

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1979



A TRIBUTE TO NAZARENE EDUCATION

The wisdom of our founding fathers in their emphasis on education in our early church history may be observed as we evaluate the contribution of Nazarene education in the growth of the church. Dr. H. Orton Wiley, “the grand old man of Nazarene education,” made this observation in 1959: “The Church of the Nazarene has from its beginnings been greatly interested in the education of its youth. The distinctive character of this church, as committed to the so-called ‘second blessing concept of holiness,’ has for its mission the preaching of this doctrine and experience, and therefore early recognized the necessity of training its own ministry.

“But the necessity of its educational work found its true motive even deeper than this. The Holy Spirit, by whom the work of holiness is begun and continued in the hearts

of God’s people, is also the ‘Spirit of truth.’ Hence, dwelling in the purified hearts of His people, He inspires a love for the truth—lovers of truth in nature, in social relationships, and in divine things. It was therefore held by the founders of this denomination that an intense and enthusiastic devotion to Jesus Christ is not a hindrance, as sometimes held, but rather a help to intellectual development.”*

This issue reviews our Nazarene educational heritage. We owe a tribute to the presidents, administrators, and faculty of our Nazarene institutions. We commend our educational leaders for their loyalty to liberal arts despite the modern pressures for vocational-centered curriculums. In the same measure we also commend the leadership of Nazarene Theological Seminary and

Nazarene Bible College for their biblically-centered Wesleyan theological curriculums for the specialized training of the ministry.

We commend our colleges for their emphasis on and adherence to the high principles of Christian character and conduct. The environment provided through chapel services, revivals, and Bible teaching gives excellent opportunity to every student to develop Christian character together with academic excellence. We also commend our presidents for their denominational loyalties which produce loyal church leaders—both ministerial and lay—and thus assure the church of mature leadership for today and the future.

Our continued support of Nazarene educational institutions is essential, both for the colleges and for the church. This support must be threefold:

1. Student recruitment.
2. Budget obligations.
3. Our prayers and moral support. □

**Herald of Holiness, April 1, 1959.*



by General Superintendent Charles H. Strickland

OUR college motto at Mount Vernon Nazarene College is, "To Seek to Learn Is to Seek to Serve." The selection of that motto by the founding pioneers reflects, I am convinced, some divine insight, for it expresses the history and mission of our church. The learning and service embraces many profes-

NAZARENE HIGHER EDUCATION ...

sions, from social work to sacred music, from public school education to pastoral ministries. Yet within the diversity of professional preparation remains the common goal of educating the whole person, emotionally, spiritually, intellectually, and physically.

My personal trek in the learning phase of this educational process began in the fall of 1965 when I, as a high school senior, secured, completed, and returned my application to Bethany Nazarene College. Of course I had had vicarious experience with our colleges via the students who returned to my home church in eastern Colorado during vacations. My pastors and my family stressed the importance of continued education; "You can't serve if you don't know anything." I felt then that our colleges offered education with a plus. Bethany Nazarene College's motto was "Character, Culture, Christ." It all made sense.

I arrived on campus in a late afternoon in August, 1966, as the sweltering Oklahoma sun dominated the atmosphere. Yet the social atmosphere was one of supportive friendliness. Friendships developed quickly, and the number of acquaintances increased beyond dream or expectation. Since I was a neophyte, a fledgling to the college routine, confusion could have reigned. However, as I met with my academic adviser, Rev. Don Owens, confusion was routed and an air of positive expectancy prevailed. That expectancy remained. Expectancy and experience were congruent.

The opening convention that year featured the preaching ministry of Dr. M. Harold Daniels, then pastor at Bethany First Church. His son, Tharen, served and enriched all with his musical expertise. Our faith was anchored; it grew.

In May, 1970, my learning trek there ended. But as I left, I took a part of the college with me—my diploma, lifelong friends and acquaintances, a soon-to-be wife, a mission, a ministry. My appreciation of the value of our educational heritage was to remain with me. As I drove north on I-35, I wondered if my path would ever cross that of Nazarene higher education again. I had visions, though, and a sense of calling and urgency.

The next five years saw me outside the Nazarene educational experience. It was a time of continued academic training, five years in graduate programs in psychology. From time to time I reflected upon events and people of the previous years. My life had been enriched by BNC's faculty, notably Dr. Don

Owens, Dr. Oscar Reed, Dr. Forrest Ladd, Dr. Gerard Reed, Dr. Rob Staples, Professor Harold Lucky, and others.

In late 1974, with the end of graduate school in sight, I wrote Dr. Mann about opportunities in the service aspect of Nazarene higher education. Doors opened, some closed, one remained open.

I have been on the service trek at MVNC for nearly three years. I continue to learn and grow, emotionally, spiritually, intellectually. I still feel it is an education with a plus. The plus now is an opportunity for service, service which is rewarding. Some of those rewards are having students enrolled in another one of my classes, students majoring in my discipline, seeking my counsel, advice, and prayers. Our motto is, indeed, appropriate. Seeking to learn is seeking to serve yourself, your family, your church, your God. □

A PERSONAL TREK

by RANDIE L. TIMPE

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HERALD of HOLINESS

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I MARVEL at this title myself. For when I said that final "yes" to Him, I thought I had said "no" to teaching.

That was the time I had my first quarrel with God. He was asking me to give up my plans for teaching and go to a Bible school that seemed to lead to a dead-end street. It took me nearly a year to give in. During that time I kept telling the Lord that I had come to Detroit, where I had been working for several years, for the express purpose of attending Wayne University. I was now at the place, financially, where I could enroll. At last, my childhood dreams were beginning to be realized.

Even before I went to kindergarten, I liked playing school and those who taught me. My sisters were the teachers. We did fun things, like having parties and putting on plays. Fun, that is, until Mother learned from neighbors that our lilac-decorated stage was the cause of her shorn shrub!

I especially admired my teachers when I spent four years at a one-room country school. They knew everything and did everything. They helped us find jack-in-the-pulpits in the woods behind the schoolhouse and bound up our wounds when our sleds turned

I Teach in a

over on the crusty snow. They even knew what to do about blue ice-mounds protruding from ink bottles! When I grew up, I decided, I too would be a country schoolteacher.

My high school years came and went during the Depression. Dreams of teaching persisted, but some dreams must be financed. It was impossible for me to go to college the year I graduated from high school.

Now, when castles that had been so long in the air were about to come down to earth, they were being bombarded with shells, and I fought back. It was a peace-filled hour when I became oblivious of the shelling, said a quiet "Thy will, not mine, be done," and sent my application to Fort Wayne Bible Institute. Missionary, minister, mother, whatever, mattered not to me. I would learn all that I could about Him and His Word, and wait for Him to make known His plan for my life.

The "waiting" was not wearisome or anxious. Two years after I entered FWBI, in a chapel service, I sensed His direction for my future. A. W. Tozer talked to us students about finding our work, in God's will, and doing it. This was no new message as far as I was concerned. What sent it home to my heart that morning was God's own Spirit.

I became intensely aware that He wanted me to teach in a Christian college! It was as if a film that had covered my spiritual eyes was now removed. I saw my previous struggle in a new light. He had not



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asked me to give up teaching but only to give up *my* plans.

With the more definite direction of my life established, my prayer now was that of the Psalmist: "... lead me in a plain path, because of my enemies" (27: 11). Some of my enemies took the form of questions: Do you realize how many more *years* it will be before you begin your life's work? What about the *years* of

zarene College

hard study before you will be prepared to teach in college? Where are you going to get the money for *years* of preparation? I must give my enemies credit for choosing their words well. "Years" frightened me.

Through prayer and work—both physical and academic—I silenced my Money Enemy. A scholarship and two fellowships awarded by the University of Illinois took care of my years of graduate work.

I am now in my 28th year of teaching in a Nazarene college. My being hired at BNC was largely a result of the need for someone who was qualified to teach both English and New Testament Greek. My studies in Greek began at the Bible Institute that I had been so sure would lead only to a dead-end street!

Through the years, I have taught Freshman Composition to dozens of Marys and Johns. My first Mary was sweet, serene, and studious. She knew why she was in college: to acquire the best education she could. She would need it for her chosen career; God had called her to missionary service.

Mary became a successful missionary in Colombia. It had not been difficult to predict her success. The fact that she had to work her way through college, that her parents were opposed to her attending a Christian school, seemingly made little difference in the fulfillment of her aspirations. It was a joy to teach her.

If Mary, with her aspirations, furnished inspiration for my teaching, John, with his indifference,

furnished challenge. His class essay included the admission: "I came to college because I can pass the next few years of my life without having anything to worry about . . . I have no reason for coming. I'm just a mixed-up kid."

I had several conferences with John. Invariably, we went from fragments and period faults to his favorite subject, himself. I didn't try to make him a devotee of learning. College had other things to offer him. One was enough self-knowledge to realize that his indifference toward school was part of an act, rather than his real attitude. Both of us were happy when he came to this realization.

Mary and John are representative of the thousands of freshmen I have taught.

Through the years I have also taught literature: American, British, world. Although I couldn't begin to match her, I have tried to follow the example of my major professor, who taught me when I was an undergraduate at Greenville College. With no apparent conscious effort, Dr. Tenney helped me and other English majors try to "see life steadily and see it whole."

One could not be in her classes without sensing her warmth, her interest, and her concern.

We felt them, for example, in her discussion of Newman's "Idea of a University." She agreed with Newman that the "special fruit" of a college education was "A habit of mind which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom." She added another attribute—spiritual insight. We believed in her type of education; she possessed this "spiritual insight," plus the "special fruit."

We felt them, too, as she discussed a thousand other selections from literature. Whether she taught *Paradise Lost* or *Tom Jones*, I felt that she was teaching it, on our small Christian campus, the same way that she would have at the university where she had received her doctorate. I think she would have evidenced in the university classroom the same moral earnestness in dealing with the Bible, and with sin. Without straying from the literature or editorializing, she saturated her lectures with worth.

Dr. Tenney was, indeed, a master teacher. I have the same Person she had to look to for help. And so I pray:

*Thou greatest of teachers,
Who gave more than knowledge,
Than wisdom,
Than understanding;
Help me not to be content with
Making only these my goal.
Thou didst give life itself
Through a word, a glance, a tear;
Help me to realize that I, too, must give life,
Not through the complexities of lectures,
Of syntax, of simile, of syllogism,
But simply, as Thou didst, through
A word of love,
A look of compassion,
A tear of concern.
Great Teacher, I have need of being taught. □*

AT A BREAKFAST meeting last summer, a few of us were attempting to gain understanding about racism in our community. After “rapping” for some time, a black student looked at me and said, “Dean Helfrich, do you *really* want to commit yourself to the problem? It’s a *lifetime commitment!*”

This, I believe, is precisely what Christ was getting at when He pressed Peter with the question, “Lovest thou me?” The level of Peter’s commitment had depended on the pressures of the moment. Today’s Christians are facing pressures to “do something,” because of evident social needs and the influence of groups organized to attempt remedies for those needs. We may be tempted to do a little in order to avoid the charge that we are irresponsible. At the same time we may face the opposite temptation not to act at all, for fear of the charge that the Christian has only a “spiritual” ministry and action is “worldly.” In either instance the Christian action or inaction is likely to be opportunistic rather than

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total commitment total involvement

principled, based on pressures of the moment rather than on a carefully chosen lifetime commitment.

Christ’s “lovest thou me” means far more than what one might first imagine. I doubt that Peter knew his answer would catapult him so deeply into the needs of man when he responded to the command, “Feed my sheep.” But, as time has shown, he did truly commit himself for life. His involvement in “feeding Christ’s sheep” led him into a service of love to the Gentiles at a time when racism was as real and ugly as it is now. It led him into compassionate service to the physically and emotionally ill, similar to the needs of our day, for he believed, as Archbishop Alexander of the Anglican Church of Ireland has put it, “As long as Christ crucified is worshipped, as long as His words are the charter for Christendom, the sick and the suffering will be cared for.” This lifetime commitment led him into service to a world of antagonists, both religious and nonreligious. Finally, it even led to his premature death.

Peter was not the last to die because of such a commitment. At the age of 21, Ian Polach, a philosophy major at Charles University, died a premature death in Czechoslovakia—a student committed to building a life worth dying for “to rescue Czechoslovakia from the edge of hopelessness.” And this is what Jesus did! His words, “I am come that they might have life and . . . have it more abundantly” (John 10:10), are just another way of saying, “I have come to rescue you from the edge of hopelessness.” And now, when He says to you and to me, “Do you love Me?” He is calling for a lifetime commitment—

one that will help us rescue our age from the edge of hopelessness. If we should take this route, our involvement will lead us to face the same kinds of problems that Peter faced: a racist society; a society where sickness, poverty, and immoral wars abound; a society whose apathetic members snub all that we attempt—and may even try to unchristianize us—but do it we must!

In *My Confessions*, Tolstoy proffers us four ways in which one can face life: (1) Be so frightened by it that we simply chuck it or go out and get drunk and pretend that it doesn’t exist; (2) Give way to complete despair and remove ourselves from the problems by suicide; (3) Resent it and stoically steel our hearts against it; and (4) Irrationally accept it, stand up to it bravely, and take life as it is. There may be something admirable in facing life with “Old Walt” in his hymn to those “who left their bodies by the wall,” but both he and Tolstoy leave out the one redemptive element which runs all through the New Testament. The committed Christian’s answer is that all the ills should be made to pay dividends. Under Christ we should be able to make something good out of all this mess. We ought to be able to say to the world: OK, this is the way it is! Let’s make every disappointment, every broken hope, every severed relationship pay a profit! But this takes a lifetime commitment, a commitment that will settle for nothing less than total involvement!

I submit that involvement in life with Christ gives answers to some of our basic questions. For example, it gives a vital dimension to life, that of



meaning. Paddy Chayefsky captured the mood of many in *The Tenth Man*, when a character says, "Life is utterly meaningless. I have had everything a man can get out of life—prestige, power, money, women, children, and a handsome home only three blocks from the Scarsdale Country Club, and all I can think of is that I want to get out of this as fast as I can." Up to his "either/or" encounter with Christ, Peter's life seems quite meaningless in retrospect. He jockeyed for position, he denied Christ, he hid behind locked doors. But now he moves out to where the action is! Dag Hammarskjöld recorded in his *Markings*, "What I ask for is absurd: that life should have a meaning. What I strive for is impossible: that *my* life shall acquire a meaning." In a later entry he writes, "At that same moment I did answer 'yes' to Someone, and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal." Still later he identified that "Someone"—"No man can do properly what he has been called upon to do in this life unless he can learn to forget his ego and act as an instrument of God." Peter did just that, and his commitment provided the impetus that propelled him into a life filled with meaning and hope.

Also, involvement in life with Christ gives us a mandate for the present—for right now! Christ wouldn't be satisfied with Peter's first yes to His question. He just wouldn't let Peter off the hook. He had to face the issue once and for all! Walter Lippman wrote that "the time has come when we must make up our mind whether to face life and learn from it, or to shrink from it into a nervous breakdown with suicidal tendencies." If we decide to face life with meaning, it demands a lifetime commitment to the abundant life which ministers out of its overflow

to all men with all of their needs. And the agonizing plea is to do it *now*! We must refuse the temptation to wait until tomorrow, for, as Kiplinger has written in *Changing Times*, "Tomorrow is here—the future is already in the museums."

Then—involvement in life with Christ gives an answer to our immediate frustrations—a chance to make them fruitful! Too many of us are giving in to our frustrations and settling for something less than what we know is best. John W. Gardner writes in *No Easy Victories* that "the great shapers of the Western tradition have given us the blueprints for a cathedral, but a good deal of the time we insist on referring to it as a toolshed." We become part of that group about whom Thoreau was speaking when he said that "most men live lives of quiet desperation." To live a life of desperation is to reduce life, and Christ came not to reduce life but to fulfill it. So it was that He didn't "shoot down" Peter. He elevated him! When a man has a genuine encounter with God, his life is transformed from self-seeking and self-aggrandizement to social concern, a concern for other people, whether they be for us or against us.

Christianity is not a system of morals so much as it is a commitment to a Person and His cause—people! Religion is never "purely personal." It always is social as well. It is never limited to communication and interaction with God alone; it always involves social relationships with men as well. Even the most "mystical" of personal religious experiences has social overtones and effects.

One of the major pursuits of our lives is to find out who we are. This search for identity necessarily takes the form of seeking for significant loyalties, because by such a process a person achieves dignity for himself in service to others. Genuine loyalty to God and love for all men would make Christianity a fellowship of those who are convinced that God's redemptive action in and through Christ changes the meaning of life.

In *The Uneasy Conscience of Modern Fundamentalism*, Carl Henry noted that the redemptive gospel once was a world-changing message, but that it had been narrowed to a world-resisting message by an embarrassing divorce between individual salvation and community responsibility. He called for a "new reformation" which would make clear the implications of divinely given personal regeneration for individual and social problems. I believe that Christ was calling Peter—and is calling us—to a commitment of life that will make us instruments of change in world reform.

So, don't commit yourself unless you are prepared to become involved for life. But if you dare to make such a commitment, you'll find that His cause involves what many of us have identified with only as passing fads—relief from social ills for all men, the freeing of man's spirit. We can, if we wish, shrug it all off and say, "God's way up there, I'm down here—that's the way I like it. Don't bother me, God, and I won't bother You." But He already has. He can't undo it. "God was in Christ reconciling the world unto himself" (2 Corinthians 5:19). He is involved with us forever! □



THE TEACHER AND TRUTH

IT IS NOT by accident that Christianity has been involved throughout all of its history in education. From its earliest beginnings in the teachings of Jesus, Christianity has been a religion of teaching and of teachers.

The Gospels, our only source of information about the life of Jesus, indicate clearly that Jesus saw himself as a teacher. One of their prime statements regarding Jesus is that "he taught them as one having authority, and not as the scribes" (Matthew 7:29). In fact, if we look at Mark, we discover that Jesus is known as the Teacher throughout the Gospel. Furthermore, the designation of Jesus as Teacher appears in the most peculiar places.

For instance, in Mark 4:38, He is beseeched as "Teacher" in the midst of a tempestuous storm on the Sea of Galilee. Other similar instances occur throughout the Gospel. In these cases, where someone with supernatural power is needed, the obvious call would be to one who would have some of this unusual power and not to a teacher, as we would normally think of a teacher. But contrary to what we might expect, in these instances Jesus is again called "Teacher."

Furthermore, it is important to note that our English versions tend to hide some of the designations of Jesus as Teacher which do occur. When we see the word "Rabbi," for instance, we can almost be certain that the reference is again to Jesus as Teacher. This is also quite probably the case where the word "Master" is used (cf. Mark 14:45).

More important, however, is the fact that it appears to be the self-designation of Jesus. For example, when He sent His disciples to arrange the Passover feast, He told the disciples to say to the householder, "The Teacher says, Where is my guest

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room, where I am to eat the passover with my disciples?" (Mark 14:14, RSV). Clearly, an important designation of Jesus is that of "Teacher." This is noteworthy especially in the Gospel of Mark where only a limited amount of Jesus' actual teaching is recorded.

The character and content of the teaching of Jesus is well worth remembering. In character, He taught with authority. A fundamental requirement for authoritative teaching, it seems to me, is that it must be true. Unfortunately, teachers, then as now, have been known to teach material which is untrue. In fact, one of the problems in the Early Church was the difficulty posed by the pressures of false teachers within the Church itself. The advice

to test the spirits to see if they are of God, given by the writer of the First Epistle of John, places the emphasis where it belongs, for if a teaching is from God it will be true and, hence, authoritative. Jesus was very clear on the ultimate source of His authority; it was the authority of the Father who dwelt in Him (John 14:19).

Another important aspect of the teaching of Jesus is the consistency of His teachings with His actions. He taught that one should love his neighbour as himself. Has anyone ever given a clearer example of this self-giving love than He? He taught that he who would be greatest must be servant of all. Do we need to be reminded that He fulfilled the role of the Servant of the Lord to its fullest? He taught that the greatest example of love was that a man should lay down his life for his friends. Can His deliberate choice of a path which would lead to that end be denied?

Truly, Jesus as a great teacher not only taught the truth, but lived it in every aspect of His life.

Finally, not only was Jesus a Teacher who taught the truth and lived it—He himself was the content of that truth. In short, He is the Truth. Thus, no longer is truth seen only as a set of philosophical abstractions or solely as ultimate steadfastness. This complete identification of ultimate reality with a concrete Person completely transforms the effective meaning determining the truth. He combines all of these ideas in one historical Person with an undeniable concrete reality (1 John 1:1 ff.). Thus, to pursue ultimate truth is to encounter Jesus.

Paul expresses the ultimate goal of truth in different terms but with the same central meaning. He states that the wisdom of this world is folly with God, a fact which allows no boasting in wisdom obtained

by man. The Christian, says Paul, has all things, including truth, since he is Christ's and Christ is God's (1 Corinthians 3:18-20).

It is for this reason that the idea of Christian colleges for our day and in our day makes so much sense. Our church leaders showed a great deal of wisdom in the early days of our church when they established Christian colleges in the recognition of the biblical principle that in the pursuit of truth, the professed goal of education is inextricably bound up with the apprehension of Ultimate Truth, Jesus Christ. The almost proverbial words of Dean Munro, to the effect that there need be no contradiction between higher education and deep spirituality, quoted and paraphrased by countless Christian educators, have their basis in the secure knowledge that Jesus is the Way, the Truth, and the Life. □

A Noble Occupation

by MARIAN B. WASHBURN

*Point Loma
San Diego, Calif.*

FOR 38 YEARS I taught at Northwest Nazarene College. Yes, in the same old rut! If I could re-live those years, I couldn't find a more exciting or satisfying way in which to spend my life. But as I have listened in chapel, church services, rallies, and assemblies, I have seldom heard the rewards of teaching emphasized.

I have felt an inward warmth, knowing that the ministers, missionaries, "successful" laymen, and evangelists I listen to, were influenced by a teacher—maybe even me. And these persons who return to our halls are part of the reason this teacher feels the compulsion to continue to carry out Jesus' command, "go therefore and make disciples . . . teaching them to observe all that I have commanded you." I have a part in the Great Commission.

There is a continuing need for Christ-serving, well-educated young men and women who will participate in the international outreach of our church by preparing others to go. What are the requisites of such college professors?

First of all, they should be genuine, loving persons who begin with the students, not with the abstractions that may be embodied in a doctoral dissertation.

Second, teachers should create an intellectual climate conducive to the clearest, most incisive kind of study—"rightly dividing the word of truth," as Paul admonishes—so that students will be strong and knowledgeable in Christian values and truths.

Third, professors should acquaint those preparing for service—clergy or laity—with their Christian her-

itage in such areas as art, music, literature, history, theology, linguistics, anthropology, and foreign language.

Fourth, teachers should help prepare our church youth to understand the cultures of both the Eastern and Western hemispheres, so that they can discriminate between that which Christians can build upon and that which must be cast aside.

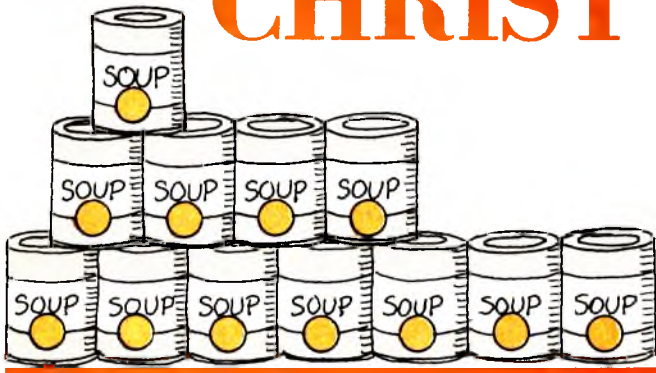
Fifth, teachers should help students become strong, disciplined, well-rounded Christians who are ready to take up citizenship wherever Christ directs, be it Hong Kong; Washington, D.C.; North Dakota; or anyplace in between.

Our Nazarene colleges lie at the center of the effectiveness of the mission of our church. With this conviction, I have found deep satisfaction in my 38-year-old rut. Through lives I have touched, it reaches around the world. I would challenge young people to go after the best education possible and then to consider teaching in a Nazarene college. The need is great.

And as Erasmus said to a teacher—

I admit that your vocation is laborious, but I utterly deny that it is tragic or deplorable, as you call it. To be a schoolmaster is next to being a king. Do you count it a mean employment to imbue the minds of your fellowcitizens in their earnest years with the best literature and with the love of Christ, and to return them to their county honest and virtuous men? In the opinion of fools it is a humble task, but in fact it is the noblest of occupations. □

THE REAL of PRESENCE of CHRIST



by DOROTHY BOONE KIDNEY
Washburn, Me.

March in Maine is a rather depressing, in-between time of year. The snow is dirty, grass has not turned green, flowers have not bloomed, and mud is mixed with melting snow. It is not warm enough to don bright spring clothing, still too cold to discard muddy boots, your heavy coat looks bedraggled from a long winter's wear, and it's the time of year when a woman's permanent has become limp and lifeless. Morale lags.

On one such March day I went into our local supermarket to purchase a few groceries. Trundling the grocery cart before me, I paused at the soup section to pick a can from the shelf. I stood tiredly in my shabby tweed coat with a disreputable kerchief on my head and reached for the can. And as I did, a wave of divine love suddenly engulfed me. I was aware of the Lord's presence all around me. In split-second clarity I sensed the Lord watching me as I reached for the can of soup. For some reason I could not understand, He was making His presence very

JUST BETWEEN US

real to me. He seemed to be saying, "I see you. I know you. I am very much aware of you *standing in this soup section.*" It was a rare, shining moment illuminated and isolated in the space of time. I put the can of soup in my cart and continued down the aisle of the store.

A few years later the owner of the store converted his supermarket into four beautiful apartments. And a few years afterwards my husband and I sold our home in an adjoining town and moved our furniture into one of the apartments. We arranged our

bedroom furniture in the corner room and placed our twin beds along the wall.

For four years we lived in that apartment. And my bed along the wall became my private place of prayer. We encountered many problems in our lives during those four years, and I spent many hours praying beside my bed. I prayed about illnesses, prayed for unsaved friends, wrestled with problems, thanked the Lord for answered prayer, prayed aloud, prayed silently, prayed for guidance; and enjoyed a close companionship with the Lord. During those four years my "praying spot" became precious to me.

One day while kneeling on that spot, I recalled the day when I reached for the can of soup in the supermarket and the strange, warm sense of Christ which had enveloped me at that very moment. Realization dawned on me and I suddenly jumped up from prayer in great excitement and exclaimed to my husband. "Milford, I'm praying in front of the soup section! This praying place, two feet by two feet, is the *very spot* where I stood that day when I reached for the can of soup and God made His presence so real to me!"

And it was the exact spot! Recalling the arrangement of the food sections, I realized my bedroom was located in the soup section; the aisle where I had been standing that day was the spot beside my bed. That day many years ago in March, God had not only seen a woman in muddy boots and a worn tweed coat with a shopping cart, but He had looked ahead in time and saw also my praying spot and my many prayers which would be offered Him through a period of four years. He had blessed that spot that day in the supermarket and had blessed the woman who was reaching for the can of soup.

It does not surprise me at all that Christ told Nathanael, "I saw you when you were under the fig tree," for Christ had leaped the barriers of distance, place, and time. I know that Christ saw me *standing* in a place where later I'd be *praying*, and put a seal of approval on the situation, blessed me with His presence, and later helped me to recall the moment in the supermarket to enrich my faith and to increase my love.

His eye is not only on the sparrow, as Scripture and song relate, but His eye is on the Christian as well. With confidence we can say, "And I know He watches me!"

It only *seems* that we are alone at times. Being human, we are so accustomed to *visible* objects and *tangible* contact that we often forget that Christ is actually with us through all moments of the day and night. He walks with us through our hours of sameness, is beside us in our jobs of dullness, rejoices with us in happiness, and stands with us in trouble even when we are not aware of His presence. And, if we are faithful, we are rewarded and blessed at times by His presence, by a definite sense of His *being there*, and of His genuine concern for us.

Lord, we thank You for the constancy of Your presence, that You do see us in our day-to-day living. And we are very grateful that You make Your presence known to us in special ways at special times. Amen. □

“God bare them witness, giving them the Holy Ghost . . . purifying their hearts.” Acts 15:8-9



by LOREN W. GOULD
Virginia Beach, Va.

These questions are often asked: “How does the Holy Spirit manifest himself when He comes in His *sanctifying fullness*?” and “Will I be fully aware of His cleansing fullness?”

In response to these questions let me ask you the following:

When a room is filled with foul cooking odors and the windows are thrown open to the spring breezes, are we aware of the cleansing freshness?

When the brown grass, dust-covered foliage, and heavy humid atmosphere of midsummer is deluged by a thunderstorm, are we aware of the fresh cleanness of the atmosphere and the sparkle of new life in nature around us?

When one's brow is dry with the heat of a fever from some disease and the latest wonder drug is administered, is he not fully aware of the new strength and zest when the fever is broken and his health is renewed?

Even so, there is a conscious manifestation to the soul when the Holy Spirit comes in His fullness to sanctify wholly.

There will be a realization of His presence and cleansing in a way never before experienced. There will be a consciousness that your heart is now “purified by faith,” and an assurance that the fully yielded heart is sanctified. John declared that “He that believeth on the Son of God hath the witness in himself” (1 John 5:10), and we who have dared to present ourselves to God for cleansing have found no disappointment.

On the day of Pentecost, when the Holy Spirit first came in His fullness to indwell and cleanse the followers of Jesus, the disciples were fully aware that something wonderful, fulfilling, and dynamic had taken place in their lives. Peter testifies that “God . . . bare them witness, giving them the Holy Ghost . . . purifying their hearts by faith” (Acts 15:8-9). This deep consciousness of cleansing and purity was proof to Peter and the other disciples that God had worked in their hearts and lives in a way never before experienced.

The followers of Jesus were often stricken with bitterness, selfishness, and quarreling during their

days with out Lord. When the Holy Spirit came in His fullness, they were not only deeply aware of a moral and spiritual cleansing, but lived it out in an obvious fashion for all to see. All who knew them were aware of the cleansing which had taken place within them.

Just as the blind man whom Jesus healed said, “One thing I know, that, whereas I was blind, now I see” (John 9:25), every sanctified Christian can also



say, “This one thing I know, whereas I was sometimes bitter, selfish, worldly and unholy, I have been made clean through the sanctifying fullness of the Holy Spirit.”

Some years ago, while I was holding a revival in the state of Texas, a lady told of her sanctifying, cleansing experience. Sometime before, her husband had broken his leg while on the job. His employer had no insurance but promised to pay the medical bills and his salary while he was laid up. Not only did this employer fail to keep his promise, but when the injured man was able to work again, he was denied his job.

It happened that this employer and the couple attended the same local church. On Easter Sunday morning the sky was clear, the sun was bright, flowers were in bloom, birds were singing, and all was right in the world until the couple entered the church and started down the aisle. There sat the employer. This dear lady said that an unholy bitterness welled up within her until she wished he was dead.

She was so shocked by her deep bitterness that at the close of the service she went forward, confessed her bitterness, and asked the pastor to pray with her. She said that God replaced that bitterness with complete forgiveness and perfect love.

She said, “When I saw my bitterness it frightened me, and I realized how spiritually undone I was. I made my commitment complete and God took away all my bitterness. After hearing your sermon tonight, I believe God sanctified me on that Easter Sunday morning.”

Entire sanctification brings about a conscious dynamic change within the heart and life of the Christian. □

Helps to
HOLY Living

PLANNING FOR REVIVAL



by L. E. HUMRICH
Muncie, Ind.

It has been observed that if revival fails it is more often than not at the point of planning. It is true that the church cannot bring revival at will. But it is also true that the church can and must create the atmosphere in which God can send revival. The length of a revival, that is the number of services to be held, is important. But the depth of concern and the breadth of preparation before the revival begins is just as important, if not more so, than its length.

There are some attitudes and considerations that are important as we prepare for revival. We need to recognize that revival is important. What we think about its importance to the future of the church will determine how much we are willing to pray, give, invite, anticipate. With the Church of the Nazarene, revival is not secondary; it is primary. Churches

that stop having revivals die! Charles G. Finney observed, "Almost all religion in the world has been produced by revivals." If revival efforts fail and die aborning, it is likely because the church fails to recognize their importance. Revival is big business, and we must treat it as such. This means concern, sacrifice, promotion, and dedication to make it succeed.

Some people have been known to look down on revivals because of the excitement they create. They say they don't like the idea of getting stirred up, that they don't want any "cheap emotionalism," that it is not right to play on the emotions of the people to try to get them to God. No thinking Christian wants any "worked up" artificial stimulation. But if we rule out genuine emotional excitement, we kill the basic spirit of revival. Revival is exciting! It is interesting, isn't it, that those who decry excitement in religion and worked up emotional outbursts so called, don't seem to feel that way in other areas of life. In sports, politics, or whatever, they are as emotional and excitable as the rest. One wonders why this is.

One of the essentials of revival preparation is for God's people to open their hearts to the revealing, searching light of the Holy Spirit. Any reservation at this point will surely dampen our enthusiasm. Let

PEN POINTS

THE HEARTBEAT OF THE FUTURE

—EDWARD F. COX *Mount Vernon Nazarene College*

The telephone company has recently sponsored a commercial in which a young woman is talking long distance to her parents. She has just come from her doctor's office where she has been permitted to hear the heartbeat of her unborn child. She is happy and thrilled to have been able to hear the heartbeat of the future.

A privilege much like that is mine these days as I work with young people in one of our Nazarene colleges. Daily I am permitted to hear the heartbeat of the years to come. I am allowed to know something of the preachers, teachers, business men and women who soon will be at the center of the world's activity. What I see and hear is comforting and reassuring.

The heartbeat of the future is strong and hopeful. I suppose it is to be expected that three or four decades of active adult work tends to weaken our idealism and dull the lustre of our hopes just a bit. We are likely to begin to look for reinforcements and replacements. They are on the way! What a marvelous host of God's choice people, with all the energy, hope, and zeal of youth, are even now on the campuses of our colleges! They believe they can make this a better world. Knowing them the way that I do, I agree that they can and will.

But are they not just the way youth has always been? I don't think so. In this heartbeat of the future there is a note of concern and compassion that is different.

From my own college days down until now, I have not known a generation that cares for others just the way these young people do.

There is yet another note that I hear in this heartbeat of the future. Love for God and His kingdom sounds loud and clear. I hear it in their testimonies, but not just there. In revival times, in dorm devotions, in the weekend services held by these students in some small church, and in music, drama, and art on campus, I am made aware of this love for God.

Like the young woman in the television commercial, I had to tell someone. I have heard the heartbeat of the future. What I have heard makes me happy. I think you will share the joy. □

the church get excited and enthusiastic about this matter of revivals and see what God will really do for us.

It must be understood that revival costs. Not simply in terms of monetary expenditure. There is another kind of price tag attached to revivals. Revival does not come only when God is ready! There is more for us to do than stand aside and wait for it! Anyone can experience revival in his own soul. But to do so there cannot be a shifting of personal responsibility to another. Really this acceptance of personal responsibility is the beginning point for personal revival. This involves the asking of some deeply personal questions. Or, as it is sometimes stated, it means an honest, sincere praying of the petition David offered: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24). Here are some questions we may well ask ourselves.

1. Am I clear with everybody, or is there someone in or out of the church to whom I need to be reconciled? Are there some apologies I need to make?

2. Is my devotional life, including Bible reading and study, satisfactory? Am I prayed up to date? Or

is there some negligence on my part along these lines?

3. Do I have the Lord's tithes paid? How about restitution? Is there any I need to make?

4. Am I walking in all the light the Lord has given me? Or have I let down somewhere and sought to rationalize my conduct?

5. Am I clear in the experiences of the new birth and entire sanctification? If not, is my heart open and am I willing to seek until reality comes?

6. Have I manifested Christlike attitudes? If not, am I now willing to make things right?

7. What of my burden of concern for the salvation of my family and friends?

Close and searching questions? Yes! But they must be answered honestly in our heart of hearts to the satisfaction of God and ourselves. In short, all the blessings we have received of God form the basis of our responsibility to try to bring others into His kingdom. As we pray and seek God for revival, let us remember the pit from whence we have been digged, and let what He has done for us be the measuring stick of our efforts and concern for the souls of others. □



by LYLE P. FLINNER

Bethany, Okla.

Man has been trying to understand himself for a long time! Over thousands of years he has tried to focus on the areas which seem to be the most productive for self-understanding.

At times, this has led to decimating man, of breaking him up into small, unrelated parts which were studied in detail. The human biologist studied the nervous system, the sense organs, glands, vital organs, and all that go to make up the physical man. Until recently, even psychology has tended to look at one facet at a time.

But now, most disciplines accept man's wholeness as a given fact. It is clearly recognized that "the whole is greater than the sum of its parts."

Every one of us operates as a "whole" person. What does that really mean? One thing it means is that our present attitudes, actions, motivations, and goals are truly understandable only in relation to the "total package." The "total package" consists of all our past experiences, all of the influences of other people upon our lives (both in the past and in the present), all of the pressures on our lives in every area, all of our circumstances, and all of our total physical condition. Each one of us acts and thinks as a person who is the final product of all of these influences.

So what is the implication for mature Christian living? One implication is very personal. When you view yourself as a whole, you are able to understand more thoroughly your actions and attitudes and drives. Such self-understanding is very basic to real

UNDERSTANDING THE "WHOLE" MAN

spiritual maturity. Of course, we are not looking for excuses for our thoughts and behavior, but we are looking for reasons. Often there is a fine line between them which requires some maturity to distinguish. As any psychologist knows, really understanding your problem is a long way on the road towards solving it.

The second implication of this concept (that persons act out of their total background, both past and present) is related to our mature attitude toward others. We will be much more charitable (and Christian) in our dealings with others if we really try to see behind the word or action and attempt to understand it in the light of all of the pressures and influences (physical, emotional, financial, social, etc.) which are affecting the person.

When our perception of ourselves and others comes closer to the total reality of the situation, when we take into account all of the factors involved, we tend to increase and extend real mercy, becoming more like the Lord who extends such gracious mercy to us. POINT TO PONDER: Do I take time to look behind people's actions and attitudes to see them as "whole" persons? □

Becoming a Whole Person

ABORTION

AN ETHICS TEACHER'S CONCERN

AS A GUEST lecturer in one of my classes, Dr. Robert Linder, a history professor at Kansas State University, elaborated on his printed response to Helmut Thielicke's article on Nazism in *Christianity Today*, January 27, 1978. Linder asserted that "an alarming number" of the indices Thielicke set forth to explain why Germany was ripe for Hitler's regime now exist in the United States.

He included the exploitation of sex and the willingness of many Americans to put people, especially the aged, on the scrap heap once they're no longer economically productive. He especially pointed to the legalization and widespread practice of abortion.

Even for one reasonably informed on the issue, who routinely (in my ethics classes and elsewhere) makes it clear that I judge abortion a form of murder, I was conscience-pricked both for myself and my church.

Granted, the Church of the Nazarene officially opposes abortion. Under the "Special Rules" section of the *Manual*, one reads:

We believe induced abortion to be permissible only on the basis of sound medical reasons affecting the life of the fetus and that of the mother. We oppose induced abortion for personal convenience or population control. We also oppose liberalizing of the laws which allow induced abortion on demand. There may be pregnancies that require deliberate termination by therapeutic abortion, but such a decision should be made only on the basis of adequate medical and spiritual counseling.

Anti-life attitudes are not really prevalent in our church, though a surprising number of our young people have not really given abortion much "moral" thought. Somehow, despite a general antipathy to it, we Nazarenes have failed to visibly and militantly struggle against an ethic which has triumphed, largely through this nation's judiciary, during the past decade.

Perhaps ignorance explains our silence. Some of my students are astounded when they learn that a fetus is genetically all a person can ever be; that heartbeat and brain wave activity start soon after conception; that most all natural scientists contend that life begins at conception; that even in very early stages of development the fetus looks surprisingly well-formed—unlike the imagined "glob" of cells and tissues they'd somehow thought were in the womb. They discover that the developing child in the uterus is actually "human" in appearance. If ignorance is the problem, perhaps we should try, in our churches and Sunday schools, to remedy the ap-



by GERARD REED

Mid-America Nazarene College
Olathe, Kans.

parent ignorance of our children (and adults) concerning conception and fetal development.

Then perhaps we're silent because we're not close to the action. Perhaps we don't hear (or don't listen when we hear) that some 1,000,000 abortions are performed yearly in this country. We're repulsed by

WHOM THE LORD LOVETH . . .

*You who bore my stripes,
Help me to feel the pain
whenever my neighbor hurts.*

*When a friend weeps,
Let my inmost being cry in sympathy,
And may I be quick to offer comfort and
encouragement.*

*Help me to enter into the misery of the
masses.*

*As you took my place and suffered on the
Cross,*

*Let me, in some small measure, share their
burdens.*

*Let my heart be broken daily
With the sin of this world*

That broke Your heart on Calvary.

*And when I become so preoccupied
With my own wants and needs*

*That I fail to see the needs all around me—
Then, O Lord, chasten me.*

—MABEL P. ADAMSON
Kansas City, Mo.

Hitler's genocide of the Jews and Stalin's reign of terror. But we somehow cannot (or will not) see any similarity between abortion and more blatant forms of euthanasia.

Certainly there must be an underlying lack of respect for life which not only explains America's abortion policies but the passive acceptance of these policies by so many evangelicals. It may well be that we're simply not offended by violence, unless it's directed against us personally. Maybe we've grown accustomed to the use of violence—violence against nature, violence against potential foes with nuclear weapons, violence against persons in the media.

Such lack of respect for life appears in the sex-for-sex-sake approach so typical of television and popular culture. "It would seem to me," Malcolm Muggeridge asserts in *Christ and the Media*, "that the camera may well take its place along with nuclear weaponry and the birth pill as one of the three major apocalyptic portents of our time; the first signifying power in terms of destruction, the second sex in terms of sterility, and the last, actuality in terms of fantasy." "Sex in terms of sterility!" Sex divorced from life. Sex for its own sake. Sex for pleasure. If sex is severed from life, if sex is viewed as an end in itself, then abortion is a logical way to treat an unwanted pregnancy.

Whatever the reasons why the anti-life forces have succeeded, awakened Christians ought to exercise themselves to think and act in harmony with their beliefs. Several things might emerge from such effort.

First, whatever has been true about the United States as "one nation under God," it is increasingly evident that a nation which approves the massive taking of life through abortion is no longer subservient to the God who created life and is manifestly committed to sustaining it.

Second, in times when men (especially those on the margins of society—the retarded, the elderly, the infirm, the unborn) are labeled anything less than the image of God, one must boldly speak the truth about man's divine origin and destiny. Shortly before America's Civil War, the United States Supreme Court, in the Dred Scott decision, decided that Negro slaves were property rather than persons. It took a war and a constitutional amendment to reverse that court decision, but the nation's conscience (informed by revivalists like Charles Finney) insisted that persons be valued as persons and never reduced to things. Today we evangelicals, numbering in the millions, pollsters claim, have the opportunity to secure for the nation's unborn the same rights the Constitution guaranteed black Americans a century ago.

Finally, organizations have sprung up to struggle for the unborn. Protestant and Catholic groups exist. On this issue an opportunity for truly ecumenical endeavor exists. Journals such as *The Human Life Review* publicize the issue. Pro-life organizations need members who will give of both their money and their time.

I write this rather personal article because I'm haunted by the possibility Dr. Linder suggests—we

Bible-believing Nazarenes, by our silence on abortion may be as guilty as "Bible-believing" Germans in the early 1930s who accepted a pagan regime's genocidal policies simply because those policies did not immediately threaten them personally. For the sake of our nation, for the sake of our children, for the sake of the endangered unborn, for the sake of our souls, let us begin to speak up. □

Book Briefs



Reviewed by
RAY HANCE
Bethany, Okla.

THE MARCH OF HOLINESS THROUGH THE CENTURIES

Uninformed and prejudiced persons sometimes relate the concept of holiness and Christian perfection to the weird claims of modern cults and the sundry religious fads and frauds that proliferate in this era. They're wrong!

Holiness of heart is clearly taught in the Psalms and mandated throughout the New Testament. Also there is a select literature of holiness in the writings of saintly men and women in the early centuries of Christianity.

Dr. William S. Deal has taken time to trace this teaching in what is, in essence, a brief history of holiness doctrine. It makes interesting and informative reading for both clergy and laity.

In *The March of Holiness Through the Centuries* you'll find information that will help you present the claims of holiness to hungry hearts as well as bolster your own faith. □



by **William S. Deal**
Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

A PERSONAL TRIBUTE

As we were putting together our annual Education Issue of the *Herald*, a sudden and somewhat saddening thought struck me. For the first time in half a century Edward S. Mann is not officially connected with our Nazarene educational enterprise.

Ed Mann retired in January from the office of Executive Director of the Department of Education and the Ministry. Previous to his labors in this office, his name was virtually synonymous with Eastern Nazarene College. As student, faculty member, administrator, and president, he was associated with ENC for over four decades.

No person ever exemplified more perfectly the kind of values, knowledge, and faith that we hope to see produced in our students and demonstrated by our teachers and officers. His love for Jesus Christ, and his commitment to the cause of Christian education, has been a perennial source of inspiration and challenge to all of us who have known him and worked with him. He incarnates Christian higher education at its fullest and best.

His wife, Cora, is one of the finest persons I have ever known. She has steadfastly shared the sacrifice, vision, work, and triumph which have marked his career. Together they have raised one of the choicest families ever to grow to manhood in our church. As Uncle Bud Robinson would have said, "There ain't a scrub in the herd."

Assessing the value of Ed Mann's life and work to the Church of the Nazarene is impossible. The Judgment alone will disclose the full range of his godly influence.

From my perspective, his outstanding trait is integrity. He is a warm, friendly, openhearted man who can walk with kings and not lose the common touch. He is superbly educated, but wears the mantle of knowledge without stuffiness or pretense. But above all else, he is a square shooter, a man whose word is his bond, whose life is as straight as a gun barrel. Ed Mann keeps me fully convinced of the worth of our colleges. □

THIS WE REAFFIRM

How do Nazarene college professors view their assignment? What is their attitude towards the church and its mission?

These questions were answered in part at the historic Faith and Learning Conference held last August. The FALCON brought together nearly 500 faculty members from the various Nazarene colleges. Among other things done, these professors wrote a "litany of reaffirmation" which expressed the relationship of their assignment to the Church of the Nazarene. Let me repeat that a committee of the professors wrote the litany and they all shared it. It wasn't imposed upon them from Headquarters, either the one in heaven or the one in Kansas City.

Let me share with you some significant excerpts from that litany:

"We reaffirm our intent that the colleges of the Church of the Nazarene continue to be characteristically Nazarene in their spiritual concern. Recognizing that the students we serve come with varying

degrees of spiritual maturity and in different states of grace, we reaffirm our spiritual mission both in evangelism and in Christian nurture to the students who are entrusted to our care. We seek to demonstrate by our words and actions genuine appreciation for the church and its heritage and to exemplify its ideals by abiding in harmony with the spirit of the *Manual* of the Church of the Nazarene. We understand this to embrace our loyalty to the statement of faith as defining the parameters of our academic freedom and our commitment to its ethical guidelines.

"We reaffirm our commitment to support by attendance and appropriate participation in the spiritual program of the college on campus, particularly chapel and special services. Recognizing the sacrificial support of the colleges by the church, we reaffirm our intent to serve the church both personally and professionally as opportunities occur. These commitments represent our stewardship of time, talent, training, and personal resources. . . .

Anyone who is familiar with the history of our colleges knows that, without exception, they were founded and preserved only through sacrifice. And no group has been more conspicuous for sacrifice than our faculty members.

"We reaffirm our commitment to calling our students to the servant life under the Lordship of Christ, out of which relationship come moral courage, ethical responsibility, and social sensitivity by which to deal redemptively with the awesome social issues of our time.

"We reaffirm that Christian higher education is especially needed in the modern world of scientific and philosophical change and complexity where the hearts of our fellowmen cry out for what is unchanging and secure. We firmly believe that the truth of the Bible as interpreted in our Wesleyan tradition provides the only viable response to that plea for understanding and inner confidence. Upon that base, with the assurance of the Spirit's assistance, we develop our curricula for the students who choose to sit under our instruction."

Anyone who is familiar with the history of our colleges knows that, without exception, they were founded and preserved only through sacrifice. And no group has been more conspicuous for sacrifice than

our faculty members. The difference between what they could have been making in other schools and what they were paid by ours comes to millions of dollars, and represents a financial investment in Christian education that is heroic and challenging.

When I pastored a college church we seldom had a service without seekers at the altar. And I could always count on college administrators and professors to pray and counsel with those seekers after God. Other laymen were just as faithful, but none were more so, and it taught me a deep and lasting respect for the spiritual integrity, burden, and vision of the gallant men and women who staff our colleges.

During my nine years of college ministry, my colleagues on the faculty and administration cared deeply for me, made my joys and sorrows their own, gave themselves in costly intercessory prayer for my family, and buoyed my spirits constantly by their spoken and unspoken love.

Join me, Nazarenes, in reaffirming our appreciation for, and support of, our college communities! □

IS IT TRUE?

In one of his superbly written editorials, Norman Cousins tells of addressing a literary club in Illinois during the days when he was supplementing a modest salary "by traveling the lecture circuit as a book reviewer." That day he was reviewing a novel by Ernest Hemingway.

After his talk a woman asked him for further information about his statement that Hemingway, as a young boy, was taken by his father occasionally to see boxing matches. Mr. Cousins assured her that Hemingway's boyhood interest in prizefighting was "a standard item" in biographical information about the now famous writer. Then he promised to dig up the source material and send it to her. Thanking him, she wrote out her name and address. To his deep chagrin, she was Hemingway's mother!

Mr. Cousins wrote, "It was one of life's more embarrassing moments. Ever since, I have been wary of retailing personal information about authors—or about anyone else."

Reflecting on those words, I thought of how much embarrassment—and damage—would be spared us

all if we could develop a wholesome wariness about repeating unconfirmed and unsubstantiated information. How many people within the church have suffered at the tongues of others because untruths or distortions of truth have been repeated!

George Bernard Shaw once said, "I often quote myself. It adds spice to my conversation." If a man quotes himself he can assume full responsibility for the consequences. But we need to be careful about quoting others, especially at second hand or even farther removed.

Speaking of quotations, here is a favorite of mine from Robert Benchley: "Drawing on my fine command of language, I said nothing." When we are about to retail personal information, unless we are sure that it is true we had better have sufficient command of language to remain silent.

And sometimes, even if the information is true it is better to leave it unrepeated. It may be true, and yet unnecessary and unkind. □



The Passage for Study:

3 John

by W. E. McCUMBER, *Editor*

We are examining the seven designations for Christians in 3 John. In previous studies we looked at “beloved” and “brethren.” The third designation is “children.” It occurs but once, in verse 4, where “the elder” says, “No greater joy can I have than this, to hear that my children follow the truth” (RSV).

1. “Children” are the fruit of evangelism.

“Children,” like “brethren,” is a relational term, but more restricted. All persons in the church were the writer’s brethren, but only some of them—such as Gaius—were his children. The term refers to those who were converted under the writer’s personal ministry, through his direct influence.

The Greek phrase used is most emphatic. It translates more literally “my own children.” B. F. Wescott’s comment is accurate: “those Christians to whom the apostle had been the human author of spiritual life.” Paul uses the term of Timothy—“my true child in the faith” (1 Timothy 1:2, RSV).

Christians are born “of God” (John 1:12-13; 3:5-8).

They are born “through the word of God” (1 Peter 1:23).

But they also have human spiritual fathers (1 Corinthians 4:14-17).

Our fathers in the faith are those who proclaimed the gospel and administered the sacraments to us, for through these means God acted to renew us, to give us life, to unite us with the body of Christ.

2. “Children are responsible for obedience.

“The elder” sired Gaius by preaching to him the gospel. Now he delights to know that his convert follows “the truth.” The NASB reads “walking in truth,” a better translation. Walking or following refers to the whole activity of a believer’s life, his habitual practice.

Elsewhere in Scripture Christians are said to walk —“in the day” (John 11:9; Romans 13:13)

—“in the light” (1 John 1:7)

—“in the Spirit” (Galatians 5:16)

—“in love” (Ephesians 5:2)

—“in the fear of the Lord” (Acts 9:31).

Common to all of these phrases is the idea of obedience to “the truth.”

What is “the truth”? How are standards for Christian behavior determined?

(1) First of all, by *Jesus Christ*. He is “the truth” (John 14:6), and to walk in the truth is “to walk in the same way in which he walked” (1 John 2:6, RSV). The behavior of Christ is the model for a believer’s moral life.

(2) Second, by *the word of Jesus Christ*. His word is “the truth” which sets men free (John 8:31-32; 17:17-19). The teaching of Jesus commands the ethical loyalty of true Christians.

(3) Third, by *the message of the gospel*. The gospel is “the truth” which saves us and sets us on course to live for God (Galatians 2:14; 5:7; Ephesians 1:13; Colossians 1:5). All behavior inconsistent with “the grace of God” is forbidden to the children of God.

(4) Fourth, by *the teaching of the apostles*. The apostolic doctrine, as a body of truth to be believed and obeyed, is “the truth” (1 Timothy 2:3-7; 2 Timothy 1:13-14; Titus 1:1). To this truth (now our New Testament) we are to be “obedient from the heart” (Romans 6:17; 1 Peter 1:22).

Through evangelism, children in turn become fathers. Through obedience fathers and children become models. □

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*Philosophers,
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Housewives,
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War, and death.*

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The Christian’s faith concludes that:

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This nation, universe, and eternity—
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—JERRY D. HULL

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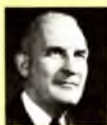
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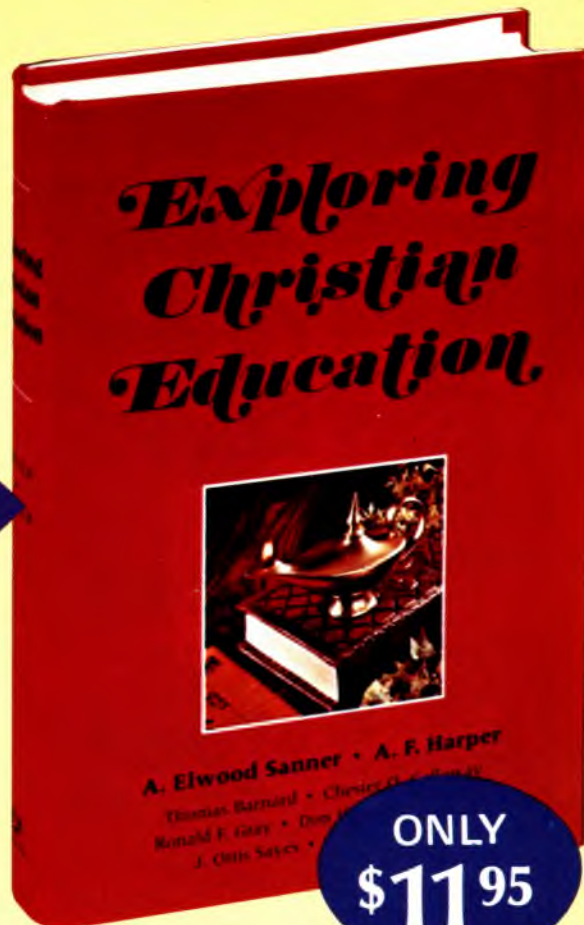


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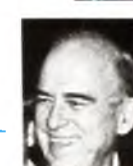
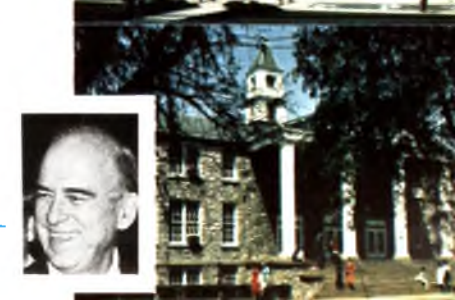
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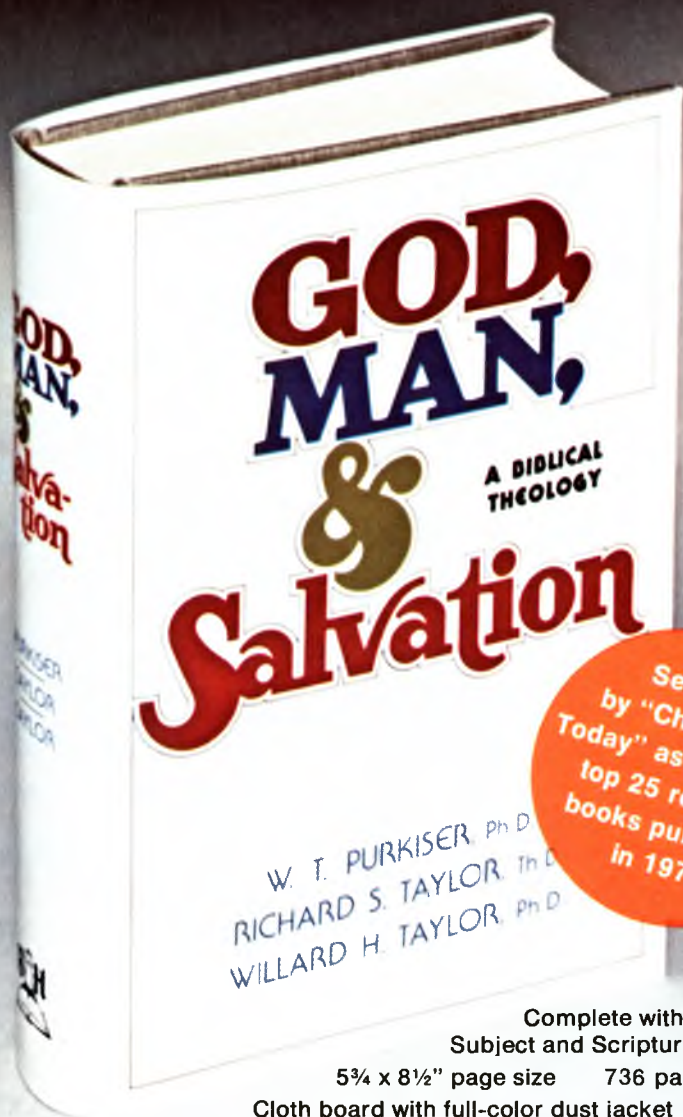
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IN THE NEWS

PEOPLE AND PLACES

The Andover, Ohio, Cherry Valley Church honored **Kenneth Artman** for 32 years of service as treasurer. A plaque was presented to Artman by Bob Gran, chairman of the Christian Life Committee, on behalf of the church membership. Mr. Artman will continue to serve as treasurer of the church. He has also served as Sunday school teacher, assistant Sunday school superintendent, and is serving as trustee. □



John H. Taylor, M.D., Dayton, Ohio, was recently inaugurated as president of the 700-member Montgomery County Medical Society. Taylor, Fellow of the American College of Surgeons, has practiced medicine in Dayton for 20 years, and performed the first kidney transplant in Dayton (1969). Dr. Taylor, a graduate of Greenville College, Greenville, Ill., and the University of Michigan Medical School, is an associate professor of surgery at the Wright State University School of Medicine, Dayton.



Dr. Taylor is a member of the Dayton Parkview Church where he attends with his wife, Beth, and three children, Joel, Amy, and Daniel. □

Houghton College President **Dr. Daniel R. Chamberlain** has appointed **Rev. Kenneth Masterman** as church representative for the college. In this capacity, Mr. Masterman will seek to strengthen Houghton ties with churches of the sponsoring Wesleyan Church in the denomination's 10 eastern U.S. and Canadian districts, for which Houghton is the regional liberal arts college.



Concurrent with his duties for Houghton College, he will continue his

18-year tenure as Music Director for Inter-Church Evangelism, the crusade ministry of Dr. Myron Augsburger. This ministry encompasses three to four extended meetings a year in cities throughout the United States and in the Caribbean. Mr. Masterman is an ordained minister in the Church of the Nazarene. □

COUCHENOUR APPOINTED CENTRAL ZONE REPRESENTATIVE FOR LIFE INCOME GIFTS AND BEQUESTS

Robert W. Crew, executive consultant of Life Income Gifts and Bequests in the Department of Stewardship, announced the appointment of William A. Couchenour as field representative of the department in the Central Zone.



Mr. Couchenour served with the U.S. Army for two years, after which he attended Eastern Nazarene College

where he earned a degree in economics.

After graduation, Bill worked 14 years with the Vendo Company as sales administrator. He has worked for two years as a sales representative for Metropolitan Life Insurance Company. He has served the last three years as the associate pastor of the Kansas City Nall Avenue Church.

Bill and his wife, Ruth, have five children and are now living in Prairie Village, Kan. The Couchenours will be moving to the Central Zone in the near future. □

—NCN

WISCONSIN DISTRICT SUPERINTENDENT RESIGNS

Rev. Robert J. Clack, district superintendent of the Wisconsin District, has resigned, effective April 15, to accept the pastorate of the Dayton, Ohio, Parkview Church. Rev. Clack has been superintendent of the Wisconsin District for 16 years.



Prior to his superintendency he pastored churches on the Northwestern Illinois District, at Ottawa (First), Rockford (Parkside), and Lomax.

He was born in Chester, Pa., and graduated from Olivet Nazarene College at Kankakee, Ill., in 1949.

He and Mrs. Clack have two sons and a daughter. □

—NCN



Pastors and leaders of the four districts of the Trans South Africa Field met February 4-7, 1979 at the Nazarene Bible College in Port Elizabeth for a pastors' seminar. The program was one of study, sharing, fellowship, and worship. Dr. and Mrs. Eugene L. Stowe were special guests. Norman D. Zurcher reports, "The presence of the Holy Spirit was outpoured upon us in the Tuesday evening service as Dr. Stowe led us into a love-sharing time. Results of that service have continued in a refreshing spirit of revival in local churches."

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TRIBUTE TO GEORGE FRAME

"The proper way to eat a California orange is to take the skin off and then break it up into its individual segments, and eat it a piece at a time. So, when Dr.



Frame preaches, he seems to be able to unfold the Word of God and break it into pieces for the human soul to feed on." So wrote Dr. Samuel Young in sending his greetings on the occasion of a "This Is Your Life" programme, presented in honour of Dr. George Frame on the occasion of his retirement in March, 1972.

Now in 1979, we Nazarenes in the British Isles celebrate the homegoing of a great holiness preacher; for on Monday, February 12, our people gathered from all parts of this realm to say farewell to a brother beloved. The word *celebrate* is carefully chosen; for Dr. Frame would have been grieved to have thought that his funeral would be anything else but a celebration of God's amazing grace; and so we sang

"Full Salvation," "Holiness unto the Lord," "When the Roll Is Called Up Yonder" and, Scotland's incomparable metrical 23rd psalm to the tune Crimond.

Rev. Sydney Martin, who had been pastor of the mother church at Parkhead for a major part of Dr. Frame's 32 years as district superintendent, recalled Dr. Frame's conversion as a pleasure-loving 18-year-old; and of his subsequent thirst for knowledge, and his keen desire to be used of God to win men for his Saviour. Taking as his text the words from Matthew 2:23: "He shall be called a Nazarene," Mr. Martin showed how Dr. Frame, throughout his long and active life, maintained the Nazarene identity, discerned the Nazarene destiny of holiness evangelism, exercised a truly Nazarene ministry as he carried the gospel of hope and healing to the poor, and exemplified the Nazarene testimony by his life of self-giving.

Dr. Hugh Rae, principal of British Isles Nazarene College, spoke with deep emotion of Dr. Frame's commitment to the cause of ministerial education; telling how, regardless of personal sacrifice, he launched Hurler Nazarene College in the midst of the Second World War, and chose as its motto the words, "Scholarship on Fire." My privilege, as Dr. Frame's successor in the superintendency, was to tell of his passion for home missions; of the 17 new churches which he succeeded in launching on a laughably inadequate budget, of the Spirit-guided diplomacy with which he helped to bring about the union of the three holiness movements in the United Kingdom to give us the 93 churches we have today, compared with the 24 with which he began in 1940. Rev. John Packard, who had been his pastor during his declining days, led our thanksgivings and intercessions with heavenly unction.

It was entirely in keeping with Dr. Frame's singleness of vision that floral tributes were replaced by the launching of a George Frame Memorial Fund,* specifically designed to help open new churches. The Parkhead choir added its seal so sweetly and appropriately with a forward-looking song: "Because He lives, I Can Face Tomorrow!" We pray that these words may be especially true for his widow, Dr. Mary Tanner Frame, who at one time served as a missionary doctor in Swaziland; and for his son, Cyril, who was injured in a car crash on the day of his father's death. (Thankfully, he was able to leave hospital to attend the funeral).

Dr. Frame had been active for his Master almost to the last. Though

seriously handicapped by Parkinson's disease, and other more long-standing infirmities, he was never happier than when in the pulpit pleading his Saviour's cause. At such times, the weakness of his body seemed to be overcome by the strength of his spirit. His keen intellect had enabled him to earn the Master of Arts degree from Glasgow University while he served our church as a student pastor; and to this was added the Doctorate of Divinity awarded to him by Olivet Nazarene College in recognition of his sterling services to the Church of the Nazarene. He served for more than 30 years as a member of the General Board; and latterly as chairman of the Department of World Mission. At a time when Cuba was barred to American citizens, Dr. Frame was able, in 1967, to visit our people there, to conduct their district assembly, and to preach with much blessing in their camp meeting. Dr. Young writes: "He made an enduring contribution to our church, and was much loved on this side of the water." We thank God for Dr. George Frame. □

—David J. Tarrant
district superintendent
British Isles North District

*Anyone in the U.S. wishing to contribute may send a check to General Treasurer Norman Miller, 6401 The Paseo, Kansas City, MO 64131.



COUPLE SELECTED FOR MARRIAGE ENRICHMENT CERTIFICATION

The Nazarene Marriage Enrichment Selection Committee has granted provisional certification as leader couple to Ed and Jeanette Downs of Olathe, Kans.

The Downses have two sons, Michael, age six, and Jonathan, three. Ed is a Ph.D. candidate in psychology from California Western University. Jeanette is currently enrolled at Kansas University as a master's degree candidate in counseling. Both are graduates of Olivet Nazarene College, and were raised in Nazarene parsonages.

Ed and Jeanette enjoy a growing and affecting companion style mar-

riage. They view their relationship as a ministry to other couples.

The Downses have had extensive experience facilitating Marriage Enrichment events. They are currently leading a Marriage Enrichment growth group in their local church in Shawnee, Kans. Both have been trained by David and Vera Mace, nationally known Marriage Enrichment leaders.

Provisional certification is for a one-year period whereby the Selection Committee requires independent evaluation from the participants of two events which the Downses will facilitate.

The Selection Committee highly recommends Ed and Jeanette as committed Christians with a growing companionship marriage to share.

Church leaders interested in securing the services of Ed and Jeanette may contact them directly at (913) 782-9634, or through J. Paul and Marilyn Turner, Marriage and Family Ministries, Church of the Nazarene, (816) 333-7000, Extension 364. □

—J. Paul Turner
Selection Committee Chairman

SUNDAY SCHOOL ATTENDANT FAITHFUL AT 105

Mrs. Mary Blood of Fredonia, Kans., celebrated her 105th birthday Wednesday, February 21.

She lives with her son, Orval Blood, who is 79. They attend the Erie Church of the Nazarene, 35 miles east of Fredonia. Pastor Ray Willard reports that the Bloods have missed only one Sunday during the severe winter weather, and that was because the roads were closed.

The Bloods are a great inspiration to the church and community. There is a housing complex for the elderly across the street from the church and many there say, "If they can get out to church, so can we."

Mrs. Blood is able to care for herself even though she has poor eyesight and is also hard of hearing. She is reported to have a good sense of humor and enjoys playing a joke.

She is a member of the Fire Baptized Holiness Church. Her son, Orval, has been a member of the Erie church for about 20 years. Mrs. Blood testifies that she has been prepared to meet God in heaven for the last 70

years. She was saved in the Methodist church but left it years ago because they would not preach the message of holiness.

She has received cards of congratulations from President James Carter and past Kansas governors. Members of the local Church of the Nazarene had a card shower for her in observance of her birthday.

Mrs. Blood was born February 22, 1874, the fifth of 11 children. She has two living brothers, one who is 96, and the other 91. □

—NCN

MRS. BLOOM AVOIDS SURGERY

Mrs. Norman Bloom had been scheduled for surgery in Des Moines, March 2, for a kidney blockage, but she took a turn for the better Thursday night and doctors cancelled surgery the next morning. Hopefully, she will be able to return home soon.

She was stricken as she and her husband, the district superintendent of the Minnesota district, were on their way to Kansas City for the Great Commission Colloquium Monday, February 19. □

—NCN



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March 1-2, 1979, marked the sixth visit to Kansas City for the Bible college graduating seniors. The current class of seniors appear to be the finest the college has produced to date (granted, this is said every year).

Snow drifts, zero degree temperatures, and the icy winds of winter were forgotten by Kansas City Nazarenes when the NBC students stepped from their two Trailway touring buses. The 90 Colorado Springs-based group seem to bring with them a breath of spring.



The group's outgoing spirit was contagious. Tour guides remarked that it was a treat to show them the Publishing House. Their curiosity about publishing operations sparked question after question.



Graduating Grandmother Pearl stayed up there with the best of them.



During the post tour dialogue session, NPH Manager, Bud Lunn, was bombarded with more questions. He admits scrambling for adequate answers, at times.



Evening activities on March 1 included a banquet honoring the 90 visitors. At times the hotel dining room took on the atmosphere of an old-fashioned camp meeting. Students praised the Lord and expressed their joy as Bob Bishop and Greg Evensen sang.



Dr. Leslie Parrott, president of Olivet Nazarene College, led the group on an imaginary magic carpet tour—an overview of the Church of the Nazarene. As he interwove information from the past and present it became apparent that Nazarenes are debtors to God and the church for those who prepared the way so well.



During the banquet Dr. J. Fred Parker, Book Editor, made the first public presentation of the newly published 14 volume set of *The Works of John Wesley* (Available from Nazarene Publishing House at a special price, \$99.95). The presentation set was given to Bible College President Dr. L. S. Oliver.

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CANADIAN PASTOR HEADS MINISTERIAL ASSOCIATION

Rev. Gene Hoskinson, pastor of the Windsor Church of the Nazarene, was elected president of the Greater Windsor Ministerial Association in Windsor, Ontario, Canada, January 21.

He had been a member of both the Greater Metropolitan Clergy Association, serving as a part of their hospital chaplains groups, and also the Greater Metropolitan Evangelical Ministerial Association, of which he served one year as president. Largely as a result of his experience with both groups, he was able to bring about a merger of the two, and now heads the united association.

One of his first projects, and a concern of several years, has been the beginning of a city-wide Prayer Breakfast. The first one, with Mayor Bert Weeks as an honored guest, as well as members of the City Council, was held February 21 in the Cleary Auditorium. The guest speaker was Mr. Ray Regimbal, vice-chairman of Johnson &

Johnson International of New Brunswick, N.J., who had addressed the 1976 National Prayer Breakfast in Ottawa.

Rev. Hoskinson says the purpose of the Breakfast was to raise the level of concern for moral and spiritual values in daily living and to seek and pray for the blessing of God upon those who provide the leadership of their growing, developing community. □

—NCN

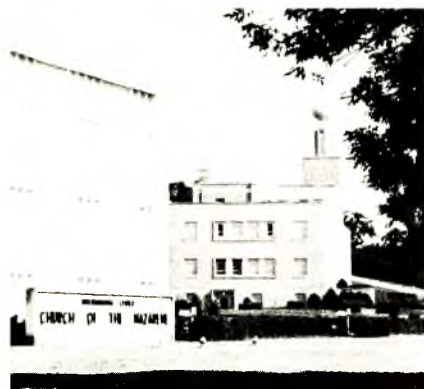
"TOGETHER" MINISTRIES HELPS OPEN SEATTLE COMMUNITY DOOR

Over 145 Nazarenes came together during the Christmas season to share Christ with the Greater Puget Sound community. The event was the second annual production of a double living Christmas Tree program entitled "Let It Shine." The program consisted of dramatics and music ranging from contemporary to classical, with solos, full orchestra, and chorus.

The response of the nonchurch community exceeded anticipation. People from many walks of life expressed their support for the quality and message of the celebration.

"Together" ministries is a self-supporting volunteer project by laymen on the Washington Pacific District. It pools resources available in local churches to proclaim the gospel of Christ, and provides opportunity for people in churches with limited resources to be part of a dynamic and highly visible ministering opportunity.

Dr. J. Bayard DuBois reports that "for the second year we were amazed and glorified in how the Lord blessed these endeavors." □

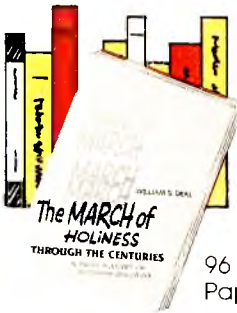


Early on March 2, the seniors arrived at International Headquarters, where Paul Spear, executive administrator, hosted a continental breakfast with all Headquarters employees. This was followed by a praise and worship chapel service directed by General Secretary Dr. B. Edgar Johnson. Testimonies from Gary Milburn, Dr. W. E. McCumber, and Helen Temple revealed the various ways the Holy Spirit works in human personalities to bring people to a knowledge of His sanctifying power.

Following the Headquarters tour, the NBC seniors and accompanying staff moved on to the seminary for lunch.

By early afternoon the Kansas City tour host had come to an end. Trail boss, Dr. George Privett, herded the group back into buses for their homeward journey, which included a fast bus tour of Mid-America Nazarene College in Olathe, Kans., where they picked up sack lunches for an evening meal.

"It has been good to be with all of you here in Kansas City," remarked President Oliver. The students shouted their agreement. Kansas City Nazarenes whose lives were touched by their Bible college students are inspired and impressed by the quality of persons the school is producing. They are a decided plus factor in the continuing ministry of the Church of the Nazarene. □



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ANDREWS, GEORGE: Marshall, IL, Apr. 3-8; Orange, TX (First), Apr. 10-15; Mount Enterprise, TX, Apr. 17-22; Kansas City, MO (Dundee Hills), Apr. 24-29

ATTIG, WALTER W.: Tilden, IL, Apr. 3-8; Mount Erie, IL, Apr. 17-22; Decatur, IL (Oak Grove), Apr. 24-29

BAKER, RICHARD C.: Athens, WV (First), Apr. 3-8; Racine, OH (First), Apr. 17-22; St. Marys, WV, Apr. 23-29

BALLARD, DON: Lanett, AL, Apr. 3-8; Albertville, AL (First), Apr. 10-15; Burlington, NC (First), Apr. 17-22; Tuscaloosa, AL (Hotten Heights), Apr. 24-29

BEARDEN, LESLIE R.: Mount Gilead, OH (First), Mar. 27—Apr. 1: Topeka, KS (First Wes.), Apr. 10-15; Lynchburg, VA (First), Apr. 17-22

BECKETT, C. FRANK: Coal Grove, OH, Apr. 3-8; St. George, WV (Independent Community), Apr. 10-15

BELL, JAMES R. & JEAN: Kingfisher, OK, Apr. 3-8; Cozad, NE, Apr. 10-15; Pueblo, CO (Belmont), Apr. 17-22; La Junta, CO, Apr. 24-29

BERTOLETS, MUSICAL: Fessenden, ND, Apr. 3-8; Bismarck, ND, Apr. 10-15; Jamestown, ND, Apr. 17-22; Raytown, MO, Apr. 24-29

BISHOP-EVENSEN GOSPEL TEAM: Oklahoma City, OK, Apr. 1; Wenatchee, WA (Chr. Life Conv.), Apr. 4-6; Toledo, OH (Oregon), Apr. 11-15; Lowell, MA, Apr. 17-22; Chicago, IL (First), Apr. 29-30

BOND, GARY: Gladwin, MI, Apr. 3-8; Reed City, MI, Apr. 10-15; Mount Vernon, OH, Apr. 17-22; Plymouth, MI, Apr. 24-29

BONE, LAWRENCE H.: Auburn, WA, Apr. 8-15; Sioux Falls, SD (First), Apr. 17-22

BROOKS, GERALD & JUNE: Minot, ND (First), Apr. 10-15; Ray, ND (First), Apr. 17-22; Benedict, ND (First), Apr. 24-29

BROWN, ROGER N.: Newark, OH (First), Apr. 3-8; Ephrata, PA (First), Apr. 11-15; Bedford, IN (Indoor Camp), Apr. 17-22; South Charleston, WV (First), Apr. 24-29

BUCKLES-BURKE EVANGELISTIC TEAM: Reserved, Month of April

BUCKLEY, RAYMOND A.: Fairbanks, AK (First), Mar. 25—Apr. 1

BURKHAMMER, E. R.: Upland, IN, Apr. 17-22; Norristown, PA, Apr. 24-29

CAMPBELL, BILL: Kenesaw, NE (First), Mar. 27—Apr. 1; West Frankfort, IL (First), Apr. 3-8; Edmond, OK (Waterloo), Apr. 10-15; Reserved, Apr. 17-22; Ainsworth, NE (First), Apr. 22-24

CAUDILL, STEVE & SUE: Lambertville, MI (Bedford), Apr. 3-8; Reserved, Apr. 10-15; Coal Valley, IL (Plainview), Apr. 17-22; Bucyrus, OH (First), Apr. 24-29

CAYTON, JOHN: Sharpshoville, PA, Apr. 3-8; Plattsburgh, NY (Wes.), Apr. 10-15; Mannington, WV, Apr. 17-22; New Castle, PA (First), Apr. 24-29

CLARK, GENE: Paden City, WV, Apr. 3-8; Uniontown, OH (East Liberty), Apr. 10-15; Grandview, MO, Apr. 17-22; Oxford, PA, Apr. 24-29

CLINE, JERRY: Monroe, LA (First), Apr. 3-4; Elizabethon, TN, Apr. 10-15; South Haven, MS, Apr. 17-22; Elkhart, IN (Bresee), Apr. 24-29

COBB, BILL & TERRI: Indianapolis, IN (Westbrook), Apr. 17-22; McComb, MS (First), Apr. 24-29

COLLINS, LUTHER: Kansas City, KS (Stony Point), Apr. 17-22; Springport, TN (Louray), Apr. 24-29

COX, CURTIS B.: High Point, NC (West), Apr. 3-8; Axton, VA, Apr. 10-15; Oak Hill, WV (Interdenominational Gospel Tab.), Apr. 17-22; Charleston, WV (First), Apr. 24-29

CRANDALL, VERNON & BARBARA: Mount Blanchard, OH, Apr. 3-8; Jackson, OH (First), Apr. 17-22; Logansport, IN (Fairview), Apr. 24-29

CRANE, BILLY D.: Somerset, PA, Apr. 3-8; Geneva, OH, Apr. 10-15; Hobart, IN, Apr. 17-22; Rising Sun, OH, Apr. 24-29

CULBERTSON, BERNIE: Powell, WY, Apr. 3-8; Glasgow, MT, Apr. 10-15; Sacramento Dist. Assembly, Apr. 20-21; Bingen, WA, Apr. 24-29

DARNELL, H. E.: Beech Grove, IN, Apr. 3-8; Winchester, IN, Apr. 9-15; Dayton, OH, Apr. 20-29

DENNIS, DARRELL & BETTY: Mount Vernon, IN, Apr. 3-8; Gainsville, GA (First), Apr. 10-15; Chickamauga, GA, Apr. 17-22; LaFayette, GA (First), Apr. 24-29

DENNISON, MARVIN E.: Topeka, KS (Oakland), Apr. 17-22; Tahlequah, OK, Apr. 24-29

DISHON, MELVIN: Walton, WV, Apr. 3-8; Lebanon, TN, Apr. 17-22; Spencer, IN (First), Apr. 24-29

DIXON, GEORGE & CHARLOTTE: Karval, CO, Apr. 10-15; Fowler, CO, Apr. 17-22; Palisade, CO, Apr. 24-29

DOROUGH, JAMES D.: Hominy, OK (First), Apr. 3-8; Kansas City, KS (Rainbow Blvd.), Apr. 24-29

DUNMIRE, RALPH & JOANN: Albertville, AL, Apr. 10-15; Phenix City, AL, Apr. 17-22

DUNN, DON: New Lexington, OH, Mar. 27—Apr. 1; Portsmouth, OH (Rosemount), Apr. 3-8; Caltcutta, OH, Apr. 10-15; New Boston, OH (Portsmouth), Apr. 17-22

ECKLEY, LYLE E.: Fort Wayne, IN (Fairfield), Apr. 3-8; Milan, IL, Apr. 10-15; Bedford, IN (First), Apr. 17-22

EDWARDS, TERRY: Plainview, TX (First), Mar. 27—Apr. 1; Tishomingo, OK, Apr. 3-8; Reserved, Apr. 10-15; Wichita, KS (Olivet), Apr. 17-22; Dexter, MO (South Side), Apr. 24-29

ELLINGSON, R. LEE: New Orleans, LA (Westbank), Apr. 3-8; Indianapolis, IN (Clermont), Apr. 10-15; Clayton, IN, Apr. 17-22; Knightstown, IN, Apr. 24-29

FELTER, JAY: Port Huron, MI (Wes.), Apr. 3-8; Rushville, IN, Apr. 17-22; Cambridge, OH (Holiness Assoc. Camp Mig.), Apr. 23-29

FILES, GLORIA & ADAMS, DOROTHY: Kalamazoo, MI (First—Child Crus.), Apr. 24-29

FINE, LARRY: Pine Bluff, AR (Oak Park), Apr. 8-13

FISHER, WILLIAM: Vancouver, WA (Hillcrest), Mar. 27—Apr. 1; Great Bend, KS (First), Apr. 17-22; Kansas City, KS (Metropolitan), Apr. 24-29

FLORENCE, ERNEST E.: Decherd, TN (Shady Grove), Apr. 2-8; Crossville, TN, Apr. 23-29; Danville, IL (Cedar Grove), Apr. 30—May 6

FORMAN, JAMES A.: Carey, OH (Ridge Chapel), Apr. 3-8

FORTNER, ROBERT E.: Dawson, MN (First), Apr. 3-8; Fort Branch, IN (First), Apr. 10-15; Crisman, IL (First), Apr. 17-22; Metcalf, IL (First), Apr. 24-29

FRASER, DAVID: Hood River, OR, Apr. 10-15; Reserved, Apr. 16-22; Desoto, MO, Apr. 23; Iberia, MO, Apr. 24-29

FREEMAN, MARY ANN: Marion, IN (First), Apr. 16-29

FRODGE, HAROLD: Sidney, IL, Apr. 2-8; Rushville, IL, Apr. 9-15; Danville, IL (Westside), Apr. 16-22; Welsh, WV, Apr. 24-29

GADBOW, C. D.: Mason City, IA, Apr. 3-8

GATES, KENNETH W.: Reserved, Apr. 9-14; Madison, IN (First), Apr. 15-22

GAWTHORP, WAYLAND: Elizabethtown, KY (First) Apr. 3-8; Johnstown, PA (First), Apr. 10-15; New Martinsville, WV, Apr. 17-22; Knoxville, IA (First), Apr. 24-29

GLAZE, HAROLD: North Ridgeville, OH (Calvary Ridge), Apr. 3-8; Robinson, IL (First), Apr. 10-15; Mahomet, IL (First), Apr. 17-22; Hooker, OK (First), Apr. 24-29

GLENDENNING, PAUL & BOBBIE: Carmichaels, PA (Free Meth.), Apr. 4-8; Oil City, PA (Free Meth.), Apr. 9-15; Dexter, MO (Southwest), Apr. 24-29

GREEN, JAMES & ROSEMARY: Grand Rapids, MN, Apr. 3-8; Walla Walla, WA (First), Apr. 10-15; Cincinnati, OH (Springdale), Apr. 17-22; Canton, OH (First), Apr. 24-29

GRINDLEY, GERALD & JANICE: Carlisle, PA (Evangelical Christian), Mar. 27—Apr. 1; Cambridge, MD (Wes.), Apr. 3-8; Norfolk, VA (Calvary), Apr. 10-15

HAINES, GARY: Fort Madison, IA, Apr. 4-8; Joliet, IL (Crystal Lawn), Apr. 10-15; Bethany, OK (Calvary), Apr. 17-22; Colorado Springs, CO (South Gate), Apr. 25-29

HALL, CARL N.: Sandersville, GA, Apr. 3-8; Aroma Park, IL, Apr. 17-22; Grand Rapids, MI (Fuller Ave.), Apr. 24-29

HANCE, RAY: Springfield, MO (Grace), Apr. 3-8; Albuquerque, NM (Los Altos), Apr. 24-29

HANCOCK, BOYD C.: Shattuck, OK, Apr. 3-8; Portales, NM (First), Apr. 10-15; Fort Smith, AR (First), Apr. 17-22; Fairborn, OH (Whrighton), Apr. 24-29

HATHAWAY, KENNETH: John Day, OR, Apr. 10-15; Ontario, OR (BMC), Apr. 16-22

HASLEY, JIMMY & FERN: Council Bluffs, IA (Community), Apr. 10-15; Wagoner, OK, Apr. 24-29

HILDIE, D. W.: Yreka, CA, Mar. 27—Apr. 1; San Anselmo, CA (Marin), Apr. 8-15; San Pablo, CA, Apr. 17-22

HOLLEY, CLEVELAND D.: Salem, IL (Grace), Apr. 3-8; Okemos, MI, Apr. 10-15; N. Tonawanda, IN, Apr. 17-22; Union City, IN, Apr. 24-29

HUBART, LEONARD G.: Demolt, IN, Apr. 3-8; Minneapolis, MN (Russell Ave.), Apr. 10-15; Edinburg, IN (First), Apr. 17-22; Houston, TX (Broadway), Apr. 24-29

HUNDLEY, EDWARD J.: Grover Hill, OH, Mar. 27—Apr. 1; Barberton, OH (Mount Summit), Apr. 22-29

INGRAM, TED: Coalgate, OK, Apr. 3-8; Washington, PA (First), Apr. 24-29

JACKSON, CHUCK & MARY: Broken Bow, OK, Apr. 2; Oklahoma City, OK (Britton), Apr. 3-8; Topeka, KS (First Wes.), Apr. 10-15; Charleston, SC (St. Andrews), Apr. 17-22; West Columbia, SC (Central), Apr. 24-29

JACKSON, PAUL & TRISH: Farnam, NE (First), Apr. 3-8; Reserved, Apr. 9-16; York, NE, (First), Apr. 17-22

JAGGER, MARVIN W.: Oakes, ND, Apr. 3-8; Yuma, CO, Apr. 22-29

JANTZ, CALVIN & MARJORIE: Roanoke, VA (Hollins), Apr. 3-8; Dunbar, WV (First), Apr. 10-15; Chester, WV (First), Apr. 17-22; Logan, WV (First), Apr. 24-29

JAYMES, RICHARD: Dayton, OH (Huber Heights), Apr. 1-8; Yorktown, IN, Apr. 16-22; Greenfield, OH, Apr. 23-29

JOHNSON, RON: Concerts in Arizona, Apr. 1-3; Albuquerque, NM (Los Altos), Apr. 4; Concerts in Colorado, Apr. 5-9; Concerts in Intermountain Dist., Apr. 10-11; Concerts in Oregon and Washington, Apr. 17-29

JOHNSON, STANLEY: Monticello, IN, Apr. 18-22; Cincinnati, OH (Chase Ave.), Apr. 25-29

LAING, GERALD D.: North Star, MI, Mar. 30—Apr. 1; Clare, MI, Apr. 3-8; Vicksburg, MI (Comstock), Apr. 10-15; Cass City, MI, Apr. 17-22; Farmington, IL, Apr. 24-29

LAWNER, JOHN H.: Ashland, KY, Apr. 2-8; Parker City, IN, Apr. 9-15; Charleston, WV (Bapt.) Apr. 16-29; Junction City, OH (U.B.), Apr. 30—May 6

LASSELL, RAY & JIAN: North Jackson, OH, Apr. 3-8; Geneva, OH (First), Apr. 10-15; Akron, OH, Apr. 17-22; Lisbon, OH, Apr. 24-29

LAXSON, WALLY & GINGER: Colorado Springs, CO (Eastborough), Mar. 27—Apr. 1; Oklahoma City, OK (Capitol Hill), Apr. 10-15; Meade, KS, Apr. 17-22; Indianapolis Dist. (Adult Banquet), Apr. 28

LEMASTER, BEN D.: Arcata, CA (First), Apr. 3-8; Crescent City, CA, Apr. 10-15; Rupert, ID (First), Apr. 17-22; Grangeville, ID (First), Apr. 24-29

LESTER, FRED R.: Farmington, NM, Apr. 1-8; Celina, OH, Apr. 17-22; Georgetown, OH, Apr. 24-29

LIDDELL, P. L.: Muncie, IN, Mar. 27—Apr. 1; West Lake, OH, Apr. 5-15; Rogers, AR, Apr. 17-22; Uniontown, OH, Apr. 24-29

LOMAN, LANE & JANET: Princeton, IN (Gen. Bapt.), Apr. 9-15; Lenoir, NC (Wes.), Apr. 17-22; Fontana, CA (First), Apr. 24-29

LUTHI, RON: Sioux City, IA (Central), Apr. 3-8

LYKINS, C. EARL: Swayzee, IN, Apr. 8-15

MACK, WILLIAM M.: Jacksonville, NC, Apr. 1-8; Orland, IN, Apr. 17-22

MANLEY, STEPHEN: Newark, OH (First), Apr. 3-8; Mansfield, OH (First), Apr. 10-15; Maine Dist. (Sr. High Retreat), Apr. 16-18; Dayton, OH (Maryland Ave.), Apr. 19-22; Cortland, OH, Apr. 24-29

MANN, L. THURL & MARY KATHRYN: Dumas, TX, Apr. 3-8; Reserved, Apr. 10-15; Rochester, NY (Trinity), Apr. 17-22; Montpelier, IN (First), Apr. 24-29

MARLIN, BEN F.: Granite City, IL (First), Apr. 3-8; Pana, IL (First), Apr. 10-15; California, PA, Apr. 18-29

MATTER, DAN: Warren, IN, Apr. 23-29

MCDONALD, CHARLIE: Cudahy, CA (EMC), Apr. 16-22; El Monte, CA (Evang. Meth.), Apr. 23-29

MCKINNEY, ROY T.: Cottontdale, AL, Apr. 3-8; Fostoria, OH (UBC), Apr. 10-15; Warsaw, IN, Apr. 17-22; Hurricane, WV, Apr. 24-29; Dunbar, WV (Nitro), Apr. 30—May 6

MCWHIRTER, STUART: Roanoke, VA (First), Apr. 3-8; Chillicothe, OH (High St. CCCU), Apr. 10-15; DeFrance, OH, Apr. 17-22; Cincinnati, OH (Clifton Ave.), Apr. 24-29

MCREDDITH, DWIGHT & NORMA JEAN: Irvine, KY (First), Apr. 3-8; Clermont, IN, Apr. 10-15; Dechard, TN, Apr. 23-29

MEYER, BOB: Springdale, AR (First), Apr. 1-5; Churubusco, IN, Apr. 8-12; Reserved, Apr. 15-19; South Charleston, WV (Davis Creek), Apr. 22-26; Three Rivers, MI, Apr. 29—May 3

MICKEY, BOB: Coweta, OK, Apr. 3-8; Quahok, TX, Apr. 10-15; Sidney, NE, Apr. 17-22; Washburn, ND (Fort Clark), Apr. 24-29

MILLHUFF, CHUCK: St. Joseph, MO (First), Apr. 4-8; Fresno, CA (The Peoples Church), Apr. 15-22; Wellington, KS, Apr. 25-29

MONTGOMERY, CLYDE: Cayuga, IN, Apr. 3-8; Louisville, KY (Okolona), Apr. 17-22; Indianapolis, IN (Ritter Ave.), Apr. 24-29

MORRIS, CLYDE H.: St. Albans, WV (Seth), Apr. 3-8; Greensboro, IN, Apr. 10-15; East Bank, WV, Apr. 24-29

MOYER, BRANCE E.: Little Rock, AR (Springlake), Apr. 4-8; Longview, TX (Northside), Apr. 24-29

MULLEN, DEVERNE H.: Muncie, IN, Apr. 3-8; Newcomerstown, OH, Apr. 24-29

MYERS, HAROLD: Tuscola, IL, Apr. 3-8; Summer, MI (Summer Center), Apr. 10-15; Reserved, Apr. 17-22; Adrian, MI (Madison), Apr. 24-29

NEFF, LARRY & PAT: Mount Gilead, OH, Apr. 3-8; Stroudsburg, PA, Apr. 10-15; Sebring, OH, Apr. 17-22; Charleston, WV (First), Apr. 24-29

NEUSCHWANGER, ALBERT: Durant, AL (First), Apr. 24-29

OVERTON, WILLIAM D.: Galax, VA, Apr. 3-8; Reserved, Apr. 10-15; Erie, PA, Apr. 17-22; North Waldoboro, ME, Apr. 24-29

OYLER, CALVIN B.: Litchfield, MN, Apr. 3-8; Fairfield, IA, Apr. 10-15; Fort Recovery, OH, Apr. 17-22

PARR, PAUL G.: Sheridan, IN (Long Memorial), Apr. 4-8

PASSMORE EVANGELISTIC PARTY: Orrville, OH, Apr. 3-8; Rutland, OH, Apr. 10-15; Colfax, IN (Wes.), Apr. 17-22; Uhrichsville, OH, Apr. 24-29

PERDUE, NELSON S.: Washington C.H., OH, Apr. 3-8; Bluffton, OH, Apr. 10-15; Coal Valley, IL, Apr. 17-22; Gaylord, MI, Apr. 24-29

PFEIFER, DON: Topeka, KS (First), Apr. 3-8; Sherman, TX (First), Apr. 10-15; Galesburg, IL (First), Apr. 24-29

PIERCE, BOYCE & CATHERINE: Ridgely, IL, Apr. 3-8; Oakwood, IL, Apr. 10-15; Orleans, IN, Apr. 17-22; Paoli, IN, Apr. 24-29

PORTER, JOHN & PATSY: Meansville, GA (Pine Mtn.), Apr. 3-8; Higdon, AL (Shiloh), Apr. 10-15; Lexington, KY (Lafayette), Apr. 17-22; Gordonsville, TN (First), Apr. 24-29

PRESSON, DWIGHT E.: Corpus Christi, TX (First), Apr. 2-8; Eldon, MO, Apr. 10-15

PRIVETT, CALVIN C.: Columbiana, AL (First), Apr. 3-8; Little Rock, AR (Rose Hill), Apr. 10-15; Oak Ridge, TN (First), Apr. 17-22; Crowley, LA (First), Apr. 24-29

QUALLS, PAUL M.: Fairmont, WV (First), Mar. 27-Apr. 1; Fostoria, OH (First Un. Breth.), Apr. 10-15; Grand Rapids, OH (First Wes.), Apr. 24-29

REYNOLDS, PHIL: New Harmony, IN (Harmony Chapel), Apr. 3-8; Williamsburg, OH, Apr. 10-15; Portland, TN (Highland), Apr. 17-22

RICHARDSON, PAUL E.: New Lenox, IL, Apr. 3-8

RICHMOND, RON: Eliot, ME, Apr. 9-15; Muncy, PA (Fairview), Apr. 18-22

ROAT, TOM: Middletown, IN, Apr. 3-8; Spooner, WI, Apr. 15-22; Rockford, IL (First), Apr. 24-29

ROBINSON, TED L.: Terre Haute, IN (South Side), Apr. 3-8; Taylorville, IL (First), Apr. 10-15; Springfield, IL (South Side), Apr. 17-22; Grafton, OH (Midview), Apr. 24-29

RODGERS, CLYDE B.: Niagara Falls, NY, Apr. 1-8; Lockport, NY, Apr. 9-15; Allison, PA, Apr. 17-22; Smithton, PA, Apr. 23-29

ROTHWELL, MEL-THOMAS: Sheffield, AL (First), Apr. 22-29

SHOMO, PHIL: Oklahoma City, OK (Crown Heights), Apr. 8; Oklahoma City, OK (Shields Ave.), Apr. 10-15; Chesterfield, IN, Apr. 17-22; Goshen, IN, Apr. 26-29

SIPES EVANGELISTIC TEAM: Jefferson, PA, Apr. 17-22; Cannonburg, PA, Apr. 24-29

SLACK, DOUGLAS F.: Chrisman, IL, Apr. 17-22; Spencer, IN, Apr. 24-29

SLATER, GLENN & VERA: Burlington, KS, Apr. 2-8

SMITH, CHARLES HASTINGS: Hoopston, IL, Apr. 25-29

SMITH, HAROLD L.: Caro, MI (Ellington), Apr. 1; Deckerville, MI (Wheatland Missionary), Apr. 11-15; Mancelona, MI, Apr. 17-22; Lowell, MI (Elmdale), Apr. 27-29

SMITH, OTTIS & MARGUERITE: Arenzville, IL (Bethel), Mar. 27-Apr. 8; Tuscaloosa, AL (Southside), Apr. 10-15; Lexington, KY (Eastland Park), Apr. 17-22; Swartz Creek, MI, Apr. 24-29

SPRAGUE EVANGELISTIC FAMILY: Springfield, OH (High St.), Apr. 3-8; Danville, KY, Apr. 10-15; Uhrichsville, OH (Rush), Apr. 17-22; Anderson, IN (Parkview), Apr. 24-29

STAFFORD, DANIEL: Connorsville, IN (First), Apr. 2-8; Fayette, OH, Apr. 9-15; Sayre, PA (New Pilgrim), Apr. 19-29

STARK, EDDIE & MARGARET: Tuttle, OK, Apr. 3-8; Clinton, OK, Apr. 10-15; Atwood, OK, Apr. 17-22

STEGALL, DAVID: Franklin, IN, Apr. 24-29

STEVENSON, GEORGE: Midland, MI (Nease Mem.), Apr. 3-8; Freeport, IL (First), Apr. 10-15; Toronto, OH (First), Apr. 17-22; Elkins, WV (First), Apr. 24-29

STONE FAMILY EVANGELISTIC TEAM: Brush, CO, Apr. 17-22; Fort Sumner, NM, Apr. 24-29

STREET, DAVID: St. Croix Falls, WI, Apr. 3-8; Mauston, WI, Apr. 9-15; Kenosha, WI, Apr. 16-22; Columbus, IN (Calvary), Apr. 23-29; Marshall, IL, Apr. 29-May 6

STRICKLAND, RICHARD: Kettering, OH (First), Apr. 4-8; Kings-

port, TN (First), Apr. 13-15; Miamisburg, OH (First), Apr. 18-22; Bradford, OH (First), Apr. 25-29

SWANSON, ROBERT L.: Vanderbilt, PA, Apr. 3-8; Greensburg, KY (Summersville), Apr. 10-15; Marshall, MO, Apr. 17-22; St. Louis, MO (Lemay), Apr. 24-29

SWEENEY, ROGER & EULETA: Cedar Rapids, IA (Trinity), Apr. 4-8; Fort Branch, IN, Apr. 10-15

TAYLOR, EMMETT: Ponca City, OK (First), Apr. 10-15

TAYLOR, ROBERT W.: Weirton, WV (First), Apr. 10-15; Wadsworth, OH, Apr. 17-22

THORNTON, RON & BONNIE: Columbus, WI, Apr. 3-8; Wadsworth, OH (Rittman), Apr. 10-15; Albion, PA, Apr. 17-22; Olive Hill, KY, Apr. 24-29

TRIPP, HOWARD: Cleveland, TN, Mar. 27-Apr. 1; Indianapolis, IN (University Heights), Apr. 3-8; North Vernon, IN (First), Apr. 9-15; Indianapolis, IN (Southwest), Apr. 17-22; Indianapolis, IN (Eagle Dale), Apr. 24-29

TUCKER, BILL & JEANETTE: Shipshewana, IN, Apr. 3-8; New Carlisle, IN (Wes.), Apr. 10-15; Bristol, IN, Apr. 17-22; Ionia, MI, Apr. 24-29

WADE, KENNETH W.: Butler, IN (First), Apr. 3-8

WELCH, W. B.: Greenfield, IN, Apr. 24-29

WELLS, LINARD: Lovington, NM, Apr. 3-8; Ballinger, TX, Apr. 10-15

WEST, EDNA M.: Waverly, NY (First), Mar. 28-Apr. 1; Atoka, OK, Apr. 29-May 6

WHEELER, CHUCK: Harrisonville, PA (Circuit), Apr. 3-8; Cortland, NY, Apr. 10-15; Mercer, PA, Apr. 18-29

WHITED, CURTIS: Marion, OH, Apr. 30-May 6

WILKINSON, LLOYD: Canton, OH (Calvary), Apr. 9-15

WILLIAMS, LARRY: Greenville, TX (First), Apr. 10-15

WILLIAMS, LAWRENCE: Cisco, TX, Apr. 2-8

WISEHART, LENNY: Collinsville, IL (First), Apr. 4-8; Montrose, CO, Apr. 15-18; McCrory, AR (First), Apr. 24-29

WOODWARD, S. OREN: Berne, IN, Apr. 3-8; New Hampshire, OH, Apr. 10-15; Auburn, IN, Apr. 17-22; N. Manchester, IN, Apr. 24-29

WYLIE, CHARLES: Mount Sterling, IL (First), Apr. 3-8; Kendallville, IN (First), Apr. 10-15; Parkersburg, WV (Marrtown), Apr. 24-29

WYRICK, DENNIS E.: Mineral City, OH (First), Apr. 3-8; Dalton, GA (First), Apr. 10-15; Cartersville, GA, Apr. 17-22; Hamilton, OH (Tuley Rd.), Apr. 25-29

YATES, BEN J.: Pittsburgh, PA (First), Apr. 1; Akron, OH (Good-year Hts.), Apr. 3-8; New Castle, PA (First), Apr. 24-29

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

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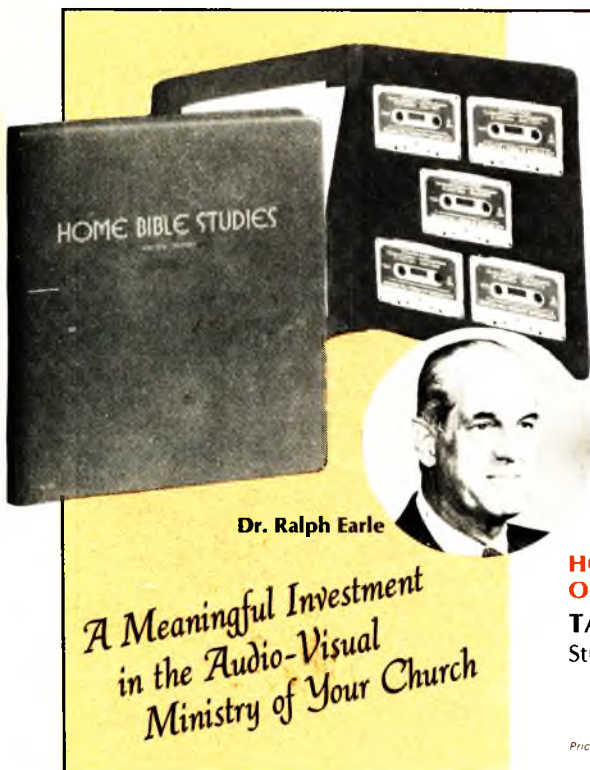
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Fairview Heights, Ill.: Crestview Church recently had as workers in their revival a former pastor of the church, *Evangelist and Mrs. Harold Glaze*. As soloist and preacher, he ministered under the anointing of the Holy Spirit. Attendance was good and the congregation responded well, with seekers at the altar and a record attendance of 403 on the last day of the revival. □

—Owen C. Weston, *pastor*

Colfax, Wash.: The church had *Evangelist D. W. Hildie* for a recent revival. His challenge from Hebrews each night paid off Sunday morning with the altar filled and souls receiving spiritual help. □

—Bud Russell, *pastor*

El Verano, Calif.: Sonoma Valley Church had a revival with *Evangelist Ben Lemaster*. He ministered to our own family as well as to our people. There was a good response at the altar. □

—William A. Kelliser, *pastor*

Frederick, Md.: First Church had a revival with *Evangelist John Cayton*. The Holy Spirit made himself known in a powerful way. The altars were lined after each service with many being saved, sanctified, and reclaimed. □

—Robert A. Walter, *pastor*

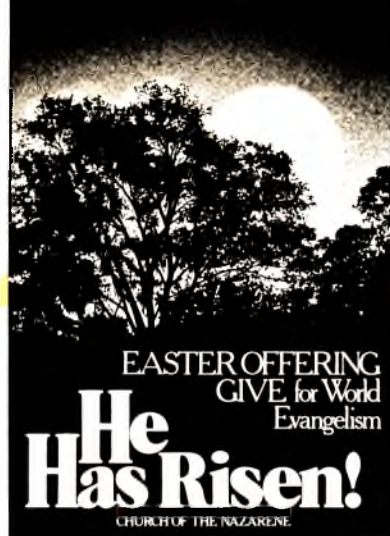
Orlando, Fla.: Central Church had a revival with *Evangelist Stephen Manley* and *Song Evangelists Dave and Karen Gagnon*. The church began to pray 18 hours a day 4½ months before the evangelists arrived. . . . Our people were revived, prayers were answered, new commitments were made, and several new people found the Lord as their personal Savior. □

—Jim Cummings, *pastor*

Fresno, Calif.: Grace Church had a revival with *Evangelist Charles Millhuff*. The church was full each night. Rev. Millhuff's anointed preaching and ability to deal with life-changing issues was well received by everyone, with a great breakthrough on Sunday morning. □

—Carl Baker, *pastor*

Sierra Vista, Ariz.: First Church enjoyed the timely messages on biblical prophecy given by *Evangelist Dan Matter*, in addition to the children's services given by *Mrs. Ann Matter*. Attendance was excellent with key spiritual victories obtained. The



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Matters presented four public school assemblies during the week and several hundred invitations were extended by the congregation to the community. □

—David L. Mesarosh, *pastor*

Parkersburg, W.Va.: Broadway Church had a revival with *Evangelist John Cayton* and the *Celebration Trio* as the song evangelists. Rev. Cayton preached with the anointing of the Holy Spirit. Almost 100 people sought God for spiritual needs! Many were saved and sanctified. The singing of the Celebration Trio on the weekend made a great contribution. □

—T. James Boshell, *pastor*

Riverside, Calif.: Arlington Avenue Church had a revival with *Evangelist C. William Fisher*. After prayer and expectancy, people came and God came. Many who had been on the sidelines made commitments to God. Every invitation resulted in the altars being filled to capacity. □

—Daniel H. Penn, *pastor*

**FIRST ZONE COLLOQUIUM
ON CHURCH GROWTH
FOCUSES ON SUCCESSFUL
EVANGELISM**

A great Commission Colloquium on Church Growth was conducted February 19-23 at International Headquarters of the Church of the Nazarene in Kansas City, under the joint sponsorship of the Department of Home Missions and Nazarene Theological Seminary.

Dr. C. Peter Wagner, the featured lecturer, led discussions on three major themes: Body Evangelism, The Ethical Dimensions of Church Growth in America, and How to Teach Spiritual Gifts.

Dr. Wagner contended that the biblical mandate of Matthew 28:19 was a call for stewardship which produces results. Similarly, the activities of the church in carrying out the Great Commission should be measured as to results.

The goal of evangelism in the church, Wagner said, is to make dis-



Dr. C. Peter Wagner drew capacity crowds to the General Board Auditorium in Kansas City for his lectures on church growth.

5. New church planting by the local church as a method of extending the kingdom of God.

Wagner commended the Church of the Nazarene for being the most advanced denomination in the nation in its understanding and application of church growth principles.



Dr. Raymond W. Hurn, executive director of the Department of Home Missions, and Bill Young, coordinator of racial minority missions, led colloquium participants through sessions in which they "contextualized" church growth principles, applying them to the program and purposes of the Church of the Nazarene, especially in regard to racial minorities.

principles and not just to proclaim the Good News, although proclamation is a part of the process.

Opportunity is given in each colloquium to "conceptualize" the church growth principles presented by Dr. Wagner to the Nazarene setting.

The evangelistic strategy which is most effective, said Wagner, is known as Body Evangelism.

Body Evangelism, in contrast to crusade and saturation evangelism, finds its focus in the local church—the Body of Christ.

Wagner cited several characteristics of Body Evangelism which he said are unique and which contribute to its superiority over other forms.

These include:

1. The setting of clear and measurable goals;
2. Outreach strategy based on research—preliminary diagnostic and evaluative research;
3. Evangelistic methods suited to individual community situations;
4. Pragmatism related to methods;

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, told the assembled pastors that the Church of the Nazarene is sixth among American denominations in national distribution.

What is needed, he said, is for 2,500 Nazarene churches to double their existing membership while helping to plant 1,900 new churches, 400 of them among ethnic minorities.

Approximately 152 pastors and laymen from the Mid-America and Bethany educational zones attended the colloquium in addition to students from Nazarene Theological Seminary



Among those attending the Great Commission lectures at Nazarene Theological Seminary chapel were General Superintendent Emeritus Dr. Samuel Young and Dr. Stephen Nease, president of the seminary.

who participated as part of Missions week.

Individual registrants attended from points as distant as Texas, North Dakota, and Idaho.

The next Great Commission Colloquium will be held on the campus of Olivet Nazarene College, May 28-31. Persons who wish to attend the Olivet Colloquium should contact Dr. Joe Nielson at Olivet Nazarene College for preregistration details. □



A capacity crowd of pastors and seminarians attended both days that the colloquium was centered at the seminary chapel.



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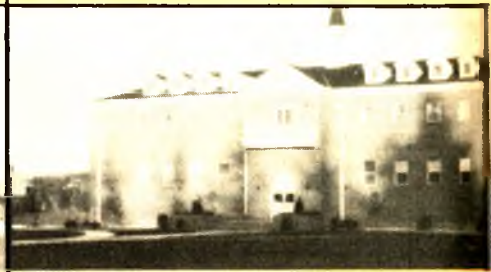
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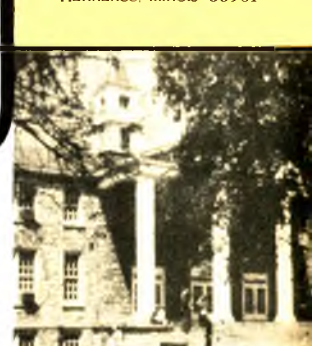
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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—Apr. 18-19. Honolulu First Church, 408 North Judd St., Honolulu, HI 96817. Host Pastor: Jerry Appleby. General Superintendent: Dr. George Coulter.

CENTRAL LATIN AMERICA—Apr. 19-20. Central Church of the Nazarene, 1418 West Woodlawn St., San Antonio, TX 78212. Host Pastor: Rev. Jose Rodriguez. General Superintendent: Dr. Eugene L. Stowe.

SACRAMENTO—Apr. 20-21. First Church of the Nazarene, 1820 28th St., Sacramento, CA 95816. Host Pastor: Robert Simmons. General Superintendent: Dr. Orville W. Jenkins.

WASHINGTON—Apr. 25-26. Baltimore First Church, 8801 Rogers Ave., Ellicott City, MD 21043. Host Pastor: George A. Teague. General Superintendent: Dr. Charles H. Strickland.

WESTERN LATIN AMERICA—Apr. 25-26. Boyle Heights Latin American Church, 213 S. Breed St., Los Angeles, CA 90033. Host Pastor: Abel Curup. General Superintendent: Dr. George Coulter.

SAN ANTONIO—Apr. 26-27. Austin Grace Church of the Nazarene, 1006 Koenig Ln., Austin, TX 78756. Host Pastor: James F. Southworth. General Superintendent: Dr. Eugene L. Stowe.

WASHINGTON PACIFIC—Apr. 26-27. Church of the Nazarene, 1026 Seventh Ave. S.W., Puyallup, WA 98371. Host Pastor: Steven Fletcher. General Superintendent: Dr. V. H. Lewis.

CENTRAL CALIFORNIA—Apr. 27-28. The People's Church, 7172 North Cedar, Fresno, CA 93710. Host Pastor: John Payton. General Superintendent: Dr. Orville W. Jenkins.

BRITISH ISLES NORTH—May 21-22. Sharpe Memorial Church of the Nazarene, Burgher Street, Parkhead, Glasgow, Scotland. Host Pastor: John Packard. General Superintendent: Dr. Charles H. Strickland.

ALASKA—June 7-8. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Host Pastor: Glenn I. Lord. General Superintendent: Dr. V. H. Lewis.

MOVING MINISTERS

WILLARD AIRHART from associate, Centralia, Wash., to Akron (Ohio) First

CARL A. AMOS from evangelism to Mountain Home (Ark.) Twin Lakes

RICHARD BACHMEN to Bethesda, Ohio
R. EDWARD BECKUM from Wichita (Kans.) Trinity to Pratt, Kans.

DENNIS A. BRENNER from Lansing, Ill., to Saginaw (Mich.) First

JOHN W. BRUCE from Troy, Ohio, to Coshocton (Ohio) First

EDWARD CARINS to Dromore, Belfast 5, United Kingdom

RICHARD A. CORNELIUS from Midland (Mich.) Nease Memorial to Chester, W.Va.

MARSHALL E. COPEN from Langley, S.C., to retirement

H. F. CREWS to supply, Waxahachie, Tex.

EDWARD CURLISS from Motherwell, Scotland, to Ardrossan, Scotland, United Kingdom

LARRY DUNLAP from Goldsboro, N.C., to associate, East Liverpool, Ohio

BESSIE FLINT to Falkirk, Scotland, United Kingdom

H. ELVIN GILLIAM from Fairfield, Calif., to Norman (Okla.) First

DEMPSEY A. GEORGE to Rowsburg, Ohio

MERLE E. HAMBLIN to Kalamazoo (Mich.) Trinity

BRUCE HAYSE from Williamsburg, Ind., to Ash-tabula (Ohio) First

ROBERT E. JOHNSON from evangelism to Braidwood, Ill.

ALFRED L. JONES from Sydney, Australia, to San Jose (Calif.) Central

DENNIS E. KELLEY to Byesville, Ohio

MYRON KERSTEN from Savannah (Ga.) Central to Hollywood, Fla.

MICHAEL D. McCLURE from student, Nazarene Theological Seminary, Kansas City, Mo., to Goldsboro, N.C.

JAMES MACLEOD from Dromore, North Ireland, to Paisley, Scotland, United Kingdom—retirement

WILLIAM PARKS to Girard, Ohio

LESLIE ROBERTS to Motherwell, Scotland, United Kingdom

JAMES ROTZ from Nowata, Okla., to Wray, Colo

RICHARD SCHENCK from Bellevue, Ohio, to Steubenville, Ohio

KIRK L. STARKWEATHER from Marshall, Mich., to Laingsburg, Mich.

MOVING MISSIONARIES

LOUIS RAGAINS, Colombia, field address: c/o Rev. Phil Torgrimson, Apartado Aereo 100028, Bogota 10, Colombia

VENUS WARD, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

CHANGE OF ADDRESS

JOAN NOONAN, Ecuador, field address: Casilla 7034, Guayaquil, Ecuador, America del Sur

FRANCES VINE, Philippines, furlough address: c/o Mrs. A. Alexander, 202 B Ascott Wynde, 8880 Cook Rd., Richmond, B.C., Canada

ANNOUNCEMENT

The Idaho Falls, Ida., church will celebrate its 50th anniversary on May 12, 1979. Special services will be conducted May 10-13. Friends,

former members, and other interested individuals are asked to contact the church office (208) 522-8005, or write to the Anniversary Committee, c/o Mrs. Kathryn Beebe, P.O. Box 2004, Idaho Falls, Ida. 83401.

RECOMMENDATIONS

This is to recommend REV. HAROLD M. BUGHMAN as he enters the field of full-time evangelism. Brother Bughman has had 27 years of pastoral work in Ohio and Florida. He may be contacted at 1327 Bellafontaine Avenue, Lima, OH 45804—J. T. Gassett, North Florida district superintendent.

REV. HOMER L. MAX is entering the field of evangelism after having served for 33 years as a pastor on the Iowa District. Brother Max is a good preacher, an effective soul winner, and carries a real concern for the spiritual life of the church. Please contact him for revivals and weekend meetings at Rte. 3, Knoxville, IA 50138; phone 515-842-6128.—Forrest E. Whitlatch, Iowa district superintendent.


VITAL STATISTICS

DEATHS

LILLIE M. CUMMINS, 91, died Feb. 9 in Hemet, Calif. Funeral services were conducted by Rev. Lawrence Brooke, Rev. Paul Urschel, and Rev. Robert Hodges. Mrs. Cummins's son-in-law. Survivors include 5 daughters, Era Lampp, Bonnie Cliett, Nell Hodges, Rosalie Schumm, and Dell Blodgett; 1 son, Mack; 27 grandchildren; 32 great-grandchildren; and 15 great-great-grandchildren.

FRANCES A. ETHINGTON, 63, died Feb. 6 in Anaheim, Calif. Interment was in Fullerton, Calif. Funeral services were conducted by Rev. Holland Lewis and Rev. Frank Morley. Survivors include her husband, Oakley V. Ethington; three

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sons, John Merrill, Paul Michael, and James Oakley; six grandchildren; two brothers; and two sisters

KATHRYN LOUISE HASTIE, 56, died Jan. 10 in Powhatan Point, Ohio. Funeral services were conducted by District Superintendent Floyd O. Flemming and Revs. John Tipton, James Fox, Edward J. Hastie, James I. Fetterman, and Donald Lane. A tribute from the family was given by her son. Surviving are her husband, Rev. Leo Hastie; 1 son, Fred; 3 daughters, Virginia, Carol, and Mary; 10 grandchildren; her mother; 5 brothers; and 2 sisters

REV. JOHN EVERETT HUTCHINGS, 64, died Feb. 19 in Sherman, Tex. He was a retired Nazarene minister. Funeral services were conducted by Rev. Leon Martin and Rev. Laddie Hixon. Survivors include his wife, Addie Hutchings; 2 sons, Joe and Max; 3 daughters, Mrs. Tina Baker, Mrs. Jerry Luinstra, and Mrs. Jackie Kirkpatrick; 10 grandchildren; 1 great-grandchild; and 2 sisters

REV. O. O. IRELAND, 97, died Jan. 7 in Lakeland, Fla. Funeral services were conducted by his granddaughter's husband, Rev. Charles Acheson. Interment was in Lima, Ohio. All his active ministry had been in churches on the Pittsburgh District. He is survived by his wife, E. Fay; one son, John; one daughter, Mary Louise Smith; three granddaughters; and eight great-grandchildren

WILLIAM B. JACOBS, 64, died Jan. 15 in Warwick, R.I. Funeral services were conducted by Revs. Kenneth L. Mills, Calvin Alexander, John Scott, and William Taylor. He is survived by his wife, Elizabeth; one son, Burton; two daughters, Gail Jacobs and Patricia Mills; five grandchildren; and a brother

LEONARD MARSH, 58, died Feb. 14 in Poteau, Okla. Funeral services were conducted by Revs. James Stewart, H. M. Curtis, and Billy Duncan. He is survived by his wife, Dewanda; and son, Jimmy; and four grandchildren

REV. WILLIAM L. MCKEE, 78, died Nov. 29 in Victorville, Calif. Funeral services were conducted by Rev. W. C. Keith. He founded the El Monte, Calif., church and pastored it for 23 years. Surviving are his wife, Marie; a son, Bill; two daughters, Mrs. Ruth Dyer and Mrs. Jeanette Spruill; eight grandchildren; and one great-grandchild

DONNATHA E. CECIL NEELY, 32, died Dec. 5 in Indianapolis, Ind. Funeral services were conducted by Rev. R. B. Acheson of Indianapolis Westside Church. An ONC graduate, she was active in the work of the church. She is survived by her husband, Dr. Michael L. Neely; a son, Christopher Michael; her parents, Mr. and Mrs. Thurl Cecil; four sisters; one brother; one step-sister; and three stepbrothers

MRS. T. H. (LAURA) OVA died Jan. 30. Funeral services were conducted by Rev. Kenneth Wood and Rev. Norman Bloom, Minnesota district superintendent. She and her husband

NEWS OF RELIGION

PROTESTANT CLERGY PROTEST CAPITAL'S BID TO PROMOTE LEGALIZED GAMBLING.

Protestant clergymen in Washington, D.C., taking the lead in opposing attempts to legalize municipal-sponsored gambling, testified against a proposed referendum to legalize some forms of gambling. Washington's City Council is considering placing an advisory referendum on the ballot of a special election May 1, asking voters if they would favor legalizing a city-run lottery, pari-mutuel betting, and social and charitable gambling.

Despite assurances that the referendum is only "advisory," many District clergymen oppose even consideration of the issue. Legalization of gambling has been strongly advocated by liquor store owners here who claim they are losing patrons to liquor outlets in Maryland in which daily numbers game tickets are sold. □

TIES TO REMAIN BETWEEN WEST, EAST GERMAN CHURCHES.

"The special fellowship existing between the churches in East and West Germany will not suffer from the new structure of a 'United Protestant Church in the GDR,'" declared senior church official Jurgen Jeziorowski, Hanover, spokesman of the United Lutheran Church in Germany.

As from autumn 1981, a "United Protestant Church" in the GDR is to replace the three present church unions, "Protest Church of the Union, GDR area," "United Lutheran Church," and "Federation of the Protestant Churches." This was the result of negotiations between the three church bodies in late January.

Jeziorowski underlined that the delegates in Eisenach had also formulated the wish that the relationship between the churches in the GDR and those in the Federal Republic of Germany be "arranged according to tasks and circumstances in such a way as to serve the testimony of the Gospel in the different systems of society." □

SALVATION ARMY MEMBERSHIP UP. Salvation Army membership in the U.S. has increased some 60 percent in the last 20 years, rising from about 246,000 "soldiers" in 1956 to 400,000 in 1977, according to retiring National Commissioner Paul S. Kaiser.

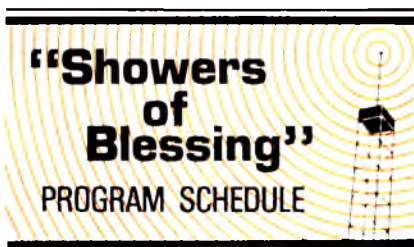
He said The Salvation Army has been successful in "updating social service programs to meet the changing needs" and remains today on the front lines of the never-ending "battle against the twin enemies—sin and despair."

Commissioner Kaiser and his wife of 45 years, Louise, who is officially known as Mrs. Commissioner Paul S. Kaiser, retired from the Army on February 15 after nearly 50 years of service. They are succeeded by Commissioner Ernest W. Holtz of Atlanta and Mrs. (Mina) Holtz, who were in charge of the Southern Territory. The Kaisers have been national commanders since January, 1977. □

RESTORATION IS PLANNED FOR DA VINCI'S "LAST SUPPER."

The Italian government announced that it is spending \$550,000 to restore and preserve Leonardo da Vinci's masterpiece "Last Supper." The fresco, considered by many to be the Renaissance artist's greatest painting, is on the wall of the refectory of the Church of Santa Maria delle Grazie in Milan.

The renowned picture of Christ and his 12 apostles just after the moment when Christ has said, "One of you will betray me," has long been in a partially-ruined state because of Leonardo's own unsuccessful experiments with the materials he used to paint the scene in 1498. □



"Showers of Blessing"
PROGRAM SCHEDULE

April 8
"Jesus Knew"
by W. E. McCumber

April 15
"Sonrise!"
by W. E. McCumber

pastored in North Dakota for 37 years. Surviving are a daughter, Mrs. Harold (Berneice) Sangren; three grandchildren; six great-grandchildren; and a sister.

MRS. NORA SURFACE, 92, died Jan 29 in Charleston, W.Va. Funeral services were conducted by Rev. Warren Foxworthy and Rev. Aaron Bess. Survivors include 6 children; 30 grandchildren; 77 great-grandchildren; and 29 great-great-grandchildren.

SHELDON H. TODD, 71, died Feb. 7 in Fort Smith, Ark. Funeral services were conducted in Poteau, Okla., by Rev. James Stewart. He is survived by his wife, Mildred.

MYRTIE A. THRASHER, widow of J. D. Thrasher, died Jan. 25 in Nashville, Tenn. Interment was in Albany, Ky., with Rev. Marvin Appleby and Rev. Bobby Grant officiating. The Thrashers joined the Highway, Kentucky, Holiness Church in 1905 and became Nazarenes in 1910 when the Highway Church affiliated with the Pentecostal Church of the Nazarene. She is survived by two sons, Rev. C. R. Thrasher and James D. Thrasher; and one daughter, Mrs. A. B. Mackey.

MR. JAMES E. TRUSTY, 85, died Dec. 28 in Memphis, Tenn. Funeral services were conducted by his nephew, Rev. Buford Usery, and Pastor H. T. Young. He is survived by his wife, Mrs. Annie Trusty.

BIRTHS

to RANDY AND KATHY (MILLER) BYNUM, Topeka, Kans., a boy, Aaron Randolph, Feb. 14
to BILL AND TERRI (LUNSFORD) COBB, Oklahoma City, Okla., a boy, Joshua Micah, Dec. 24

to JAMES AND BERTHENA (NELSON) COOPER, Atoka, Okla., a boy, Robert Allen, Jan. 3

to ED AND JUDY (COLLOM) CORBIN, Farmer City, Ill., a boy, Mark Edward, Feb. 10

to REV. DENNIS AND JANET FELLENGER, Marion, Ohio, a boy, Steven Daniel, Jan. 8

to CURT AND DI'ANNAH HAY, Marion, Ohio, a boy, Nathan James, Dec. 19

to REV. BRUCE AND VICKY (VOSS) HAYSE, Ashtabula, Ohio, a boy, Timothy Bruce, Jan. 22

to RANDALL AND CHYRRL (PYLE) McCULLEY, Orlando, Fla., a boy, Jason Ryan, Jan. 30

to JOHN AND JULIA (McKINLEY) NIX, Kansas City, Mo., a girl, Jacqui Marie, Jan. 2

to JERRY AND JANN SANDERS, Blue Springs, Mo., a girl, Joy Bristin, Jan. 27

to STEPHEN AND BOBBI SEELIG, Newhall, Calif., a girl, Stephanie Adelle, Feb. 9

to SAMUEL AND PAMELA (WATSON) STOCKWELL, West Lafayette, Ind., a boy, Andrew Marshall, Feb. 13

to REV. VAL AND CHARMIAN (JONES) SUITER, Marion, Ind., a girl, Valerie Lyn, Feb. 8

to REV. DALE AND PEGGY TWYEFFORT, Elliot, Me., a girl, Elinor Kathryn, Feb. 19

MARRIAGES

BRENDA KAYE MALLORY and BRIAN MURRAY ATKINSON at Little Rock, Ark., Jan. 26

ANNIVERSARIES

MR. AND MRS. RAY JAMESON of Lafayette, Ind., First Church, celebrated their 50th wedding anniversary February 11, with a rededication wedding ceremony. Rev. Oscar Sheets officiated. Their son gave them a trip to the Bahamas.

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Some groups say man has no soul separate from his body. They support this with such verses as, "The soul that sinneth, it shall die" (Ezekiel 18:4); ". . . the patriarch David, he is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29). "For David is not ascended into the heavens" (Acts 2:34); "And no man hath ascended up to heaven, but he that came down from heaven" (John 3:13).

We know that Enoch and Elijah ascended up to heaven. And the three disciples heard Jesus speaking with Moses and Elijah on the mountain (Matthew 17:3). Moses' soul surely left the grave and ascended up to heaven. How do you explain this seeming contradiction with John 3:13?

First of all, "soul" sometimes means "person." When Genesis 46:27 says "all the souls of the house of Jacob, which came into Egypt, were threescore and ten," it doesn't mean 70 disembodied spirits made the journey, but 70 persons (trying to keep body and soul together during a famine in Canaan!). This is how "soul" is used in Ezekiel 18:4—the person who sins will die.

But "soul" (spirit) is separable from the body. When John said, "I saw under the altar the souls of them that were slain for the word of God" (Revelation 6:9), he wasn't viewing corpses in the morgue. Jesus speaks of a rich man whose body was buried in a grave but who was "in hell . . . in torments" (Luke 16:22, 23). See also Hebrews 12:23; Philipians 1:23; 2 Corinthians 5:8. The soul's existence continues after death.

Just as soul is not used everywhere in the same sense, neither is "ascended."

Jesus certainly knew about Enoch and Elijah. His words in John 3:13, as the context indicates,

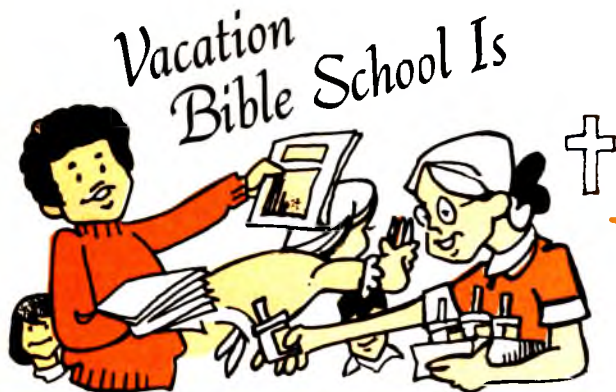
points to the difference between himself and all other men as bearers of revelation. Only Jesus "ascended into heaven" in the sense of a perfect communion with the Father that gives to Jesus a perfect knowledge of "heavenly things" which He communicates via His incarnation and teaching. Revelation came to the prophets by divine inspiration, but Jesus participated directly and fully in the mind of God (cf. vv. 31-34).

About Acts 2:34: David did not "ascend" into heaven in the way that Jesus did, that is, in a way that fulfilled Psalm 16:8-11 and Psalm 110:1, which Peter quotes here. These passages speak of bodily resurrection and a subsequent position of universal power and reign at God's right hand. This does not preclude David's being present with God in another sense, in an intermediate state between his death and his coming resurrection at the end of the world. □

I have heard preachers all my life talk about people making fun of Noah building the ark. I can't find this in the Scriptures. Is this a preacher's add-on, or haven't I looked in the right place?

Well, I have looked in all the places, and I can't find it either. I suppose "a preacher's add-on" is a fair description. This does not prove the preachers were wrong, only that we can't prove they were right.

Human nature being what it is, I suppose the reaction to Noah's preaching (2 Peter 2:5) and building was as varied as reaction is today when the gospel is proclaimed. Some probably mocked and laughed. But others very likely became convinced. Some scholars, including the venerable Adam Clarke, believe that many, through Noah's preaching and influence, were saved from their sins though not from the flood. But again, this too is speculation, for the Bible doesn't satisfy our curiosity on the subject. □



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V-479

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THE CHURCH SCENE



Dedication services for the Waco, Tex., First Church were recently conducted by General Superintendent Eugene L. Stowe, assisted by Rev. Harold Graves, superintendent of the San Antonio District. The new 12,000 sq. ft. addition—consisting of a new sanctuary seating approximately 450, a new office complex, and 10 additional classrooms—was constructed at a cost of only \$18.00 per sq. ft. The building project was constructed under the supervision and management of Cogun Industries of North Lima, Ohio, with much volunteer labor. The present church plant and property is estimated to be worth close to a million dollars, with only \$167,000 indebtedness. Rev. Stan Meek is pastor.



The Waycross, Ga., First Church recently held open house for its new parsonage. It has four bedrooms, three baths, breakfast room, living room, dining room, and family room with fireplace. It is fully carpeted, has central heat and air and a double garage. The house is valued at \$70,000, but the cost to build was \$46,000. The present indebtedness is \$17,500. Rev. Robert F. Huff is the pastor.

MOVING NAZARENE SERVICES

The Department of Evangelism wants to assist churches in maintaining vital contact with members and friends who move from one location to another. Pastors may call on the toll-free WATS line 800-821-2154 (except Alaska, Hawaii, and Missouri), or write the department, giving the person's name, new address, and any information which will assist the receiving church in preserving contact with the Church of the Nazarene. This information will be forwarded to the



nearest Church of the Nazarene, requesting them to give the department a brief report of the call, which will be returned to the church reporting the moving Nazarene.

For instance, there is *good news* when contact is made: "I want to say thanks for the Moving Nazarene Services. Our work would seem so futile in a predominantly military church if we didn't have this program. Our efforts are not in vain when we hear from pastors who are continuing to nurture those who have moved from us!"

Here is *bad news* from a pastor who did not receive immediate notification

from a moving family's previous pastor. "These people were in our community nearly a year before the previous pastor contacted me. They had been very active in his church. With the long delay in contacting them, they have not attended our church, or any other that I know of."

FOR THE SAKE OF THE KINGDOM, LET'S USE MOVING NAZARENE SERVICES.

It is the duty of the pastor (or secretary of the church board) to notify the pastor of the nearest church when a member or friend of that local church, or any of its departments, moves to another locality in the same

WANTED: TEACHERS

Qualified faculty members are needed at several of our Nazarene colleges. In some cases a doctorate is required, in others a master's degree is sufficient. Candidates interested in teaching in any of the areas listed below are asked to send a vita to:

DR. MARK R. MOORE

**Department of Education and the Ministry
6401 The Paseo
Kansas City, MO 64131**

| | |
|-------------------------|----------------------|
| Accounting | Mathematics |
| Anthropology | Missions |
| Art | Music, Choral |
| Biblical Literature | Music, Instrumental |
| Biology | Nursing |
| Business Administration | Physical Education |
| Computer Science | Political Science |
| Developmental Studies | Psychology |
| Economics | Religion |
| English | Sociology |
| Home Economics | Speech Communication |
| Journalism | Theology |

assembly district where vital association with the previous church is impractical, giving the member's or friend's address. *If the move is to a locality beyond the assembly district,*

the pastor shall immediately inform the Moving Nazarene Services of the Department of Evangelism, giving the name and new address (Manual, 115.19).

Department of Evangelism, 6401 The Paseo, Kansas City, MO 64131.
WATS Line 800-821-2154
(For use in United States except Alaska, Hawaii, and Missouri) □

FISHING FOR A FISHERMAN

by JAMES M. ADAMS

Wallace, S.C.



IT HAPPENED by a creek on a beautiful spring afternoon. My son and I were fishing. Jeff was only eight years old at the time, but as a grown man now, he can still recall some of what happened.

We were not alone. A man in his early 30s (whom we later learned was a captain in the army and had served during the Korean War) was enjoying the same sport as we were. After observing him for a while, I realized that he was an expert at it. He said to Jeff, "Son, I will give you all that I catch except the bass." As a result, Jeff and his dad had some nice fish to take home.

We became so fascinated with this man's casting skill that we quit fishing just to watch him pull them in. As he fished, he talked. It didn't take me long to know that he was well educated, but that he didn't know Christ.

Suddenly, I had a burden for his soul. In my heart I prayed, "Lord, how am I going to talk to him about his soul?" I remembered what Jesus had said to the disciples, "Follow me, and I will make you fishers of men." My prayer continued, "Lord, this man can certainly outtalk me. What am I going to do?" The burden remained.

Suddenly I said, "When I watch you fishing, I am reminded of the words of Jesus to His disciples, that if they would follow Him, they could become fishers of men's souls."

By this time, the sun was setting. The man quit fishing and said, "You know, before you even mentioned the Scriptures, I knew that you were a Christian and that you were going to witness to me."

"Sir, I do want to talk to you about your soul," I said.

He answered, "Well, I am a church member. I have attended church from my youth. I know the Catechism by heart. I believe in God. Do you hear those crickets and frogs? Are you aware of this beautiful atmosphere we are in? All of this shows me that there is a God."

"But do you know Jesus Christ as your Savior?" I responded.

Still, he would not talk about his soul. He began to tell me that he and his wife were having domestic

problems. He went on to say that they had been attending other churches, trying to restore their husband-and-wife relationship to what it had once been.

By this time, the Holy Spirit had taken over. It became easy for me to talk to him about our Lord Jesus Christ, who had shed His precious blood that our sins might be forgiven, and who was now sitting at the right hand of God to make intercession for us.

He then prayed the sinner's simple prayer, "Lord, forgive me my sins. I need You. Please come into my heart." Then he testified, thanking God for saving him.

We lived quite a distance from each other. His work with the government required him to move about a lot. But he promised me that he was going to serve God.

Evening shadows were now beginning to fall. He loaded up his fishing gear, got into his fine automobile, and drove away. By the time Jeff and I got our equipment loaded into the old Chevrolet, darkness had set in. It was quite a distance to the main highway, but this new convert had waited there to see if we would get out of the swamp alright. When we

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

didn't show up as soon as he had expected we would, he had started back to look for us. I thanked him.

We never saw him again. I soon moved to another pastorate. Someday, I hope to meet this man in heaven.

To the best of my recollection, I have never won another soul by a stream of water while fishing, but there is no wrong place or wrong time to witness for Christ through the power of the Holy Spirit. □



POINT LOMA INAUGURATES TENTH PRESIDENT

Point Loma College, San Diego, Calif. (formerly Pasadena College), inaugurated a new president, Monday, March 12, when Rev. Bill Draper formally became the 10th president in her long history as the oldest of the denomination's liberal arts colleges.

The impressive ceremonies were conducted in the outdoor Greek amphitheater under the direction of Chaplain Dr. Reuben Welch. Participants were: Harold Potter, president of the student body; Dr. James Jackson, Sr., for the faculty; Dr. Wilbert Little, chairman of the Board of Trustees; Mr. Ross Irwin, president of the Alumni Association; and General Superintendent Dr. George Coulter.

Several college presidents; the president of Nazarene Theological Seminary, Dr. Stephen Nease; Dr. Mark Moore, executive director of the Department of Education and the Ministry of the General Board; were among the special guests for the occasion.

Rev. Bill Draper delivered the inaugural address on the theme: "The Mission of Christian Education."

Following the ceremonies, a formal reception was held on the college green.

Rev. Draper, who left the pastorate of Kankakee, Ill., College Church to accept the presidency of Point Loma, succeeds the late Dr. Shelburne Brown who succumbed to a lengthy bout with cancer, October 3, 1978. The new president received his A.B. degree with a major in religion from Bethany Nazarene College, Bethany, Okla., in 1951. He earned a Th.B. degree from that school in 1952. In 1954 he obtained a Master of Arts degree from the University of Kansas, Lawrence, Kans.

At the time of his election, he was serving on the General Board of the International Church of the Nazarene as a member of the Department of Education and the Ministry, and the Department of World Mission. □

—NCN

MRS. CHAPMAN INJURED IN FALL

Mrs. Louise Robinson Chapman, retired missionary from Africa and

widow of Dr. James B. Chapman, former general superintendent, suffered a broken leg, Saturday, March 10, in a fall in the bathroom of her cottage in Casa Robles missionary home, Temple City, Calif.

She is in St. Luke's hospital in Pasadena, Calif., in satisfactory condition.

In 1975, Mrs. Chapman broke her other leg in a fall. □

—NCN

SWAZILAND MISSIONARY CHILD DIES

John Stanley Estey, Jr., three-year-old son of missionaries John Stanley Estey and Sandra Hetrick Estey, died of leukemia Sunday, March 11, in a Massachusetts hospital. He was found to have this rare form of blood cancer while in Swaziland.

He returned with his parents in November, 1978, for hospitalization and care. In his final days after knowing he would not live, he told his parents he was going to be with Jesus in "His big house."

Funeral services were March 14, at the Lowell, Mass., First Church. A junior choir sang "Jesus, I Heard You Had a Big House."

He is survived by his parents; and a brother, Mark Allen, age two. His maternal grandparents are Rev. and Mrs. Paul Hetrick, longtime missionaries to Africa, now retired and living at Casa Robles, Temple City, Calif. □

—NCN

NIELSON JOINS COMMUNICATIONS STAFF

Executive Director of the Department of Communications, Paul Skiles, announced that Merritt Nielson of Rotterdam, Holland, will join the staff beginning April 1. Although he will not be coming to Kansas City until early summer, he will be working on projects there.



Mr. Nielson's assignment will be in 16-mm. film production as a consultant and script writer for both films and audiovisuals.

Merritt Nielson is a graduate of Eastern Nazarene College and Nazarene Theological Seminary. He has served as professor of literature at Eastern Nazarene College, and associate minister with responsibility for youth music at Quincy Wollaston, Mass., Church. Later he served as director of alumni activities, editor of the *Christian Scholar*, and director of recruitment at Eastern Nazarene College.

At present, he is associate pastor of the Church of the Nazarene in Rotterdam.

He and his wife, Linda, have a son, Jeremy.

Merritt is the son of Rev. John Nielson, senior editor in the Department of Adult Ministries. □

—NCN

LEBANON SUPERINTENDENT RELATES BEIRUT DEVASTATION

Rev. Habib Alajaji, district superintendent of the Lebanon-Syria District, portrays a picture of suffering and heroism as he describes the devastation of Beirut during the recent fighting between parties in the struggle for control of Lebanon.



The future of the church there is very uncertain as long as the turmoil continues. Many Nazarenes are among the large number of Christians who are leaving the country when it is possible to do so.

Habib and family are in the United States while plans are being formulated for the future of the work.

He and Dr. Jerald Johnson, executive director of the Department of World Mission, are presently conducting a series of "Mission to the World" rallies. Mrs. Sylvia James, called the "Mahalia Jackson of the Caribbean," sings in each service; she is from Guyana.

The tour serves to remind the church of the record \$6,000,000 Easter offering goal for World Evangelism. □

—NCN

NTS SCHEDULES EIGHTH BIBLICAL STUDIES INSTITUTE

Nazarene Theological Seminary has announced its eighth Biblical Studies Institute for the Middle East for June 10-27, 1979.

Included in this summer's tour will be Damascus, Amman, the Holy Land, Athens, and Rome. The tour directors will be faculty members of the seminary's Bible Department. Besides the excellent guidance of local personnel, there will be special instruction (by the seminary faculty members) concerning the places to be visited.

The Institute is open to all persons, lay and clergy, who are interested in these lands related to the Christian faith. College, seminary, and professional credit is available to those who wish it. Information can be obtained by writing: Biblical Studies Institute, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131. □



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