



HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / MAY 15, 1978



by General Superintendent Orville W. Jenkins

The Eternal Flame

ALWAYS, from the beginningless beginning, there has been God. And always God has never been alone. John the Beloved confirms the truth when he writes, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1-2).

John then declares that Jesus came into our world, "The Light shineth in darkness; and the darkness comprehended it not" (John 1:5). The darkness of which John speaks is the sin, the evil which shames and soils and degrades all mankind.

The one great central purpose of Christ's coming to earth was to get beneath our sin and our guilt, lifting mankind out of darkness, and bringing back the light of personal holiness and inner moral purity which God requires of all his children. Jesus came to make provision for the attainment of the pure heart for all men everywhere.

Personal holiness is an amazing thing. Everything seems against it, yet it refuses to die or be slain. Often it looks down and out, a lost cause in this evil world, then it springs up again to fight on. The tide ebbs out and out, and then it turns.

Even before Luther's day, historians record that the flames of the Reformation had broken out time and again. The Holy Spirit's work and presence in the world had seemed

dead, but then the winds of God blew over what seemed dead ashes, and once more they leaped to life, and became a roaring fire that nothing could put out. John Wesley witnessed it in his day.

"And the darkness comprehended it not" —Jesus still lives to redeem and sanctify souls, and build His kingdom in the world. Bunyan in *Pilgrim's Progress* relates: "Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter. Then said Christian, What means this? The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burn higher and hotter thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire. Then said Christian, What means this? The Interpreter answered, This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart, by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still." □

REVIVAL'S RUSTY KEY

IT IS proverbially accepted that there are none so blind as those who will not see: people who close their eyes to plain fact or proved truth. Malachi, an Old Testament prophet, realized this in his ministry to stubborn, self-deceived backsliders. They cried out in injured innocence, "Wherein have we robbed Thee?" protesting that they were the last people in the world to fail in stewardship or withhold sacrifice from the Temple of God.

Malachi answered forthrightly that they had robbed God of reverence, respect, and obedience but, significantly, he emphasized the breakdown in stewardship, a failure in tithes and offerings. The windows of heaven would open in uncontainable revival blessing only when the *whole* tithe was brought into God's storehouse.

Revival was desperately needed in Malachi's day, as in ours. The great movement under Nehemiah, Ezra, and Zerubbabel was spent. A new generation had arisen to whom revival was a secondhand experience. The church that was once kindling, flaming, glowing, was now formal and worldly. The ministry of Malachi's day was mainly a money-motivated profession, and worship a mechanized routine. Apart from a godly remnant, "the Lord's jewels," who maintained the witness of pure religion and pleaded for revival, a veneer of bland excuse and selfish preoccupation covered the hypocrisy of broken vows and backsliding. God was robbed of honour, obedience, love service, and stewardship.

Unity, some thought, was the key to revival. Confession and



by ALBERT J. LOWN
Keighley, Yorkshire, England

brokenness were urged by others. A reemphasis upon the Second Coming or divine healing will precipitate a new outpouring of revival blessing, is a modern assertion. Prayer, prayer, and more prayer is always linked with revival. Each of these well-used keys is essential. But there is one *rusty* key, an indispensable condition for the moving of God—tithing! Malachi's all-important emphasis: "Bring ye all the tithes into the storehouse, and I will open the windows of heaven and pour you out a blessing that there shall not be room enough to contain it," is a

divine plan and promise. Stewardship and the supernatural are indissolubly joined.

Tithing did not begin with Moses, Abraham, or Melchisedek. Its actual beginning is hid from our eyes, though it would seem an unwritten law of man's relationship with God, before Moses, under divine direction, incorporated tithing into the life and worship of the Israelites. Why then, it is questioned, did Jesus not teach tithing? The answer is, He did. He taught it by example from the age of 12 as a loyal member of His church; and by words in His forthright denunciation of hypocrisy—"these things (including diligent tithing) ye ought to have done." It is not, admittedly, a prominent truth in the Epistles, but is surely covered by Paul's exhortation to the Corinthians concerning regular, systematic, proportionate giving of the Lord's portion. It is incredible and unacceptable that any believer and church member would offer less to God under grace than His people of old gave under the Mosaic law.

Tithing is not merely a legal obligation to be credited in the account ledgers of eternity. It is a love gift, a consecrated covenant, a sacred and sensible basis for the responsible stewardship of the whole of life and possessions. Supremely, it is a channel for the continual revival of one's own soul, and a means of grace for overflowing blessing in a local church. Robbing God, we rob ourselves and His church. Our paying and God's outpouring are inseparable. The old, rusty key still fits the locks of heaven's floodgates. □

STIX PIX



HERALD OF HOLINESS

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My PERSONAL PENTECOST

by TERRY L. IRISH
Roseburg, Ore.

HUNGER GNAWED AT ME. Unlike anything I had ever known, it was not the kind of hunger that could be satisfied by food. Rather it was an empty feeling originating somewhere deep in my being. It was not a physical need. Rather, it was a spiritual desire that had grown stronger each day for more than three months. My problem was how to satisfy it.

I was a born-again Christian, having been raised under the holiness preachers in the Church of the Nazarene for nearly 20 years. I knew the serenity that comes when confession of sins is made; after repenting, I heard Jesus say, "Your sins be forgiven you." Yet in recent months I had come to realize the impotence in my Christian life.

I had a terrible temper which often got me in trouble. I wasn't able to love people, and I didn't have the overflowing joy that results from the truly Spirit-filled life. I longed for peace in my heart, and I lacked the ability to share my faith with others. I couldn't seem to overcome temptation triumphantly or to lead a truly victorious life. It seemed that there was always something to trip me. As a result, I was constantly frustrated. Perhaps this was all there was to the Christian life. But such dissatisfaction *must* have a cure. What was it? How could I find it?

After months of Bible study and prayer, I came to realize that I needed the sanctifying presence of the Holy Spirit in my life.

It was late in May of 1971, more than three months after my quest began, that a revival broke out on the campus of the Nazarene college I attended. Unlike anything I had ever seen,



PEN POINTS

GRACE AS A GULL

I've often felt that God and the birds have a special relationship. Maybe it's because of their ability to fly far above our clay-feet ploddings and get a "God's eye" perspective of us. Jesus referred to God's concern for a falling sparrow to indicate His greater concern for us. The Psalmist expressed a yearning for wings of a dove to escape the tempest. The visible sign of the Holy Spirit descending upon Jesus at His baptism was a dove.

Growing up in New Mexico, my impressions of sea gulls were all secondhand: an artist's impressions on canvas or a writer's on paper. Moving to Nevada I've been able to observe gulls with my own eyes.

Regularly, fierce winds batter our state. They are so frequent that life goes on as usual, in spite of the winds, for everyone except the birds. In such winds, you don't see sparrows flying. I imagine them cowering under bushes and eaves until the wind eases.

One Saturday, while in the parking lot of the grocery store, I was surprised to see some sea gulls apparently trying in vain to make some headway into the wind but able only to move up and down. I sat in the car to watch their struggles and see how they would fare. The longer I watched, the more I realized that these gulls were not fighting against the wind, they were joyously riding *with* the wind! The wind was blowing directly at the wide front of the store and as it hit, the currents would go up and back around in circles. An occasional scrap of paper blowing in the same pattern as the gulls verified my conclusion.

I had had a difficult week and felt ill-prepared for the duties of the next day as a Sunday school teacher and organist. Inwardly, blowing turmoil was battering my soul. I had found myself hoping for a light case of something, nothing miserable, just something to give me an excuse to escape to bed for 24 hours and ignore the responsibilities that seemed too much.

Watching these gulls, God seemed to say, "Take a memo." These gulls were not cowering as the sparrows and I were, nor were they flying away to escape as I wanted to do. Instead, they were "taking pleasure . . . in distress."

As for me, "The eternal God is thy refuge and underneath are the everlasting arms" (Deuteronomy 33:27). He said to me, "My grace is sufficient for thee; for my strength is made perfect in weakness." Will I cower and feel wretched in my infirmities or overcome my infirmities? NO! "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me [and underneath, too!]" (2 Corinthians 12:9).

God, give me grace to ride the winds of adversity and weaknesses. Make me less like the sparrows, more like the gulls. Amen. □

—LEITA TWYEFFORT
Carson City, Nev.

hundreds of students were being saved or entirely sanctified for the first time in their lives. I was overjoyed, and filled with a sense of expectancy for my own spiritual need.

On the night of June 5, as had been my custom for the past three months, I made my way to my residence hall chapel for devotions. Mark, one of my best friends, and Larry, an upperclassman, were there ahead of me. We began to talk about the revival and our spiritual needs. Mark's problem was very much like mine, so we decided to pray together before going to our rooms.

I knelt at the sturdy altar (for what seemed like the thousandth time) with an open mind and a ready heart to receive what the Lord had to offer. I had prayed only a few halting sentences when something began to happen. My whole body felt overshadowed and enveloped by the Spirit of God. My words flowed more easily and my mind worked faster, as I enjoyed the unusual Presence that surrounded me.

Soon, I was aware of only His presence and the most fantastic, supernatural blessing of my life. At first, it was the sensation of realizing that I was completely loved by Jesus. He loved me just as I was, and I felt love for everyone. This grew to a great sense of joy which finally brought a complete peace to my battle-scarred life; I knew that my prayers had been answered.

Today, nearly seven years later, that experience is as clear as if it happened yesterday. I will never cease to praise God. He knew my heart and showed me that He accepted me by giving me the Holy Spirit and purifying my heart by faith. □

REVIVAL DID COME!

by BEN BENSON

Fairborn, Ohio

WHAT IS REVIVAL?

I've seen the best evangelists scheduled. They came. They preached. They prayed. From all outward appearances there were no results.

We've advertised: Radio. Newspaper. Posters. Bulletins. Mailers. Handouts. Recently we spent \$250 advertising "Revival" and not one person came in response to the advertising.

"Name" singers have been engaged and were very good. Their talents were dedicated and appreciated. Why didn't revival come?

Two weeks ago revival *did come*. Unannounced. Unplanned. Unscheduled.

A review of some facts surrounding this revival might be worth looking at. They are pertinent.

- (1) Cottage prayer meetings started weekly with 6-8 attending. It grew to 10-15 usually attending.
- (2) Men's prayer breakfast started on Sunday morning at 7:30. Attendance reached as many as 12.
- (3) The congregation became aware of the "imminence" of the return of Christ. "Then all those virgins arose and trimmed their lamps."
- (4) One sanctified lady gave up a position paying over \$10,000 net (take-home pay) annually. "I'm tired of giving the Lord the ragged end of my life. I'm going to give Him the first part, the best."

During December, 1977, there were seekers in five of the six Sunday services of the first three weeks.

Early in January, 1978, the founding pastor came by for a "one service" visit. One hundred twenty-five were present in this Wednesday night service. We asked him to preach and notified him that we were ready for revival and he should feel free to issue an invitation. Ten people responded by kneeling at the altar. After the altar call we spoke with the former pastor and he agreed to stay through Saturday night.

It was noised abroad that Jesus was in the place. People prayed. Personal invitations were given. Telephones rang. The crowds came and by Saturday night it was apparent that we should continue through Sunday night. There were seekers in every service. Sunday night, under blizzard conditions, there were 120 in attendance. God came again.

One couple left the Sunday morning service unsaved but under conviction. They spent the afternoon "counting the cost." Tithing was one of the first things on their agenda. Then bowling. It would have to go because it would interfere with church attendance. All afternoon they talked it over and came to the same conclusion as did Joshua, "As for me and my house, we will serve the Lord." It didn't take long to complete business at the altar Sunday night. They soon struck fire.

After church the husband went to see a brother that he hadn't spoken to in two years. Relations were reestablished. Then he went home to make a check for tithe. It was delivered to the church treasurer that night. The next morning he loaded up things that had been brought home from the job and returned them with a confession. He still has his job.

That same Sunday night I was invited to the home of a young man who said, "I've borrowed things from the shop where I work. I'll have to take them back and tell the company what I've done. I've kept them hidden because it disturbed me every time I went into the garage and saw them. The company is looking for a reason to fire me and this is it. But I'm not going to let anything keep me from going to heaven." The next morning he loaded up his truck and took the "borrowed" stuff back home. He still has his job. The company has a better employee.

A couple, friends of this man, heard of his restitution and were in church on Wednesday night. It was their first time in the church and she told the pastor, "We're so miserable since hearing about this that we've lost appetite and can't sleep. Now we hear that he's praying for us. I wish people would quit praying."

Their friend told them that the easiest thing to do would be to straighten up their lives. Saturday the lady prayed through and the man said, "I can't last much longer. I'm going to have to make a move soon." The fervency of prayer in their behalf is increasing.

One lady called a friend and said, "I'm sorry that I spoke so sharply to you recently. I want you to for-

give me." The offended person was in church on Sunday and was saved.

Another young woman asked if the pastor would go with her to make restitution. Monday she was unable to make an appointment with the store manager so postponed going until Tuesday. The store phone was busy for two hours. After talking over the possibility of the consequences she said, "I may go to jail but I'm not going to let anything keep me from heaven."

We went to the store without being able to reach it by phone. The manager was home, sick. We went to the assistant manager's office to hear one of the most beautiful testimonies this pastor ever heard. "We had a revival over at our church. I took things from this store when I worked here four years ago. Now I want to pay for them. I'm not going to let anything keep me from going to heaven. I'll try to borrow the money or make payments."

The assistant manager sat, listening intently, but dumbfounded. "I don't know how to handle this. I've never heard of it before. I'll call the manager."

The manager, too, was speechless. Then, "Let me speak to her." "Tell me what happened."

Again that beautiful testimony of the saving grace of God and the determination to go to heaven, "even if I go by way of the jail."

"How much was involved?"

"Maybe a couple of thousand dollars."

"Surely it wasn't that much."

"I've done a lot of thinking and it could be close to \$2,000. How do you want me to pay it back?"

"Well, maybe you could pay back \$200 and call it even."

"No, I'm going to pay it all. I don't want to face it again. I'm on my way to heaven and I don't want anything in my way. How can I pay it back?"

Arrangements were agreed upon and the assistant manager then got another testimony and a "recommendation" that "this is the way to be." She sat with tears running down her face and said, "Being a Christian must be a wonderful experience. I must try it."

The following Sunday our Junior Church director couldn't get to church because of snow so our young lady took charge. Sunday night she testified, "At the close of our service this morning some of our kids wanted to know if they could get saved (like the big folks). Several were saved in Junior Church."

Yesterday, one week after revival, the church treasurer informed me that there was an envelope containing \$275, marked "Tithe." I saw the counter's sheet and the offering was the largest in over a year. Then—someone handed the treasurer a check for \$1,000. Another big boost!

I think revival has started. I hope and pray that it continues. What will it take for revival to continue? The same things it took to start. Advertising? Yes. But the best and most inexpensive is to let it "be noised abroad that Jesus is in the place."

One of the ways that it is "being noised abroad that Jesus is in the place" is by the continued witnessing and soul-winning efforts.

During the week following the revival the pastor received at least 15 calls from those making restitution and reconciliation.

January 26, 1978:

Revival continues. Last Sunday there were seekers morning and night. Our evening service begins at 6 p.m. At 10 some of us were still at the church reveling in the afterglow. When the altar service was concluded people began spontaneously to testify, shout, and enjoy the fellowship of God and each other. It has been many years since I've heard people shouting as they were last Sunday night.

While visiting in a home with a young lady, 28, dying with cancer, she told me that she had been continually hearing of people getting saved and making restitution. She said, "It must be a wonderful experience."

I tried to lead her to the Lord but she said she didn't want to give Him the "leftover" part of her life. I told her that God would take her right where she is and change her completely. She is under deep conviction and her conversion is a matter of top priority in our praying.

Last night there were nearly 100 in prayer meeting though the weather was terrible. The people are living in a state of constant expectation. It's wonderful to be "caught up" in this kind of a situation. We're expecting it to continue. I'm afraid to breathe; I don't want to interrupt the working of the Spirit.

Want revival? Challenge the laymen. If they are willing, any church can have revival. □

FILL MY CUP

*Lord, I'm waiting for Thy blessing
At the threshold of the day,
With my cup upheld toward heaven,
'Ere I go upon my way.*

*Fill it, Lord, with loving-kindness
Toward the people that I meet,
And with tender, warm compassion
For the urchin on the street.*

*Fill it, Lord, with true forgiveness
For the hurts I may receive,
And with words that will bring comfort
To the hearts of some who grieve.*

*Fill my cup to overflowing
With Thy Spirit from above,
Till the circle all around me
Is refreshed with Thy great love!*

—ALICE HANSCH MORTENSON
Racine, Wis.



by JERRY D. HULL
Trevecca Nazarene College
Nashville



“In the WORLD...”

Being Christian on Main Street

ENOUGH IS ENOUGH* (Part I)

Pastor and Mrs. Whittington brought good music to the Ontario Church of the Nazarene. During their tenure as pastor and wife they delighted us by their singing. One song they sometimes sang announced:

*I'm a millionaire.
My Father is rich in houses and lands
And I'm his heir.
I'm a millionaire . . .*

BOUNTIFUL GOD

The theme of the song squares with the biblical message. We serve a God of great bounty. I sometimes wonder, however, if the truth has been stretched. Maybe completely distorted. Do you think so?

We modern Christians rightfully recognize God's bounty. Further, we acknowledge that we belong to Him. Following this admission we then engage in some intellectual tightrope walking. Does it necessarily follow that God's bounty destines each believer to be rich in houses, lands, and other material benefits? Could His blessings instead be proffered to us in the form of opportunities for service? Character qualities? Sacrifice? Why real estate or tangible material goods?

SIMPLICITY AN ALTERNATIVE TO AFFLUENCE

A drive to accumulate houses and lands and other material goods daily confronts us Christians. Its promises allure us. Even we holiness people approach our appliance-endowed and gadget-filled houses in sleek push-button cars. What are our motivations? Really? Has a motivation for gain become more prominent than other more worthy motivations? What of generosity? Relationships? Christian value system? The future of a humane social order?

A vow of poverty misses the point. Christians, however, must grapple with the sin of excess. I'm not asking that we rid ourselves of everything so that we have nothing. Houses, lands, and things are not evil in and of themselves. The issue is not nothing, but excess.

When the last wagon was unloaded someone would say, "Let her rain." Several hot, tiring days' work was completed. The hay was all in. Now the weather conditions were unimportant. The hayloft mentality, when not carried to the extreme, merits our commitment. Diligence requires that we plan, work, and stockpile for the raining day.

Jesus' attack, Luke 12:13-21, was not against a full hayloft. Rather, He exposed the matter of misplaced confidence. Our hope and efforts cannot be placed in full barns (which being interpreted may mean savings programs, retirement benefits, land holdings, expensive collections, or an abundance of possessions).

We toil so frantically. When will we ever hear Jesus' statement, "Take heed, and beware of all covetousness: for a man's life does not consist in the abundance of possessions" (Luke 12:15, RSV). A sentence or two later Jesus noted that true wealth consists in being rich toward God.

Is it possible, however, that full haylofts place us in a predicament? What response is needed when we realize that within our own town (for the moment disregard the world community) there are those with unmet needs for nutritious food, warm clothing, and adequate shelter? The following lines call for a second reading:

But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? (1 John 3:17, RSV).

If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? (James 2:15-16, RSV).

A SINGLE HUMANITY DEMANDS SIMPLICITY

A sense of fairness and an identification with others challenges much of our life-style. For example, most families have a couple of sick puns about the hungry in India as a goad for cleaning our plates.

But where is a sense of fairness when I eat large helpings of rich food three or four times a day when each day about 12,000 of my fellow human beings die of starvation or malnutrition?

Where is our identification with our forebears and with the majority of the world's population when we climb aboard our 360 eight-cylinder-engine auto? In America virtually nobody walks. We're missing an experience common to humanity of most other regions of the world and certainly of all previous centuries. What of fairness? We 20th-century people seem bent on using all the fossil fuels. We've disregarded any kind of cautious allocation to insure that our great-great-grandchildren in the 22nd century will have a plentiful supply.

Do we take seriously our oneness with all humanity? Do we really believe that we all share one fragile craft and that a disturbance in one corner rocks the entire vessel?

GETTING ALONG ON LESS: A DELIBERATE CHOICE

The cost of living escalates at an ever-increasing pace—at least that's the way it seems. Many of us find that we must consume less simply because we cannot afford the level of consumption we once enjoyed.

Another reason for curtailment is even more compelling. It's a matter of STEWARDSHIP. We can't continue to overeat while so many starve. We can't continue to litter and choke our environment simply because we enjoy all the conveniences of a pampered society. We can't demand more than our share of the earth's limited resources. To do so justifies the curses of the generations yet unborn.

Each of us can do many things to live a more simple life. We can all be models of the "enough is enough" life-style. We can walk instead of driving. We can use public transportation. We can use only products which decompose back into the soil. We can recycle everything possible. We can change our buying patterns. We can buy less non-essential items. Make your own additions to the list.

All this chatter may seem a bit wild. Certainly discomfoting. Changes seldom come easily. Yet when we review the nature of our stewardship of God's world we realize that we cannot be careless.

The Holy Scriptures, early on, place in our hands the stewardship of the world. The initial assignment is a beautiful charge:

So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Genesis 1:27-28, RSV).

The Psalmist renews the charge. "Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet, . . ." (Psalm 8:6, RSV).

I live in a glass house. The above sentences have been carefully constructed. No accusations against

persons have been made. Few command-like sentences appear in the paragraphs of this article. I've tried to share with you some haunting questions. Sometime, perhaps sooner than we think, we Christians will be required to confront some difficult questions about our affluent life-style. Each of us must discover his own answers. □

*The title of this article is taken from a book by the same title by John V. Taylor (Augsburg Press, 1977).

PROSPERITY

*When I heard the preacher say
That it is written in God's Word—
We can go to heaven better
In a Cadillac than a Ford,*

*That we can measure heaven's values
By just going to the bank—
Then I thought about inflation,
And my frail boat almost sank.*

*But I hurried to the Bible
And in Revelation three,
I found out what it has to say
About prosperity.*

*The Lord was knocking at the door
Of the richest church, you see—
To encourage them to help the poor,
And not think selfishly.*

*No one came to let Him in,
But a voice was heard to shout,
"We are rich, increased with goods,
So this just leaves You out."*

*He found their gold was not refined
To meet the heavenly test.
Their garments left them in the nude,
Though they wore their very best.*

*Their eyes were blinded by their hearts,
In a lukewarm state, you see;
They were on the way that seemeth right,
Bound for eternity.*

*The scene so sickened our dear Lord—
There isn't any doubt—
There was nothing else that He could do,
But just to spew them out.*

*So the fact remains, that bank accounts
Just disappear with time,
But the riches of Christ's presence
Are eternal and sublime.*

—JAMES L. DOLE
Redding, Calif.

PENTECOST—

EVANGELISM'S INVISIBLE IMPERATIVE



Keystone View Co.

by S. F. HICKE
Channahon, Ill.

GO YE therefore and teach all nations . . . but tarry ye in the city of Jerusalem, until ye be endued with power from on high . . . ye shall receive power, after that the Holy Ghost is come upon you" (Matthew 28:19; Luke 24:49; Acts 1:8).

With these commands, the Lord Jesus wedded the power of Pentecost to the effort of evangelism. Without that power, evangelism as Christ intended it to be cannot exist. A bold statement indeed, but one deduced from Jesus' own words since He proclaimed one essential to the others. This union has remained indissoluble to the present time. "What therefore God hath joined together let not man put asunder" (Matthew 19:3).

The meaning of Jesus' words is crystal clear. When we are endued, filled, and empowered with the Spirit of the Master, then—and only then—are we properly

equipped to tell the good news to the whole world. The poet said it another way:

*Tarry until ye be endued
with power from on high.
Tarry until the Holy Ghost
fits you to do or die.
Tarry until His pow'r doth fill,
Tarry until—then go!**

The bald truth is that evangelism is powerless and barren without the Spirit of Pentecost.

Several reasons may be suggested why Pentecost and evangelism were joined in such a way by the Master. Consider *the nature of the task* He gave the disciples. Jesus had sent out evangelistic teams on other occasions (Matthew 10:1-15; Luke 10:1-20).

These missions were limited. Certain restrictions were placed on those sent. To one such team His charge was ". . . go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matthew 10:5-6).

The Pentecostal commission is a radical departure from the earlier ones. The proclamation of the good news must now include enemies as well as friends. Gentiles along with the Israelites must share in the gospel light. The boundaries of the fields of service are expanded to include the whole world.

Someone has suggested that "God's commands are only veiled promises." Not surprisingly, then, with this larger responsibility came the assurance of a deeper

and fuller relationship with God. Previously Jesus had *sent* them. Now He would *indwell* them individually and collectively in the person of the Holy Spirit; ". . . He lives with you and will be in you . . . And surely I will be with you always, to the very end of the age" (John 14:17; Matthew 28:20, NIV).

Furthermore, evangelism needs Pentecost because of *the nature of the evangelists themselves*. Jesus wants flaming witnesses, but not those whose fire destroys. A short time before, James and John had been eager to call fiery judgment down upon the Samaritans because of their insult to the Master. But what Jesus really wanted in those disciples' hearts was the warmth of love and not the heat of revenge.

Moreover, the squabbling by the Twelve over position, and their jealousy, demonstrated that they were not yet fit for their task. The new evangelistic thrust commanded by Jesus would make demands of them beyond the legal requirements of Moses' law. Their task would require them to rebuke with love and preach judgment with tears; to witness with yearning, and meet insults with a loving response, as they spread the gospel of the grace of God. They needed something more, something that would fit them for their new role.

James and John, along with the others, did not yet know the baptism "with the Holy Spirit and fire" (Matthew 3:11, NASB), and were, therefore, unable to meet this new dimension in their ministry. But when Jesus baptized

them with the fiery Holy Spirit on the day of Pentecost (Acts 2:33), their lack was fully supplied. The disciples were never the same after that event.

Jesus needed emissaries of the Cross *whose lives bore witness* to Christ's sufficiency in their skirmishes with humanity's heartaches. Such a witness demands that the bearer of the good tidings experience the sanctifying miracle of Pentecost as prayed for by Jesus in the 17th chapter of John. Were not the disciples already separate? Were they not already in stark contrast to the worldly order of things? To ask these questions is to answer them—yes, they were separate (John 17:14, 16).

But mere separation is not all that Jesus had in mind, as is evidenced by His continuing prayer. His real burden was "Sanctify them . . . *that the world may believe that thou hast sent me*" (John 17:17, 21). Obviously, Jêsus had confidence that the sanctifying baptism would make them an effective witness to a gainsaying world.

The world that was the subject and the object of His immediate concern was the world of people for whom He would shortly die. Any messenger of His, therefore, must enter fully into the arena of human problems, and agonize there either as a sufferer or as a Samaritan—and sometimes both. The ability of the evangelist to be so engaged with life, and simultaneously have a genuine Christian concern for others, comes only when the heart has been purged by Pentecostal fires.

Paradoxically, to evangelize the world demands a repudiation of this worldly system. "If any man love the world, the love of the Father is not in him" (1 John 2:15). To disavow the world in Jesus' thought didn't mean isolation from it. He expected His disciples to sustain the same relationship to it as He himself maintained.

Paul echoed this theme in his letter to the Corinthians: "In my previous letter I said 'Don't mix with the immoral.' I didn't mean, of course, that you were to have no contact at all with the immoral of this world, nor with any cheats

or thieves or idolaters—for that would mean going out of the world altogether" (1 Corinthians 5:9-10, Phillips).

The Lord Jesus charges every believer to be a witness. What a responsibility is ours, and what a privilege! In both mass and personal evangelism we must keep the burning heart of Pentecost. When it remains in the forefront of

our vision, we ". . . upon whom the ends of the earth are come" (1 Corinthians 10:11), can discharge our responsibility and enjoy the privilege of being His witnesses. □

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INHERITANCE INCORRUPTIBLE

*In bygone days,
The Rockefellers, Astors, and Carnegies
Left behind their millions
As they moved off the center stage of this world.
In like fashion,
The more recent names
Of those leaving huge fortunes
Have been Hughes, Onassis, and McDonald.
Lesser fortunes have been left
To family, friends, posterity, even animals!
Perhaps not millions, but some of them
Sound like fortunes to you and me.
Unfortunately, none of these are guaranteed
To bring satisfaction and happiness;
In fact, more often strife,
And long, drawn-out legal battles.
We read of such bequests
And even sometimes dream they might be ours,
To the point of joking longingly
About a ship that's overdue or an unknown rich uncle,
When the greatest inheritance of all
Is ours for the asking.
No shortage, or no quarreling over distribution,
Just a clear-cut statement of our relationship.
And the contents of the will?
PEACE! And a PROMISE!
Peace on this earth today,
And the promise of heaven tomorrow.
For Jesus said,
"My peace I leave with you . . ."
And, "If I go, I shall come again,
And receive you unto myself."
Can there be a greater legacy?
Have you filed your claim?*

—MABEL P. ADAMSON
Kansas City, Mo.



“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHALFANT
Norwood, Ohio

“AND WHEN THEY HAD PRAYED . . .”

J. Edwin Orr, one of the world's authorities on the subject of revival, said, “No great spiritual awakening has begun anywhere in the world apart from united prayer—Christians persistently praying for revival.”

Since our church leaders have extended the call to Nazarenes the world over to join in united prayer for a revival to sweep across our great international church, we might do well to look at the Early Church and its use of united prayer.

The Early Church charted her course from the place of prayer. What happened when these early Christians prayed? God revealed His presence! The believers faced wealthy and powerful foes . . . persecution and death . . . problems insurmountable and immeasurable. Their task was gigantic; and human resources were incapable of meeting it and human wisdom was insufficient to understand the scope of it. The faith, vision, and consecration of these first churchmen were sorely tested.

But the Book of Acts shows us that in every hour of challenge, the church's first weapon was *united prayer*. An interesting observation can be made from the record we have of these prayer meetings: It was not just the apostles—the church leaders—who prayed; everyone prayed. These early Christians were a group of believers concerned enough about each crisis that confronted them to gather in one place—for one purpose: *to pray*.

Nazarenes, do we desire our hearts to keep aflame with such passion to keep our 20th-century church as clean, pure, productive, and united as did these first Christians? Do we wish our Savior's name to be exalted in our midst through the spiritual life of the church and the salvation of souls? Then we must give ourselves to intercession and united prayer, and press the battle against sin and Satan until we lay hold upon God in faith and enjoy a mighty demonstration of the Holy Spirit.

There are many benefits to be experienced from united prayer. Such prayer will release money for the spread of the gospel . . . it will call men and women to Christian service . . . it will bring victory in the hour of crisis. United prayer will reconcile us to divine providence, steady our spiritual nervous sys-

tem, mellow our spirit, energize our soul, sweeten our fellowship, and make the practical part of religion easier and more joyful.

And there is strength in united prayer. Christ reminded His disciples in Matthew 18:19, “. . . that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.” This strength can be multiplied as the hearts of Christians around the world unite in expressions of common need.

There is also blessed unity in united prayer. A unity of purpose is achieved as common needs are universally expressed. United prayer restores unity to the local church, and united family prayer becomes a powerful stabilizing force in the life of the family. People who become true intercessors find it easier to get along with their fellowmen.

United prayer also enlarges the scope of our praying. We become absorbed in the requests and needs of those beyond our personal needs and even the pressing demands of our own congregations. Experience in this area of prayer will cause one to “ask largely” of God and thus become more aware of the genuine miracle power of God released through prayer.

Then there is power to be realized from united prayer. Such power is revealed by the words of Jesus to His disciples on that night in Gethsemane. We might suppose Christ would need no assistance in prayer. Surely He so thoroughly knew the art of praying that help by another person was out of the question. Yet when Jesus was agonizing in the Garden and His soul was sorrowful even unto death, He requested that the disciples would watch in prayer with Him. But when He looked for them, He found that they had fallen asleep. Reproachfully He said, “What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak.” (Matthew 26:40-41).

Christ's words that night to the disciples for their failure to watch with Him are perhaps one of the most striking testimonies of the power of united prayer that could be given. Great as was Christ's

power in prayer, yet the unmistakable import of His words is, that in that grave hour, the prayers of others would have been a help to Him.

Yes, united prayer generates power. "One shall chase a thousand and two shall put ten thousand to flight" (cf. Deuteronomy 32:30). Here is a suggestion of prayer's multiplying power. God has set before us a pattern of united prayer. The early disciples followed it. The leaders of our great church practiced it.

In the formative years of the Church of the Nazarene, our general and district assemblies, and especially our regular services were noted for their times of united prayer and seeking God. It has been my privilege to attend such meetings where the presence of God was so glorious and the Word was ministered in such power that the people prayed and sought God for hours.

I read recently of a united prayer meeting conducted by Dr. Bresee in the early days of our church. He said, "Let us begin this meeting at the altar," and immediately the people gathered for earnest prayer. After a prolonged season of prayer, when the house had become filled with worshipers, he said, "There has been much questioning in reference to this great doctrine of entire sanctification as a second work of grace. I am going to prove it, and I will do so this morning in such a way and so fully that it never can be questioned by any of these people anymore. I will not prove it as a theory, or as a doctrine, but as a fact—a fact and experience known in consciousness, the most clear and satisfactory method of knowledge. I now ask the men and women who know this in their consciousness, to testify in reference to this matter."

About half a dozen of the leading members of the church arose one after another and deliberately testified to the fact of their conversions, their clear experience of the pardon of their sins, and the manifest grace of God unto them. They also witnessed to their subsequent realization of the need of a further work of grace in their hearts; how they sought and obtained the cleansing of their hearts from all sin, and the fullness of the indwelling Spirit of God. These testimonies were not only clear and definite, but were given under great unction.

After about half an hour spent in this way, Dr. Bresee said, "I have proved by these witnesses the fact of the experience of entire sanctification as a second work of grace. The testimony of these witnesses would hang any man in Los Angeles, and they have clearly testified that they know by this best method of knowledge, their own consciousness, that this is a fact. If there is anybody here who doubts their testimony or doubts the fact that they have witnessed, I want him to say so, for I will prove it this morning so that no one present can ever question it again. Now, if there are any here who doubt in reference to this matter of the second work of grace in a human soul, let them stand up and I will prove it to them so that they will never doubt it again."

No one arose, and he then said, "You accept it, then, as a truth. You believe these witnesses, and you believe that men and women are sanctified as a second definite work of grace." Then he said, "You had better seek it."

At this point the pastor of the church sprang to his feet in the pulpit, and was followed to the altar by a large number of members. The revival broke out

with such depth and power that the meeting had to be continued a week longer than had been planned.

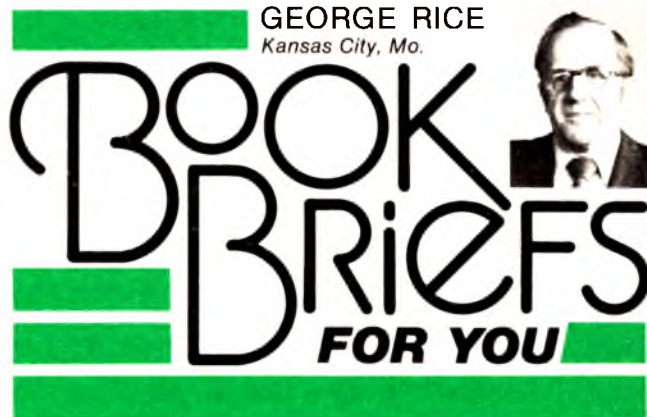
*Thou Christ of burning, cleansing flame,
Send the fire!
Thy blood-bought gift today we claim,
Send the fire!
Look down and see this waiting host,
Give us the promised Holy Ghost,
We want another Pentecost,
Send the fire!*

—William Booth

There is no adequate substitute for united prayer. □

Reviewed by

GEORGE RICE
Kansas City, Mo.



NEW DIMENSIONS IN LIFE

How about some "new thoughts from the old Law?"

The author, C. Neil Strait, says in his inimitable way, "I offer this book on the Ten Commandments because, for a few months of study and meditation, the Commandments absolutely fascinated me. I examined them closely and tried to pry the lid off, through research, that would let me see them differently. Not a few times did I open a lid that put my mind to spinning."

This fresh, inspiring approach to the Ten Commandments will thrill your heart. John A. Knight comments in the Foreword that the book is "designed primarily for laymen whose faith is tested daily in the workaday world."

That's where most of us are. Sound like something you could use? He adds that it is highly readable, and extremely illuminating as well.

The emphasis is not on law, but on freedom. Says author Strait, "The commandments seek to free us, but we read them as bondage."

Take my word for it. You're sure to like this helpful, eye-opening book! And the price is right. □

by **C. Neil Strait**

**Beacon Hill Press
of Kansas City**

To order,
see page 23.



The Significance of PENTECOST

by ROSS W. HAYSLIP

Tucson, Ariz.

THE MESSAGE of the New Testament Church was that of a victory already won. We must remember, however, that the gospel is not merely a reminder of something that happened in the distant past. It is a realization of this victory in the present tense.

The Holy Spirit is not a memory of Jesus nor an aspiration after His "ideals," but is God himself at work in the lives of men through His life, death, and resurrection. Pentecost means the presence and

power of God at all times in the hearts of His people. This is what keeps the Church alive and prevents its degeneration into an ecclesiastical museum. This Pentecostal experience is that which makes it possible for us to believe in both God and man. It helps us to operate within the framework of an organized church with a stated creed.

Many today are trying to find a substitute for the salvation of Jesus Christ in a form of moral and spiritual idealism which is sympathetic to the "Christian values" and claims to be faithful to the "Christian spirit," but remains uncommitted to the creed or to the membership of the Christian Church.

The great fact remains that Christianity is not idealism. It speaks in the indicatives of fact rather than in moral aspirations. It is the good news of what God has done and is doing through the benefits of the atonement made by His Son, which give to men the power to become the sons of God and to enjoy communion with Him through the abiding presence

OUR PENTECOST

*At Pentecost
the Spirit fell
with parted tongues
of cleansing fire
and burned the dross
of Adam's sin
in those with faith
to wait 10 days
for God to act
redemptively.*

*Ezekiel saw
that special day
when God would cleanse
the inbred sin
with waters from
the threshold of
the house of God
and write His laws
on fleshy tablets
of the heart.*

*And Joel too
and others in
those not-yet times
told of the day
when God would come
with special grace
for Israelites
and Gentiles too.*

*And one called John
who baptized much
in Jordan's flow
foretold the time
when Christ would come
a different way
and baptize with
the Holy Spirit's
cleansing fire,
with fan in hand
to winnow off
the worthless chaff.*

*What happened then
has happened oft
from then to now
when people of
the Christian way
have bowed themselves
in whole response
to Father's will.*

*And so each year
we celebrate
that day of days
when first we knew
the purity
and power too
of Pentecost.*

—J. KENNETH GRIDER
Kansas City, Mo.

of the Holy Spirit as revealed in the Pentecostal experience.

The power of Pentecost will give courage to stand loyally by the creed believed and the standards accepted. The Spirit-filled Christian sees God's greatness overshadowing all of the challenges of life. God dwells within him, so therefore he has access to an unlimited power. He looks back upon past history with joy as he realizes the workings of the Spirit in the course of the Church. He attacks the present,

undergirded by the uplifting power from on high, and he anticipates a glorious future as he is gripped by a "love that will not let him go." He is content to cooperate with God as the plan of life unfolds. The Spirit of God witnesses to his sonship by enabling him to cry, "Abba, Father." His trust in God is sure and his love of his fellowmen is sweet. Because he is a son of God, he is led by the Spirit of God. This is the answer of Pentecost to an age of religious scepticism. □

DELIVERANCE

OUT OF THE DARK TUNNEL

The drug scene isn't a pretty one; in fact it is sad. I know. I didn't realize how easy it was to get into it. I had gone to the doctor. He said, "You are rundown, nervous—try these and come back next week."

I then took my first Valium. The next week I went back; he increased my dosage to four a day. I gave it some thought but felt he knew best, so I started on four a day—a downhill path.

My world changed. At first, it was beautiful, nothing bothered me; I slept well.

A long time later, 15 months to be exact, I noticed a change in myself. I cared about nothing. I didn't care about my family. I left my beautiful plants untended. I felt unwanted. I actually prayed to die in my sleep so I wouldn't have to face tomorrow. I had days—dark days. I sat at the kitchen table all day in my housecoat. My whole personality changed. I wasn't me, I was someone else. I knew that under stress I said things I didn't mean to. And worst of all, I became an atheist.

Little by little, when under stress, I found myself saying, "I'll take a Valium to calm me down." It suddenly dawned on me that sometimes I'd take seven or eight a day. Now I knew my problem.

I thought, "My God, how can I tell my husband? What will I do? I'm 39 years old and a drug addict!"

Well, I had enough sense about me to seek help. I called the Mental Health Association in the town and got an appointment. The psychologist called me to tell me his name and where to see him.

After talking to the psychologist, he asked me if I would mind seeing a psychiatrist? I said, "No, I want to be helped."

The psychiatrist put me under hypnosis. At first I was skeptical, but after about three days, I was made a believer.

It's been over four months since that day. I saw him only once. I still see the psychologist once a week for other deep emotional problems. We finally got to the bottom of those this week.

I haven't touched a Valium for over four months. I won't say it was easy. The craving was there and I had to fight it, but I did. Little by little I started getting back to my former self.

For a long time, my husband would say, "We should start going to church again. There's a Church of the Nazarene down the street."

Finally I said, "Oh, all right, we'll go to church this Sunday."

I had gotten so bad under the drug that I couldn't stand to be around people. I would choke up and withdraw and feel faint. This would be a test.

Sunday, we got up and dressed—my husband, my son, and I—and away we went. My faith in God had returned after I got off the Valium. I would tell everyone, "I thank God every day of the world for getting off Valium." But we sat in the back row so in case I got faint or felt like I was going to come unglued, I could get out the door quietly.

The people there were so friendly. It was just wonderful. I couldn't imagine all this happiness here under my nose and I had missed it. I felt like I wanted to cry. I knew I still had a long way to go, but with God's help, I knew I could make it.

The other day, I was walking up the street in the middle of town. The sun was bright and beautiful. I stopped and looked up into the sky and said to myself, "It's so wonderful to be free." My whole world has changed. It's like someone pulled a blanket off my head; I'm in the bright light again. It feels good to laugh again, to take care of my home, my family, and my plants.

What really feels good, too, is to know I have new friends to talk to and to visit. Little by little, I'm coming farther out of my shell.

And what really feels best of all—I've come back to God. I lost faith in Him because under the influence of drugs, you lose touch with reality.

Like I said, "I've come a long way, but I know it was with God's help." □

by RACHAEL KREITZER

Saugus, Mass.

"... I will deliver thee, and thou shalt glorify me."

(Psalm 50:15)

The Editor's

STANDPOINT

THE MYSTERIOUS GOD

I am writing this on March 14. My morning newspaper includes a feature called "Almanac," which informs the reader that Albert Einstein was born on this date in 1879. The column closes with "a thought for the day" which quotes a statement from Einstein: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science."

My supermarket dictionary says that "*mysterious* applies to what excites wonder, curiosity, or surprise while baffling or eluding efforts to explain or understand." Given that definition, I would add religion to Einstein's statement about art and science. The experience of the mysterious is the source of all true religion.

God is mysterious. He excites wonder but remains beyond our ability to precisely define or fully understand. God can be "known." Indeed, Scripture defines eternal life as knowing ". . . thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). But this is knowledge by acquaintance, not by analysis. It is the growing knowledge of a person-to-person relationship, not the laboratory knowledge of an examined object. Only God can fully know God. To man's finite mind God remains a mysterious being.

This experience of the mysterious is vividly illustrated in the encounter between God and Moses at the burning bush, recorded in Exodus 3. When Moses asked for God's name, the response was given in those baffling words that seem to fold back upon themselves: "I AM THAT I AM." Anyone who consults commentaries or reads Old Testament theologians is aware of how this reply has been variously translated from Hebrew and interpreted by scholars. If the words themselves pose such difficulty for understanding, how much more does God himself transcend the boundaries of our comprehension.

This quality of the mysterious remains after God reveals himself in Jesus Christ. Anyone who thinks that "the human face of God" has removed all mystery concerning Him is both inattentive to the Gospels and unaware of the church's centuries-long

struggle to understand Jesus. The disciples were often baffled and awed by Jesus, exclaiming, "What manner of man is this?" At times they were afraid to converse with Him. Even when they were nearest to Jesus they were conscious of a distance between themselves and Him. Jesus is unique. He defies all the analogies and categories we use to "explain" Him. There is a mystery about Him we cannot fully penetrate.

Sinful men want a god who is manageable. Demetrius, the silversmith, was outraged because Paul declared "that gods made with hands are no gods at all" (Acts 19:26, NASB). Of course, his cash register was threatened when men turned from idols. But his rage was more than economic. He wanted a deity you could put in your pocket! He wanted to be in control, to feel secure, to confine his god to the limits of his own understanding.

The mysterious is usually perceived as a threat. To deny God by reducing nature to a closed system automatically operating is insecure man's effort to remove the threat. To reduce Jesus to "Rabbi J.," denying that He is unique in kind, or even in degree, from other great religious leaders is an effort to put Him in one's pocket.

Men, however gifted and learned, do not realize how suicidal are these attempts to dispense with God or domesticate Jesus. Only a God-in-Christ too big for our understanding to capture is big enough to redeem us. We certainly cannot save ourselves from ourselves! History is one long commentary on the failure of our brightest minds and strongest efforts to remedy sin and achieve peace. If Jesus is no more than one of us, He is not enough. That He eludes our most incisive and penetrating efforts to define, analyze, and explain Him is our hope. A two-by-four God cannot save us—only the God of the Bible, who "dwells in unapproachable light," loves with unfathomable love, and acts with unsurpassable might.

The experience of the mysterious, the penitent's encounter with God-in-Christ, is the source of true religion. □

Jesus is unique. He defies all the analogies and categories we use to “explain” Him. There is a mystery about Him we cannot fully penetrate.

GRAY POWER

A few months ago I read *Jesus in Contemporary Historical Research*, by Gustaf Aulen. The book reflected an excellent measure of research and insight. Even in translation it is one of the best and clearest pieces of writing I’ve come across this year. Aulen, a Swedish theologian, was 96 years old when the book was published!

Once again I was reminded of “gray power”—the ability of a senior citizen to exert powerful influence and make enriching contributions to the life and work of the church.

There is a valuable reservoir of untapped potential for good in many of our churches. I refer to the older members who are too often treated as though retirement from their jobs meant the end of their usefulness to our churches.

Inventory your “gray power” resources. You will find a surprising array of experience and skills that can be used to good advantage in God’s work. And these people have time and desire to serve.

Initiate some “gray power” programs. Fit the skills of your older people to work that needs to be done for

the church. Channel their resources into ministries that will fit people by meeting real needs. Don’t let such a pool of wisdom and ability dry up for lack of challenge and opportunity.

Encourage “gray power” participation. They are needed—make them *feel* needed. They can serve with distinction in many ways; *insist* upon their help and cooperation. Challenge them!

Too many older people are made to feel leftover from a bygone time, unneeded and unwanted. When Jesus fed the multitude by miraculously multiplying loaves and fishes, He told the disciples to gather up the leftovers “that nothing be lost.” Nothing lost, nothing wasted. That is how we ought to value the lives and skills of our senior adults.

They can’t do all things, but they can do many things. What they can do, they ought to do, for the good of the church and for the good of themselves. By the grace of God, let us encourage them to do what they can. Human life and divine gifts are too precious to waste. Utilize “gray power!” □

MY PASTOR

I *was* a pastor for many years. After my career of college teaching was launched I *had* a pastor. In fact, I’ve had five and they have all been choice men. My present pastor is tops. His name is Russell Metcalfe, and that name has been inscribed permanently upon my grateful heart.

My pastor *feeds* me. Every Sunday he opens the Bible and preaches messages that make the Bible’s meaning for my life clear. Sometimes uncomfortably clear! Then I am compelled to make inward and outward changes in my life in order to become more truly and fully Christian.

With a choice blend of passion, humor, and insight, my pastor is helping me to know and grow as a disciple of Jesus. In the past few months I have done less preaching and heard more preaching than ever before. And the preaching I hear, Sunday after Sunday, feeds my mind and heart like “Mom’s home cooking” used to feed my body.

My pastor *leads* me. He is a true shepherd, out in front of the sheep, setting the direction and pace of

our going. He models the gospel he preaches. Quietly and unpretentiously, he exhibits the caring and sharing love that ought to characterize all of us who name Jesus as Lord. Sometimes without even knowing it he directs my time, gifts, and money to specific needs in specific measures. His own kindness to the hurting makes me more alert and sensitive, more willing to do and give. I want to follow him as he follows Christ.

My pastor *needs* me. At least, he makes me think so, and that sure helps me. His quiet, sincere expressions of appreciation encourage me to pray for him, to boost him in whatever ways I can. And that creates a reflexive action that stimulates my soul’s health and growth.

According to Paul, pastors are given to the church by God, in order to equip the saints for ministry. This is how I view my pastor, and for him I constantly and profoundly thank God. As a preacher, teacher, guide and friend, my pastor is God’s minister to my life. □



Now Where's Your Sanctification?

by JOHN W. MAY
Mount Sterling, Ky.

MEMBERS of my congregation smiled as they told me the story soon after I came as their new pastor. The church had sponsored a softball team in the community league the year before and they had not done too well. In fact, they struck out many times and lost many games. Often when a player was called out at home plate, someone in the crowd who knew the team came from a holiness church would jeer him with these words.

It would be great if every time we came up to bat in the serious game of life we would make a home run. The truth is that many times we strike out even though we do our best. Life is like that! We have our turn at bat but are not always able to drive the ball out of the park, or even to get on first base. It is then the devil, or someone else, will ridicule, "Now where's your sanctification?"

The magic word to success in relation to human frailties and shortcomings is not sanctification. Life is as real to the sanctified as it is to anyone else, and just as perplexing. The sanctified bleed just like others when they are cut. They hurt, get sick, go to the hospital, have flat tires, suffer adversity and persecution, endure the ebb and flow of emotions, laugh, cry, do and feel all that anyone else does, and sanctification does not change this for it is not synonymous with glorification. Because the sanctified are human, they will make errors and sometimes fail. At times when they want most to make a home run for the Lord, they ineffectually strike out.

We all would rather live so that everyone we touched by concern would be changed, everyone we touched evangelistically would get saved, and everyone we touched socially would be transformed. There are those who may even *expect* this to happen when they get sanctified, so they cave in spiritually when they sometimes strike out.

Sanctification does not provide easy living for us, but gracious, rewarding living. Human frailties are not indicators of spiritual life, they are problems to cope with. Nor are human relationships always indicators of degrees or types of spirituality.

So many do not understand why opposition comes from even those close to them when they become saved and sanctified. They somehow conclude that sanctification will bring them into certain and constant favor with men, but this can never be so. Others

see in the sanctified the kind of life they ought to live, and the kind of person they ought to be, and they become uncomfortable and sometimes lash out at them.

Sanctification does not dissolve personality conflict; it helps us to successfully cope with it. Someone has observed that one has not really lived until he has received hot tongue sandwich or cold shoulder in this business of living. The carnal heart by nature is in opposition to the sanctified heart, and there can be no compromise between them in either goals or daily living. The highest aim of sanctified individuals is first to please God, then as much as possible, to "live peaceably with all men" (Romans 12:18).

It is not outer condemnation that counts in the sanctified life but the inner commendation and witness of the Spirit. There must be evidenced the kind of life that pleases God, obedient and responsive to His will.

St. Paul speaks of this life in the Spirit in Romans 8. He does not picture sanctified people devoid of outer, or even inner, conflict, but living a life that functions properly under everyday stresses and tensions. This is the kind of living that is free from condemnation, that minds the checks of the Spirit, that is indwelt by the Spirit, that mortifies the deeds of the body, that is optimistic and hopeful, that receives help for infirmities, that rejoices in the love of God.

He sees those who enjoy this life in the Spirit confidently expecting whatever life has to offer them to work together for good, for they love God and are called according to His purpose. Let come what may: tribulation, distress, persecution, famine, nakedness, peril, sword, or an array of 10 other conflicts (vv. 38-39), "we are more than conquerors through him that loved us" (v. 37).

And that is where our sanctification is! □

helps to holy living



Photo by Randy Hayes



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Step No. 4

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Coming this fall will be a Spiritual Gifts Workshop with a strong Bible-based study of spiritual gifts in the Wesleyan perspective. This material is now being field tested and will be available in the fall. It is the fourth step in the growth cycle for every Nazarene church. If you would like to participate in a spiritual gifts workshop this fall, be sure that you have already accomplished the first three steps in the training cycle by that time.

Step No. 3

CHURCH GROWTH PLANNING NOTEBOOK

This notebook contains materials to guide the pastor and church board through a long-range planning process which includes a statement of purpose, needs, options, and goal-setting (S-3996). Price \$14.95 for the church growth notebook packet.

4

3



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—Dr. Raymond W. Hurn

Executive Director
Department of Home Missions



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The growth training cycle for every Nazarene church begins with the CST denomination-wide study "Get Ready to Grow," by Dr. Paul Orjala. This book presents basic principles and is a necessary prerequisite to subsequent steps in the cycle.

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2. WHAT DOES THE DIAGNOSTIC CLINIC COST?

Each DIAGNOSTIC CLINIC contains a comprehensive leader's guide and 10 participant manuals for church board members (\$-3995) at a cost of \$39.95. Additional participant manuals, when needed, are available for \$1.50 each. These are the tools used by church growth consultants in analyzing local church needs.

3. WHO PUBLISHES THE DIAGNOSTIC CLINIC?

The Nazarene Publishing House in cooperation with the Department of Home Missions is making this material available throughout the denomination.

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Date _____ 1978

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HOUSTON NORTHWEST CHURCH ORGANIZED

The Houston Northwest Church was organized on the Houston District February 19 with 55 charter members.

Of these, 45 came by transfer, 10 by profession of faith.

Of the 45, 17 came from Houston area churches and 28 came from off-the-district transfer.

The picture above was taken at Meyer Elementary School where the congregation is meeting temporarily.

Among the charter members were Mr. and Mrs. Grasse, who came the first Sunday after seeing the organization date advertised in the newspaper. They then joined by profession of faith.

Rev. D. W. Thaxton is district superintendent of the Houston District. Pastor Tom Mixon is shown (*upper l.*) in the photo. □

NEW DEAN OF STUDENTS AT TNC

Mr. Elmore W. Vail has been appointed dean of student services at Trevecca Nazarene College.

Dean Jerry Hull, who will join the faculty of Northwest Nazarene College in September, 1978, announced Vail as his successor March 14, in the morning chapel service.

Vail has been at Trevecca since fall of 1974. In January, 1978, he resigned his position as head basketball coach

and athletic director and was appointed director of retention and student development. School officials are presently processing other applications for this position.

Twenty years of experience in faculty and student-services work qualify Vail for the position of dean of students. Before coming to TNC, he spent 17 years as baseball coach and assistant basketball coach at Northwest Nazarene College, Nampa, Ida. He has also spent 4 years coaching at Olivet Nazarene College, Kankakee, Ill. At both schools he was involved with student personnel. At NNC he served as student council sponsor for 11 years.

Vail will assume his new position July 1, 1978. □



Dr. Charles H. Burris (*standing*) oversees students using cathode-ray tubes in the PLC computer center.

PLC OFFERS COMPUTER SCIENCE MAJOR AND COMPUTER ASSISTED INSTRUCTION

A computer center established at Point Loma College during the last several months will allow the college to offer a computer science major beginning this fall. It will also allow the faculty and students many possibilities for computer assisted instruction.

The PLC computer systems consist of two General Automation 16/440 processors working in a time-sharing environment with an array of input/output units. Two complete systems, not tied together electronically, exist in the center: one for educational use and the other for administrative use.

One significant impact of the computer hardware on campus to the educational process, according to Dr. Charles H. Burris, assistant professor of mathematics and computer science, is the capability to offer the major in computer science.

The new major will include an area of emphasis in mathematics or business. The classes needed for the degree include a core of eight computer courses and selected supporting classes from the emphasis area. □



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PLC TRUSTEES OPTIMISTIC TOWARD FUTURE

Dr. Wilbert Little, chairman of the Board of Trustees, reported a positive and encouraging meeting of the board. "I am particularly pleased," he said, "that Dr. Brown's stabilized physical condition and increasing strength enabled him to give full and active leadership to this session of the board." The trustees expressed deep appreciation for the president's creative and effective leadership of the college in the past and indicated its expectations of future progress under his continued guidance.

In other actions, the board approved an \$8.2 million balanced budget for 1978-79, which provides for significant salary increases in addition to further reducing the deficit incurred by the relocation from Pasadena in 1973.

Two college administrators announced that they will be taking new assignments this year. Dr. James H. Jackson, dean of students, will return to full-time teaching next fall. His re-entry to the classroom follows 18 years as a college administrator while teaching part time. His total continuous service to PLC numbers 29 years.

Galen E. Olsen, director of development, reported that he had accepted the position of assistant to the president for finance and development at Northwest Nazarene College effective this summer. Olsen returns to his alma mater where he graduated in 1964.

Dr. M. L. Mann, superintendent of the Arizona District of the Church of the Nazarene, was recognized and honored on two occasions for his 34 years of service on the Board of Trustees. His retirement from the board became effective at the March meeting. □



The Lancaster, Ohio, church presented Distinguished Service Awards to Rev. Frank Noel, Sr., and to Rev. Roy Klingler. Rev. Noel served the Lancaster church as pastor for 18 years and, since retirement, has served as faithful member and evangelist. Rev. Roy Klingler joined the Lancaster church upon his retirement and has been a faithful member and Sunday school teacher. Pictured (l. to r.) are Pastor J. R. Smith, Rev. Noel, Rev. Klingler, and Mrs. Fern Stalder, NWMS president.



Keith A. Pagan



Robert L. Foster

TRUSTEES APPROVE RESTRUCTURING OF PLC ADMINISTRATION

During its spring meeting, the Point Loma College Board of Trustees approved the restructuring of the college administration proposed by President W. Shelburne Brown, creating two vice-presidential positions.

Dr. Keith A. Pagan, formerly academic dean, was named vice-president for academic affairs; and Robert L. Foster, formerly business manager, was appointed vice-president for financial affairs. These appointments became effective immediately.

Dr. Pagan is now responsible for all academic areas with the addition of Students' Services. Foster is responsible for all financial areas with the addition of the development functions.

In making the announcement, President Brown noted, "This is an action I have had under consideration for approximately a year." He continued, "It has been a long-term objective of mine to centralize the administration of the day-by-day college operations in a manner which would enable me to give greater priority to key off-campus needs and relationships. Another objective has been to be able to spend more time in personal contact with the students." □



The Akron District held a very successful Church Growth Seminar in November, with 67 pastors attending. Pictured (l. to r.) are: Dr. Floyd O. Flemming, district superintendent; Dr. Win Arn, church growth specialist; and Rev. John Howald, chairman of the District Program Committee.

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BASIC CHURCH GROWTH AND SPIRITUAL GIFTS LEADERSHIP TRAINING

Basic church growth training and teaching about spiritual gifts are now available to Nazarenes for the first time under denominational sponsorship at Golden Bell Campgrounds, August 21-26.

In addition, attention will be given to "How to Develop Plans for the Local Church" by Leon Doane, executive director of the Department of Stewardship.

Specialized church growth instruction has been available to Nazarene district superintendents in Phase I and Phase II seminars, to district church growth committeemen in a special seminar at Oklahoma City, and to Nazarene scholars at Vail, Colo.

The Golden Bell seminar will also include the new Spiritual Gifts Workshop developed by the Department of Home Missions for the Church of the Nazarene.

This training will include instruction in how to conduct spiritual gift workshops using the materials which will be released for the first time by the Nazarene Publishing House.

These materials were prepared by Dr. Raymond W. Hurn, executive director of the Department of Home Missions.

The training seminar will be held at the Golden Bell Campground. A fee of \$125 will be charged per registrant to cover lodging, meals, and lecture materials. Family members who attend but are not registered for materials will be charged \$65.00.

Mornings will be spent in intensive study under the best of church growth and spiritual gift instructors.

The afternoons are free for recreational activities in the beautiful Colorado Rockies.

Those wishing to register for the training should contact Dr. Raymond W. Hurn at the Department of Home Missions immediately. □

NAZARENES JOIN IN GALLUP POLL STUDY

The Church of the Nazarene through its Department of Home Missions is participating in a pioneer research study of unchurched Americans to be done by the Gallup Opinion Research Organization.

The special study is being conducted in cooperation with a coalition of Protestant and Catholic organizations.

Participation by the Church of the Nazarene in this comprehensive study was approved by the Board of General Superintendents and referred to the

Department of Home Missions for implementation.

The research study will be on "Background, Values, and Interests of Churchless Americans."

Each of the participating religious organizations will have opportunity for input on the questionnaire which will be used for interviewing.

Participants will receive complete cross-tabulation of printouts from the data tapes, a deck of IBM cards or a tape for further analysis of the data, and the right to use the data in whatever manner they choose for their own purposes.

There will also be a general report issued by the Gallup organization.

For the Church of the Nazarene, the greatest value of such a study will be in the area of evangelism and church planting.

The results of the study will be released in July. □



While in Panama, Rev. Mark Rudeen took Dr. Coulter (center), along with visiting missionaries Jonathan Salgado (l.) and Howard Conrad (r.), to visit the Panama Canal locks.

DR. COULTER VISITS PANAMA CANAL

Dr. George Coulter, general superintendent, recently made a trip to Panama for the 11th annual Panama District Assembly. District Superintendent Mark Rudeen reported to the assembly that the Panama District had pioneered and opened two works in two new areas of the interior.

One of these, Puerto Armuelles, was actually begun by the efforts of an SMC team this past summer. Both of them, plus one other new work in the Chiquita banana plantation area, will be organized churches by the end of 1978.

There was a record-breaking crowd of 425 that literally filled Panama First Church, inside and out, on Wednesday evening of the assembly.

The Panamanian Nazarenes presented a special farewell service for Dr. and Mrs. Carl Birchard. Dr. Birchard, a Nazarene orthopedic surgeon in the Canal Zone, and his wife, Dee, have left Panama to take up private practice in Chehalis, Wash. The Birchards gave eight years of

devoted service as volunteer missionaries, both within the Canal Zone and to the Panama District. □



Pastor Hugh E. Hines presents a certificate of recognition to Rociel Zemke on behalf of the Juneau, Alaska, church, for 25 consecutive years as treasurer of the church. Miss Zemke was the only treasurer from the church's organization in 1952 to 1977. The church was housed in her home in its beginning.

PROGRESS IN COLOMBIA

The Church of the Nazarene continues to make progress in Colombia. The people in the Bogota church are beginning to respond to the challenge of holiness with a great interest. Attendance records are frequently made, but even so, there is much work to be done in this city of 6 million people.

We are all grateful for the healing touch on Samuel Ovando, making it possible for their soon return. This will enable us to send a missionary couple to Cali, a city of 2 million, to organize the second church in Colombia. □

—James W. Palmer, reporter

DU PONT CORPORATION AWARDS CHEMISTRY GRANT TO PLC

E. I. Du Pont de Nemours and Company, Inc., have awarded the Point Loma College Department of Chemistry a Du Pont College Science Grant in Chemistry for \$6,500. Notice of the award was received by PLC President W. Shelburne Brown earlier this year.

Responding to the announcement, President Brown said in part, "We are proud of the research and publications which have been done by our Department of Chemistry, especially in the light of our liberal arts emphasis. Certainly your particular organization has now made it possible for us to continue our excellence in the area of chemistry training and development."

Initial contact was made with the Du Pont Corporation by President Brown in 1973. Six months later, C. W. Theobald, vice-chairman and executive director of Du Pont, visited PLC, and talked with President Brown; Dr. L. Paul Gresham, then academic dean of PLC; and members of the Chemistry Department.

Du Pont grants are usually given to

larger, more prestigious schools and the college was informed that it had little chance to receive a grant, but the company's representative was impressed with Point Loma students and their acceptance into graduate schools of recognized academic quality.

From then on, copies of all PLC chemistry publications were sent to Du Pont and the college continued to keep in touch with the company.

This cooperative effort achieved results this year when PLC received the Du Pont grant, the most competitive grant ever awarded the Chemistry Department.

Dr. Heasley, professor of chemistry, pointed out the teamwork involved in obtaining this grant. President Brown initiated the contact; Dr. Christensen, chairman of the Division of Natural Sciences, contributed the setting of a sound Chemistry Department; Dr. Shellhamer, assistant professor of chemistry, and Dr. Heasley supplied quality research and publications; and Dr. Steve Taylor, PLC graduate and employee of Du Pont was a strong recommendation for the college.

The Chemistry Department plans to purchase a mass spectrometer—an instrument which is invaluable in



Point Loma College President W. Shelburne Brown (second from r.) shows the letter announcing the \$6,500 Du Pont grant to (l. to r.) Drs. Dale F. Shellhamer, Val J. Christensen, and Victor L. Heasley.

determining the structure of molecules. The rest of the grant will be used for student scholarships.

There is the possibility of repeating the award because the grant is an ongoing one. □

TRANS SOUTH AFRICA COUNCIL MEETS

The missionaries of the Trans South Africa Field (formerly Coloured and Indian) met for their 17th annual council meeting, March 30—April 2 at Port Alfred, Cape Province. Fellow-missionary P. R. Steigleder brought inspiring messages during the devotional meetings.

Mission Director N. D. Zurcher presided at the sessions and reported a total of 2,601 full members on the four districts of the field, which is a 19 percent increase over last year. Total full and probationary membership now stands at 3,229. Total giving reached an all-time high of \$150,800, an increase of 17 percent over last year. To God be all the glory!

The highlight of this year was the completion of the new Bible college campus which was built in Port Elizabeth under the supervision of Don Scarlett, with the assistance of Jerry Brown. R. C. Calhoun is principal of the college, which has been moved from Cape Town. Classes opened on the new campus in February with 19 students. The new buildings were dedicated April 16 by Rev. Darrell Teare from Kansas City. We wish to give praise to the Lord and thanks to the General Board for making funds available for the building of this new campus.

N. D. Zurcher has been appointed mission director for the coming year and the other executive committee members are: R. C. Calhoun, P. R. Steigleder, and D. R. Schmelzenbach. P. R. Steigleder was reelected field treasurer. □



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Dr. Wessels visits with Rev. R. B. Williamson.

RETIRED PASTOR CELEBRATES 100TH BIRTHDAY

Rev. Riley B. Williamson of Abilene, Tex., celebrated his 100th birthday on April 8. Abilene First Church honored him the following day in the Sunday services and with an all-church dinner. He recently received a card of congratulations from President Jimmy Carter.

The oldest living elder in the church, Brother Williamson was born in Kentucky, but moved with his family to Texas in a covered wagon when he was about 13 years old. He preached his first sermon in Abilene First Church in July, 1914, and his last sermon at the same church 54 years later. He was ordained in 1924. Brother Williamson pastored in Texas and Oklahoma, and held revival meetings there and in California.

Rev. Williamson retired and began receiving retirement benefits from the Department of Pensions and Benevolence in 1945, and he has now received a check from the Department every month since his enrollment—over 270 checks.

Dean Wessels, executive director of the Department of Pensions and Benevolence, and former pastor of Abilene First Church, attended the celebration to convey congratulations and a gift from the department. □

NEWS OF CHURCHES

The Lexington, Ky., Kenwick Church has sold its facilities, built in 1953, to the Urban-County Government for a community center development program. The church realized \$96,000 from the sale. The church is debt-free and owns three acres valued at \$75,000 in the Eastland Park area of Lexington. Plans have been approved for an 8,600 sq. ft., first-phase, facility. Construction is to begin soon. Rev. William S. Stone is completing his sixth year as pastor. The new church has been named "Eastland Park." □

Sacramento, Calif., Arden Church burned its mortgage, clearing the church property of debt. Rev. Don

Moore, who led the church in the construction of the building, was present for the occasion. Also participating in the ceremony were Pastor Herbert Steele and Elvas Morrison, chairman of the Building and Property Committee. □

A mortgage-burning ceremony was held at the Kansas City Southwood Church February 26. Rev. Milton Parrish, district superintendent, spoke and Mayor Willard Ross gave greetings. The Southwood Church was organized January 5, 1958, with 34 charter members. For more than a year, the church held services on the second floor of Minor Smith's Hardware Store on 63rd Street. The congregation moved to its present location in Raytown, Mo., in May 1959. Now, in 1978, the membership stands at 213. Nine pastors have served during the 20-year history: Lloyd Northrup, Vernon Frederickson, Peter Gunas, Edward Rowley, Harper Cole, Ralph Edwards, Lee Steele, Ken Hendrick, and the present pastor, Ulf "Kris" Kristoffersen. □

NEWS OF REVIVAL

Pastor Dwight Jennings writes concerning the revival at the Haverhill, Mass., church with Rev. Albert J. Lown: "Deep spiritual introspection took place by every church member. Several Christians were sanctified, ones who had been seeking for years. Because of the deep commitment made by all of us during this time, none of us shall be the same." □

The Dayton, Ohio, Fort McKinley Church recently experienced a unique revival. The congregations from Brookville, West Acres, Pisgah, and Daytonview (Southwestern Ohio) joined the Fort McKinley congrega-



tion in a united revival effort. The pastors from each church preached nightly and the various congregations brought the special music. The Pisgah IMPACT team, under the direction of Rev. Dave Curtiss, canvassed the community on Saturday and held a gospel concert in the evening. "As the Holy Spirit was poured out on the service and waves of glory swept the congregation, both sides of the altar were lined with youth praying through to victory." On the closing Sunday of the revival, the pastor, Rev. Charles Short, received six members into the church. □

Pastor Dan Jackson writes that Saratoga Springs, N.Y., Grace Church, was well fed with gifted holiness preaching under the ministry of Evangelist John Cayton. □



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FIVE PROFESSORS VISITED PLC DURING WINTER QUARTER

Five visiting professors joined the ranks of the Point Loma College faculty during the winter quarter. Those teachers added special areas of expertise to the PLC curriculum in the disciplines of letters, religion, and social science.

Dr. James R. Cameron, a professor at Eastern Nazarene College for 26 years, taught four history courses. Dr. Cameron is a graduate of ENC and Boston University. The author of several publications, Dr. Cameron is a Danforth Associate and was chosen in 1974 to participate in Summer Seminar for College Teachers sponsored by the National Endowment for the Humanities.

Dr. Edward Lawlor, general superintendent retired, taught the evangelism class in the Division of Philosophy and Religion. Dr. Lawlor, a well-known student of evangelism within the church, had served as a pastor and district superintendent in Canada many years before becoming executive secretary of the Department of Evangelism in 1960. He was elected general superintendent in 1968.

Dr. Lloyd Mitten taught business administration for the Division of Social Science. Dr. Mitten hoped to stimulate his students to keep up with "the rapid gallop of the modern world." Professor of economics at Olivet Nazarene College, Dr. Mitten is a graduate of Indiana University and the State University of Iowa. He is also a certified life underwriter.

Dr. Willard H. Taylor taught classes

in biblical literature and theology. He is dean and professor of biblical theology at Nazarene Theological Seminary. A former pastor and president of Canadian Nazarene College, Dr. Taylor earned the Ph.D. in New Testament at Northwestern University. He also did graduate work at the University of Chicago.

Dr. Sherwood Wirt, former editor of *Decision* magazine, taught a course in creative writing for the Division of Letters. A graduate of the University of California, Pacific School of Religion, and Edinburgh University, Dr. Wirt also studied at Princeton Theological Seminary, Hartford Theological Seminary, and the University of Zurich, Switzerland. Dr. Wirt's journalism career spanned three newspapers and the two magazines, *Christianity Today* and *Decision*. □



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Rick Hinkle
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Mike Ivey
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Greg Rosser
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Rick Power
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Scott Flemming
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Gay Ezzell
Tulsa



Thane Davis
Sublette, Kans.



Ed Crippen
Kansas City



Lora Stadler
Acton, Me.



Geri Metcalfe
Rhodes, Mich.

Not Pictured: Gary Orsolini San Leandro, Calif.

DISCOVERY... A NEW BEGINNING

Over the past eight years, Nazarenes the world over have enjoyed the ministry of "Lost and Found," the contemporary music group sponsored each summer by the Department of Youth Ministries.

The concept of "Lost and Found" has changed gradually through the years to adjust to the always-changing needs of youth. The new concept which has emerged through these changes includes music, drama, and media. Reflecting this new concept is a new name... Discovery.

Discovery for 1978 will involve 15 college students from the 8 Nazarene campuses in the U.S. These participants have been carefully

selected from hundreds of applicants who auditioned for the group last fall. Their ministry during the summer will include vocal and instrumental music, drama, and media.

Discovery encompasses much more than just concert ministry from a platform. Many engagements will last two days, giving the group time to establish relationships with the young people in the church. Discovery will seek to share through a variety of activities including workshops, rehearsals, small-group experiences, and recreational activities.

Jerry Nelson of Denver is serving as music consultant for Discovery. Mr. Nelson is arranging and orchestrating a new repertoire of

fresh tunes, 10 of which will be recorded on an album in June. Mr. Nelson will also be at the training camp for Discovery to rehearse the group and produce the recording.

A special focus of Discovery will be to encourage young people to pursue daily discipleship in their walk with Christ. A new musical has been written on the discipleship theme, entitled "Follow Me." Discovery's tour this summer will be highlighted by the World Youth Conference at Estes Park, Colo., where they will premiere this musical.

If you are interested in scheduling Discovery in your church, write: Rick Power, Department of Youth Ministries, 6401 The Paseo, Kansas City, MO 64131 □



The R. Curtis Smith Religion Building was ready for use spring term, 1978. It is named in honor of the college's first and only president. The building consists of 11 classrooms and 16 faculty offices for church-related service and communication service. The facility is Phase I of long-range master plans which will include a chapel in Phase II. The building is the focal point of the 100-acre campus in Olathe, Kans. It cost \$650,000, which was paid by substantial donations. The Mabee Foundation from Tulsa, Okla., gave a \$250,000 grant; and E. H. Land, a businessman from Wichita, Kans., donated \$100,000. Many gifts were received from private donors. The estimated value exceeds \$1,000,000. Dedication will be commencement Sunday, May 21, with Dr. James Dobson, Jr., as the speaker.

OF PEOPLE AND PLACES



Rev. William S. Stone, pastor of the Eastland Park Church, Lexington, Ky., was elected president of the Greater Lexington Ministerial Association. This involves all denominations. Rev. Stone has been pastor of the Kenwick Church, now Eastland Park, for six years. □

Mr. and Mrs. Harry Moore, members of the Southeast Church,

Charleston, W. Va., were recently presented the Distinguished Service Award by Pastor C. Paul Taylor. Mrs. Moore is a charter member of the local church, organized in 1928. Their combined 80 years of service has helped the church grow. Their four daughters: Mrs. Harvey (Maxine) Hendershot, Mrs. Martha Shearer, Mrs. Betty Stanley, and Mrs. Morton (Carolyn) Estep, made the presentation on their 55th wedding anniversary. □

Dr. David Liles of Mount Vernon Nazarene College will be touring the Soviet Union, Germany, and Sweden this summer with the Wittenberg Choir June 11—



July 9. Dr. Liles will be the guest soloist with the choir and will be featured at an International Choral Festival in Sweden. Noted Swedish composer Eric Erickson will premiere a new choral composition featuring Dr. Liles as soloist and the choir. This will be Dr. and Mrs. Liles' second trip to the European continent. They visited Spain and Portugal with the choir in 1973 while Dr. Liles was a student at Wittenberg. □



Mrs. Susie Bourke was honored at special services February 12 at the Cle Elum, Wash., church. She was presented the Distinguished Service Award for 55 years of outstanding service as a member of the Cle Elum church, by Pastor Milo Salmeier. Rev. Carl T. Lindbloom (seated, r.) and Rev. Arthur Stott, former pastors, were the featured speakers during the morning and afternoon services.

A Distinguished Service Award was recently presented to Mrs. Ida Ernest by the Burlington, Colo., church. She gave many years of service to the church as treasurer, church board member, and Sunday school teacher. Also honored was her husband, Harry H. Ernest, who received the Sunday school appreciation award. He also spent many years teaching Sunday school. Participating in the tribute was their son, Rev. Stanford Ernest, Boulder, Colo., and Rev. Elsberry, pastor of the church. □



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The Alief, Tex., church's annual Christmas party furnished the occasion for the dedication of a 1,600 sq. ft. additional Sunday school meeting space. The cost was \$14,000, with carpet and air conditioning. New office space, pastor's study, and a printing room are also provided in the new facility. The church was organized June 30, 1974, with Rev. John Frierson. Rev. Carlos H. Sparks arrived June 28, 1975, and started the original building which was dedicated February 29, 1976. The church has enjoyed constant growth and has an indebtedness of only \$65,000 including the latest addition—a total of 5,680 sq. ft.

OF PEOPLE AND PLACES

On December 25, Mrs. Belle White was presented the Distinguished Service Award during the morning worship service in the Anderson, Mo., Banner Church. Mrs. White was a charter member of the church, organized in 1932. She was given the award for 45 years of faithful service. Rev. Robert Gaut is the pastor. □

Larry R. Brooks, 1971 cum laude graduate of Eastern Nazarene College, is now the director of admissions at Azusa Pacific College and has been nominated three times for the 1978 Outstanding Young Men in America.

From 1975 to 1977 he was an admissions counselor at Bethany Nazarene College in Bethany, Okla. While there he taught a young adult Sunday school class at the Oklahoma City First Church, and was chairman of the Board of Lakeside Academy.

In August of 1977, Larry, his wife Susan (a 1969 graduate of ENC), and their two children, Stephanie and Joshua, moved to Azusa, Calif. There Larry and Susan joined the staff of Azusa Pacific College. Larry is the new director of admissions and Susan teaches part-time in the Social Work Department. Larry and Susan are now attending Glendora, Calif., church. □

Stanley D. Wood, assistant professor of music and education at Point Loma College, has been granted the Ph.D. degree in music education by the Ohio State University. The topic of his dissertation was "Teacher Performance



Testing in Elementary Classroom Music."

Dr. Wood had previously earned the B.S. degree at Eastern Nazarene College and the M.F.A. in music education at Ohio University. While at Ohio State University he was a graduate teaching associate in music.

Before joining the faculty of PLC in the fall of 1976, Dr. Wood had been a high school vocal music teacher for nearly five years and had been a minister of music in Churches of the Nazarene on two occasions.

Dr. Woods' professional memberships include Music Educators National Conference, American Choral Educators Association, California Music Educators Association, and San Diego City-County Music Educators Association. □



The Distinguished Service Award was recently presented to Mr. and Mrs. B. W. Parker of the Kurtz, Ind., church. Relatives and friends joined the Parkers for a buffet luncheon given in their honor. Pictured (l. to r.) are: Mrs. Parker, seated; Mrs. Barbara Wineinger, district NWMS president; Mrs. Virginia R. Canaday, local NWMS president; Pastor Donald M. Canaday; and Mr. Parker.



Columbus, Ohio, First Church honored five members with Distinguished Service Awards. Pictured (l. to r.) are: Robert Bowers, Grace Bailey, Mildred Conklin, Marie Cook, and Arnold Woodruff. These awards represented combined service of 253 years. Awards were presented by Lovell Miller, NWMS president.



On Sunday, March 5, the Charleston, Mo., First Church honored Miss Juanita Pate with a Distinguished Service Award. Miss Pate has served 23 years on the South Africa mission field. Miss Pate returned to the States on furlough January 28. She first went to Africa in August, 1955. District Superintendent and Mrs. Arthur Mottram were present for the occasion, with Rev. Mottram bringing the morning message. Miss Pate spoke of the work in the hospital that she is in charge of at Blouberg, South Africa. Pictured (l. to r.) are: Mrs. Earl Schreck, local NWMS president; Mrs. Arthur Mottram, district NWMS president; Miss Pate; and Rev. Robert E. Cantrell, pastor.

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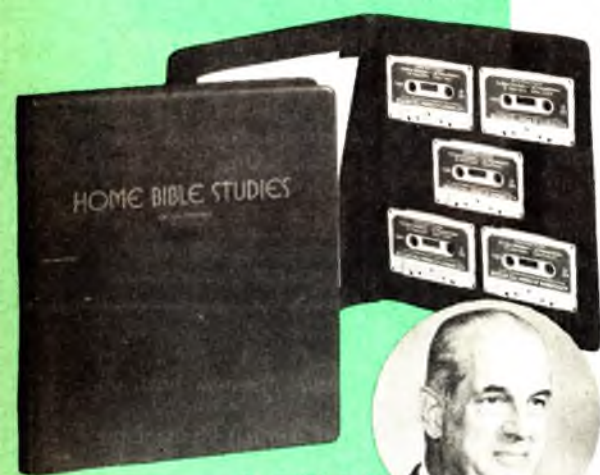
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JESSIE D. ANDERSON from Trout, La., to Sulphur, La.
DONALD BAXTER to McGehee, Ark.
WAYNE BELL from Blevins (Ark.) Bells Chapel to evangelism
JAMES E. BOONE from Nebo, Ill., to McEwen (Tenn.) Pine Hill
W. C. BRABSON from evangelism to El Dorado (Ark.) Central
WILLIAM BROWN from associate, Mannington, W. Va., to Masontown, W. Va.
OWEN BURKE from Lafayette (Ind.) First to Buena Park (Calif.) Crescent Ave.
ALLEN CAMPBELL from Beardstown, Ill., to Chrisman, Ill.
JOSEPH E. CONIGLIO from Calcutta, Ohio, to Columbus (Ohio) Northland
RONALD G. CRAIN to Laurel, Mont.
NED CROUCH from Charleston (W. Va.) South Hills to Rand (W. Va.) First
ORBIN N. CROUCH from Tahlequah (Okla.) First to Custer, Okla.
JERRY DEATHERAGE from Potterville, Mich., to Cass City, Mich.
GENE M. DELBRIDGE from Washougal, Wash., to Phoenix (Ariz.) Deer Valley
FRANKLIN M. DUNKLE from evangelism to Utica (Ohio) Hillside
C. LEE GAMBLIN from student, Nazarene Bible College, Colorado Springs, Colo., to Mohall, N.D.
RON L. HATHAWAY from Pontiac (Mich.) First to Rochester, Mich.
CHARLES W. HELSEL from Rawlins, Wyo., to associate, Gresham, Ore.
JOHN HILKERT from Oakland, N.J., to Poughkeepsie, N.Y.
WILLIAM D. HOLLEY from Antlers, Okla., to McCloud (Okla.) Twin Lakes
CURTIS C. KAPTEIN from Danville (Ill.) Westside to Mahomet, Ill.
ROBERT KEENAN from Walton, W. Va., to Charleston (W. Va.) South Hills
J. L. KILLGORE to Oklahoma City (Okla.) South Highland
CARL G. LIGHT from Warren (Ohio) Bolindale to Canal Fulton, Ohio
HAROLD M. LINER from West Columbia (S.C.) Central to Camden (S.C.) First
ROBERT L. MCKENZIE from Barnesville (Ga.) First to Winnsboro (Ga.) First
BOB MADISON from Nashville (Tenn.) Bethel to Gallipolis, Ohio
E. MILO MARTIN from Idabel, Okla., to Taloga (Okla.) Camp Creek
T. W. MITCHELL from Camden (S.C.) First to S.C. District Camp Manager
RAY D. MOORE from Gainesville (Ga.) First to Greenville (S.C.) First
MARSHALL MOSLEY from associate, Kansas City (Kans.) Victory Hills to Torrington, Wyo.
JACK MYERS, SR. from Sumter (S.C.) Boulevard to Orangeburg (S.C.) First
WILLIAM NELSON to Dresden, Ohio
ANDERSON NEWTON from Decatur (Ala.) First to Chattanooga (Tenn.) East Lake
JAMES F. NULL to South Point (Ohio) Sunrise
ROY PARTAIN from associate, Anaheim (Calif.) First to Whittier (Calif.) South
JAMES PATRICK to Burlington, Ohio
CHESTER PIKE from Cincinnati (Ohio) Calvary to Hamilton (Ohio) Tuley Road
BOB RICHBURG to Blevins (Ark.) Bells Chapel
WADE W. ROBERTS from Rochester, Mich., to evangelism
JAMES G. SCHUMAN from student, Nazarene Bible College, Colorado Springs, Colo., to Culver, Ore.
DAVID O. SHOULDIS from Buffalo, W. Va., to Walton, W. Va.
JAY R. SMITH to Lancaster, Ohio
VERNON E. STIMPERT from Columbus (Ohio) Northland to Columbus (Ohio) Warren Avenue
J. D. WADLEY from Buena Park (Calif.) Crescent Avenue to Redlands, Calif.

JOSEPH WATKINS, JR., to Valley Center (Calif.) La Jolla Indian
DAVID L. WEST from South Point (Ohio) Sunrise to Mercer, Pa.
MICHAEL WILLIAMS from Bluford (Ill.) Markham City to Doylestown, Ohio
GERALD WILSON to Gap Mills, W. Va.
LAVERNE WILSON from Vici, Okla., to Marlow, Okla.

MOVING MISSIONARIES

REV. & MRS. GARY BUNCH, Portugal, furlough address: 204 S. Canadian, Purcell, OK 73080
MISS GERALDINE CHAPPELL, India, retired, retirement address: 1343 N. Gulick, Apt. 5, Gimini, Decatur, IL 62522
DR. & MRS. PATRICK PAGE, Republic of South Africa North, field address: P.O. Box 2, Acornhoek 1360, E. Transvaal, Republic of South Africa
REV. & MRS. BOYD SKINNER, Chile, field address: Casilla 523, Concepcion, Chile, South America
REV. & MRS. ROBERT WELLMON, El Salvador, Specialized Assignment, furlough address: 4310 N. College, P.O. Box 352, Bethany, OK 73008

DISTRICT ASSEMBLY INFORMATION

NORTH AMERICAN INDIAN—June 1-2. Nazarene Indian Bible School, 2315 Markham Rd. S.W., Albuquerque, NM 85015. Host Pastor: Wayne Stark. General Superintendent: Dr. Orville W. Jenkins.
CANADA PACIFIC—June 2-3. First Church of the Nazarene, 4277 Quadra St., Victoria, B.C., V8X 1L5. Host Pastor: Roland Feltmate. General Superintendent: Dr. George Coulter.
ALASKA—June 8-9. First Church of the Nazarene, 1220 E St., Anchorage, AK 99501. Host Pastor: Robert W. Denham. General Superintendent: Dr. George Coulter.
CANADA CENTRAL—June 8-9. Cedardale Church of the Nazarene, Rte. 2, Pefferlaw, Ontario, Canada L0E 1N0. Host Pastor: Maurice Westmacott. General Superintendent: Dr. Eugene L. Stowe.
MAINE—June 14-15. Church of the Nazarene, 525 Highland Ave., South Portland, ME 04106. Host Pastor: Donald Hendren (Ass't). General Superintendent: Dr. Eugene L. Stowe.
NORTHEAST OKLAHOMA—June 14-15. Central Church of the Nazarene, 3355 S. Jamestown, Tulsa, OK 74135. Host Pastor: Russell Human. General Superintendent: Dr. William M. Greathouse.
NORTH CENTRAL OHIO—June 14-15. First Church, 807 Coshocton Ave., P.O. Box 826, Mount Vernon, OH 43050. Host Pastor: Jack Archer. General Superintendent: Dr. Orville W. Jenkins.
CANADA WEST—June 15-16. Canadian Nazarene College Campus, 1301 Lee Blvd. at Waverley, Winnipeg, Manitoba, Canada R3T 2P7. Host Pastors: Ronald Fry and Don Kauffman. General Superintendent: Dr. Charles H. Strickland.

NAZARENE CAMP MEETINGS

June 15-18—NORTH CENTRAL OHIO. Mount Vernon First Church, 807 Coshocton Ave., Mount Vernon OH 43050. Special workers: Dr. Orville W. Jenkins, Stephen Manley, the Ralph Dunmires, and Ron Emptages. D. E. Clay, district superintendent.
June 19-25—NEBRASKA. Church of the Nazarene, 3211 Ave. Q, Kearney, NE 68847. Special workers: Dr. Curtis Smith and the Leon Adkins family. Walter E. Lanman, district superintendent.
June 20-25—ILLINOIS. Nazarene Acres, Mechanicsburg, Ill. Special workers: Dr. W. E. McCumber, Lennie and Joy Wisheart, Jim and



Lincoln, Neb., First Church recently presented the Distinguished Service Award to Mrs. Ruth Ganshorn. Mrs. Ganshorn is the local NWMS president, serving her second term in this job. She also serves as church hostess. In nominating her, a layman said, "Her life exemplifies Christ." Pictured (l. to r.), Ruth Ganshorn receives the presentation from Pastor C. Howard Wade.

Rosemary Green, and Rev. Robert McCroskey. James E. Hunton, district superintendent.
June 20-25—CENTRAL CALIFORNIA. Northwest Church, Fresno, Calif. Special workers: Charles Millhuff and the Gospelairens. W. H. Deitz, district superintendent.
June 24-25—ROCKY MOUNTAIN. First Church of the Nazarene, 2020 S. Jefferson Ave., Casper, WY 82601. Special workers: Dr. Charles H. Strickland and the Lushes. Ross E. Price, district superintendent.
June 26—July 2—DAKOTA. Trinity Bible Institute, Ellendale, ND 58436. Special workers: Dr. Leslie Parrott, and Steve and Sue Caudill, musicians. Phil Riley, district superintendent.
June 27—July 2—DALLAS. Campgrounds, Scottsville, Tex. Special workers: Dr. John Allen Knight and BNC quartet. W. M. Lynch, district superintendent.
June 30—July 4—NORTHWEST. Pinelow Campgrounds (address: Rte. 1, Box 69, Loon Lake, WA 99148). Special worker: D. E. Sanner. Raymond C. Kratzer, district superintendent.

ANNOUNCEMENTS

The Nevada, Mo., church will celebrate its 40th anniversary with special services August 9-13. Saturday night will feature a homecoming service and a dinner. Rev. and Mrs. Gene Hoskinson are the special workers. Former pastors, members, and friends are invited. For information, contact Rev. Charles Yourdon, pastor, Box 415, Nevada, MO 64772.

On July 29-30, the Dawson, Minn., church will celebrate its 50th anniversary. All previous members, friends, pastors are invited to attend. For further information, call 612-769-2012, or write Pastor James E. Lowery, Box 547, Dawson, MN 56232.

RECOMMENDATIONS

REV. WALLACE THORNTON is a commissioned evangelist on the Kentucky District. He is an excellent holiness preacher, carries a sincere burden for souls. His wife is an excellent musician, and they sing well together. He is available for revival meetings. I recommend him to anyone needing a strong evangelist.—Alec G. Ulmet, Kentucky district superintendent.

REV. AND MRS. GERALD E. BROOKS are entering the field of evangelism August 1, 1978. They love people, work hard, and are great soul winners. Rev. Brooks is a strong preacher. Sister Brooks is a tremendous children's worker. We recommend them to you. They can be reached at: 4802 Pate Lane, Mablevale, AR 72103 (501-565-8626).—Thomas M. Hermon, South Arkansas district superintendent.

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The newly formed Association of Nazarene Christian Schools held its first convention April 6-8, 1978, at the Ferguson Church of the Nazarene in St. Louis. The meeting for intensive seminar training resulted in a united voice for the growing interest of Nazarene Christian schools, preschool through high school. Officers of the organization, (*l. to r.*) are: Wayne Westfall, Oklahoma City, lay board member-at-large; Rev. Gene Hood, Beech Grove, Ind., ministerial board member-at-large; Roy Schanaker, Ferguson, Mo., vice-president; Dorothy Madden, Phoenix, secretary-treasurer; Ronald E. Miller, St. Louis, president; Rev. Cliff Taylor, Redding, Calif., promotion consultant.



Mrs. Agatha Ames, a charter member of the Payne, Ohio, church, was given the Distinguished Service Award in appreciation for 44 years of service as a Sunday school teacher. She and her husband joined the church in 1918. He went to his reward in August, 1973. At the age of 83, she is active in all the interests of the church.



Jacksonville, Fla., First Church recently celebrated their 60th anniversary, being the Mother Church in the North Florida District. Special workers and speakers for the day were former Pastors Berge Najarian and Rev. J. T. Havener; Dr. J. T. Gassett, district superintendent; and present pastors, Charles Cunningham, T. J. Giddens, and Aubrey R. Ponce, Sr. Special music was by Miss Carol Wise, the Challengers Quartet, and the Giddens Trio. Pictured (*l. to r.*) are: Charles Cunningham, Berge Najarian, Dr. J. T. Gassett, Aubrey R. Ponce, Sr., T. J. Giddens, and J. T. Havener.



Pastor J. G. Rushing of Natchitoches, La., church, was recently presented the Distinguished Service Award at the close of a special service in his honor. A "This Is Your Life" program was presented, recounting his 38 years of pastoring churches in Louisiana, Tennessee, Alabama, Arkansas, and Missouri. Shown is District Superintendent Ralph West (*r.*) making the presentation of the award. Since that occasion, Rev. Rushing has passed on to receive his heavenly reward.



Orin and Amy McCaleb were recently honored by their friends at Canon City, Colo., First Church, with a Distinguished Service Award in recognition of their years of faithful service to Christ and the church.



Dedication services were held for the Denver Lakewood Church on Sunday, December 4, 1977, with Dr. Charles H. Strickland officiating. A new sanctuary with a seating capacity of 1,000 and office complex with music department facilities were included in the dedication. Rev. Robert G. Snodgrass has served as pastor since 1971.

NEWS OF REVIVAL

Mount Olive, Ga.: Growth through revival! 2,500 revival brochures were distributed, placed in every mailbox in the county! Five radio stations carried announcement of revival each day for two weeks! Six newspapers carried ads for two weeks, in addition each gave a write-up. Results: Best attendance ever, with more new people

than ever before. The seed was sown and God gave a harvest. Twenty-five were spiritually brought to Christ, with three sanctified. Some will join the church as a result of this effort. God wonderfully used evangelists Chuck Millhuff and Jim Bohi. □

Denton, Tex.: In spite of snow and ice, 11 people found help at the altar, with two new families whom the church had prayed for a long time. The church is revived and determined to grow. Oren Woodward, evangelist, just entered the field last year and is doing an excellent job in reaching all ages. □

Recently the **Oxford, Ohio, church** conducted a family revival. Over 800 flyers were distributed by the teens from the Pisgah church. The week before revival, Pastor David Benson visited over 75 homes personally.

"Two families prayed through in their homes. One additional family attended 5 out of the 10 services and indicated their desire to start attending regularly. An additional 20 families with no regular church connections were found during that calling. Rev. Clifford Chew's messages and personal counseling were greatly appreciated by the church families." □

Pastor W. Wayne Cummins reports the **Lufkin, Tex., Bethel Church** experienced a fruitful revival with Dr. John L. Knight as evangelist and E. Bruce Wade, singer. "More than 20 seekers found pardon and/or purity in the Sunday-over-Sunday meeting, which was preceded by two nights of 'Christian Workers' Workshop' directed by Dr. Knight." Eight persons were received into membership by profession of faith in the closing service. □

He Is with Us Still!

Pentecost looks forward—not back. The coming of the Holy Spirit marked a beginning—not an end. Let us celebrate Pentecost throughout the year with music to honor Him.

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DOVE DESCENDING

Musical service by Bryan Jeffrey Leech and Tom Fettke reviews Christ's life and teaching, anticipating Pentecost. For adult SATB choir with narration and optional congregational participation. Opportunity provided for insertion of pastoral message.

BOOK	MB-440	\$ 1.50
STEREO CASSETTE	TA-225C	5.98
BOOK/CASSETTE	L-225C	6.45
ACC. TAPE (reel)	MU-225	30.00

LIFE IN THE SPIRIT

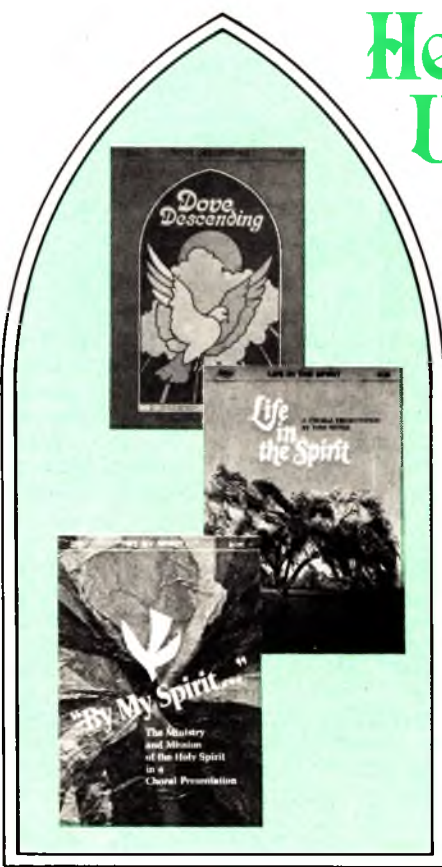
A choral presentation for adult choir on the Holy Spirit and His concern for man. Arranger Tom Fettke has blended these 18 well-known hymns with narration and congregational involvement to produce a beautiful cantata for Pentecost or year-round use. Some titles are "Holy Spirit, Be My Guide," "O Breath of Life," "Prayer for Cleansing," "Spirit of God, Descend upon My Heart."

BOOK	MB-409	\$ 2.50
STEREO ALBUM	L-7153	5.98
BOOK/ALBUM	L-7153C	7.45
ACC. TAPE (reel)	MU-7153	30.00

BY MY SPIRIT

Ideal for Pentecost Sunday, but suitable anytime—as individual arrangements or as an entire service on the mission and ministry of the Holy Spirit. Similar in style to "This Same Jesus." Contains scripture narration and 13 familiar songs, including "Breathe on Me," "Bring Your Vessels, Not a Few," "Cleanse Me," and "Ye Shall Be Witnesses." Compiled by R. W. Stringfield, arranged by Tom Keene.

BOOK	MB-348	\$ 1.50
STEREO ALBUM	L-7084	5.98
BOOK/ALBUM	L-7084C	6.45
ACC. TAPE (reel)	MU-7084	30.00



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NEWS

OF RELIGION

VITAL STATISTICS

ERNEST W. MOORE

Dr. Ernest W. Moore, 57, pastor of the Horton, Kans., United Methodist Church, died Sunday, April 2, at a hospital in Horton. The funeral was held at the church April 5. Burial was in Waco, Tex.

Dr. Moore was graduated from Eastern Nazarene College and Nazarene Theological Seminary. He received a master's degree in 1963 and a doctorate in 1965 from the University of Texas, Austin, and was pastor of Nazarene churches in Waco and San Antonio, Tex., and Magnolia, Ark. He taught at Trevecca Nazarene College from 1965 to 1967.

He is survived by his wife, Muriel; two sons, Douglas and David of Oklahoma City; two daughters, Kathleen of Oklahoma City, and Mrs. Diana Williams, Huntington Beach, Calif.

DEATHS

DOROTHY H. COCHRAN, 93, died Apr. 8 in Seaford, Del. Services were conducted by Rev. John W. Maybury. She is survived by two sisters.

MINNIE GREEN COMBS, 78, died Mar. 24 in Beckley, W.Va. Funeral services were conducted by Rev. Robert E. Snodgrass. Surviving her are her husband, Arlie; and two daughters, Mrs. Mary Detwiler and Mrs. Virginia Hickok.

CECIL N. CREWDSON, 84, died Jan. 16 in Oakland, Calif. Services were conducted by Rev. John S. Knight. Survivors include a son, Don Crewdson, and a daughter, Mrs. Ellen Jones.

LUCY R. (VINEYARD) DAVIS, 43, died Mar. 21 in Scheffeld Lake, Ohio. Services in Ohio were conducted by Rev. Norman A. Shaw. A graveside service and interment were in Erma, N.J., with Rev. Steven Grosvenor officiating. Survivors include her husband, Roland W. (Bill); two daughters, Pamela R. and Diane E.; her parents; and one sister.

DOVIE PENNINGTON, 82, died Jan. 8 in Albany, N.Y. Funeral services were conducted by Rev. Blair McKim. She is survived by one son, Rev. Luther; one daughter, Mrs. Henry (Virginia) Cline; four grandchildren; one great-grandchild; and one sister.

LUCILE PLEMONS, 70, died Mar. 12 in Waco, Tex. Services were conducted by Revs. Stan Meek, Dan Wright, and Charles Lambert. Surviving her are her husband, Luther; one son, Rev. Eugene; and two grandchildren.

MARJORIE IRMA RATLIFF, 80, died Mar. 12 in Weaverville, Calif. Funeral services were conducted by Rev. Glen Ratcliff and Rev. Don Keeler. Survivors include 2 sons, Russell and Wendell; 1 daughter, Alice Smith; 20 grandchildren; and 22 great-grandchildren.

REV. PAUL L. STANTON died Mar. 28 in Purcell, Okla. Services were conducted by Rev. M. Bert Daniels. He is survived by his wife, Irene; 2 sons, Russell and Lyman; 2 daughters, Marilyn McLean and Fern Bunch; 12 grandchildren; 3 brothers; and 2 sisters.

"Showers of Blessing"

PROGRAM SCHEDULE

May 21

"Words to Keep You on Your Feet"

by Alan Rodda

May 28

"Making the Most of Roadblocks"

by Alan Rodda

CENSUS STUDY REVEALS RISE IN "FATHERLESS" FAMILIES. A new Census Bureau profile of American children shows a significant rise in the number of fatherless families in the last six years.

The report shows that one-eighth of white children and two-fifths of black children under 18 live in families lacking the presence of a father. The figures are about one-third higher in each case than six years ago.

Serious problems of poverty and unemployment among black children and youths were also cited in the report. Much of the problem was seen as a direct consequence of fatherless families.

Studies show that families headed by a mother without the support of a father tend to be among the poorest in the nation. Such families frequently live on charity and are on welfare. □

"GOD" THIRD MOST-USED PROFANITY. The word "God" is the third most frequently used term of profanity on prime-time TV, according to the National Federation for Decency.

The Rev. Donald E. Wildmon, a Methodist, said the group monitored 864 hours of prime-time viewing and registered a total of 1,054 profane utterances.

The American Home Products, makers of Anacin, and Ford Motor Co. allegedly sponsored shows with the most profanity. CBS aired the most, with ABC next, and NBC least. □

U.S. JEWS CRITICIZE NEW ISRAELI LAW AGAINST CHRISTIANS. Jewish leaders from many quarters have joined Christians in "strongly opposing" a new Israeli law making it a prison offense to offer material benefits to get anyone to convert to another religion.

Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee feels that "the sweeping provisions of the law could compromise the civil liberties of legitimate Christian bodies."

He communicated his opposition to the highest authorities in Israel, he said.

"Jews have suffered more than enough from denial of religious liberty," he added. "They will not allow such denial to be inflicted on others, especially in a Jewish state." □

CHRISTIAN MINISTERS REAPPEARING IN PEKING AFTER DECADE IN OBLIVION. Protestant and Roman Catholic ministers who disappeared from Chinese society 10 years ago in the mainland's cultural revolution, have reappeared in Peking as delegates to a convention called to demonstrate broad-based support for the country's new leaders.

The *People's Daily*, newspaper of the Chinese Communist Party, has listed 16 clergymen among the 1,983 delegates to the Chinese People's Political Consultative Conference, a body assertedly representative of the entire Chinese population, including the non-Communist elements.

The reappearance of the church leaders, which was heavily publicized, does not signify a religious revival, observers said.

This nod to the church leaders is interpreted as being another indication of the Peking leadership's desire to restore at least the appearance of normalcy after a decade of turmoil. They apparently are seeking to mount a united front for the ambitious modernization drive enunciated by Chairman Hua Kuo-feng. □

PSEUDEPIGRAPHA READIED FOR 1980. Scholars at Duke University, Durham, N.C., assisted by colleagues around the world, are translating a group of ancient writings planned as a supplement to the Bible.

Known collectively as the Pseudepigrapha (soo-du-PIG-rah-fah), the writings stored in libraries of 13 foreign cities, are on microfilm which is now at Duke. The studies, to be published by Doubleday in 1980, are expected to shed new light on the 400-year span of years preceding Christ's birth. □

THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ My husband and I are confused about John the Baptist. Please explain Luke 1:15. If John was filled with the Holy Spirit from birth, was he without sin? This seems to contradict Romans 3:23, "For all have sinned . . ."

Also, in Matthew 3:13-17, John the Baptist recognized Jesus as the Son of God. Later on, however, according to Matthew 11:2, 3, John sent two of his disciples to find out if Jesus was the Messiah. If possible, please explain his.

John the Baptist was filled with the Spirit in the way that certain Old Testament figures were, for example, the judges and the prophets. The filling was an equipment for specific service and did not guarantee indefectible character and conduct. John's words to Jesus, "I have need to be baptized of thee," would indicate that John did not regard himself as a sinless man. The words of the angel in Luke 1:15 mean that from birth the Holy Spirit would be working effectively in John's life to consecrate him to, and empower him for, the task of calling Israel to repentance in the light of Messiah's soon coming.

As for John's doubt, recorded in Matthew 11, I think it arose from two sources—his partial misunderstanding of Messiah's ministry and his understandable depression as a free spirit

caged in Herod's dungeon. If you examine Matthew 3 you will see that the emphasis in John's message was on the judgment Messiah would execute—the hewing and burning of fruitless trees, etc. This had not occurred and John was puzzled. "If You are Messiah," he seemed to be asking, "why aren't You swinging the axe of judgment?"

The answer of Jesus points John to Isaiah 35:5-6; and 61:1, which describe certain works of mercy which were as surely part of Messiah's ministry as works of judgment.

John's problem lay precisely where ours does, at the point of disheartening circumstances and limited understanding. The Lord's word to him—and to us—is, "Trust Me to do My work in My own time and way." □

■ I have been thinking about Abraham's words to the rich man in hell: "between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot . . ." (Luke 16:26). Does this mean that some might want to go to hell in the interest of their loved ones that were lost?

I don't think so. The "great gulf" is Jesus' way of stating the irreversibility of eternal destiny.

There is nothing in the story to suggest that Abraham or Lazarus wanted to but could not. In heaven we will be

perfectly in harmony with God's will, perfectly convinced that it is wisest and best, and, therefore, we will not want to do anything contrary to that will. The "great gulf fixed" will not be a frustration. □

■ I think children should be taught to respect God's house, and should not be allowed to run through the church or to mess up the nursery and Sunday school rooms. What is your opinion?

I agree. As a pastor I discovered how difficult it is to enlist the full cooperation of parents and teachers in making such training a part of the curriculum. But it is vital to the child's education for life to learn a proper respect for God's house, indeed, for all property. Respect for property is grounded in

appreciation for the Creator and His work, including the reflection of that work in what people make with their hands.

More power to those who are lovingly, patiently, and constantly seeking to instill and enforce this important lesson. □

ARNOLD WOODRUFF, 78, died Feb. 24 in Columbus, Ohio. Services were conducted by Rev. Gordon Wetmore and Dr. Miles A. Simmons. Survivors include his wife, Ruth; three sons, Jack, Kenneth, and Bond; and one sister.

BIRTHS

to REV. AND MRS. D. A. ANGLIN, Fithian, Ill., a girl, Eva Marie, Oct. 30

to STEPHEN AND LINDA (ROBERTSON) BAIRD, San Jose, Costa Rica, a girl, Timberly Rae, March 9

to DONALD AND CHERYL (STOCK) COX, Santiago, Chile, twin boys, Matthew Ryan and Michael Andrew, March 10

to LEON AND KAY (SANDIFER) DODSON, Lakeland, Fla., a boy, Erich Kyle, April 2

to KENNETH AND LORRAINE (WOODS) EASH, Newark Valley, N.Y., a girl, Amy Sue, Feb. 18

to DANIEL J. AND DEBORAH MCKINNEY, Tuscaloosa, Ala., a boy, Christopher Lee, March 12

to RAYNARD AND SHARON (MAZE) MARTIN, Gambier, Ohio, a girl, Amy Janelle, Apr. 2

to ED AND ESTHER (OLSEN) MORGAN, Sundre, Alberta, Canada, a girl, Lisa Nicolle, March 17

to REV. AND MRS. LARRY OWSLEY, Covington, Ky., a boy, Jonathan Mark, March 15

to REV. RICHARD AND JEWELL (HACKNEY) REICHLIN, Halltown, Mo., a girl, Sarah Jane, March 21

to RICK AND DEBBIE (HINDMAN) SNELL, Colorado Springs, Colo., a girl, Kimberly Dawn, March 28

to REV. VERIAN D. AND SHEILA (WIRT) TRAVER, Vassar, Mich., a girl, Shannon Marie, March 10

to REV. PAUL AND PAM (STUEDEMAN) TRISSEL, Golden, Colo., a boy, James Daniel, April 3

to EVANGELIST JIM AND D. J. (DELMA JEAN CALE) TURNOCK, Kansas City, a girl, Tiffany Heather, March 26

to LARRY AND LINDA (BARR) ZURCHER, Mesquite, Tex., a girl, Joanna Corene, March 2

ADOPTION

by JAMES KEITH AND HELEN FARGO, Union City, Calif., a boy, Keith Michael, born Jan. 5, adopted Mar. 10.

MARRIAGES

COLLEEN BLANCHARD and RICK EVERITT at Minneapolis, Dec. 17

KIM ELIZABETH FINKBEINER and DARYEL BLAYNE SCHORR at Ontario, Ore., Jan. 14

ANNIVERSARIES

REV. AND MRS. LEE PHILLIPS, Waco, Tex., were honored Mar. 19 with a reception celebrating their 60th wedding anniversary. The reception was held in the Sheraton Inn in Waco, and was given by the couple's children, Mr. and Mrs. Carroll Phillips of Nacogdoches, Tex.; Mr. and Mrs. Rex Lovett, Huntington Beach, Calif.; and Mary Beth Phillips, Temple, Tex. They have five grandchildren and three great-grandchildren.

MR. AND MRS. ALVIN G. SCHROEDER celebrated their 50th wedding anniversary Mar. 10. A celebration was given by their children with an open house at the home of their friends, Dave and Wanda Westmark. Mr. and Mrs. Schroeder are members of Nampa, Ida., First Church. They have two children, Melvin of San Leandro, Calif., and Mrs. Marilyn Harmaning of Richland, Wash.; and two grandchildren.

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

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

TWO MORE COUPLES RECEIVE MARRIAGE ENRICHMENT TRAINING

David and Vera Mace, cofounders of the Association of Couples for Marriage Enrichment, served as trainer couple on a recent five-day Marriage Enrichment training retreat in Kansas City.

Among the 16 couples in training were Betty and Kenneth Rice, and Kay and Richard Young. Dr. Rice is executive director, Department of Adult Ministries. Rev. Young is pastor of the Kansas City Shawnee Church.

Couples selected for training by the Maces must be committed to their own marital growth. They must be able to function well as a couple, and communicate a warm and caring attitude. ACME requires their trainees to share their own marital experiences, and if necessary be open and vulnerable in order to help other couples.

Among several stringent requirements, the Rices and Youngs were required to undergo their own in-depth marital exploration. Both couples were required to openly dia-

logue at length about the growth points in their marriages.

This basic training retreat is the beginning process for the Rices and Youngs to be fully certified by ACME. Both couples are now available and qualified to facilitate Marriage Enrichment retreats.

For a better understanding of Nazarene Couples for Marriage Enrichment, interested people may write for materials provided by the General Director of Christian Family Life, 6401 The Paseo, Kansas City, MO 64131. □



The people of the Napoleon, Ohio, church dedicated their new educational unit and remodeled sanctuary in a special dedication service February 19. The new facilities provide approximately 50 more in sanctuary seating capacity, a fellowship area, and 10 classrooms. The Continental Gospelairens were the special singers, and District Superintendent James R. Blankenship of the Northwestern Ohio District was the guest speaker and brought the dedicatory prayer. The church board gave special recognition to Rev. and Mrs. Fred J. Reed, retired minister and wife, who are charter members of the church. The new educational unit was named Reed Hall in appreciation of their outstanding leadership to the church in its 11-year history. A plaque was presented to them and hung in the entrance to the new addition. Bob N. Jackson is the pastor of the church. Pictured (*l. to r.*) are: Rev. and Mrs. Fred J. Reed, District Superintendent James R. Blankenship, and Pastor Bob N. Jackson.

Pictured (*l. to r.*) are: Rev. and Mrs. Richard Young, Dr. and Mrs. David Mace, and Dr. and Mrs. Kenneth Rice.



The Bay Area Church of North Bend (formerly Coos Bay) dedicated their new building on January 23, 1978, with Dr. William M. Greathouse, general superintendent, as speaker and District Superintendent Carl Clendenen assisting. The new church was built almost entirely by members of the congregation. Over 140 different people were involved, donating over 14,000 hours. There are over 20,000 sq. ft. of floor space in the building, with a sanctuary to seat 500 people. There are also 25 classrooms, 3 offices, and a large fellowship hall. The building was built for \$11.15 a sq. ft., including two acres of blacktopped parking lot. Appraised value at completion was \$800,000. The church was formerly located in Coos Bay but was relocated on 17 acres of land in North Bend. Rev. R. Gene Anspach is the pastor.

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NEWS OF CHURCHES

Seventy-five years of service were celebrated by **Donalsonville, Ga., First Church**, October 30, 1977.

Organized in 1902 as "The Holiness Church," it was the first church in the Southeast which would become a Church of the Nazarene. By 1903 it was part of "The Independent Holiness Church" founded by C. B. Jernigan. It was a part of the merger with "The New Testament Church of Christ" at Rising Star, Tex. in 1905. This Merger resulted in "The Holiness Church of Christ" which would provide the Southern half of the merger with the "Pentecostal Church of the Nazarene" in 1908 at Pilot Point, Tex.

Rev. Marshall Singletary, pastor of North Carolina's oldest Nazarene Church (in Greensboro), was the guest minister. The Boltons from Atmore, Ala., were guest singers. A crowd of approximately 225 from throughout the Southeast and as far away as Oklahoma and California were present for the activities. Rev. L. Kenneth Adams has been pastor since 1973. □

Christmas Sunday, 1977, was a red-letter day for **Virginia Beach, Va., First Church**. A seven-acre property was paid for in just four years. The mortgage burning service recalled that just five years before a tragic fire had destroyed historic old Norfolk, Va., First Church, setting into motion the relocation and rebuilding of the church. The new church complex is valued at \$1.5 million. Helping celebrate this great event was Mr. Stanley Oliver, whose generosity made the property available to the church at a savings of \$100,000. Others participating in the services were church board members Gene Cooper, Jim Hickman, T. D. Steele, and W. C. Harrison; and Pastor Warren Foxworthy. □



Mrs. Agnes Ledgerwood of Warren, Ohio, First Church, was presented a Distinguished Service Award by NWMS President Lois Heath (r.) and Edith Palmer, NWMS treasurer (l.). Agnes has been a member of First Church since 1923. She has been active in missionary work, now holding the position of Mission Education director. Rev. Austin Wright is pastor.

On February 21, fire destroyed the **Nashville Bell Road Church** buildings. No one was injured in the blaze, but Pastor W. F. Moore lost his entire library of books, records, tapes of services for the past 10 years, and several pieces of office equipment. Temporary quarters for both the church and day-care program have been found and plans are being made to rebuild as quickly as possible. Estimated loss was placed at \$250,000. The cause of the fire is unknown. □

Heavy rains in Southern California caused widespread devastation to homes and property. The parsonage of the **Fillmore, Calif., church** was struck by a mudslide March 4. Pastor and Mrs. John H. Speeds were evacuated shortly before the slide. Two feet of water and mud swept through the house. The building was not structurally impaired, but damage to furnishings amounted to approximately \$5,000, according to Rev. Paul Benefiel, Los Angeles district superintendent. □



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by BEVERLY J. VINCENT

Durand, Mich.

Bond of Love

YEARS BEFORE, Dante expressed what Don and Mary now proclaimed before a host of witnesses—"In His will is our peace." Although I had attended countless wedding ceremonies prior to this gathering, their invitation offered me my first opportunity to attend a "remarriage" of persons formerly married to one another.

This joy-filled occasion represented reconciled relationships not only between Jesus and the individuals, but also between the individuals, Don and Mary.

The emphasis of their wedding was simply and clearly declared as the wedding party and the congregation joined voices to sing the timeless testimony of "Amazing Grace." Every word spoken or sung from that point on impressed the hearers as if they were hearing and understanding the very fullest meanings for the first time. Words such as love, unity, commitment, and grace were not repeated lightly.

Because this event marked the commencement of a new, Christ-centered family adventure, an appropriate song written by Gary Paxton and Bill and Gloria Gaither, "Learning to Live like a Child of the King," was sung. Then the couple separately told how life had been for them before Jesus, and how He used key Christians to initiate changes in their life-styles.

Friends and family heard how a concerned, Spirit-filled young man, Bunny, had reached out to Don, who was separated from both God and Mary.

Bunny and his Christian wife, Cindy, also touched the life of Don and Mary's teenaged son, Terry, by doing what Christ does—meeting needs. Like Jesus, who often supplied a need before offering himself, Cindy mended Terry's jeans, an indispensable article of clothing for today's youth! Like Jesus, Bunny responded to, and cared for, Don at the factory where they were both employed.

Because this couple served as youth leaders at the Durand Church of the Nazarene, they began involving and including Terry in many meaningful and fun-filled activities. Terry soon accepted Jesus as his Savior. Not only was Don surprised that his son genuinely enjoyed going to God's house, an experience foreign to his own religious background, but Mary also was impressed at home with Terry as he lived the life of a born-again believer.

It was Terry who was to build the bridge between his estranged parents. He was an example to them day after day for two years. Don, who had never received fulfillment from his early Roman Catholic upbringing or from recent visits to various churches, saw contentment in Terry's life. Mary, too, watched her son and eventually concluded that life was meaningless without the Savior whom Terry followed. She said, "I realized that God would not answer the kind of prayers I was praying. I couldn't handle my problems alone anymore. These last two years have been the most miserable of all." Mary then accepted Christ as her Savior. She began attending weekly church services, and was readily accepted and loved by the body of believers.

Soon Don started coming to church too. Before many weeks Don recognized his need for God. He called Rev. Payne and made an appointment to meet Jesus. Forty minutes before the designated hour, Don knocked on the parsonage door. He told the pastor, "I couldn't wait any longer." These two men prayed together and Jesus was faithful to take away Don's sins and give him a new life of joy.

Since Don and Mary were both reconciled to Christ, a "remarriage" was not only desirable but possible. The ceremony was a simple, sincere expression of what Christ will do for families who bow individually, and then collectively, at His feet and accept His gracious gifts of love and forgiveness. □

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

MANN ANNOUNCES FAITH AND LEARNING CONFERENCE

More than 400 teachers and administrators from Nazarene institutions of higher learning will meet for the first Faith and Learning Conference in the history of the Church of the Nazarene, August 14-17, 1978, on the campus of Mid-America Nazarene College, Olathe, Kans.

According to Dr. Edward S. Mann, executive director of the Department of Education and the Ministry, preparation for the conference has been going on for two years. College and denominational leaders see this conference as building strong ties of professional competency, spiritual commitment, and friendship among those who shape the future of the church through their teaching ministry in the Nazarene college classroom.

Featured speakers from outside the denomination include Dr. Dennis F. Kinlaw, president of Asbury College; and Dr. David A. Hubbard, president of Fuller Theological Seminary. General superintendents William M. Greathouse and Orville W. Jenkins join a group of Nazarene educators, including Don Beaver, W. Shelburne Brown, James R. Cameron, Alex R. G. Deasley, Gilbert Ford, Ronald F. Gray, Robert L. Griffin, Donald Irwin, John A. Knight, Mark Moore, Stephen Nease, L. Guy Nees, Leonard S. Oliver, Keith Pagan, Leslie Parrott, Kenneth H. Pearsall, Hugh Rae, J. Ottis Sayes, R. Curtis Smith, Timothy L. Smith, Willis Snowbarger, William J. Strickland, Willard Taylor, Albert Truesdale, and Donald L. Young, in contributing to the program.

Nazarene institutions of higher learning are participating in the funding. Additional support has been provided by a nationally known foundation and the Nazarene Publishing House. □

—NCN

PREACHER'S MAGAZINE BECOMES A CONTINUING EDUCATION QUARTERLY

Beginning with the September issue the *Preacher's Magazine* moves to a 96-page quarterly with a new 8¼ x 11 format.

Focus, the communication channel from the general church departments published in the center of the magazine, now has the capability of full color and will be renamed, *Update*.

Since 1926 the *Preacher's Magazine* has had an important influence in Nazarene ministerial development. It now becomes a continuing education for ministry journal, with the editorial

responsibility assigned to the Department of Education and the Ministry by the General Board at its January, 1978, meeting.

The editorial team consists of Neil B. Wiseman, editor; Wesley Tracy, managing editor; and Stephen Miller, editorial assistant. As a service to Nazarene pastors, the funding for the *Preacher's Magazine* continues to be provided by Nazarene Publishing House.

Each issue of the *Preacher's Magazine* will be built around a theme. The editorial team will be assisted in planning these thematic issues by an editorial board consisting of six to eight persons. A new board will be selected for each issue.

Members on the editorial board who planned the first issue are William Boggs, Willie Dishon, Dennis Johnson, Ted Martin, William McCumber, and Oscar Reed. The theme for the first issue is "Preaching."

Contributing writers for the first issue are Larry Bone, Frank Carver, John Clark, Randal Denny, Ralph Earle, William M. Greathouse, Charles Isbell, Dennis Johnson, V. H. Lewis, Ted Martin, Donald Metz, Oscar Reed, Paul S. Rees, Harry Russell, C. Neil Strait, Mendell Taylor, W. B. Walker, Donald Wood, and Samuel Young. □

—NCN

BIBLICAL THEOLOGY AUTHORS HONORED AT CHA

The Christian Holiness Association held its 110th annual convention in the Chase-Park Plaza Hotel in St. Louis, April 18-20.

On Wednesday evening, in impressive ceremonies, CHA President Dr. J. D. Abbott, general superintendent of the Wesleyan Church, presented the Holiness Exponent of the Year Award for 1978 jointly to Dr. Willard H. Taylor and Dr. Richard S. Taylor for their work on the biblical theology, *God, Man, and Salvation*. Dr. W. T. Purkiser, the third author, had already received such an award previously. The book has been widely acclaimed and was designated by *Christianity Today* as one of the top 25 religious books published during 1977.

Nazarene personnel was prominent in the leadership of the various activities centered around the theme, "Holiness and the Moral Crisis of Our Times." Dr. Timothy Smith, of Johns Hopkins University, spoke Wednesday evening on the subject, "Historic Methodism: A Moral Renewal Movement." Dr. Alex Deasley of Nazarene Theological Seminary spoke at the Wednesday and Thursday Bible-study

hours on the theme of "The Law and Christian Life." Mrs. Esther Franco of the Kansas City school system addressed the Fellowship breakfast, discussing "Holiness and Desegregation." Prof. Dee Freeborn of Nazarene Theological Seminary conducted a seminar on "Christian Education Structures and Curriculum for Teaching Morals." Dr. B. Edgar Johnson, general secretary, presided at the Bible-study and prayer-call sessions. □

—NCN

YEARS OF EXPERIENCE SHAPE PLANS FOR WILCON

Four hundred and forty-eight years of combined experience as ministers' wives in the Church of the Nazarene provided expertise for the steering committee for WILCON. Fifteen Nazarene ministers' wives from various geographical areas met April 18-21 at the Kansas City Airport Ramada Inn to plan WILCON.

Members of the steering committee include: Mrs. James B. Blankenship, Mrs. Carl B. Clendenen, Mrs. Paul Cunningham, Mrs. W. T. Dougharty, Mrs. Robert I. Goslaw, Mrs. John J. Hancock, Mrs. Donald Irwin, Mrs. Earl Lee, Mrs. W. Charles Oliver, Mrs. Harry Rich, Mrs. James Shaw, Mrs. Eugene L. Stowe, Mrs. William Varian, Mrs. G. B. Williamson, and Mrs. Neil B. Wiseman.

The Wives' Leadership Conferences will be held on the Nazarene college campuses in the United States and Canada during the summer of 1979. The pilot conference will be held at Trevecca Nazarene College December 5-8, 1978. The wives of all ministers, including pastors, evangelists, district superintendents, and ministers teaching in Nazarene institutions of higher learning, are invited. Wives of district superintendents have been asked to provide district leadership in encouraging attendance.

The conferences are being planned in response to felt needs which have been expressed in a variety of ways during the last three years. Assigned to the Department of Education and the Ministry by the Board of General Superintendents and the General Board, this project is being planned as a ministerial development project. Mrs. Marion K. Rich, pastor's wife from the Kansas City Metropolitan Church and former missionary to Haiti, will serve as chairperson. Dr. Neil B. Wiseman is director. Without the "red-carpet" invitation from Nazarene colleges, including first-class food, lodging, and meeting facilities, this project could not be undertaken. □

—NCN

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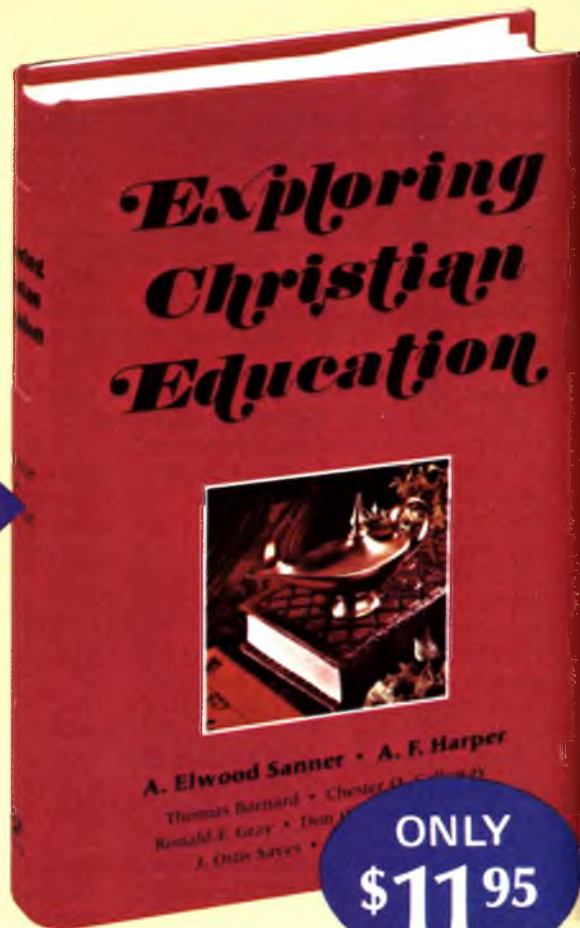


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