as possible physical destruction.

Let us not be vacillating or soft in our pronouncements. Too much is at stake. From the pulpits, from our Sunday School classrooms, and from the lips of heads of families, firm convictions on a problem as consequential as the alcohol issue must be adequately and clearly declared. May we never hesitate to let our own voices be heard against the alluring enticements of such a destructive and damning product. Our Christian consciences will not allow us to do otherwise. □



by General Superintendent Jerald D. Johnson



Don Pluff

THE LOCAL CHURCH

by MERRILL S. WILLIAMS

THE WORD "CHURCH" calls forth different images to different people. When we say church, we might mean all of Christendom, a particular denomination, a specific local congregation, or a church building.

But a careful study of the New Testament—especially the writings of Paul—reveals that *the church, distilled to its essence, is the visible local church.*

Before too many centuries had passed, Christian writers were distinguishing between the visible church and the invisible church. Actually the visible/invisible church distinction is not a bad one. Such reputable theologians as Augustine, Wycliffe, Luther, and Calvin all refer to it.

By the invisible church they mean those who have

actually answered God's call to separation from the spirit of the world and attachment to a life of holiness. By the visible church they refer to those who have formally joined themselves to a specific church body, whether or not they have actually responded to God's call.

These godly men never meant to devalue church membership. They merely sought to identify unfaithfulness, hypocrisy, and deceit in the visible church. Not everyone who officially joins or is currently a member of a church is actually a Christian. Paul said, "For not all who are descended from Israel are Israel" (Romans 9:6, NIV). And again, "The Lord knows those who are his . . ." (2 Timothy 2:19, NIV).

But to Paul there is no visible/invisible church distinction. In his thought, the church consists of groups of persons—however small or large (Matthew 18:20)—in definite locations. References to the church almost always refer to "the church . . . in Corinth" (1 Corinthians 1:2, NIV), or the church in some other specific geographic locality. Paul writes to churches that exist in specific places at the same time. Of the 50 times the word *church* occurs in Paul's writings, it is plural 20 times.

The church in Corinth may have met in one or more locations. But the designation, Corinth, did not mean so much the meeting place as the locality where the church members lived. That is, they lived in the city of Corinth. The church in our town, city, or area is not our mailing address, but the general location where we as disciples live and work and witness.

And in the New Testament, coming together is an essential element of the church. Paul, therefore, wrote to the Corinthian church, "In the first place, I hear that *when you come together as a church . . .*" (1 Corinthians 11:18, NIV, italics mine). And the author of the letter to the Hebrews wrote to encourage those who were in danger of slipping away from Christ back into Judaism, "let us not give up meeting together, as some are in the habit of doing . . ." (Hebrews 10:25, NIV).

No one forced these believers of the Early Church to come together. They gathered because they wanted to. Their motivation was from within. Jesus Christ had saved them from their sins. They had found a joy that surpassed all joy they had ever known, and they wanted to meet together and worship their wonderful Lord. They loved Him so much that once, or twice, or even three times a week was not enough. They met to praise God every day (Acts 2:46)!

This does not, however, mean that when the church disperses it ceases to be the church. Not at all. When the members of the church scatter to their homes, their jobs, their schools, their neighborhoods, they still comprise the church. When the meeting dismisses, the church goes right on in persons witnessing to those around them.

If the apostle Paul were writing a letter to your church today, how would he address it? Would he send it "to the church which is in the world"? No. He would send it "to the church in Your Town," because that is not only *where* the church is, it is also *what* the church is—a local congregation of Christian believers. □

MERRILL S. WILLIAMS is a missionary under appointment to the Philippines.



THE IMPOSSIBLE SUM



by JAMES L. MATHEWS

THE STANDARDS AND VALUES of the world are not the same as the standards and values of the Christian. They have never been the same. An irreconcilable tension exists between the world and the true Christian.

Victor Herbert wrote a charming operetta entitled "Babes in Toyland." In the story, Barnaby's young niece, Jane, struggles desperately to find the answer to an arithmetic problem. She meets with consistent failure and finally gives up. In a defiant outburst she sings, "I don't care what the teacher says; I can't do the sum." This difficult arithmetic problem becomes for her "the impossible sum."

The world and the Christian are poles apart in their goals, standards, and values. Jesus said, "Ye cannot serve God and mammon" (Matthew 6:24). *Mammon* has been variously translated as "worldliness," "money," and the "power of money." The word *cannot* leaves no room for doubt. God plus mammon is an impossible sum.

This means that we should seriously examine the way in which we evaluate money, status, and success. It does not mean that these things are inherently evil. The motivation that causes one to seek them may be extremely selfish and herein lies the real problem.

A success-oriented society exerts tremendous pressure on us to succeed. "If at first you don't succeed,

try, try again." "Remember, if you try harder, you can become number one." These and other such slogans convey a clear message. Unfortunately, success is often defined and determined by worldly standards and values as opposed to Christian standards and values.

A success-oriented society has no place for quitters, or losers, or people who are viewed as weak or even different. Conformity is the name of the cruel success-game that the world very seriously plays. The idea is "act like me if you want me to accept you."

Christians are sometimes so pressured by worldly values and standards that they experience inward conflicts and emotional pressures. Who doesn't want to be accepted and respected? These conflicts and pressures may cause such problems as:

- (1) Emotional upset and tears
- (2) Withdrawal into the shelter of a private world
- (3) Hostility and striking out (physically and/or verbally)
- (4) Physical illnesses, such as ulcers, asthma, skin rash, a nervous tic, and other such ailments
- (5) Fear of being different from others and an abnormal desire to conform
- (6) Unusual and even abnormal behavior, such as loss of sleep, loss of appetite, depression, self-pity, neurotic symptoms, and possibly even psychosis

The strange phenomenon is this: The more conservative one's theology and life-style, the more keen the tension between the Christian and the world, and the greater the likelihood of these pressure-problems developing. We have all heard of those who have "gone off the deep end" over religion.

The old-time Christians used a phrase seldom heard in modern church circles—"dying out to the world." They were echoing the apostle Paul who wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). And in Galatians 5:24, "They that are Christ's have crucified the flesh with the affections and lusts." Crucifixion means death, nothing less. This is the real preventative that keeps one from being victimized by an unworthy value system.

The Christian life, when it is fully realized, involves a death to the world. The way to the crown is by the cross. The committed life is based on the prayerful premise of "any cost, any loss, any cross." To know the joy of resurrection, we must experience first the agony of the cross and death to false value systems. To seek spiritual fulfillment and peace in any other way is to seek "the impossible sum." □

JAMES L. MATHEWS pastors the Indianapolis, Indiana, Broad Ripple Church of the Nazarene.



by MICHAEL J. CHRISTENSEN

GOLDEN GATE COMMUNITY:

FOR OVER A YEAR, I envisioned a pioneer urban ministry in San Francisco. I had gone to New York in 1973 to help launch the “Manhattan Project”—the Lamb’s Church of the Nazarene.

On December 31, 1980, I found myself at Pier 39 in San Francisco staring at a majestic photograph of Golden Gate Bridge. It was a glorious sight: fog rolling into San Francisco Bay, the Golden Gate beautifully suspended across the skyline, the city buildings in the background floating on the clouds, and the bright morning sun rising on the horizon. I thought for a moment I was gazing on the City of God in heaven. Then I remembered that “Golden Gate” is the name of the beautiful gate in Jerusalem through which the Messiah will come to set up His kingdom. Would it not be appropriate, I thought, to establish a church community by the name of Golden Gate?

God seemed to be saying through the photograph that the city of San Francisco was precious in His sight. The sun rising over the city, trying to shine through the fog, spoke to me of the Son of God trying to dispel the clouds of iniquity which surround this city: “I am the Light of the world. Repent and believe the gospel.”

I bought the photograph, took it back to New York, and hung it on my wall. For several months, I had a vision of a Golden Gate Community and felt the Lord’s thumb in my back, compelling me to go to the city and preach the gospel.

In San Francisco, population 680,000—

- One-third of the people are homosexual, many of them militant

MICHAEL J. CHRISTENSEN pastors the San Francisco Golden Gate Community Center.



- 10,000 prostitutes work the streets, many of them runaway teenagers
- Drug traffic flows freely in establishment and counter-culture circles alike
- Religious and political bloodshed is not uncommon
- Pagan and occult worship is widespread

Like other urban centers of America, San Francisco is a spiritually desperate city. The Church must be *the light of God* to those who walk in darkness. We must be *agents of reconciliation* in a fallen, broken world. We must *seek to save the lost* in creative and meaningful ways. Only then can the vision be fulfilled.

Golden Gate Community calls for:

- A Christian presence downtown—where most of the hurting people live and die
- A church to be born, a community to grow, and a mission to be established
- Compassionate ministries involved in feeding the hungry, sheltering the homeless, clothing the needy, offering hospitality to the stranger
- Use of contemporary music and professional theatre as innovative means of ministry
- Outdoor evangelistic concerts in the parks and on the streets
- Sponsorship of a Christian Night Club or Supper Club for the young in heart
- A religious bookstore, thrift shop, and Christian Resource Center
- Counseling services (including an outreach into the “gay” community)
- Holistic health care and community services

“But these things I plan,” the Lord told me, “won’t happen right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled. If it seems slow, do not despair, for these things will surely come to pass . . .” (Habakkuk 2:3, TLB).

The first step in seeing the vision fulfilled is operating a House-Church and Community Center for weekly Bible study, prayer, and worship. A four-story Victorian house in the Haight-Ashbury district of San Francisco has been purchased as the first in a network of house-communities around the city. The building will accommodate small-group Bible study; fellowship and prayer meetings; offices and counseling quarters; community resources (Christian books, tapes, and study aids); prayer chapel and initial worship center; residency (six to eight community members), including a parsonage apartment; and common living quarters (kitchen, living room, dining room, and study).

AN URBAN MISSION

Initial funding for the project came through the general church, Northern California District, and individual churches that earmarked "Faith Promise" funds for Golden Gate Community.

Why begin in the Haight-Ashbury area? In terms of location and mixture of people, it is ideal for starting a church mission.

I remember as a teenager standing on the corner of Haight and Ashbury in 1967 at the height of the hippie movement. Walking through the neighborhood, I was totally absorbed by what I saw—long hair, freaky clothes, love beads, water pipes, drugs, sex, and rock and roll.

Reflecting the materialism of the Establishment, the children of America had set out on a search for truth. Down with war and capitalism . . . Up with peace and brotherhood . . . Off the system . . . A new world was in the making . . . The Age of Aquarius was around the bend . . . The air was crisp . . . Hopes were high . . . Freedom and laughter were to be found in San Francisco . . . Youth descended en masse on the Haight-Ashbury area just east of Golden Gate Park.

I was tremendously affected by the dream of the 60s. I had hoped it would last and find its source in the God of love, peace, and brotherhood. Some did find God, but the dream died.

America's flower children grew up in the 70s and abandoned their dream. The 70s became the "me" generation; everyone for himself. Paradise was lost, the vision shattered.

I stood on the same corner of Haight-Ashbury in 1976 and beheld a heap of ruins; dilapidated buildings; a dangerous, high crime, drug-infested playgrounds full of acid heads and junkies, speed freaks and disillusioned hippies.

Haight-Ashbury in the 80s is radically different from what it was in the 60s and 70s. The counter-culture is still present, but with a difference. Former hippies have grown up, are raising families, are now shop merchants and store owners, are trying to cope in a fast-changing world like everybody else.

San Franciscans in the 80s are no longer avoiding Haight-Ashbury but are moving back in. They are buying those old Victorian houses and fixing them up. City-financed urban renewal is occurring in the area. Rows of renovated Victorians beautify the streets; the neighborhood has charm; the people are open.

I stand once a day on that same famous corner of Haight and Ashbury, walk the streets, and talk to people about Jesus. My favorite spot to make contacts is a popular coffeehouse on Haight Street called



House-church of Golden Gate Community

"The Grand Piano." Local residents frequent the place daily and spend much time relaxing, reading, and sipping coffee in a hospitable environment of classical music. It is an excellent context for conversation and for being available as a minister of the gospel.

As contacts are made and relationships built, people are invited over to the Community Center for dinner, a "spiritual direction" class, or a "celebration" service. One by one, stone by stone, the Church of the Nazarene is being built in Haight-Ashbury.

I see the Lord expanding our initial house-community into a network of house-communities all over the city—involved in evangelism and discipleship during the week and coming together on the Lord's Day to celebrate His presence. Eventually, I would like to see some kind of old ferry boat secured, docked between Fisherman's Wharf and Golden Gate Bridge, and turned into a Christian center. It could be called the "Ark of Golden Gate," with the Church of the Nazarene meeting on board. On weeknights, the church could sponsor a Christian Night Club ("Noah's Place"), a Christian restaurant ("Gopherwood Cafe"), "Ark of the Covenant Book Store," and even "Theatre in the Ark"—all to the glory of God!

I am convinced that the Lord will continue to build His church in the inner city of San Francisco. There will be obstacles along the way, but the gates of hell will not prevail. This is a city with a Golden Gate and the King of Glory will come in. □

Editor's Note: Golden Gate Community held its first Sunday worship and Communion service on the morning of January 3. There were 10 members present and 29 guests.



H. Armstrong Roberts

the STREET was EMPTY

by R. FRANKLIN COOK

IT SEEMED TO ME that he was everywhere at once. He had arrived at the church driving one of the two white Sunday School buses. Now he was busy distributing materials, checking statistics of each class, setting up the sound system in the sanctuary, greeting visitors, and handing out bulletins.

"Who is he?" I asked Pastor Joe Holloway.

"He is Bob Paine, and he represents well our new constituency at the Lynwood church. We have here a highly committed group of Nazarenes who are determined to see this church move ahead."

R. FRANKLIN COOK is director of New Church Development for Arizona Lands, Inc., a corps of businessmen functioning as an auxiliary of the Arizona District

I discovered that Lynwood, Calif., had gone through the tremendous community changes characteristic of great urban areas. Bob lived in the "old Lynwood" when it was a delightful and prospering southern California suburban community. He had moved away during the years of great civil disturbance and had come in contact with the Church of the Nazarene in another location. Later, Bob Paine found Christ at the Lynwood church and moved with his family "back home" as part of a new calling to serve this church. He and his family, along with several other young adults, are in Lynwood as part of a deep commitment to serve Christ in a local church located amidst urban change.

Later that Sunday morning, I stepped to the side porch and looked south. Across a lawn was a 10-foot-high wire fence. It stretched all the way around the church and behind a cracking parking lot and joined at a swinging gate.

Through the wire fence I saw an open area dotted with concrete slabs which once were places of business. Between slabs was a profusion of uncut weeds. To the left there was an unusually wide four-lane thoroughfare, Long Beach Boulevard. There was not a car traveling on the street. Somehow the sight of the empty street was desolate and depressing.

It was a beautiful spring day at the Lynwood Church of the Nazarene in southern California. In the parking lot were about 10 cars and the 2 buses which Bob Paine keeps in mechanical repair. Inside the Spanish-style church with its tile roof, open porches, and stained-glass windows were about 100 worshipping persons that morning.

As I reflected on changes at this church, I could see the same building, in the same location, during more prosperous days. On a beautiful spring morning the parking lot would be full of cars. There was no fence; only lawn and the scent of blooming flowers. Across the street were prospering businesses. A block south on Long Beach Boulevard was a small hotel, and the street was alive with the sounds of traffic.

The church building sparkled in those years, supported by a full congregation. Today the building is the worse for wear with a small congregation barely able to maintain it. Some of the stained-glass windows have been broken by community vandals. My vision is obscured by the fence and the empty street. Yet, inside the building is the sound of a congregation who have determined to make this a lighthouse of God's truth and light.

The story is not a new one; many churches are in a painful transition. Lynwood church is serving a community that has undergone radical change. The old community, which formed the core of the church, moved elsewhere. New people, including many Blacks, Hispanics, and Orientals, moved in. Housing has deteriorated as landlords converted homes to rentals and multifamily dwellings. The Watts riots of the late 1960s took place nearby. An abandoned freeway proposal took the business across from the church away and left only cement slabs. Insurance companies red-lined the area. People left. The street, once bustling, became empty.

But the church stayed, recognizing that there was

a "new constituency" to be served on purpose. Installation of the fence was a necessary part of the change. The district provided strong moral support as part of a strategy to effectively impact southern California with holiness truth. Attendance at Lynwood declined as members moved away. The remaining church struggled to find new identity and a new form of ministry.

The transition of this church, although painful in many ways, is a great credit to faithful pastoral leadership. Members transferred to churches nearer new places of residence. Lynwood church was caught in the fabric of its community, which also suffered great change. What was once suburban took on the characteristics of urban as the city pushed and pulled its tortuous way through change. It just happens that way, sometimes, with communities and with churches. Rev. Freeman Brunson was once pastor in Lynwood, and from his home came a daughter who is the wife of a Nazarene college professor and a son who is a missionary. Under his ministry were nurtured many young people who are ministers today in many places. But this is a new day calling for a new ministry in the old building.

Lynwood Pastor Joe Holloway is committed to city ministry. The present church has a few White young adults, mostly singles, some Black families, and some Hispanics, as its constituency. It is a new kind of church, a success, and still struggling to survive, but seeking new methods to match its vision. District Superintendent Robert Scott has swung district support behind this as a mission church. The Christian elementary school operating here during the weekdays is a great educational outreach for the church.

The contrast between the "old" Lynwood church

and the "new" is vivid. At the old Lynwood, the church and the neighborhood bustled; in the new, both are struggling through transition. The old Lynwood church had a local choir considered so excellent they often went on tour; the new Lynwood is fortunate to have a working sound system, and the organ is locked and draped for lack of an organist. At the old Lynwood, choirs from Pasadena College held concerts; at the new Lynwood, college students from Point Loma College came recently to do hard manual labor. It is not as easy to secure services of special speakers in the new Lynwood as it had been in the old. There is a price to be paid for investing in change. There are tears to be shed in learning ministry to a new sort of community. In the old Lynwood, the street was full; in the new, silence is only broken by an occasional car.

The story of Lynwood Church of the Nazarene is typical of all churches caught in the swirl of change. A church, from time to time, either moves to a new community entirely, changes its ministry at an old location to adjust to a new community, or perishes. Thank God for churches that choose to "stay put" and face the reality of urban needs in changing communities. For effectiveness in those situations, there is need of a visionary leadership, a committed corps of workers, and strong moral and financial support from districts and other local churches. It is a biblical pattern exemplified by the apostle Paul's call for an offering to be given in support of the "mother" church in Jerusalem.

May God help the church to reach out with compassion and caring to those churches caught in the web of change. In time, the empty streets will be full again. □

CONTRARY WINDS—SAFE LANDING!

*Over and over
And over again,
Time after time after time,
Jesus has calmed
Life's turbulent sea
For this frail little barque of mine!*

*There were times when He
Seemed to be sleeping
And I cried out to Him in despair,
"These contrary winds
Are sinking my boat;
And the night is so dark. Don't
You care?"*

*Then gently taking
My hand in His own,
He quietly whispered "Peace";
And the doubts assailing
My troubled soul,
In spite of the billows, ceased.*

*So I'll not fear
For the rest of the way;
Let the turbulent billows roar;
Jesus abides,
My Pilot is He,
And will bring me safe home
to the shore!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

by DAVID WILSON

PREPARING CHURCH-TYPE MISSION LABORERS



Dr. Archie Williams

THE SIGHT OF FRIGHTENED, confused persons stirred Jesus emotionally. He was doing all He could to help these people, but was hardly scratching the surface. It was probably a mixture of compassion and frustration that caused Him to cry out, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37-38).

What would Jesus say about the harvest today? People are ready to hear and accept the gospel, and the demanding biblical doctrine of heart holiness is exactly what many are looking for. Perilous world situations have a way of turning men's hearts to God, and the harvest fields are more plenteous than ever before.

The Church of the Nazarene in Central Florida is faced with a tremendous challenge, for our expanding harvest field is not limited to a single "crop." We have a multicultural society to reach for Christ. In describing our harvest, common labels such as Black, White, and Hispanic are not sufficient. Among the Blacks we have a diversity of backgrounds and cul-

tures. Hispanics include Mexicans, South Americans, Cubans, and Puerto Ricans. Even among the Whites there is no true homogeneity, for Florida has attracted people from all over the world. Each brings with him distinctive qualities which are identified with his former home.

Some would view this complexity as an obstacle, but in central Florida we regard it as a rare opportunity. As we look across the harvest field, the many races, languages, and dialects are exciting.

Our need is not for people; they are here. The need we confront is the same one Jesus faced—laborers.

"Whom shall I send, and who will go for us?" the Lord asked Isaiah (Isaiah 6:8). As God poses that question to central Florida Nazarenes, there is a strong positive response. The need is recognized and the challenge is accepted. The next step is to prepare these willing workers to aid in the harvest.

Where do our people go for training? Obviously, our regional college, Trevecca; our seminary; or our Nazarene Bible College are the choices. But for the person who has already been to college, or for the one who is called later in life and is established in his cultural community, it may not be economically feasible or in the best interest of his family. The problem is more complicated for the non-White, non-English-speaking individual. However, training is a must.

The Church of the Nazarene recognized this dilemma several years ago and instituted a program for ministerial education known as the Course of Study. Using this tool, men called to the ministry could prepare themselves academically and theologically while continuing in secular employment or, in many cases, while ministering to their own culture. Ideally the program takes four years, but for most it is a longer, more arduous journey toward graduation and eligibility for ordination. The main problem is disciplining oneself to do the work. Rarely does an individual accept this responsibility without some encouragement.

Drs. Archie Williams and Ralph Mosgrove under-

DAVID WILSON is the pastor of the Colonial Church of the Nazarene in Orlando, Florida.

stood this problem and each in his own way sought to solve it. Dr. Williams is a gigantic Black man, physically and spiritually, who yearns to see qualified men and women trained to share the gospel among his race. His church is committed to seeing this dream become a reality. Under his ministry, 30 people have responded to the call of God to preach. He recognized their need for preparation and began to look for a way to make it possible.

Dr. Ralph Mosgrove saw the same need from a different perspective. Dr. Mosgrove is a tall, bespectacled musician whom God called to preach at the age of 40, toward the end of a 22-year Naval career. He began the Course of Study immediately and completed it in less than two years. He was dismayed when he became a member of the District Board of Ministerial Studies and found that many who were enrolled had difficulty completing the minimum two courses per year to remain in good standing.

Provisionally, these two men and their dreams were brought together. They received enthusiastic support from Dr. J. V. Morsch, district superintendent, and the District Board of Ministerial Studies. In September, 1980, Central Florida Field Education was born. Classes were established from three different ethnic and language groups. The curriculum used was the Ministerial Course of Study. By and large the faculty was selected from among the ministers and laypersons on the district, especially those who have finished graduate study. They all volunteered their professional services in a Work and Witness commitment.

By May of 1981, 145 credits had been earned by the 45 persons enrolled. Men who had struggled to do the minimum number of courses found themselves finishing six or seven in one year, giving them a sense of accomplishment and encouragement. There has been a mission request from overseas to send the taped lectures and dialogues with lesson outlines to potential pastors who live in remote areas.

Most exciting is the fact that those involved in "Central Florida Field Education" are active in the local churches. Some are pastors, some are key laypersons at present. The students participate in prison, camp, community, and campus outreach ministries weekly. These are directed through the cultural coordinator. Three of the bivocational ministerial students have just accepted a call to the full-time ministry. Two others with the needed determination and ability have enrolled in Nazarene colleges after their first year in this field program. Laypersons have gained confidence in their spiritual gifts, giving them necessary leadership tools.

The goal on the district is to strengthen the local congregations and plant new churches, working with the people now being trained for ministry. In a sense, we are growing our own ministers—preparing laborers for the fields that are "white unto harvest."

Costly? Yes, it is. Time-consuming? Yes. But we have caught the vision of the harvest and have heard the cry of Jesus to prepare laborers for that harvest. □

by WILLIAM GOODMAN

BO LOVES MO." "Link and Kink." "Me and Sally." Words scribbled along with other statements on tunnel walls, bridges, overpasses and public buildings. You wonder, when did they do it? How did they do it? You know who did it, but why? A passerby says, "Those crazy kids!"

It is not only "those crazy kids." In the police locker room are statements of opinions such as, "The Sgt. is a hen!" By the store time clock is a sign, "Anyone writing on these walls will be fired. The Management." Below it some anonymous person wrote, "I was the first." Next to that a mysterious writer scribbled "Who dunnit?"

The public has a desire for expression. People want to make a statement. They will make a statement even if they must write on the walls. Getting thoughts and feelings out in the open often has a healing effect. In some schools the administration puts up large sheets of newsprint for students to write on, and write they do.

We all come to that place where our emotion peaks and we just can't contain it. We must express ourselves and we write. The first time we felt the overwhelming emotion of love, or the frustration of lost love, or the grim hand of authority putting discipline upon us, we wanted so much to express those emotions. And there were times we wanted to express our emotions unseen or in an anonymous way.

In Proverbs 3:3, the Lord tells us to write mercy and truth upon the table of our hearts to have long life and peace. In Hebrews 10:16, the Lord says He will put his laws in our hearts and write them in our minds.

The expressions of the Lord are real and we can clearly understand His daily will for our lives. Daily inner peace is maintained by our daily up-to-date obedience to the will of God written in our minds and hearts and signed, "God."

Daily we are the writings of God for the world to see His security, peace, and love. Paul said it well to the Corinthians: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not by ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Corinthians 3:3). □

WILLIAM GOODMAN is a Nazarene elder and freelance writer, currently residing in Kansas City, Missouri.



by STAN MEEK

**TO BE SANCTIFIED BY FAITH
AND NOT GIVE ATTENTION TO
HOLINESS DISCIPLINE OR TO
HOLY LIVING IN OUR DAILY
LIVES IS, AFTER ALL, TO BE...**

SANCTIFIED BY CHEAP GRACE

RECENTLY, a young woman whose husband is preparing for full-time Christian service shared with me some facts about her own conversion. Explaining why she had not become a Christian earlier, she said, "I couldn't see any real difference between the lives of those in the church and those outside the church."

Statements like this are not new to us churchmen, and sometimes are easily dismissed as "stock" criticism. We've heard it all so many times: "Well, I'll tell you, preacher, I don't come to church because I figure I'm as good as those folks down there in your church." There are as many translations of that as there are versions of the Bible.

Sometimes these charges are the convenient rationalizations of convicted sinners. But somehow this young woman's testimony had a different ring to it. The quality of her present life and the simplicity and genuineness of her words stirred up my concern.

Could there be more validity to some of these charges than we like to admit? Is there really a significant difference between the lives of holiness people and unbelievers or unsanctified Christians?

What can the world expect from a "holiness" doctrine, if not a people who are holy? Must the world and the church be always wondering where the doctrine leads? Where the holy ones are?

Do we take seriously enough the influence of our attitudes, our words, our actions and reactions? Do we treat seriously the checks, and tugs, and stops of

the Holy Spirit? Shall our children, growing up in our churches, always be confused about the doctrine because there are so few examples of its incarnation in personal lives—and in the life of the church? Can we expect believers to hunger after a holiness they hear much about, but see little of?

Dietrich Bonhoeffer wrote in his classic, *The Cost of Discipleship*, "We Lutherans have gathered like eagles around the carcass of cheap grace, and there we have drunk the poison which has killed the life of following Christ. It is true, of course, that we have paid the doctrine of pure grace divine honors unparalleled in Christendom, in fact we have exalted that doctrine to the position of God himself."

And I wondered, could it be possible that we holiness people have done the same thing with the doctrine of sanctification? Have we not paid the doctrine of "sanctified-by-faith" divine honors, yet neglected the holiness discipleship that should follow that experience?

Bonhoeffer said of his church, "Everywhere Luther's formula has been repeated, but its truth perverted into self-deception. So long as our church holds the correct doctrine of justification, there is no doubt whatsoever that she is a justified church."

Again I wondered, could it possibly be said of us holiness people, Everywhere Wesley's formula has been repeated, but its truth perverted? Could we also be guilty of thinking that as long as our church holds the correct doctrine of sanctification there is no doubt whatsoever that she is a sanctified church?

Is it enough to be doctrinally correct? Does that make us a sanctified people? Is it enough to mouth

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the shibboleths of holiness, or must our lives be different and really exemplify the holy Christ?

Though not intending to, perhaps we have, after all, made "sanctified-by-faith" the *be all* and *end all*. In our fear of the doctrine of "growing-into-it," maybe we have failed to encourage growing *in it*, or growing *at all!* The result is a "dead-end" holiness or a holiness turned sour.

Oswald Chambers reminds us that when a man is born again and filled with God's Spirit, he is given a new *disposition*, but is then responsible for making *character* out of that disposition. He must work out what God puts within.

Chambers says, "We cannot give ourselves the Holy Spirit; the Holy Spirit is God Almighty's gift if we will simply become poor enough to ask for Him . . . But when the Holy Spirit has come in, there is something that we can do and God cannot do, we can obey Him . . . Thank God it is gloriously and majestically true that the Holy Spirit can work in us the very nature of Jesus Christ if we will obey Him."

The Bible speaks of the life of Jesus being "made manifest in our mortal flesh" (2 Corinthians 4:11). That must happen before the world will believe. Our holiness must be "fleshed out," made visible, but not to ourselves. Holiness discipleship allows our new inward disposition to become flesh and blood character—holy character—in the crucible of everyday life.

I am not pleading for some impossible standard which denies our humanity, but for a holiness lifestyle that denies the double standard. True holiness discipleship will recognize our humanness, the need for confession and discipline, and allow the Holy Spirit freedom to really work in our lives.

The absence of this kind of discipleship retards growth, and encourages a dangerous repression of our failures. The net result is something very different from the holiness God wants us to enjoy.

J. D. Harvey, in his excellent little book *Faith Plus*, reminds us that "the spiritual renewal needed in our local churches will be in proportion to the number of members who are living devout and holy lives." But he also warns that "today the pendulum has swung in the direction of the elimination of all *human* responsibility toward personal holy living," and he calls for Christians to "add to their confession of faith the testimony of a life lived in the beauty of holiness."

To be sanctified by faith and not give attention to holiness discipline or to holy living in our daily lives is, after all, to be "sanctified by cheap grace." The sacrifice of God's Son purchased more than doctrinal profession for us.

We must never give up the doctrine, but the doctrine must be translated into practical holiness. We dare not discount the Divine in either the crisis experience or the daily discipleship needed in the sanctified life. There is a proper synthesis that constitutes a life-style of worshiping the Lord in the beauty of holiness. When the world sees that beautiful synthesis, they will believe. Then we will be truly celebrating Christian holiness. □

PEW-FODDER?

by ROSS W. HAYSLIP

AN ANGLICAN RECTOR approached a shop steward in a British factory with an invitation to attend services in his church. "All that you want us for is pew-fodder and to get the money out of our pockets."

What the man was saying seemed to be, "What you really want is to be able to say that you have a large congregation that is paying its own way." I must admit that this man was voicing the opinion of many who misunderstand our motives in extending an invitation to them to attend our church services.

Just what are my motives as far as my participation in invitation evangelism is concerned? There are a large number of superchurches in evangelical circles across America today. Most of these churches have pastors of great stature and personal magnetism. They attract huge crowds and have built vast organizations. Usually they have the necessary money and staff to carry out successfully any project that they may attempt. It is easy for us to take them as patterns for the growth of our own congregations. This can be either helpful or fatal.

We count people in our services because people count with God. However, we need to be cautious lest we become more interested in bodies to be counted than souls to be saved. Too often we hear of methods and means unworthy of the gospel of Christ that are being used to lure people into religious services in order that their presence may be recorded.

Jesus refused to take the spectacular route when Satan suggested that He leap from the pinnacle of the Temple. As we study the great evangelistic efforts of history, we find them separated from cheap and tawdry methods to attract people. A Spirit-driven passion for the souls of men is the motivation that counts.

If we contact people in love and compassion, they will sense it. If we want them for other purposes, like winning a prize for getting the most people to the service, or defeating another church in a contest, or being listed as the fastest-growing church in our state, then they will sense that our real desire is to use them as "pew-fodder." May our outreach increase and our motivation be divinely directed! □

ROSS W. HAYSLIP is pastor of the Tucson, Arizona, First Church of the Nazarene.



CANCER BROUGHT US BACK TO GOD

by ROBERT OLSHESKE

THE DOCTOR came from the operating room with a serious look on his face. He said, "Sir, we operated on your wife, only to find she has incurable, inoperable cancer. It has spread throughout her body so extensively that we could not take any of it out. I don't know how strong she is, so if she makes it through the operation, we might give her a year to live."

I felt a numbness coming over me. My mind became a blur. I could actually feel my strength leaving my body. I felt I would crumble to the floor. I had to be dreaming. This can't actually be happening, I thought. But when

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the truth finally sank in, I sat down and cried like a baby.

My mind quickly retraced the past 30 years. Both of us had been raised in Christian homes. We had attended Sunday School. We both attended the church high school. We had both been saved in our teens. We both knew how to pray. But sad to recall, we both had wandered away from God. For the past 25 years, we had left God out of our lives. We lived like we needed no help from Him at all. The world and its pleasures had become our idol. The future and eternity were far in the distance. There was no hurry to come back to God. We had plenty of time to repent of our sins. There would always be another day to prepare for the Judgment Day. The light of the

gospel had become darkness to us, and oh, how great was that darkness!

As I sat there in the hospital, I felt like I was Jonah. I had disobeyed God. Once called to Christian service, I had left that call and had taken my life into my own hands. My way had slowly taken me far from God. I had never intended to get very far away from Him. Just a little way wouldn't hurt. I'd be a good person and still go to church. I'd raise my family to be pretty good Christians. I'd never do anything real bad. But Satan is so tricky. As the years hurried by, we wandered farther and farther away from God. Our consciences didn't bother us too much anymore when we did wrong.

I began to pray. I asked Him to forgive me for all that I had done wrong. I begged Him to let Betty pull through the operation so that we could both make the past right again. I promised Him that whether she lived a long life or died within the next year, I would live the rest of my life trying to see souls reach heaven.

Betty pulled through. To my joy, I found out that she had come back to God and had asked Him for forgiveness before the operation. We had time to deal with the present situation. We knew there was no way without a miracle from God. Right there in the hospital, from a pay phone, I began to call those I knew were living close to God. I asked for prayer in her behalf. We even had prayers on the phone and I believed God for a miracle.

For three weeks, she slowly began to regain her strength and recuperate from the operation. By then, the doctor decided to give chemotherapy a try, even though it seemed hopeless. So before she left the hospital, she received her first treatment.

After coming home, we were honored with a visit from one of our schoolteachers who had helped us to find the Lord while still in school. She insisted that we let her help find a local church that would be filled with the Spirit of the Lord. We thought this would be hard to do, because we had been raised to believe that our little

church was one of the few left on earth that was still blessed with the true light of the gospel—all others were lost.

But to our surprise, we walked into the Wright City Church of the Nazarene one Sunday morning and sat there dumbfounded. The presence of the Lord was so real we felt we could actually reach out and touch Him. We had found a group of people who really loved God.

After four chemotherapy treatments and much prayer and believing God for a miracle, the doctor suggested that Betty go back to the hospital for a checkup.

While laying on the table of the Scanner x-ray machine, she felt as though the hands of God were holding her around the waist. Shortly, the doctor and x-ray technician came out and asked her if she had had surgery for cancer. She told them yes—an exploratory operation. The doctor said, “No, you don’t understand. Did you have that huge growth taken out? Because you don’t have any cancer left inside you at all.”

Betty began to cry and said, “Do

you mean that God has really given me a miracle?”

The doctor said, “Lady, there is no chemotherapy in the world that would take away the amount of cancer you had.” He and the technician both began to cry. “It had to be a miracle from God,” he said.

The past year has been the roughest of our entire life—but it has been the best! God allowed cancer to come into our life to wake us up. He has saved our souls. He has filled us with His Spirit and a growing desire to help others who, like us, have messed up their lives. He has given us a church family who really love God.

Together we have watched Betty regain her strength physically and spiritually. Together we rejoice that we serve a merciful God. He remembers the past no more. He will help “whosoever will.” He is no respecter of persons! Thank God!

It is our sincere desire to spend the rest of our lives helping others to find the peace and joy that comes into our hearts when we know we are forgiven and obeying God. □

NO COMPARISONS

*There’s no one like Jesus,
The Friend of mankind,
Savior, Redeemer,
So loving and kind.
There’s no other Power
To free men from sin,
Exchanging confusion
With sweet peace within.*

*There’s nothing on earth,
Its glitter or gold,
Or trinkets and treasures
That men seek to hold;
There’s no man-made wonder,
Majestic or fair,
That compares with the home
He’s prepared for us there!*

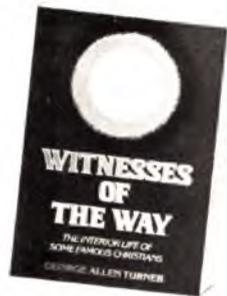
—GERALDINE NICHOLAS
Abbotsford, British Columbia

Book Brief

WITNESSES OF THE WAY



GEORGE ALLEN TURNER,
author



ACCORDING TO MANY, the crying need of modern Evangelicals is for a revival of “inner life” religion. The tempo of present-day living is not conducive to meditation, contemplation, and cultivation of the devotional aspect of Christian experience.

The Master’s gentle rebuke of Martha’s busyness and His commendation of Mary’s choice of “the better part” could be applied a thousandfold to today’s activists.

Dr. George Allen Turner has performed a distinct service to the growing number of Wesleyan believers by this compendium of the “interior life”—WITNESSES OF THE WAY, the experiences of 100 men and women, both the well-known, and the lesser-known.

Author Turner, properly enough, has associated the devotional life of these witnesses with their experience of a definite work of heart holiness, subsequent to justification.

When theology confuses and doctrinal truth seems in conflict, the witness of the holy life emanating from a clean heart convinces, and initiates a hunger for God’s perfect way.

Among the 100 witnesses whose lives and testimonies are included are Augustine, Francis of Assisi, Thomas à Kempis, Martin Luther, Brother Lawrence, George Fox, Madame Guyon, John Wesley, Jonathan Edwards, Francis Asbury, Hannah Whitall Smith, Dwight L. Moody, A. B. Simpson, Samuel Brengle, Bud Robinson, Oswald Chambers, James B. Chapman, E. Stanley Jones, and Phineas F. Bresee. □

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



Camerique

STANDING & SHOUTING

by GARTH HYDE

THE INDEPENDENCE DAY issue of the *Los Angeles Times* for 1981 carried a front page story of a remarkable mountain climbing expedition. Nine men and women scaled the 14,410 foot summit of Mount Rainier on July 3. As the hardy band reached the summit, the lead paragraph stated, they were “shouting into the icy wind and standing where only a few have dared to tread.”

All who climb Mount Rainier are worthy of a tribute, but this story was especially epic. Of these nine climbers, five were blind, two were deaf, one was an amputee, and the ninth was an epileptic. Two other blind persons had to turn back just short of the summit. But by using Braille maps, and holding the rope and being guided by Jim Whittaker, veteran mountain climber—and the first American ever to scale Mount Everest—the blind as well as the lame and deaf made it to the top!

This heroic assault on Mount Rainier by men and women regarded as the least likely to attempt, much less achieve, such a goal brings to mind some of Isaiah’s “pilgrimage” allusions.

The ancient prophet told how the lame would take the prey (33:23), how blind eyes would be opened and deaf ears unstopped, and how the lame man would leap like a deer (35:5-6). As Jim Whittaker became a faithful guide to those who literally put their lives in his hands, so the Lord promises. “And I will bring the

blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them” (42:16).

Whittaker had proved himself valiant on other expeditions, including the ultimate—Mount Everest, in 1963. He was one in whom they could completely trust, one who would not desert them on the icy slopes. In fact, he guided them safely over the same treacherous course where only two weeks earlier, 11 other climbers, possessing all their senses, were swept to their deaths in the nation’s worst climbing disaster. Thus the spiritual mountain climber can safely put his trust in Christ Jesus, the Leader and Perfecter of our faith (Hebrews 12:2).

Isaiah wrote, “Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant?” (42:18-19). In a sense, we all grope our way through a sin-darkened world and it’s no shame for us to admit at times that we don’t know which way to turn or how to proceed. In fact, the more perfectly we trust our Guide, and the tighter we cling to the rope of faith, the safer we are.

Once at the summit there was shouting. Amputee Chuck O’Brien had double reason to shout for joy into the icy wind. Only hours before he reached the summit, his wife had given birth to twins—a boy and girl, news he was to learn by two-way radio once he reached the summit; thus he frolicked in the snow. Again, how like Isaiah’s prophecy: “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord” (54:1). The other eight joined in the shouting and cheering as they unfurled flags and hugged each other in triumph over what they called “the mistaken notion that the horizons of the handicapped are limited.”

Such shouting and standing are the birthright of every blood-bought, heaven-bound pilgrim. I remember evangelist Chuck Millhuff’s twofold reason for going to seminary: “Number one,” he said, “so I could shout and no one would think I was an ignorant; and number two, so I could know what I was shouting about.”

Could it be that the reason there are so few shouts in the camp anymore is because we’ve become stifled and muffled by a sophisticated crowd that regards emotional display as unfashionable? Let’s not forget that “God is gone up with a shout” (Psalm 47:5)! Could it be that we don’t fully comprehend how much we have to shout about? Those nine who stood on glacier-capped Mount Rainier regarded that as their finest hour. Consider what a standing is ours in Christ Jesus: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1-2). That’s something to shout about! But that’s only the beginning. The clarion call for our day is, “On to the summit!” □

GARTH HYDE is the pastor of the First Church of the Nazarene in Lancaster, California.



Harold M. Lambert

by LAWRENCE WALKER

SOMETIMES our understanding is limited by our surroundings. Should we travel into the bush country of equatorial Africa, we might find it difficult to tell the people about ice. We could explain that at 32° Fahrenheit, water solidifies. They might nod their heads and smile obligingly, but a vacant expression would indicate their ignorance of what we were talking about. After all, their mothers, fathers, brothers—even the mighty chief—never saw ice. After a while, they might begin to believe that *you* never saw ice—that the whole story was untrue.

There is, of course, a sure solution to such a dilemma. The solution is a change of climate. We must get our Africans aboard an airplane, transport them to the upper Yukon (preferably in February), and “sit down” on a square mile of ice. Very soon they would become believers in ice.

Somewhat the same circumstance exists in spiritual relationships. Many are so saturated, so surrounded, so submerged in sin and worldliness they have difficulty believing there is anything different. Their whole existence, every day and every hour, is profaned and soiled by sin. Literature and TV seem to pursue one unending theme—booze, bodies, and bullets. To live in such an atmosphere is to become spiritually blinded, cynical that anything different actually exists. Multitudes lounge about in the bars and grills of this world because they know of nothing better.

The solution is to introduce them to a change of spiritual climate. There are mothers and dads everywhere, and millions of teens, that have never, not one time in their life, been in a truly spiritual atmosphere—an atmosphere of real revival, where real saints weep and pray. Amid such surroundings sin is confronted, conviction comes, and lives are changed through the power of the gospel. To produce such an atmosphere is the responsibility of the church. By

precept and example the church must expose the exceeding sinfulness of sin. Against jarring jazz and discordant rock, our song must be, “Jesus Saves, Jesus Saves!” The gospel does not need to be argued; it needs to be displayed. Paul defined the gospel as the “power of God unto salvation.” There is sufficient power in the gospel to deliver every alcoholic, liberate every drug addict, and save everyone to the uttermost.

Some may say, “I don’t believe it. I never saw anyone live it.” They probably need a change of climate and atmosphere before they will witness anyone living it. Those who search for saints at the beer joint will likely be disappointed. One might as well expect to find pearls in the municipal sanitary system. Yes, there are real saints, a host of them, and anyone can, by God’s grace, become one of them. □

AT ANY COST

*At any cost, Lord, keep my spirit fervent,
Keep it pure and glowing, and intense,
Lest in the rush of living, unobservant,
My heart grows cold, and victory but pretense.*

*Let not a single day pass without wooing
My needy spirit to Thy mercy seat;
My life needs more of waiting—less of doing—
My soul needs fresh anointings at Thy feet!*

*At any cost, Lord, draw me ever nearer,
Emptied of self ’til others truly see
Thy love reflected from me like a mirror,
Attracting hungry souls, my Lord, to Thee!*

LAWRENCE WALKER is a Nazarene evangelist. He resides in New Philadelphia, Ohio.

—FRANCES B. ERICKSON
Lake Park, Florida

the editor's STANDPOINT

ON FORGIVING ENEMIES

Andrew Jackson, in 1813, got into a stupid barroom shootout with Thomas and Jesse Benton. Jackson was wounded in the arm and shoulder, an injury that plagued him the rest of his life. “Old Hickory” and Thomas Hart Benton become bitter enemies.

Ten years later, both were members of the U.S. Senate, older and wiser men. They were invited to the White House, and there—as historian Robert Remini relates—“the two men shook hands and smiled away the enmity of ten years.”

Jackson’s motive was simple and selfish. He recognized the political value of an alliance with Benton, for the Missouri senator had become a powerful and influential politician. Jackson had his eye on the presidency, and his career would be better served by reconciliation than by enmity.

“The enmity of ten years” is not unknown in churches. Church members have nourished grudges for years, disrupting the progress of the church and poisoning the springs of their own souls. Usually, when

these grudges are traced to their sources, the causes are petty. Wounded feelings and angry pride have swelled molehills into mountains.

When enmity exists between Christians, Jesus Christ is misrepresented, the Holy Spirit is grieved, and the whole church can suffer. If politicians, for the sake of their personal ambitions, can forgive past wrongs, surely Christians, for the sake of the kingdom of God, can bury the hatchet (handle and all) with those who have injured them.

Indeed, Christians can move beyond enmity to actual love. They are commanded to do so. “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake has forgiven you.” Obedience to that one passage of Scripture could bring healing to one’s spirit and revival to one’s church.

Bury the hatchet—not in the skull of your enemy, but in the deep soil of love, acceptance, and forgiveness. □

PEACE

“The fruit of the Spirit is peace.”

Ours is a peace-hungry age. Any book promising a solution to strife and anxiety becomes a best-seller. Human remedies have failed, however. Despite the psychiatrist’s couch and tranquilizing drugs, the world’s grasp for peace has left it clutching the apple of discord.

God is “the God of peace.” He yearns to restore order and harmony to our chaotic world. Calvary was His peace-making mission. “God was in Christ reconciling the world unto himself.” “He is our peace,” wrote a Jewish apostle to Gentile converts, “who has made both one.” The Cross provides peace with God and one another.

The Spirit came to execute the provisions of the Cross. The legacy of Christ—“My peace I give unto you”—was given in connection with the promise of the Spirit’s coming. By convicting of sin, drawing to Christ, and filling our hearts, the Holy Spirit creates peace.

Sin is the cause of dispeace. “There is no peace, says my God, to the wicked.” Peace is impossible until sin

is conquered. For this reason, the risen Christ, with the marks of the Cross in His hands, could say to His disciples, “Peace be unto you.” And Paul could write, “Being justified by faith, we have peace with God, through our Lord Jesus Christ.”

A convert’s peace is not complete. He finds within a disturber of the peace. “The carnal mind is enmity against God.” When the believer is “sanctified by the Holy Spirit,” this enmity is slain and inward peace abounds. “The very God of peace sanctify you wholly” is a prayer whose answer fills the heart with peace.

This peace within becomes our strength and security. “The peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.” God’s peace is a sentry on guard at the gate to the heart.

As the Holy Spirit abides, our peace deepens and multiplies. Peace with God, peace with others, and peace within ourselves is the rich and lovely fruit of the Spirit. □

If politicians, for the sake of their personal ambitions, can forgive past wrongs, surely Christians, for the sake of the kingdom of God, can bury the hatchet (handle and all) with those who have injured them.

A GROWING CHURCH

Some weeks ago, I received a report from our church in Plant City, Fla., where Hadley Hall is the pastor. The church had just celebrated a victory in the "Touchdown '81" campaign for increased Sunday School attendance. During the campaign a record number of visitors came to the church. According to the reporter, A. L. Wagoner, average attendance is over 100 percent better than a year ago. Pastor Hall has been given a unanimous indefinite call—"a life-time call," the report called it! And the Church of the Nazarene is presently the fastest-growing congregation in the Plant City area.

Praise the Lord! I have a special interest in the Plant City church, for I was its first and worst pastor. My tenure of service was too short to inflict much damage or achieve much good. The church was organized under a large tent with five charter members. I served there for several weeks, commuting by Greyhound bus from north Florida at first. Later a lovely Christian woman in Tampa, Lottie Ballard, took Doris and me and our little son into her home for a few weeks.

Before I could find an affordable house in Plant City, the district superintendent informed me that the home mission board had decided to close the infant church. I was appointed elsewhere.

Instead of closing, however, the church was placed under the care of J. O. Deal, one of the truest, godliest pastors who ever served in Florida. He plugged along with quenchless faith and love until the church began to take root.

Brother Wagoner wrote, "You would be thrilled with the way the Lord is blessing our church. It is no longer a little, struggling church, but is becoming one of our good solid churches on the Central Florida District."

I am thrilled indeed! Plant City is famous for its strawberries, but the choicest plant there is the Church of the Nazarene. Its growth is a tribute to God's faithfulness, and to the devotion of pastors like Deal and Hall, laymen like Wagoner, and many others too numerous to mention by name. □

FRUITFUL FIELDS

Arthur and Mora Fields are faithful Nazarenes in West Plains, Mo. Last November 25 they celebrated their 66th wedding anniversary. For 54 of those years they have been serving God as members of our church.

Reared and married in Ozark County, Mo., they trekked west in a covered wagon to New Mexico, where they began farming and raising cattle. There were no churches in their community. Social life revolved around rodeos, dances, and ball games.

In 1926 a neighbor boy, Henry Norris, was converted and sanctified wholly in a revival at Roswell, N.M. He returned to Mountain Air, cleaned out an abandoned schoolhouse, got evangelist Anna Benson to help, and began revival services. Mora Fields was persuaded to play the organ, and under the anointed preaching, she and Arthur were saved.

They joined the Church of the Nazarene in Roswell. With other revival converts they began worshiping as a Nazarene congregation in Mountain Air. In 1931

the church was officially organized there in the Fields' dining room.

Later they helped the church acquire land and construct buildings before moving on to Albuquerque. This dedicated performance was repeated in several other places.

Through the years, Arthur Fields taught Sunday School classes, served on church boards, and poured money and labor into the building of churches and parsonages. Mora Fields preached, sang, taught, and wrote poetry in a ministry marked by deep love for Christ and the church.

Since 1958 the Fields have been active members at West Plains. We salute them in this "Year of the Layman" for their lives and work. They are typical of the daring, devotion, sacrifice, and service that made possible the establishing of Nazarene churches everywhere. Godly pastors and laymen poured blood, sweat and tears, money, time, and love into the foundations of every church we ever organized. Thank God for them all. □

find this a very unpopular way to believe, however; maybe because people don't want to accept physical suffering. Regardless of different opinions on prophecy, the matter of utmost importance is to be ready to meet Jesus!

Mrs. Walter Dawns
Chesapeake, Ohio

CHALFANT ARTICLE PRAISED

I would certainly not ever want to be without the *Herald*, a tremendous source of spiritual food.

The loveliest piece I've read in a long time is: "They Gave Themselves First," by Morris Chalfant (particularly the last paragraph)

in the December 15 issue. In addition to the subject, I appreciated the beauty and distinctive simplicity of its language. I enjoyed it so very much.

Dorothy M. Rosson
Hyattsville, Maryland

CRY FOR HELP

In the November 15 issue of the *Herald*, I read "From Prison to Pulpit," by D. W. Hildie.

Several years ago my wife and I went from Texas to Massachusetts with our son-in-law to bring back our son-in-law's two boys from a former marriage.

Our daughter and husband did their best to raise them right, but

their mother wanted them back after a few years. She had also married again.

The boys were turned loose, allowed to drink and smoke, and went wild. They both got in trouble, one is now in the Boston area trying to start a new life. He told my daughter he had contacted a Nazarene preacher. He called us to say he is trying to live right and has a job in a hospital.

The other boy was in Nebraska the last we heard from him. I have been a Nazarene 51 years and if any Nazarenes out there could help these boys, I and my wife would appreciate it.

Name Withheld by Request

by MARY A. KERSTETTER

Home Missions and the **HERALD**



DOTTIE was scheduled for thyroid X rays at McKeesport General Hospital, and asked me to go with her. Being new in the area, I was pleased to be able to accompany her and get to see more of beautiful Pennsylvania. Also, it would give me an opportunity to get to know a new friend better.

I had been told by a friend that I should take the *Herald of Holiness* to the Westmoreland Hospital waiting areas, as there was no decent reading materials there. Preparing for the trip to McKeesport, I remembered this, and decided that the case might be the same there. The California, Pa., church had given us 25 "hand out" *Heralds*, so I grabbed 1, stamped it with the name and address of our new church, and took it with us.

We had a pleasant trip. Dottie had her X rays and, upon leaving, I laid the *Herald* on the table beside my chair, hoping that someone would read it and benefit from it. We left the hospital and the *Herald* was forgotten.

Three months later my husband was working on our car at the apartment complex where we live when a man approached him, asking if Bill was a minister. He had noticed the "minister" sticker on the back of the car. Bill assured him that he was, and they had

a long talk. Bill learned that the man was not a Christian, but had been greatly impressed by a Christian young lady. Bill sensed spiritual hunger in the man and made an appointment to visit him some evening. The next evening Bill went downstairs, and using the techniques taught him at a Boston, Mass., seminar on evangelism, proceeded to win the man to the Lord.

The man had seen the *Herald* at the McKeesport Hospital and had taken it to work to read. The fact that the address stamped on the *Herald* was an apartment in his complex in Greensburg had prompted him to pick it up.

Since this happened, my mind has been bombarded with "what ifs." What if:

1. Dottie and Gene, as laymen, had not answered God's call to help pioneer a new work in Greensburg?
2. What if Elaine hadn't shared her burden for feeding hungry souls through *Herald of Holiness* evangelism?
3. What if Rev. Mahoney hadn't been gracious enough to share his supply of *heralds* with a new home mission church?
4. What if Pastor Kerstetter hadn't been sensitive to the leadings of the Holy Spirit and hadn't sensed soul hunger in a new acquaintance?
5. What if there were no such things as Home Missions, *Herald of Holiness*, or evangelism training?
6. All 500 *Heralds* that my husband and I handed out after the "McKeesport" *Herald* fall on ground as fertile? Impossible? We shall see! All things are possible to those who believe. □

MARY A. KERSTETTER is the wife of the pastor of a mission church in Greensburg, Pennsylvania.

**"By ALL MEANS...
Save Some"**

IN THE NEWS

PEOPLE AND PLACES



Rev. Carlos H. Sparks, pastor of the Portland, Tenn., church, was recently installed as president of the Portland Chamber of Commerce. Already active in civic endeavor, Sparks was chosen to supervise the erection of a city library honoring the late Elmer Hinton, Nashville Tennessean columnist. The city's first separate library will be dedicated this May. Rev. Sparks, who has also pastored in Texas and Ohio, is currently president of the Portland Ministerial Association. □



Leon Powers, head of the Biology Department at Northwest Nazarene College, has completed his Ph.D. program in biology at Idaho State University. Powers has been at NNC since 1974. He received his A.B. degree from NNC in 1964, and earned his master of natural science degree at the University of Idaho. He and his wife, Willa (Seaman), have three children. □



Stephen Mark Pusey received his Ph.D. from Ohio State University in December 1981. Dr. Pusey graduated with honors from Olivet Nazarene College with a B.A. degree in secondary education with a major in history. He received his M.A. degree in education from Northern Arizona University prior to becoming a department chairman and social studies teacher at Teays Valley High School in Ashville, Ohio. His doctoral studies at Ohio State University concentrated in the area of social education with a focus in American history. Dr. Pusey will soon complete two years of teaching at Olivet Nazarene College, where he is now an assistant professor of history.

Dr. Pusey is married to the former Gail Shreffler of New Lenox, Ill. Their

parents are U.S. Army Chaplain (LTC) and Mrs. Paul M. Pusey, who are stationed in the Republic of Panama, and Mr. and Mrs. Gerald Shreffler of New Lenox, Ill. He is the grandson of Rev. and Mrs. A. E. Pusey, retired, of Circleville, Ohio. □

Mrs. Geneva Bittleston, assistant librarian, retired at the end of December after 29 years of service to Northwest Nazarene College, 1945-57 and 1965-81. She received her A.B. degree from NNC in 1946, and received a bachelor of library science from Western Reserve University. She and her husband, Elmer, '47, will continue to live in Nampa. □



Dr. Robert Sawyer, chairman of the Division of Religion and Philosophy at Mid-America Nazarene College since 1968, has been promoted to the rank of master teacher. This rank is designed to recognize and encourage exceptional teachers. Dr. Sawyer taught at Bethany Nazarene College for 13 years prior to his appointment to the staff of MANC. He is recognized by hundreds of former students as a "master teacher." □

NNC RECEIVES GRANTS

Grants totalling \$44,900 were received by Northwest Nazarene College during December, 1981, to provide new equipment, books, and scholarships.

The M. J. Murdock Charitable Trust of Vancouver, Wash., has approved a grant of \$35,000 to improve mathematics skills through the Learning Skills Center. The funds will provide for a Hewlett Packard 7925 Disk-drive unit with 120 megabyte storage capability, computer programs, remodeling and wiring, and student help. According to Computer Center Director Fred Dautermann, students desiring to improve mathematics skills will receive first priority to use the equipment.

A grant of \$9,000 from the Whittenberger Foundation of Caldwell, Ida., will provide for a new Music Listening Lab to be located in the Fine Arts Building.

The funds will allow purchase of 8 turntables with headphone outlets, 24 headphones, 8 Telex cassette players, carrel tables, and pay for wiring expense. The college will providing remodeling expense of sound proofing, shelving for records and cassettes, and labor.

The First Security Foundation of Idaho has granted \$700 for two scholarships for students majoring in banking and finance, and \$200 for library books and periodicals in the field of finance and economics. □

NAZARENE COLLEGE DEVELOPMENT MEETING

Rev. Wayne Stallings of Mount Vernon Nazarene College presided over the fourth annual Nazarene College Development Conference in Kansas City on January 11-13. The conference, attended by some 30 individuals from all the Nazarene colleges, was focused on fund raising, development, and church and public relations.

Held at the Marriott Inn near Kansas City International Airport, the three-day event featured several speakers. Dr. Bill Draper, president of Point Loma College, spoke on "Recruitment Through the Church." Dr. Curtis Smith, president of Mid-America Nazarene College, spoke on "Fund Raising Through the Church." Dr. Mark R. Moore, director of Education Services for the general church, addressed the meeting about "Faith and Learning '83."

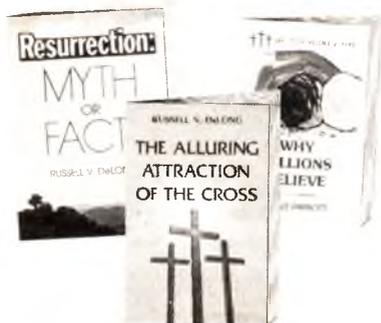
Other speakers included Howard T. Wall, Trevecca Nazarene College; Dr. Ron Phillips, MVNC; Dr. Raymond Lindley and Mrs. Susan Bunker of Northwest Nazarene College; Rev. Mike Estep, director for Campus Ministries; Mr. Bob Sevier, MVNC; and Rev. Roy Quanstrom, Olivet Nazarene College. □



Pictured (l. to r.) are: Dr. Mark R. Moore, Dr. Bill Draper, and Rev. Wayne Stallings at the fourth annual Nazarene Development Meeting held in Kansas City.

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Dr. Leslie Parrott, president of Olivet Nazarene College, was the inaugural speaker for the first "E. E. Wordsworth Holiness Lectures Series" held at Northwest Nazarene College, January 12-14. The NNC lectures are an endowed series which will be held each January, bringing to campus outstanding lecturers on the subject of holiness. They are sponsored by the children of the late Rev. E. E. Wordsworth, a Nazarene preacher, district superintendent, evangelist, and author who was a strong supporter of youth and Christian higher education. He served on the NNC Board of Regents in the 1920s. Dr. Parrott served as his pastor in Kirkland, Wash. Three of Wordsworths' children were present for the opening lecture: Mrs. Ruth Davis, Camano Island, Wash.; Mrs. Miriam Reeves, Seattle; and Dr. John Wordsworth, Seattle, a member of the NNC Board of Regents since 1952.

GENERAL NYI COUNCIL CONVENES IN KANSAS CITY

The General Council of Nazarene Youth International convened for its annual meeting on January 11-15 at the King Conference Center in Kansas City. General NYI President Dan Ketchum presided over the sessions, which began on Monday with the five-member executive committee prepar-

ing agendas and establishing priorities with the staff members of Youth Ministries at Headquarters.

General sessions began on Tuesday, as council members arrived from all regions of the United States, Canada, Great Britain, the South Pacific, the Caribbean, South America, and Africa. Rev. Phil Riley, director of Division of Christian Life and Sunday School, brought an opening devotional and later dialogued with the council on the cooperative functions of NYI and Christian Life and Sunday School. He also introduced to the group the newly elected director of Youth Ministries, Rev. Larry Leonard. Rev. Leonard is from Tulsa and is a former General NYI Council member from the U.S. South Central Region. He officially took office on February 1. Greetings were also extended to new council members, Rev. Ron McCormick, Lancaster, Pa. (U.S. Eastern Region); Lodrick Gama, Siteki, Swaziland (Africa Region); and Kevin Ulmet, Olathe, Kans. (NSLC co-chairman). Blain MacLeod, Canada Region, was elected to the executive committee.

The main agenda item of the week was World Youth Congress, scheduled for June 20-27, 1983, in Oaxtepec, Mexico. Michael Pitts, Youth Ministries staff coordinator of the event, shared his dreams for the congress and updated the council on progress made in planning to that point. A special multimedia presentation prepared by Headquarters Media Services provided information and inspiration about the event. Rev. Pitts said the presentation would also be shown at the upcoming Regional CL/SS Conferences, along with the distribution of other information. The council then planned for special speakers, set district quotas, created preequipping materials, refined the application process, and



General NYI President Dan Ketchum leads discussion on World Youth Congress. Shown (l. to r.) are: Bill Nielson, general NYI secretary; Ketchum; Larry Leonard, director of Youth Ministries; and Mike Estep, Youth Ministries staff.



Standing outside King Conference center are participating NYI Council members and Youth Ministries staff members. Shown (front row, l. to r.) are: Pam Bibey, Becky Loving, Ron McCormick, Larry Leonard, Dan Ketchum, Dave Wine; (second row, l. to r.) Joe Dimas, Tim Green, Daniel Gonzalez, Robert Wade, Bob Sturtevant, Jack Stepp, Bill Nielson; (third row, l. to r.) Blain MacLeod, Ron Fox, Lodrick Gama, Kevin Ulmet, Dave Best; (fourth row, l. to r.) Paul Tarrant, Gary Sivewright, Michael Pitts, Ted Underwood, Mike Estep, John Denney. Not pictured is Bruce Oldham, who took the photo.

discussed the policies, goals, and principles of World Youth Congress '83.

The General NYI Council also gave attention to the various age-level ministries, setting the direction of and providing valuable input to the individual programs and publications. Details of GREENLAKE '82, the upcoming holiness evangelism conference for campus/career youth, were shared by Mike Estep. Gary Sivewright, *Bread* magazine, and David Best, *ONE* magazine, met with committees concerning future issues of youth magazines, while John Denney, editorial director and senior youth director, and Bruce Oldham, early youth and quizzing director, met concerning new books, the new Word-Action Series curriculum, and teen Bible quizzing.

The General NYI Council also reaffirmed the vital role of Nazarene Youth International as a youth ministry organization in the church. Special attention was given to making NYI truly "international," with special conferences held with Nazarene Publishing House and the Division of World Mission, and the international representatives of the council.

Members of the General NYI Council are:

- Dan Ketchum**, general president, St. Louis
- Bill Nielson**, general secretary, Painesville, Ohio
- Ron McCormick**, U.S. Eastern Region, Lancaster, Pa.
- Dave Wine**, U.S. East Central Region, Canton, Ohio
- Jack Stepp**, U.S. Central Region, Troy, Mich.

- Ted Underwood**, U.S. Southeast Region, Miami, Fla.
- Robert Wade**, U.S. North Central Region, Arnold, Mo.
- Bob Sturtevant**, U.S. Northwest Region, Emmett, Ida.
- Ron Fox**, U.S. Southwest Region, Placerville, Calif.
- Blain MacLeod**, Canada Region, Charlottetown, P.E.I.
- Dr. Paul Tarrant**, Europe and the Middle East, Erskine, Scotland
- David Taft**, South Pacific Region, Christ Church, New Zealand
- Wilvin Clarke**, Mexico-Central America-Caribbean, Christ Church, Barbados

- Lodrick Gama**, Africa Region, Siteki, Swaziland
- Dr. Samuel Karunakaran**, Asia-Orient Region, Tamil Nadu, South India
- Daniel Gonzalez**, South America Region, Montivideo, Uruguay
- Kevin Ulmet**, NSLC co-chairman, Olathe, Kans.
- Joe Dimas**, North American Minority, Oklahoma City
- Tim Green**, member-at-large, Seymour, Ind.
- Becky Loving**, member-at-large, Collinsville, Okla.
- Pam Bibey**, member-at-large, North Bend, Ore.

REVIEW OF PASTOR'S SALARY URGED

Although the average salary for Nazarene pastors has increased during the 1980-81 assembly year, purchasing power was less than during the previous year. For the past three years, Nazarene pastors' salaries have failed to keep up with rising prices and inflation.

According to statistics released by the general secretary's office and projecting an assumed value for housing, the average total compensation for Nazarene pastors increased 4.65 percent from the 1979-80 assembly year to the 1980-81 assembly year. The Consumer Price Index rose 12.4 percent during the 1980 calendar year in the United States.

Dr. Dean Wessels, director of Pensions and Benefits Services, urges local church boards to evaluate this situation as they follow their district assembly's guidelines for review of the pastor's salary.



Book Briefs

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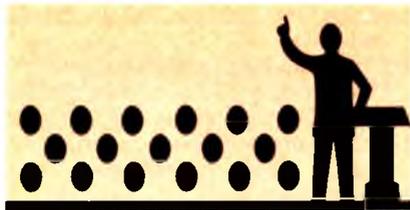
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EVANGELIST'S SLATES

- ARMSTRONGS, LEON, LINDA, & FAMILY:** Manteno, IL, Mar. 2-7; Fox Lake, IL, Mar. 9-14; Watsela, IL, Mar. 16-21; Hoopeson, IL (Westside), Mar. 23-28; Columbus, OH (Wilson Avenue), Mar. 30-Apr. 4
- BAKER, RICHARD C.:** Sistersville, WV, Mar. 2-7; Cynthia, IN, Mar. 9-14; New Harmony, IN (Harmony Chapel), Mar. 16-21; Chesterhill, OH, Mar. 23-28; Oak Hill, OH (Point Rock), Mar. 30-Apr. 4
- BALDWIN, DEAN:** Fayetteville, AR (First), Mar. 2-7; Anderson, MO (Banner), Mar. 9-14; Des Moines, IA (First), Mar. 16-21; Marshalltown, IA (First), Mar. 23-28
- BEARDEN, LES:** Ripley, WV (First), Mar. 2-7; Forrestville, MD (Community), Mar. 9-14; Parsons, WV (First) Mar. 16-21; Dexter, MO (Southwest), Mar. 23-28
- BELL, JAMES & JEAN:** Marshall, TX (Fairview), Mar. 3-7; Fredonia, KS, Mar. 17-21; Stafford, KS, Mar. 24-28
- BELIEVERS:** See Don Pfeifer Evangelistic Team
- BLUE, DAVE & DANA:** Fort Lauderdale, FL (First) City Wide Crusade, Mar. 2-7; Tennessee District Youth Adult Retreat, Mar. 12-14; Memphis, TN (Calvary), Mar. 16-21; Decatur, AL (First—City-Wide Crusade), Mar. 24-28; Mount Sterling, OH, Mar. 30-Apr. 4
- BLYTHE, ELLIS:** Pahokee, FL (First), Mar. 2-7; Willard, OH, Mar. 23-28
- BOCK, DON:** Danville, IL (Indoor Camp), Mar. 3-7; Fulton, OH, Mar. 9-14; Greenfield, OH, Mar. 16-21; Cedarville, OH, Mar. 23-28; Grove City, OH (Darbydale) Mar. 30-Apr. 4
- BOHL, JIM & COMPANY:** Collinsville, IL (First), Mar. 3-7; Sapulpa, OK (First), Mar. 9-14; Tulsa, OK (First), Mar. 16-21; Covington, KY (Northern Kentucky Indoor Camp), Mar. 23-28; Paducah, KY (First) Mar. 31-Apr. 4
- BOND, GARY & BETH:** North Little Rock, AR (First), Mar. 3-7; Memphis, TN (Frayzser), Mar. 9-14; Elgin, IL, Mar. 16-21; Freeport, IL (First), Mar. 23-28; Amarillo, TX, Mar. 30-Apr. 4
- BREWINGTON, JANE:** Charlotte, MI, Mar. 2-14; Winamac, IN (First), Mar. 16-21; Mackey, IN, Mar. 23-28; Beaverton, MI, Mar. 30-Apr. 4
- BRISCOE FAMILY, THE JOHN:** Perryton, TX, Mar. 2-7; Vernon, TX, Mar. 9-14; Hillsboro, TX, Mar. 16-21; Houston, TX (Broadway), Mar. 23-28
- BROOKS, GERALD & JUNE:** Sylvan Hills, AR, Mar. 2-7; Canton, IL, Mar. 9-14; Iowa Falls, IA, Mar. 16-21; Little Rock, AR (Calvary), Mar. 23-28; Malden, MO (First), Mar. 30-Apr. 4
- BROWN, ROGER:** Evansville, IN (Indoor Camp), Mar. 2-7
- BUCKLES-BURKE EVANGELISTIC TEAM:** Kingsport, TN (First), Mar. 2-7; Hartford City, IN (First), Mar. 9-14; Connersville, IN (First), Mar. 16-21; Reserved, Mar. 23-28; Elkhart, IN (Bresee), Mar. 30-Apr. 4
- BUDD, JAY:** Norwalk, OH, Mar. 28-Apr. 4
- BURCH, SAM:** Hot Springs, AR, Mar. 9-14; Goodland, KS, Mar. 23-28
- BURKHALTER, PAT:** Chandler, OK (First), Mar. 16-21
- CASTEEL, HOWARD:** Festus, MO, Mar. 9-14; Franklany, MO, Mar. 15-21
- CAYTON, JOHN:** Worcester, MA, Mar. 2-7; Waterford, OH, Mar. 16-21; Catlett, VA, Mar. 23-28; McConnellstown, PA, Mar. 30-Apr. 4
- CHAMBERS, LEON & MILDRED:** Spencer, WV, Mar. 2-7; East Liverpool, OH (Tri State Revival), Mar. 9-14; Goodlettsville, TN, Mar. 16-21; Ashland, KY (First), Mar. 23-28; Vincennes, IN (Indoor Camp), Mar. 30-Apr. 4
- CHAPMAN, W. EMERSON:** Humbolt, KS, Mar. 19-21; Lyons, KS, Mar. 23-28
- CHASE, FRANK:** Estherville, IA, Mar. 16-21; Marengo, IA, Mar. 23-28; Bloomington, IN (Holiness), Mar. 31-Apr. 11
- CHRISTNER, JACK:** Orland, IN, Mar. 2-7; St. Petersburg, PA, Mar. 12-21; Franklin, PA, Mar. 24-Apr. 1
- COLLINS, LUTHER:** Reserved, Mar. 1-4; San Diego, CA (Linda Vista), Mar. 9-14; Guymon, OK, Mar. 16-21; Smithton, PA, Mar. 23-28; Olean, NY, Mar. 30-Apr. 4
- CONE, ANDREW:** Downey, CA (Duarre), Mar. 7-14
- CRABTREE, J. C.:** Blytheville, AR (First), Mar. 2-7; Mechanicsburg, OH (CCCU), Mar. 9-14; Greenville, OH (Missionary), Mar. 17-21; Hilliard, OH, Mar. 23-28
- CRANDALL, VERNON & BARBARA:** Mount Blanchard, OH (Bethel), Mar. 16-21; Pataskala, OH, Mar. 23-28; Marysville, OH, Mar. 30-Apr. 4
- CULBERTSON, BERNIE:** Victor, MI, Mar. 30-Apr. 4
- DARNELL, H. E.:** Muncie, IN, Mar. 4-14; Sycamore, OH, Mar. 18-28
- DAWS, LEONARD:** Bethel, OH, Mar. 26-Apr. 4
- DELL, JIMMY:** Chico, CA (First), Mar. 4-7; Prescott, AR, Mar. 14-17; El Dorado, AR (First), Mar. 18-21; Hays, KS (First), Mar. 27-31
- DENNIS, DARRELL & FAMILY:** Rockhill, SC (Grace), Mar. 2-7; Georgetown, SC (First), Mar. 9-14; Summerville, SC (First), Mar. 16-21; Smyrna, GA, Mar. 23-28
- DENNINSON, MARVIN:** Topeka, KS (Lakeview), Mar. 7; Daly City, CA (Broadmoor), Mar. 19-28; San Bernardino, CA (North Park Bapt.), Mar. 30-Apr. 4
- DOROUGH, JAMES & CAROL:** Bay City, TX, Mar. 2-7; Irving, TX (First), Mar. 9-14; Altus, OK, Mar. 16-21; Medford, OK, Mar. 23-28; Mount Pleasant, TX, Mar. 30-Apr. 4
- DOWTY, PAUL:** Severy, KS, Mar. 23-28
- DUNMIRE, RALPH & JOANN:** Marion, OH (Zone Indoor Camp), Mar. 3-7; Archdale, NC, Mar. 16-21; College Grove, TN, Mar. 23-28
- DUNN, DON:** Marion, OH (Independ. Holiness), Mar. 2-7; Berlin Center, OH (North Jackson), Mar. 9-14; Churubusco, IN, Mar. 16-21; Nelsonville, OH, Mar. 23-28; Coshocton, OH (Christian Tabernacle), Mar. 30-Apr. 4
- EASTMAN, RICK:** Fort Worth, TX (Haltom City), Mar. 2-7; Sierra Vista, AZ (First), Mar. 9-14; Nashua, NH (First), Mar. 16-21; Kansas City, KS (Victory Hills), Mar. 24-28
- ERICKSON, WILLIAM A.:** Harlingen, TX, Mar. 2-7; Moss, MS (Bethlehem), Mar. 17-21; Edmond, OK (First), Mar. 23-28; Warrensburg, MO, Mar. 30-Apr. 4
- FILES, GLORIA; & ADAMS, DOROTHY:** Sebring, FL (First), Mar. 9-14
- FISHER, C. WILLIAM:** Ontario, OR (First), Mar. 2-7; Mount Vernon, WA, Mar. 9-14; Federal Way, WA, Mar. 16-21; Bakersfield, CA (First), Mar. 23-28
- FLORENCE, ERNEST:** Indianapolis, IN (Keystone Avenue), Mar. 2-7; Fairfield, IL, Mar. 16-21; Metropolis, IL, Mar. 22-28; Marshburg, WV, Mar. 30-Apr. 4
- FORMAN, JAMES:** Piedmont, OK, Mar. 23-28; Tuttle, OK, Mar. 29-Apr. 4
- FORTNER, ROBERT:** Springerton, IL (United Methodist), Mar. 1-7; Indianapolis, IN (Fall Creek), Mar. 16-21; Duquoin, IL, Mar. 23-28; Iuka, IL (Bethel United Methodist), Mar. 30-Apr. 4
- FRODGE, HAROLD:** Cowden, IL (Free Methodist), Mar. 5-14; Athens, GA (First), Mar. 16-21; Olive Hill, KY (First), Mar. 23-28; Canton, IL, Mar. 30-Apr. 4
- GAWTHORP, WAYLAND:** Fort Dodge, IA, Mar. 2-7; Elizabethton, TN, Mar. 9-14; Albion, IL (Brooks), Mar. 23-28; Mar. 16-21; Evansville, IN (Victory Chapel), Mar. 30-Apr. 4
- GORMAN, HUGH:** Airdrie, Alberta, Mar. 7-12; Rocky Mount House, Alberta, Mar. 14-19; Olds, Alberta, Mar. 21-26; Picture Butte, Alberta, Mar. 28-Apr. 2
- GORMANS, THE SINGING:** Brandenburg, KY (First), Mar. 22-28
- GRACE, GEORGE:** Caney, KS, Mar. 30-Apr. 4
- GRAY, BOB & BECKY:** Moravia, IA, Mar. 1-7; Ottumwa, IA (First), Mar. 8-14; Havana, IL, Mar. 16-21; Tulsa, OK (Calvary), Mar. 23-28; McKinney, TX, Mar. 30-Apr. 4
- GREEN, JIM & ROSEMARY:** Johnson, KS, Mar. 2-7; Hutchinson, KS (Bethany), Mar. 9-14; Anderson, IN (First), Mar. 16-21; Decatur, IN (First), Mar. 23-28; Charleston, WV (First), Mar. 31-Apr. 4
- GRIMES, BILLY:** Klondike, TX (Shiloh), Mar. 9-14; Okla. homa City, OK (May Avenue), Mar. 23-28
- GRINDLEY, GERALD & JANICE:** Concerts in Florida, Mar. 7-14; Marietta, GA, Mar. 23-28; E. Ky. Blue Grass Zone Indoor Camp, Mar. 30-Apr. 4
- GROVES, C. WILLIAM:** Chillicothe, OH (Westside), Mar. 7-14; Dresden, OH, Mar. 16-21; West Baden, IN (Spring Valley), Mar. 23-28
- HAIL, D. F.:** Jackson, OH (First), Mar. 16-21; Waltersburg, PA, Mar. 23-28
- HAINES, GARY:** Olathe, KS (College), Mar. 1-7; Elkhart, KS, Mar. 13-17; Ardmore, OK (First), Mar. 21-24; Warr Acres, OK (First), Mar. 25-28
- HALL, CARL:** Newark, OK (Central), Mar. 2-7; Tifton, GA (First), Mar. 9-14; Archdale, NC, Mar. 16-21; Jacksonville, IL, Zone Holiness Convention, Mar. 24-28; Cullman, AL, Mar. 30-Apr. 4
- HANCOCK, BOYD:** Rogers, AR (First), Mar. 9-14; Clinton, IL (First), Mar. 16-21; Craig, MO (First), Mar. 23-28
- HANSON, BRIAN & CHERYL:** Poplar Bluff, MO (First), Mar. 1-7; Scotts Bluff, NE, Mar. 9-14; Ava, MO (Highway), Mar. 17-21; Plainville, KS, Mar. 23-Apr. 4
- HAYES, ALVIN:** Guthrie, OK (Oak Ridge), Mar. 17-21; Muskegee, OK (Trinity), Mar. 23-28
- HAYNES, CHARLES & MYRTI:** Michigan City, IN (First), Mar. 2-7; Munster, IN, Mar. 9-14; North Pekin, IL, Mar. 16-21; Chattanooga, TN (Lookout Valley), Mar. 23-28; Moultrie, GA (First), Mar. 30-Apr. 4
- HOWARD, RICHARD:** Racine, WI (Taylor Avenue), Mar. 2-7; Janesville, WI (Randolph Park), Mar. 9-14; Milwaukee, WI (First), Mar. 16-21; Reserved, Mar. 23-29; Denville, NJ (Lakeland First), Mar. 30-Apr. 4
- HUBARTT, LEONARD:** Cedar Rapids, IA (Trinity), Mar. 2-7; Monticello, IA, Mar. 9-14; Syracuse, IN, Mar. 16-21; St. Louis, MO (Southside), Mar. 23-28
- INGALLS, JAMES:** Mount Laurel, NJ, Mar. 10-14; Vineland, NJ (First), Mar. 16-21
- JACKSON, CHUCK & MARY:** Reserved, Mar. 2-7; East Liverpool, OH (Tri-State Indoor Camp), Mar. 9-14; Brazil, IN (First), Mar. 17-21; Flora, IL (Bethel United Methodist), Mar. 30-Apr. 4
- JACKSON, PAUL & TRISH:** Concerts in Florida and Georgia, Mar. 2-7; Gainesville, GA (First), Mar. 9-14; Mayfield, KY (First), Mar. 16-21; Granite City, IL (First), Mar. 30-Apr. 4
- JAMES, RANDY & MARY JANE:** Warren, IN, Mar. 2-7; Muncie, IN (Riverview), Mar. 9-14; Georgetown, IL, Mar. 16-21; Coal Valley, IL (Plainview), Mar. 23-28; Columbia City, IN (First), Mar. 30-Apr. 4
- JANTZ, CALVIN & MARJORIE:** Reserved, Mar. 1-5; LaJunta, CO (First), Mar. 6-14; Manteca, CA (First), Mar. 23-28
- JAYMES, RICHARD:** Muncie, IN (North Walnut), Mar. 2-7; Loudonville, OH, Mar. 9-14; McDonald, PA, Mar. 17-28
- JOHNSON, RON:** Concerts in Arizona and New Mexico, Mar. 2-14; Concerts in Montana and Wyoming, Mar. 23-26; Denver, CO (Faith), Mar. 28-Apr. 4
- JONES, TERRY:** Gary, IN (Glen Park), Mar. 2-7; Burleson, TX (First), Mar. 11-14; Marshall, AR, Mar. 17-21; Beebe, AR, Mar. 23-28
- JUSTICE, MEL & DONNA:** Wilmington, OH, Feb. 28-Mar. 7; Brunswick, OH, Mar. 9-14; Newtonville, OH, Mar. 16-21; Dayton, OH (West Acres), Mar. 23-28; Hamilton, OH (Eaton Road), Mar. 30-Apr. 4
- KEENA, EARL:** Mount Shasta, CA, Mar. 9-14; Jackson, CA, Mar. 21-26
- LAING, GERALD:** Ludington, MI, Mar. 23-28; Lewiston, IL, Mar. 30-Apr. 4
- LASSELL, RAY & JAN:** Haysville, KS, Mar. 5-7; Independence, MO (Trinity), Mar. 9-14; Clinton, IA (Calvary), Mar. 16-21; Greenfield, IN (Stringtown), Mar. 23-28; Lapeo, IN (Fisherburg), Mar. 30-Apr. 4
- LAWSON, WAYNE:** Naches, WA, Mar. 2-7; White Salmon, WA, Mar. 14-19; Carson, WA, Mar. 22-28; Middleton, ID, Mar. 30-Apr. 4
- LAXSON, WALLY & GINGER:** Charlton, IA, Mar. 16-21; Hereford, TX, Mar. 23-28
- LECKRONE, LARRY:** Newark, OH, Mar. 2-7; Columbus, WI (First), Mar. 9-14; Chicago Heights, IL, Mar. 16-21; N.E. Indiana Zone Indoor Camp, Mar. 29-Apr. 4
- LeCRONE, JON & BETH:** Los Banos, CA (First), Mar. 3-7; San Mateo, CA (First), Mar. 10-14; Los Angeles Dist. SAM Retreat, Mar. 23-26
- LEONARD, J. C.:** Des Moines, IA (Southside), Mar. 2-7; Ottumwa, IA (First), Mar. 9-14; Missouri Valley, IA, Mar. 23-28
- LIDDELL, P. L.:** Westerville, OH (Evang. Friends), Mar. 2-7; Olivet, IL, Mar. 9-14; Ottawa, IL (First), Mar. 16-21; Muncie, IN (Emmanuel), Mar. 23-28
- LUTHI, RON:** Scottsbluff, NE, Mar. 9-14
- MANLEY, STEPHEN:** Kankakee, IL (Olivet Nazarene College), Mar. 2-7; Sapulpa, OK (First), Mar. 9-14; Tulsa, OK (First), Mar. 16-21; Bethany, OK (Nazarene College), Mar. 21-25; Olathe, KS (Westside), Mar. 28-Apr. 4
- MANN, L. THURL & MARY KAY:** Monroe, LA (First), Mar. 3-7; Shidell, LA (First), Mar. 10-14; Conroe, TX, Mar. 17-21; Helena, OK, Mar. 24-28; Redkey, IN, Mar. 31-Apr. 4
- MARTIN, LEON:** Port Arthur, TX (First), Mar. 2-7; Farmers Branch, TX, Mar. 9-14; Mesquite, TX, Mar. 21-26; Flint, TX, Mar. 28
- MARTIN, W. DALE:** Hermitage, TN, Mar. 3-7; Bentonville, AR (First), Mar. 9-14; Akron, OH (Trinity), Mar. 16-21; Ashland, OH (First), Mar. 23-28; Charlotte, NC (Calvary), Mar. 31-Apr. 4
- MATTER, DAN & ANN:** Central, SC (Wes.), Mar. 7-14; Belleville, KS (Wes.), Mar. 29-Apr. 4
- MAX, HOMER:** LeMars, IA, Mar. 16-21; Britt, IA (Zion), Mar. 30-Apr. 4
- MAYO, CLIFFORD:** Havana, IL, Mar. 16-21
- MCCUISTION, MARK & PATRICIA:** Fort Scott, KS (West Park), Mar. 2-7; Coffeyville, KS (First), Mar. 9-14; Pontiac, MI (First), Mar. 16-21; Grand Ledger, MI, Mar. 23-28; Upland, IN, Mar. 30-Apr. 4
- McWHIRTER, G. STEWART:** West Memphis, AR (First), Mar. 2-



Shown (l. to r.) are Dr. Homer Adams, president of Trevecca Nazarene College, and Dr. H. Harvey Hendershot, executive director of development and church relations. Dr. Hendershot resigned from his post on December 15 to enter the field of evangelism. He and Mrs. Hendershot are supplying during the winter months in New Zealand. Dr. Hendershot has been associated with TNC during 40 years of ministry as student, trustee, chairman of the board, and administrator. He will continue his service to the college, on a volunteer basis, in the area of oral history.

7: Charleston, SC (Dorchester Road), Mar. 9-14; Chattanooga, IA, Mar. 16-21; Oklahoma City, OK (Western Oaks), Mar. 23-28; Huntington, WV (Walnut Hill), Mar. 30-Apr. 4

MEREDITH, DWIGHT & NORMA JEAN: Atwood, KS, Mar. 2-7; Mount Pleasant, IA (Missionary), Mar. 9-14; Dodge City, KS (College Heights), Mar. 16-21; Indianapolis, IN (Southpark), Mar. 31-Apr. 11

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Pensacola, FL (First), Mar. 7-11; Dothan, AL (First), Mar. 14-18; Jacksonville, FL (University Boulevard), Mar. 21-25; Reserved, Mar. 28-Apr. 1

MICKEY, BOB: Billings, MT (Trinity), Mar. 30-Apr. 4

MILLHUFF, CHUCK: Warren, PA (First), Mar. 3-7; Reserved, Mar. 8-12; Olathe, KS (College), Mar. 13; Topeka, KS (Northland Christian), Mar. 14-17; Bismarck, ND (Child Evang. Conf.), Mar. 27; Bismarck, ND (First), Mar. 28

MOORE, NORMAN: Eugene, OR (Fairfield), Mar. 2-7; Pittsburg, CA, Mar. 9-14; Farmington, NM, Mar. 24-28

MORRIS, CLYDE: Florence, SC (First), Mar. 10-14; Williams town, WV, Mar. 16-21

MOYER, BRANCE: Fessenden, ND (First), Mar. 2-7; New Rockton, ND (First), Mar. 9-14; Larimore, ND (First), Mar. 16-21; Reserved, Mar. 23-28

MULLEN, DEVERNE: Markdale, Ontario, Mar. 16-21; Toronto, Ontario, Mar. 28

MYERS, HAROLD: Olney, IL, Mar. 2-7; Pittsfield, IL, Mar. 9-14; Paris, IL, Mar. 16-21; Mount Vernon, IL (First), Mar. 23-28; Hammond, IN (Black Oak), Mar. 30-Apr. 4

NEFF, LARRY & PAT: Mansfield, OH (First), Mar. 2-7; Huntington, WV (Central), Mar. 10-14; Fairmont, WV (Central), Mar. 16-21

OVERTON, WILLIAM: Wilmington, CA, Mar. 14-21; Atwood, OK, Mar. 28-Apr. 4

PALMER, JAMES: Danville, IN (Calvary), Mar. 16-21

PASSMORE EVANGELISTIC PARTY: Bloomsburg, PA, Mar. 2-8; Newcomerstown, OH, Mar. 16-21; Kempton, IL, Mar. 23-28; Mount Carmel, IL, Mar. 30-Apr. 4

PFEIFER EVANGELISTIC TEAM: New Castle, OK (First), Mar. 2-7; Logan, WV, Mar. 9-14; Mattoon, IL (First), Mar. 16-21; Elkhart, IN (Northside), Mar. 23-28; Worthington, KY, Mar. 30-Apr. 4

PHILLIPS, W. D.: Eureka, IL, Mar. 23-28

PITTS, PAUL: Concert Tour Month of March

PORTER, JOHN & PATSY: Chester, SC (First), Mar. 2-7; Scottsboro, AZ, Mar. 10-14; Oneonta, AL (Union Hill), Mar. 16-21; Gordonsville, TN (First), Mar. 23-28; Reserved, Mar. 30-Apr. 4

QUALLS, PAUL: Avon Park, FL (First), Mar. 9-14; Danville, KY (First), Mar. 16-21

REDD, GARRY: Kinsley, KS, Mar. 16-21; Pineville, KY, Mar. 23-28; Nobel, OK, Mar. 30-Apr. 4

RICHARDS, LARRY & PHYLLIS: Winslow, IN, Mar. 23-28; Columbus, IN (Galilean), Mar. 30-Apr. 4

ROBINSON, RED: Henryetta, OK (First), Mar. 2-7; Joplin, MO (First), Mar. 9-14; Canton, OH (Calvary), Mar. 17-21; Marion, OH (Kensington), Mar. 23-28; South Point, OH, Mar. 30-Apr. 4

ROSS, MICHAEL: Beckley, WV (First), Mar. 2-7; Jacksonville, FL (Lem Turner), Mar. 9-14; Orlando, FL (First), Mar. 16-21; Gastonia, NC, Mar. 23-28

ROTH, RON: Lamar, MO (First), Mar. 2-7; Ironton, MO, Mar. 9-14; Chrisman, IL, Mar. 16-21; Flint, MI (West), Mar. 23-28; Muskogee, OK (First), Mar. 30-Apr. 4

SANDERS, R. DON: Gothenburg, NE, Mar. 16-21

SHALLEY, JIM: Muncie, IN (Mayfield), Mar. 2-7; Raytown, MO (Southwood), Mar. 17-21; Paynes, OH, Mar. 29-Apr. 4

SHANK, JOHN: Washington, D.C., Extended Ministry, Mar. 1-7; Miami, FL (First), Mar. 9-14; Peru, IL, Mar. 17-21; Rensselaer, IN, Mar. 23-28; Charleston, WV (Calvary), Mar. 30-Apr. 4

SHOMO, PHIL: Gaston, IN, Mar. 3-7; Chesterfield, IN, Mar. 9-14; Berne, IN (Mount Hope), Mar. 16-21; Portland, IN (Sugar Grove), Mar. 23-28

SMITH, CHARLES HASTINGS: Titusville, FL (First), Mar. 2-7; Southwest Oklahoma Preachers' Meeting, Mar. 9-11; Taylorville, IL (First), Mar. 17-21; Marietta, OH (First), Mar. 24-28

SMITH, DENNIS: Atascadero, CA, Mar. 10-14; Peoria, AZ, Mar. 17-21; Rowland Heights, CA, Mar. 22-28

SMITH, DUANE: Poteau, OK, Mar. 2-7; Antlers, OK, Mar. 9-14; Peoria, IL (Forrest Hill), Mar. 30-Apr. 4

SMITH, HAROLD & ORPHA: Snover, MI (Brethren in Christ), Mar. 11-14

SMITH, OTTIS & MARGUERITE: Fairfield, ME, Mar. 2-7; Trenton, N.S., Mar. 9-14; Gloversville, NY (Wes.), Mar. 16-21; Plattsburg, NY, Mar. 23-28; Glens Falls, NY (Ridge Road Wes.), Mar. 31-Apr. 4

SPROWLS, EARL: South Haven, MS, Mar. 2-7; Meridian, MS, Mar. 16-21; Hattiesburg, MS, Mar. 23-28; Jackson, MS (Emmanuel), Mar. 30-Apr. 4

STANTON, TED & DONNA: Macon, GA (Shurlington), Mar. 9-14

STEGALL, DAVID: Indianapolis, IN, Mar. 30-Apr. 4

STEVENSON, GEORGE: Staunton, VA (First), Mar. 3-7; Oak Ridge, TN (First), Mar. 10-14; Virginia Beach, VA (First), Mar. 17-21; Elmira, NY (First), Mar. 31-Apr. 4

STREET, DAVID: Summerville, WV, Mar. 15-21; South Milwaukee, WI, Mar. 23-28; Clay City, IN (Union Chapel), Mar. 30-Apr. 4

TAYLOR, CLIFF: Gresham, OR, Mar. 9-14

TAYLOR, ROBERT: Bluefield, WV, Mar. 2-7; Washington Court House, OH, Mar. 9-14; Fostoria, OH, Mar. 16-21; Chicago, IL (Northside), Mar. 23-28; Cheyan, WV, Mar. 30-Apr. 4

THOMAS, J. MELTON: Brush, CO (First), Mar. 9-14; Scott

City, KS, Mar. 16-21; Blackwell, OK (First), Mar. 23-28

TRIPP, HOWARD: Blossom, TX, Mar. 2-7; LaJunta, CO, Mar. 9-14; Panama, OK, Mar. 16-21; Anniston, AL (Dailey Chapel Independent Methodist), Mar. 23-28

TRISSEL, PAUL: Eustis, FL (First), Mar. 2-7

TUCKER, BILL & JEANETTE: Canton, OH (NYI Zone Crusade), Mar. 2-7; North Manchester, IN (First), Mar. 9-14; Peoria, IL (Bethel Free Methodist), Mar. 16-21; Terre Haute, IN (Southside), Mar. 23-28; Hoopeson, IL (Westside), Mar. 30-Apr. 4

VARIAN, BILL: Urbana, IL (Faith), Mar. 2-7; Salem, IL (Grace), Mar. 11-14; Lexington, KY (Calvary), Mar. 16-21; Battle Creek, MI (West Michigan Avenue), Mar. 24-28

WADE, E. BRUCE: Marlow, OK, Mar. 16-21; Waxahachie, TX, Mar. 24-28

WADE, KENNETH & CAROL: Newburg, IN, Mar. 9-14; Royalton, IL, Mar. 16-21; Anderson, IN (Columbus Avenue), Mar. 24-28; California, PA, Mar. 30-Apr. 4

WALLACE, J. C. & MARIE: Lakeland, FL (South Florida Heights), Mar. 2-7; Duncan, OK (Oak Avenue), Mar. 23-28

WELLS, LINARD: Wichita, KS (Park City), Mar. 2-7; Wister, OK (First), Mar. 9-14; Wellington, TX (First), Mar. 16-21; Lamesa, TX, Mar. 23-28; Gladewater, TX, Mar. 30-Apr. 4

WEST, EDNA: Fairview Heights, IL (First), Mar. 14-21; Spencerville, OH, Mar. 30-Apr. 4

WHITE, JANIE & SONLIGHT: Norwalk, CA, Mar. 1-3; Las Vegas, NV, Mar. 7

WHITLATCH, CRAIG: Ankeny, IA, Mar. 2-7

WILLIAMS, LARRY: Paris, TX, Mar. 2-7; Port Arthur, TX (First), Mar. 16-21; Sulphur, TX, Mar. 23-28; Gilmer, TX, Mar. 30-Apr. 4

WILLIAMS, LAWRENCE: Syracuse, KS, Mar. 3-7; Berryville, AR, Mar. 30-Apr. 4

WISEHART, LENNY & JOY: Seymour, IN (Indoor Camp), Mar. 7-14; Fortville, IN, Mar. 16-21; Indianapolis, IN (First), Mar. 23-28; Huntington, IN, Mar. 30-Apr. 4

WOODWARD, S. OREN & FAYE: Bassett, VA (Martinsville Fort Trial), Mar. 2-7; Floyd, VA, Mar. 9-14; Pennington Gap, VA, Mar. 16-21; Cape May, NJ (Erma), Mar. 23-28; Laurel, DE (Wes.), Mar. 30-Apr. 4

WYLIE, CHARLES: Leon, IA (First), Mar. 2-7; Atlanta, TX (First), Mar. 9-14; Texarkana, AR (First), Mar. 16-21; Elk City, OK (First), Mar. 23-28; Drumright, OK (First), Mar. 30-Apr. 4

WYRICK, DENNIS: Rock Hill, SC (First), Mar. 9-14; Hamilton, OH (First), Mar. 16-21

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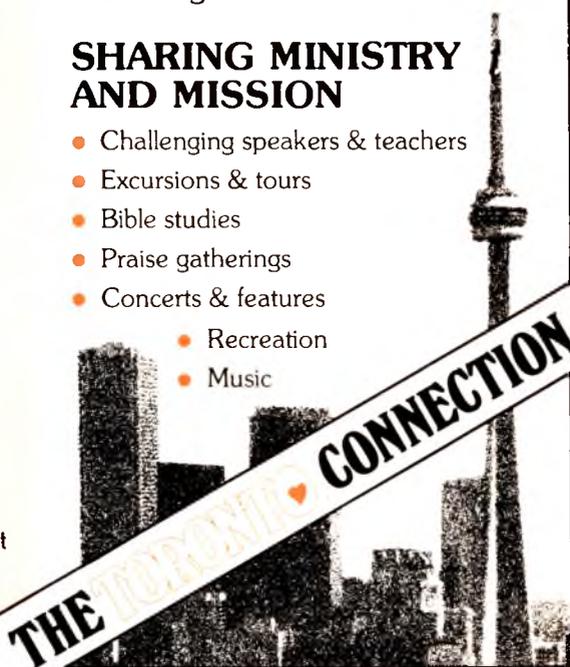
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A stained-glass window representing the quinquennial theme, "Celebrating Christian Holiness," has been constructed and will be presented to the General Church Headquarters by Laura (Mrs. Marvin) Sporleder, a staff member at Northwest Nazarene College and a member of Nampa, Ida., College Church. Mrs. Sporleder (l.) presented a similar stained-glass window to NNC President Kenneth Pearsall (r.) which is hanging in his office window. Says Mrs. Sporleder, "From the first time I saw the design on the cover of the *Herald of Holiness* (September 1, 1980), I have wanted to lift it from paper and set it alive in stained glass. Much prayer accompanied the construction, especially the forming of the dove, since it portrayed His Holy Spirit. God has allowed me this particular avenue of expression for 'Celebrating Christian Holiness' and it has been a beautiful experience."

ESPINOZA ELECTED PRESIDENT OF NATIONAL ORGANIZATION OF HISPANIC EVANGELICALS



Rev. H. O. Espinoza, superintendent of the Central Latin American District in the Church of the Nazarene, has been elected president of the National Organization of Hispanic Evangelicals.

He presides over a board of 30 Hispanic leaders and an executive committee made up of 5 top leaders. They are from all denominations, many of them leaders in Hispanic work in the United States.

The National Organization of Hispanic Evangelicals will study, research, and analyze the Hispanic picture in the United States and will help, direct, and stimulate projects and ministries among and for Hispanics in the United States.

The organization has stimulated interest in many denominations and parachurch organizations, such as World Vision and Campus Crusade.

Plans are now being made for a national meeting for Hispanics, and Rev. Espinoza said several projects are in the planning stages. □

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AMERICAN PROFESSOR VISITS SIBERIANS ON HUNGER STRIKE



Dr. Kent Hill, an assistant professor of history at Seattle Pacific University and member of the steering committee of the Coalition to Free the Siberian Seven, was in Moscow from December 26 to January 2, 1982. He brought Christmas gifts to the Siberians from Seattle First Church. While there, he spent up to 14 hours a day with U.S. Embassy officials and the seven Siberian refugees housed in the embassy basement.

Two members of the Siberian Seven began a hunger strike to protest the Soviet refusal to grant emigration to the West. The refugees have been in the U.S. Embassy for three and a half years.

Augustina Vashchenko, 53, began the hunger strike on Christmas Day and her daughter Lida, 30, joined her in the strike three days later. The Siberian Seven are members of two families who came to the Embassy in June, 1978, hoping to gain U.S. help in their attempt to emigrate to the West to obtain religious freedom.

The hunger strike poses a real dilemma for the U.S. State Department,

according to Hill. "How the situation can be resolved without letting the two refugees die in the Embassy or without turning them over to the Soviet medical authorities is the dilemma," he said. In addition, there are fears that other members of the group will join in the hunger strike.

Hill first met the seven in June of 1978, when he was in Moscow on a Fulbright Scholarship doing research for his doctoral dissertation at the University of Washington.

After leaving Russia in 1978, he

translated more than 200,000 words of documents written by the Siberian Seven. That material was used as the source for John Pollock's book *The Siberian Seven*.

During the past three and a half years, Hill has corresponded with the refugees and has also been active in working for their emigration to the West. In November of 1981 he helped organize, in Washington, D.C., a Coalition to Free the Siberian Seven, composed of various Christian organizations. Loosely affiliated with a simi-

lar organization in Europe, the Coalition in the United States includes S.A.V.E. (Society of Americans for Vashchenko Emigration), Research Center for Religious and Human Rights in World Societies, Christian Legal Society, C.R.E.E.D. (Christian Relief Effort for the Emancipation of Dissidents), Friends in the West, and Christian Solidarity International.

On November 19, 1981, Hill testified before a Senate Subcommittee on behalf of Senate Bill No. 312, which, if passed, would grant the Siberian Seven permanent resident alien status—something which affects their status with the Americans, but which would not obtain the necessary permission from the Soviets for them to leave the U.S.S.R.

Dr. Hill is a third-generation Nazarene. His father, Dr. D. E. Hill, is chairman of the Music Department at Northwest Nazarene College; and his grandfather, E. P. Robertson, from Newton, Kans., served as an educational administrator and churchman. Dr. Hill and his wife, Janice, are active in Seattle First Church, where Rev. Jim Tharp is pastor. □



Dr. L. Guy Nees, executive director of the Division of World Mission, and Helen Temple, editor of *World Mission* magazine, address the cameras of the World Mission Video Network during the taping of the December Christmas program. The monthly two-hour production, produced by Nazarene Media Services, and currently seen in 33 world mission areas, has been received with enthusiasm by Nazarene missionaries around the world.



Scot Stearman, director of Video Productions for Nazarene Media Services, directs the production of the World Mission Video Network from the Media Services video control room.

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FOR THE RECORD

DISTRICT ASSEMBLY SCHEDULE

V. H. LEWIS

Central Latin American	April 22-23
West Texas	April 29-30
Southern California	May 13-14
Northern California	May 19-20
Alaska	June 3-4
North American Indian	June 10
Eastern Kentucky	June 23-24
North Central Ohio	June 30—July 1
Northwest Oklahoma	July 28-29
Indianapolis	August 4-5
Joplin	August 19-20
Missouri	August 26-27
Southwest Oklahoma	September 2-3

EUGENE L. STOWE

Washington Pacific Northwest	April 29-30
Oregon Pacific	May 5-6
Los Angeles	May 21-22
Canada Atlantic	May 28-29
Kentucky	June 4-5
Nebraska	June 17-18
North Arkansas	June 24-25
Houston	June 30—July 1
Illinois	July 15-16
Wisconsin	July 21-22
Tennessee	August 5-6
Northwest Indiana	August 12-13
	August 20-21

ORVILLE W. JENKINS

Hawaii Pacific	April 21-22
Western Latin American	April 28-29
Louisiana	May 12-13
New Mexico	May 20-21
Intermountain	May 27-28
Upstate New York	June 10-11
Northeast Oklahoma	June 16-17
Dakota	June 24-25
Central Ohio	July 14-15
Southwest Indiana	July 21-22
Akron	July 29-30
South Carolina	August 11-12
Kansas City	August 18-19

CHARLES H. STRICKLAND

Mississippi	April 22-23
Alabama	May 6-7
San Antonio	May 13-14
Maine	June 2-3

New England	June 10-11
Canada Central	June 18-19
Canada Quebec	June 21
Chicago Central	July 1-2
Colorado	July 15-16
East Tennessee	July 22-23
West Virginia	August 4-5
Iowa	August 11-12
Georgia	August 19-20
Southeast Oklahoma	September 2-3

WILLIAM M. GREATHOUSE

Washington	April 21-22
Eastern Latin American	April 24
New York	April 30—May 1
Central Florida	May 11-12
South Arkansas	May 20-21
Arizona	June 3-4
Rocky Mountain	June 10-11
Northwestern Ohio	June 24-25
Eastern Michigan	July 14-15
Pittsburgh	July 22-23
Northwestern Illinois	August 5-6
Dallas	August 13-14
Minnesota	August 26-27

JERALD D. JOHNSON

Sacramento	April 23-24
Central California	April 30—May 1
Philadelphia	May 5-6
Southern Florida	May 19-20
North Florida	May 27-28
Canada Pacific	June 11-12
Canada West	June 17-18
Michigan	June 30—July 1
Southwestern Ohio	July 16-17
Northeastern Indiana	July 22-23
Kansas	August 6-7
Virginia	August 11-12
North Carolina	August 18-19

DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—April 21-22. First Church, 408 N. Judd Street, Honolulu, HI 96817. Host Pastor, Larry D. Coen. General Superintendent: Dr. Orville W. Jenkins.

MOVING MINISTERS

MARTIN J. BASS from Hernando, Fla., to North Fort Myers, Fla.
LARRY BAUCOM from student, Nazarene Theological Seminary, Kansas City, to Lake City (Fla.) Trinity
STEPHEN L. BORGER from Potomac, Ill., to Clinton, (Ill.) First
C. GLENN BROWN from Calcutta, Ohio, to Cincinnati Blue Ash
DAVID CANEN from evangelism to Panama City (Fla.) First
VICTOR R. CLARK from Centerville, Ia., to Bethany (Okla.) Jernigan Memorial
JOHN R. CLAYTON from Crossroads, Pa., to Charlotte (N.C.) First
LARRY D. COEN from Kailua-Kona, Hawaii, to Honolulu (Hawaii) First
JOHN H. DENBY from High Springs, Fla., to Riviera Beach, Fla.
JERRY F. FLOWERS to Globe, Ariz.
DONALD O. HARRISON to Lake Powell, Ariz.
GARY A. HENECKE from Nazarene Headquarters, to Portland (Ore.) First
PERRY R. HIPPLE from Chico (Calif.) First to Yuma (Ariz.) Grace
ALAN D. HOWARD from Fort Lauderdale (Fla.) Manor to Dalton (Ga.) First
JIMMIE D. HUBNER to Assumption, Ill.
JAMES H. INGALLS from Pasadena (Calif.) Bresee Avenue to evangelism
HYLYARD IRVIN from Youngstown (Ohio) First to Portage (Ind.) First
FRANK H. JOHNSON to Victorville, Calif.
THOMAS W. KELLEY from Trenton, Mo., to Kansas City Metropolitan
WILLIAM H. KELLEY from Altadena, Calif., to associate, Walnut (Calif.) Valley
DONALD R. KING from North East, Md., to College Park, Md.

STEPHEN J. LORD to Truth or Consequences, N.M.
HAROLD F. LUMLEY, JR., from associate, Orlando (Fla.) Central to associate, Baltimore First
TERRY T. MALONEY from Portales, N.M., to El Paso (Tex.) Northgate
JAMES A. MEADOWS from Forrest City, Ark., to Pace (Fla.) First
HAROLD O. PARRY to Westchester, Calif.
DANIEL E. PIERCE from associate, Muncie (Ind.) Southside to Farmer City, Ill.
HOWARD ROGERS from Wichita (Kans.) Trinity to Lawton (Okla.) Heights
RALPH E. ROLFE from Monticello, Ia., to Milford, Ohio
MICHAEL W. SELLARS to Cincinnati Northern Hills
TIMOTHY D. SINGELL from Pace, Fla., to Douglasville, Ga.
HENRY G. SNELLGROVE from Panama City, Fla., to Jacksonville (Fla.) Central
JAMES R. SPRUCE from Champaign, Ill., to Houston (Tex.) First
JERRY W. WALLACE from Swartz Creek, Mich., to Laramie, Wyo.
GORDON D. WATKINS to Gillette, Wyo.
OWEN C. WESTON from Louisville (Ky.) Broadway to Youngstown (Ohio) First
BILL I. WILLIAMS from associate, Youngstown (Ohio) First to associate, Portage (Ind.) First
WALTER V. WILLIAMS from Dixon, Ill., to Sheridan, Ill.

MOVING MISSIONARIES

THOMAS L. COOK, Chile, Stateside address: 714 N. Due West Ave., Apt. G 100, Madison, TN 37115
WALTER CROW, European Nazarene Bible College, Field address: Postfach 109, 8201 Schaffhausen, Switzerland
NEVA FLOOD, Costa Rica, Furlough address: c/o Rev. G. H. Pearson, 6362 N. Oak Ave., Temple City, CA 91780
MERLIN HUNTER, Holy Land, Stateside address: 1209 Gerry Way, Roseville, CA 95678
KATHRYN JOHNSON, Republic of South Africa, Field address: P.O. Box 2, Acornhoek, 1360 E. Transvaal, Republic of South Africa
RON KETCHUM,* Australia, Field address: 12 Torrooden St., Mount Waverly, Melbourne, Victoria, Australia 3149.
RUTH MATCHETT, Republic of South Africa, Field address: P.O. Box 21, Letaba, 0870 North Transvaal, Republic of South Africa
JANIE SEMLAR, Republic of South Africa, Field address: P.O. Box 1302, Pietersburg, 0700 North Transvaal, Republic of South Africa
KENNETH STARK,* India, Furlough address: Rt. 3, Sawmill Rd., Oliver, B.C., Canada V0H 1T0
WANDA TERRY, Swaziland, Furlough address: 239 Parkway Ave., Apt. 1, Cincinnati, OH 45216
EVELYN WIENS, Republic of South Africa, Home address: 7660 116 A St., Delta, B.C., Canada V4C 5Y4

*Specialized Assignment Personnel

ANNOUNCEMENT

The **Hastings, Mich.**, church will celebrate its 50th anniversary on Sunday, April 25, with a special morning service and an afternoon service at 3 p.m. featuring Rev. C. Neil Strait, Michigan district superintendent, as guest speaker.

All former members, pastors, and friends are invited. Address all correspondence to the pastor, Rev. James A. Hilgendorf, 1716 N. Broadway, Hastings, MI 49058.

Seattle First Church invites all former pastors and members to attend the 75th anniversary celebration, March 20-21, 1982. On behalf of the congregation and Pastor Jim Tharp, the planning committee sends greetings to all who have been associated with Seattle First Church and



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J. Paul and Marilyn Turner, Editors

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welcomes reminiscence and updated family information. Housing arrangements are available on request. Write 75th Anniversary Committee, 4401 2nd. Ave. N.E., Seattle, WA 98105.

RECOMMENDATIONS

REV. LEON MARTIN, elder in the Church of the Nazarene on the Dallas District, will enter the evangelism ministries on March 1. He is an excellent minister and I commend him to our people everywhere. Rev. Martin's current address is Box 146, Bonham, TX 75418.—*W. M. Lynch, Dallas district superintendent.*

I am happy to recommend REV. AND MRS. EUGENE E. BUCKLIN for revival services. They are excellent singers and musicians. Rev. Bucklin has been a successful pastor and is a very capable evangelist and preacher. They have had good success in their revival meetings. Contact them at Box 228, Oakes, ND 58474.—*Thomas Bailey, Dakota district superintendent.*

I recommend STEVE JAHN from the Intermountain District to any church desiring an excellent song evangelist. Steve has a beautiful singing voice, leads choir and congregational music in a fine way, and has a cooperative spirit in working with others. He would fit well in local church revivals, youth conferences, or camp meetings. We heartily commend him to our pastors and people. He can be reached at 2416 Daisy Pl., Nampa, ID 83651.—*Hoyle C. Thomas, Intermountain district superintendent.*

VITAL STATISTICS

REV. CARROLL ETTER DIES



Rev. Carroll Etter, 71, a retired Nazarene elder, educator, and college administrator of Bethany, Okla., died January 6 at Baptist Medical Center in Oklahoma City after an extended illness. Born in Nebraska, Rev. Etter was converted at an early age, and, feeling the call into the ministry, he enrolled in Bresee College, Hutchinson, Kans.

After obtaining the Th.B. degree at Bresee, he located in the Northwest where he pastored successively churches at Colfax, Wash., and Parkdale, Ore. He was ordained in 1941 at the Northwest District Assembly by Dr. R. T. Williams, general superintendent.

Dr. H. Orton Wiley invited Rev. Etter to join the staff of Pasadena College, where he served for 18 years as residence director and dean of men. In the interim, he obtained the A.B. and M.A. degrees there and did further study at the University of Southern California.

In 1964, he became head resident director and student employment advisor at Bethany Nazarene College, until retirement in 1975. He had much influence as an inspiring counselor and a compassionate friend to many college young people.

Survivors include his wife, Evelyn, of Bethany; two daughters, Mrs. Carolyn Harris, Olathe, Kans., and Mrs. Marilyn Wilcox, Valencia, Calif.; five brothers, Arley, Raymond, Otis, Warren, and Ralph; two sisters, Mrs. Darlene Robinson and Mrs. Muriel Bleche; and four grandchildren.

Services were held January 9 in Bethany First Church. Dr. Ponder W. Gilliland officiating. Tributes were given by Dr. L. Paul Gresham and Dr. Tom Barnard. Interment was in Resurrection Memorial Cemetery, Oklahoma City.

FORMER HEADQUARTERS LIBRARIAN DIES

Esther Stark Willingham, 81, former Headquarters employee, died Wednesday, December 30, 1981, at Shawnee Mission Hospital, Shawnee Mission, Kans.

Mrs. Willingham was employed at Nazarene Headquarters as head librarian from 1942 to 1970. She also contributed articles to the *Other Sheep* and Junior Society Fellowship. She was

active in the missionary work of the local church and in the Sunday School.

Over the years she lived in Kansas City, she had boarded 53 people in her home, many of them now missionaries, pastors, and pastors' wives.

Funeral services were conducted by Rev. A. Gordon Wetmore at Kansas City First Church. A tribute was read by Dr. Roy Swim, lifelong friend and co-worker. Interment was in Kansas City.

She is survived by 3 sons; John of Joplin, Mo.; Paul of Lawrence, Kans.; and Jerome of Kansas City; 11 grandchildren; 1 great-granddaughter; a brother, Harold Stark of Englewood, Fla.; and a sister, Mary Widmer of Lafayette, Ind. She was the sister-in-law of Dr. T. W. Willingham.

DEATHS

MAUDE ALICE BAXTER, 82, died Dec. 10 in Wauchula, Fla. Funeral services were held by Rev. Ralph Fink. She is survived by 3 daughters, Edna Wiley, Bernice Preston, and Ruth Latella; 3 sons, Joe Baxter, Kenneth Robbins, and Carl Robbins; and 2 brothers, Vernon and Denver Klepfer.

FRED CASON, 79, died Jan. 6 in Oklahoma City, Okla. Funeral services were conducted by Revs. Bill Johnson, T. W. Cottam, and Sammy Sheehy. Interment was in Muskogee, Okla. He is survived by his wife, Alta; 2 sons, Fred, Jr., and Roland; 2 daughters, Mrs. E. C. (Jeanette) Wilson, Jr., and Mrs. T. W. (Janice) Cottam; 8 grandchildren; and 6 great-grandchildren.

PRISCILLA BLAISDELL GARRETT, 45, died Jan. 2 in Pembroke, Mass. Services were conducted in Pembroke. She is survived by her husband, Floyd; her mother; and two sisters.

LEE H. GIBSON, 74, died Jan. 12 in Louisville, Ky. Funeral services were conducted by

Rev. Owen C. Weston. He is survived by his wife, Coline, 2 sons, Terry and Russell; and 2 grandchildren.

C. ELIZABETH (LIZ) HALL, 69, died Jan. 6 in Lake Worth, Fla. Funeral services were conducted in East Liverpool, Ohio, by Rev. B. Edwin McDonald. She is survived by 2 sons, John D. and James M.; and 4 grandchildren.

NINA EO HENRIKSEN, 75, died Jan. 5 in Vancouver, Wash. Funeral services were conducted by Rev. Harold N. Little and Rev. Winston Ketchum. She is survived by her husband, Rev. G. W. Henriksen; 1 son, John T.; 2 daughters, Luella M. Keeney and Gayle E. Means; 10 grandchildren; 7 great-grandchildren; and 2 sisters.

REV. MRS. JOSEPH (MARION) INSTONE, 84, died Dec. 27 in St. Louis, Mo. Funeral services were conducted by Rev. Gene Reynolds. She is survived by 1 son, Frank; 2 daughters, Margaret Gutfleisch and Marion Mueller; 11 grandchildren; 14 great-grandchildren; and 2 sisters.

MYRTLE EVELYN JEWELL, 70, died Aug. 13 in Chicago, Ill. Funeral services were conducted by Rev. R. J. Cerrato. Survivors include her husband, Kenneth; 2 stepsons; 5 grandchildren; 3 great-grandchildren; 2 brothers; and 3 sisters.

CAROLYN S. MARTIN, 84, died Jan. 14 in Great Falls, Mont. Funeral services were conducted by Revs. John Bullock and Larry Spicer. She is survived by her husband, Jesse; 4 sons, James, Wesley, Emmett, and Norman; 4 daughters, Mrs. Douglas (Montez) Briggs, Mrs. Terry (Maxine) Patton, Mrs. Calvin (Effie) Briggs, and Oma Lee Bender; 30 grandchildren; 27 great-grandchildren; and 1 brother.

REV. WILLIAM HENRY (BILL) MOORE, 62, died Jan. 18 in Calgary, Alberta. Rev. Elwyn A. Grobe and Rev. Charles Westhaver officiated at the funeral services. Rev. Moore's entire min-

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istry had been in the western part of Canada. He is survived by his wife, Mabel; 3 sons, William, James, and Edward; and his parents.

JUNE JONES NUTTER, 50, died Oct. 17 in Conway, Ark. Funeral services were conducted by Rev. Bob Lothenore and Rev. Keven Wentworth. She is survived by her husband, John; 3 sons, Dale R., Philip, and James Williams; 2 daughters, Mary Rose Grogan and Anne Williams; 3 grandchildren; her parents; 2 brothers; and 1 sister.

ALMA NYHUS, 87, died Oct. 1 in Mason City, Ia. Funeral services were conducted by Rev. Tim Driskell. There are no immediate family survivors.

LORAN ESTLE RANDALL, 86, died Dec. 18 in Henryetta, Okla. Funeral services were conducted by Rev. Charles Elliott. He is survived by his wife, Goldie; 2 daughters, Juanita Hott and Faye Pinkston; 1 grandson; and 1 great-grandson.

JOSEPH T. (BECK) SHARP, 59, died Jan. 8 in Elsmere, Ky. Funeral services were conducted by Rev. J. R. Bentley. He is survived by his wife, Mildred; 1 son, Rev. Joseph L.; and 4 grandchildren.

PHYLLIS ELAINE STENGER, 56, died Jan. 20 in Baxter Springs, Kans. Funeral services were conducted by Rev. Don Baker. She is survived by her husband, Wesley; 3 daughters, Mrs. Janice McCaslin, Mrs. Sheryl Mallory, and Beckey Stenger; 1 son, Mark; 1 grandchild; and 1 sister.

BIRTHS

to REV. JOHN H. AND GLENDA (PHELPS) ARMSTRONG, San Jose, Costa Rica, a girl, Heidi Noel, Dec. 22

to DAVID (PETE) AND NANCY BRYANT, Charleston Heights, S.C. a boy, Andrew Charles, Dec. 5

to NEIL AND MARGIE (FOX) CASTLE, Longview, Wash., a girl, Jessica Jane, Nov. 16

to REV. JAMES D. AND CAROL JEAN (FLINER) DOROUGH, Oklahoma City, Okla., a girl, Stefanie Ilene, Dec. 22

to REV. JIM AND SUSAN (FOX) DILLOW, Topeka, Kans., a boy, Timothy Ray, Oct. 25

to REV. JOHN AND KAREN (BLANKENSHIP) DONNERBERG, Pryor, Okla., a girl, Emily Karen, Dec. 13

to REV. TOM AND SYLVIA (SHANNON) EVANS, Post, Tex., a boy, Thomas Ryan Boyd, Jan. 19

to STEVEN AND JUDY (LYNCH) GLACKEN, Covington, Ky., a boy, Michael Steven, Sept. 18

to REV. KEN AND BRENDA (BEACH) HATHAWAY, Duncan, Okla., twins, a boy, Kent Thomas and a girl, Katherine Ann, Dec. 13

to DAN AND CAROLYN (REPP) JAGGERS, Houston, Tex., a girl, Summer Joy, Jan. 21

to JAMES AND JOY JOHNSON, Apia, Western Samoa, a girl, Evangeline Mae, Dec. 16

to DARRELL AND PATRICIA (BAILES) JOL-

NEWS OF RELIGION

COURT SAYS GOVERNMENT MAY GIVE LAND TO CHURCH SCHOOL. The Supreme Court made it harder for groups to go to court claiming that government actions impermissibly aid religion in a January 12 decision.

By a 5-4 vote, the court said an organization devoted to the separation of church and state had no legal standing to contest the federal government's decision to give land to a church-affiliated college near Valley Forge, Pa.

"Although they claim that the Constitution has been violated, they claim nothing else," Justice William H. Rehnquist wrote. "They fail to identify any personal injury suffered as a consequence of the alleged constitutional error." Justice Rehnquist said the group's beliefs would not be enough to confer legal standing, and that its members had no right to sue as taxpayers.

The court thus ended an attempt by Americans United for Separation of Church and State to challenge the government's decision to give land to the Valley Forge Christian College for use as a campus. □

LUTHERANS WORLDWIDE SHOW SLIGHT INCREASE. The number of Lutherans worldwide increased this year to a total of 69,728,787—a gain of 80,334 from the 1980 total.

About 54 million belong to 97 member churches of the Lutheran World Federation. Those 16 million not related to the LWF belong primarily to the Protestant union churches in Germany and the 2.7-million-member Lutheran Church-Missouri Synod in the United States.

There are 52.3 million Lutherans in Europe, 9.1 million in the United States and Canada, 3.3 million in Africa, 3.2 million in Asia, 1.1 million in Latin America, and 700,000 in Australasia and the Pacific.

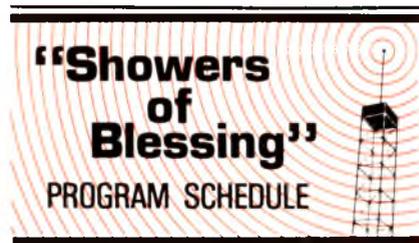
West Germany is the country with the largest number of Lutherans with 22.5 million, followed by the United States with 8.8 million. Sweden has 7.5 million, East Germany 6.5 million, Denmark 4.8 million, Finland 4.6 million, Norway 3.9 million, and Indonesia 2.2 million. Uruguay has the smallest number of Lutherans with 95. □

PRESIDENT ASKED TO ACT ON VIOLENCE CAUSED BY DRUNKEN DRIVING. Prompted by the senseless deaths and injuries caused by alcohol-related highway accidents, the National Association of Evangelicals has asked President Reagan to take a leadership role in helping resolve this national tragedy. A call for action was recently stated in a letter sent to the president from NAE's office of Public Affairs in Washington, D.C., under the signature of office director Robert P. Dugan, Jr.

"Our concern for this issue," the letter noted, "is rooted in the biblical belief that human life is sacred. . . . We Evangelicals cannot, therefore, ignore a present evil that in the last decade alone has cost the lives of 250,000 fellow Americans."

The letter said the senseless carnage caused by drunken driving is as appalling as the violent crimes recorded by the FBI. It continued: "The major difference is that drunken driving violence is in significant measure preventable, given the national will to act."

The letter thus suggested the president appoint a special commission which would develop a national master plan to address alcohol-related highway deaths and injuries. □



"Showers of Blessing"
PROGRAM SCHEDULE

March 7

"Why We Misunderstand Christ"

March 14

"Tests of Discipleship"

by W. E. McCumber, speaker

LEY, Kansas City, Kans., a girl, Jessica Sue, Dec. 6

to STUART AND LYNN (ELKINS) LEACH, Fayetteville, N.C., a boy, Jeffrey Daniel, Nov. 2
to REV. WILLIAM AND DONNA (PHILLIPS) LEWIS, Emlenton, Pa., a girl, Kimberly Ann, Jan. 22

to WILLIAM AND PHYLLIS (STAMPFLE) LEWIS, Lake Park, Fla., a boy, Eric William, Dec. 22
to TIMOTHY AND MARIE (DERICKSON) LYNCH, Paducah, Ky., a girl, Sarah Elizabeth, Sept. 7

to RON AND LAURIE MOORE, Carnelian Bay, Calif., a girl, Judy Ann, Dec. 29

to RODNEY AND LOUANN (QUILLIAM) NIKKEL, Rialto, Calif., a girl, Erica Dawn, Jan. 22

to REV. RAY AND DIANA PERRY, Medford, Ore., a girl, Sarah Elisabeth, Jan. 17

to DAVID AND REBECCA (LEHNERT) PETRUSAK, Ferndale, Mich., twin boys, Justin David and Nathan David, Oct. 23

to DAVID AND BEVERLEE (GROVES) REESE, Thoreau, N.M., a girl, La Shanna Colette, Dec. 25

to HAROLD AND DIANE (JOHNSON) SHARPTON, Cullman, Ala., a boy, Heath Delane, Oct. 19.

to DR. TRACY AND VALERIE (VOS) SPAUR, Richmond, Va., a girl, Genena Helene, Dec. 28

to DAVID AND PAMELA (HUGHES) SULLIVAN, Ashland, Ky., a girl, Christin Amber, Jan. 13

to LEE AND CYNTHIA (PRYOR) THOMPSON, Kansas City, Mo., a boy, Valon Lee, Dec. 22

to DAVID AND JODY (HUTH) WINDHORN, Florence, Ky., a boy, David Timothy, Sept. 8

to CHRIS AND TERESA (PITTARD) YAZEL, Bourbonnais, Ill., a girl, Amy Renee, Oct. 18

ADOPTIONS

by JOHN AND SHEILA HALL, Guayaquil, Ecuador, a girl, Melinda, born Nov. 11

MARRIAGES

TWYLA LEILANI PHILLIPS and DURWARD BELMOND (CHAMP) JOHNSON III at Mobile, Ala., July 25

SHERYL DIANE WILLIAMS and DANIEL KEITH WHETSTONE, Nashville, Tenn., Jan. 15

CARLA RENTFROW and LARRY JOHNSTON at Shelbyville, Ill., Jan. 16

JOAN MARIE SMITH and BRIAN EDWARD WILSON at East Liverpool, Ohio, Jan. 16

ANNIVERSARIES

REV. AND MRS. PERRY PULTS celebrated their 50th wedding anniversary Jan. 2, 1982, at the Los Osos, Calif., El Morro Church. They al-

so observed 50 years of licensed ministry on the same day.

Their son, Rev. Kenneth Pults of Angels Camp, and daughters Barbara Kiwan of Porterville, and LaVerne Weeks of Ventura, held a buffet and reception for them. Also present were grandsons, Robert and Eric Kiwan, and Starlene Weeks, granddaughter.

Friends from Los Osos, where Perry and Leatrice Pults founded the church, and others from the various churches they have served, presented them with a check to finance a trip to the Holy Land.

DIRECTORIES

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

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

With a worldwide computer system in place and ready to begin operations in 1984 that will require a mark in order to buy and sell, don't you think it is time that our church leaders begin warning the membership about the Mark of the Beast?

Such warnings have been timely throughout the history of the church, and still are.

It would be a mistake to identify this computer as the specific fulfillment of any end-time prophecy unless and until actual events make such identification possible.

The world may be ready for a single, centralized, international marketing system by 1984, but the present divisions and alignments of nations make that doubtful.

What we most need to do is to evangelize all the lost we can, and disciple all the saved we can, encouraging a commitment to Christ that will not waver or collapse in the face of any circumstance, whether poverty, prison, torture, or death.

Before 1984, thousands now living will be dead. A real urgency attaches to all the work of the church, therefore. □

Is it permissible for trustees on the board to serve Communion? Our pastor insists it is the job of the stewards—which it is. But why can't saved and sanctified Nazarene trustees of the church board serve Communion?

The *Manual* assigns this responsibility to the stewards, without specifically denying it to the trustees, "when requested by the pastor." So final responsibility for distribution of the Communion elements is vested in the pastor.

Those who serve Communion and those who are served are supposed to be affirming their oneness in Christ through this sacrament. We must be careful not to allow it to become divisive instead. No one should claim either serving or being served as a right. It is a responsibility that humbles, not a privilege that exalts. I think church members will be wise to simply go along with the pastor's choices and share the sacrament in mutual love and joy. □

Scientists say in the figuring of time there is one day that is lost. They do not know what happened to it.

Could it have been at the Battle of Ajalon where the day was lost? "The sun stood still . . . and hasted not to go down about a whole day" (Joshua 10:13).

Did the Moslems and Arabs consider that 48-hour day as one day, and the Israelites call it two days?

Surely they wouldn't wait 36 hours more without sleep, waiting for the sun to go down. If the nation of Israel considered it as two days and the Moslems as one day, would that be why the Moslems worship on Friday?

To all these questions, unfortunately, I can only confess, "I don't know."

Unless scientists know exactly when solar days began, how could they tell that one day had been "lost"?

According to the *Dictionary of Islam*, Mohammed was commanded to observe Friday, and was told that Friday was the sabbath day originally ordered for Jews and Christians, who turned against it. Friday was the day, according to Islam, that Adam was taken into paradise, the day he was turned out of it, the day on which he repented, the day on which he died, and the day on which the resurrection will occur. □

NEWS OF EVANGELISM

Pittsburg, Kans., First Church had an excellent children's crusade with *Evangelist Bob Mickey*. The attendance, including workers, averaged 80 per evening. This included a number of new boys and girls from "unchurched" homes. The children were challenged to learn scripture and to know how to use their Bible. There were excellent closing services for the whole church on the first Sunday. The whole church profited. □

—Stan Meek, pastor

Buffalo, W.Va.: The church had a revival with *Evangelist Curtis B. Cox*. Through continued prayer and trusting by the church, several people received help on Sunday night. Two were reclaimed, three were sanctified wholly, four were saved, and two received special help through faith involving special needs. □

—Kenneth "Bob" Herdman, pastor

Marshall, Tex., Fairview Church had a revival with *Evangelist A. William Erickson*. Departing from the traditional appeal of revival, Rev. Erickson performed a needed ministry to church families. He dealt with the attitudes and behavior of holiness in the home. It was a beautiful sight on Sunday morning as 25 families knelt at the altar and covenanted together to make their families and homes what God intended for them to be. □

—Richard Knox, pastor

Mahomet, Ill.: The church recently had revival with *Rev. Dennis Smith*, a former pastor, now in the field of evangelism. This small congregation had gone through several difficult years when it seemed the church doors might be closed. Three women held on in prayer and God sent them a pastor. For the last year, a spiritual healing and some growth had taken place, but both pastor and congregation were hungry for a spiritual refreshing.

Rev. Smith had lived in Mahomet for two years in the 50s. After entering the field of evangelism, he called the church from California. I told him that our small congregation, only in the 20s, could not pay even the minimum recommended amount. He felt so strongly led of God, he agreed to come anyway. Needless to say, revival came. His singing, his compassion,

and his Spirit-inspired preaching brought results. The people were spiritually refreshed, several new families are attending, a Tuesday night ladies' Bible study has begun, and a pastor's personal evangelism training course meets on Thursday nights, all because this evangelist obeyed God. □

—Paul H. Cotner, pastor

Odon, Ind.: The church recently had a revival with *Charles and Myrt Haynes*. The congregation was strengthened and a number of people received help. There was no preaching on Sunday morning but some outstanding victories around the altar. The altar was also lined on Sunday evening and many teens were won to Christ. □

—Paul M. Phipps, pastor

Columbia City, Ind.: *Jan and Ray Lassell* recently ministered to our congregation in revival services. People found spiritual help in every service. The average attendance was 140, and approximately 60 teens in the youth night emphasis. The church has been greatly strengthened by these revival services. □

—Raymond W. Hann, pastor

Bogota, Colombia: *Rev. Luther Collins*, Nazarene Evangelist, and his wife were recently on the Colombia District for three weeks, preaching in four churches. Although he preached through an interpreter, results were outstanding—98 seekers. New people were saved, some sanctified, others healed. Six adults joined the church in Ciudad Roma three weeks after revival and are now participating in the services. □

—Louis Ragains, missionary

Mount Carmel, Ill., First Church recently experienced an old-fashioned revival with *Evangelist Don Ballard*. There were approximately 80 seekers at the altar. Church members were revived, many new people found Christ for the first time, backsliders were reclaimed, and others testified to being sanctified wholly.

With over 100 in attendance Sunday night, the Holy Spirit came in a mighty wave of glory. The altar was lined and people were praying through in the aisles, between the pews, or wherever there was room to kneel. □

—Lloyd Simpson, pastor

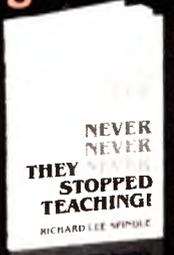
Jonesboro, Ark., Rogers Chapel recently had a revival with *Evangelist*

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They Never Stopped Teaching

By **Richard Spindle**



Challenging laypersons concerning the Christian's responsibility to teach

Inspirational Timely Motivational

February/March, 1982

Denomination-wide CST study

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Linard Wells. After a time of waiting on the Lord, the Holy Spirit moved in and a number received help. God anointed Rev. Wells's message each service. □

—Dave L. Biggs, pastor

Miller, S.D.: The church recently had a great revival with *Evangelist George Grace* of Coffeeville, Kans. The work of the Holy Spirit was evident as many seekers came to the altar, and others received spiritual help. □

—Richard L. DeMent, pastor

Grand Ledge, Mich.: The church recently had a revival with *Ronald Roth* as evangelist. There was a wonderful spirit in the services, with approximately 40 seekers, some victories representing answers to prayers across many years. The Roths also provided a musical dimension to their ministry. □

—Warren E. Holcomb, pastor

Millington, Tenn.: The church recently had a revival with *Evangelist Don Ballard* and *Barry Hatchcock*, song evangelist, both of Memphis. Brother Ballard preached holiness messages and the church responded. There were seekers every night but one at the altar. □

—William K. Dever, pastor

THE CHURCH SCENE

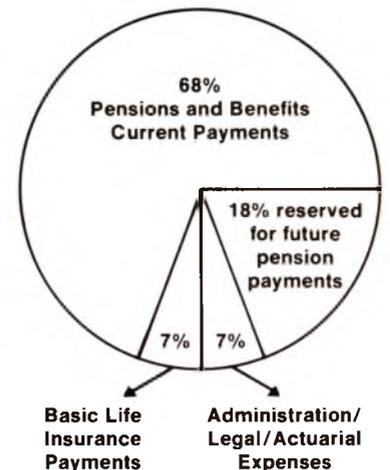


June 28, the Gary, Ind., Universal Church was organized with 53 members, with Rev. Jesse Mills as pastor. On October 25, Rev. Mills received his 100th member. Pictured (r. to l.) are: Rev. and Mrs. Mills; the 100th member, Mrs. Marie Rhenwick; and Dorothy Thornton, church secretary.



MEMO
to: church board members
from: Mr. Benny Fitz

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



Currently, there are nearly 11,000 Nazarene ministers in the United States and Canada in addition to spouses, children, widows, and church-employed laymen. Pensions and Benefits Services is committed to *servicing* your local church as you fulfill your responsibility to provide adequate pension and benefits to those who have served, who now serve, and who will continue to serve you so faithfully.

—Pensions and Benefits Services



Harris Chapel church, on the Northeastern Indiana District, had their sixth annual Old-Fashion Day on October 25, 1981. They not only broke the previous record of 208, but exceeded their 401 goal with 552 in attendance. The day featured special music, a band wagon, and families arriving in wagons, buggies, old cars, dressed in old-fashioned clothes. There was a dinner for all, with a great time of spiritual fellowship. The Christian life director is Dr. Dale Hendrickson, and Rev. Larry Brincefield is the pastor.

ONE OF
THOSE

Special Days

FOR REMEMBERING EASTER—April 11

Books

PROCLAIMING GOOD NEWS ON SPECIAL DAYS, compiled by Harold Bonner. There are four messages by H. B. London, Jr., on the Holy Week, and four messages by Russell Metcalfe on Easter. There are also messages for other special days throughout the year. 208 pages. Paper. **\$5.95**

THE CONQUERING CHRIST, by C. Neil Strait. This is a series of Lenten meditations based on the sufferings of Christ as depicted in Isaiah 53. Rich with illustrations. Paper. **\$1.25**

WHY MILLIONS BELIEVE, by Leslie Parrott. This is a mini-book which gives renewed meaning to Easter. He says the Resurrection made the Church a viable force in the world today. 1 pkg. of 5/ **\$1.00**; 10 pkgs., **\$8.50**; 20 pkgs., **\$15.00**

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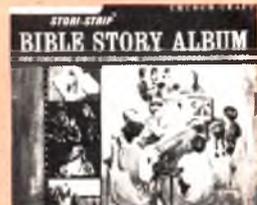
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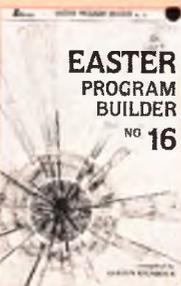
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Dr. Jerald D. Johnson, Secretary
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PRESIDENT ADDRESSES NRB

The National Religious Broadcasters heard President Ronald Reagan make a fervent appeal to rebuild the nation by "rebuilding the family" at their annual convention in Washington, D.C., February 7-10, 1982.

The theme of the 39th annual NRB convention was "Reaching the Family." More than 2,500 delegates participated in the event which featured personalities like Dr. James Dobson, originator of the "Focus on the Family" radio series; Pat Robertson, "700 Club"; singer Doug Oldham; Tim and Beverly LaHaye; singers Robert Hale and Dean Wilder; and Dr. Francis Schaeffer.

Reagan acknowledged that millions of Americans have not forgotten the nation's noble beginning, and were determined to bring back its godly values. "It is time to realize that we need God more than He needs us," he commented.

Reagan was confident that people would follow spiritual leadership: "I believe this country is hungry for spiritual revival," he said. "Maybe it is later than we think, but let us go forth and rekindle the flame of faith. Then we can tell our children that we did all that could be done in the moment that was given us here on earth."

Mr. Paul Skiles, director of Media Services, and Mr. Ray Hendrix, coordinator of international broadcasting, represented the Church of the Nazarene. Mr. Skiles was reelected to the NRB Board of Directors. □

—NCN

DOBSON RECEIVES NRB RECOGNITION



Dr. James Dobson, originator of the "Focus on the Family" radio series, received the National Religious Broadcaster's "Award of Merit" for excellence in radio program production. Widely known and respected author, lecturer, and child psychologist, Dr. Dobson was recognized for his radio series which is heard in over 200 cities across America.

Mr. Paul Skiles, director of Media Services and a member of the NRB Board of Directors, expressed his appreciation for Dobson's family-orient-

ed ministry and his enthusiasm at Dobson's selection. "I am personally delighted that a Nazarene layman has received this kind of national recognition," he commended.

Dobson is a member of Pasadena, Calif., First Church. □

—NCN

ASSOCIATION OF NAZARENE SOCIOLOGISTS OF RELIGION MEET

An ad hoc group of Nazarene Sociologists of Religion met in Kansas City on January 20-22 to confer with Evangelism Ministries regarding evangelism and church growth in contemporary society.

Discussion focused on the many ways Nazarene sociologists can resource the church. The group was comprised of churchmen who expressed their commitment to the holiness message and its relevance to the modern world. Several papers were presented in the three-day meeting.

Special attention was given to the Nazarene pastor and the small Nazarene congregation. A book was proposed dealing with the church with fewer than 75 members. The fall of

1983 was proposed as a publication date.

The group also recommended forming an Association of Nazarene Sociologists of Religion (ANSR) to provide a continuing resource to the denomination on the church and religion in society. They plan to meet on January 19-21, 1983, at King Conference Center in Kansas City.

The group is chaired by Dr. Jon Johnston, author of the recent widely circulated book, *Can Evangelicalism Survive Its Own Popularity?* Other members of the committee were Dr. Ron Benefiel, professor at Azusa Pacific College; Dr. Ken Crow, professor at Mid-America Nazarene College; Dr. Charles Gailey, associate professor at Nazarene Theological Seminary; Dr. Joe Nielson, professor at Olivet Nazarene College; and Dr. Richard Stellway, professor at Northwest Nazarene College. Also participating in the meeting were Dr. Kenneth Grider, professor of theology at Nazarene Theological Seminary; Dr. B. Edgar Johnson, general secretary; Mr. Dale Jones, statistical analyst; and Rev. Bill Sullivan, director of Evangelism Ministries. □

—NCN



Shown (l. to r.) are: Dr. Ken Crow, Dr. Jon Johnston, Dr. Joe Nielson, Dr. Richard Stellway, Dr. Charles Gailey, and Dr. Ron Benefiel.



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