A photograph of a snowy path lined with bare trees under a clear blue sky. The path is covered in snow and leads into the distance, flanked by trees whose branches are heavily laden with snow. The sky is a deep, clear blue. The overall scene is peaceful and serene, suggesting a winter setting.

# **HERALD OF HOLINESS**

CHURCH OF THE NAZARENE  
JANUARY 15, 1978



by General Superintendent V. H. Lewis

# The Manual Is a Good Book

I am thankful for our church *Manual*. As a minister it is useful for decisions and guidance in church procedure. A part of it is written just for that purpose. It is essential as the church endeavors to operate with meaningful existence. You will find the chapters on local, district, and general government interesting as you learn more of our church.

But the *Manual* is written with a spiritual dimension also. It is with the kingdom of God on earth in mind that the *Manual* concerns itself. One of the assignments of the church is to express the work of Christ on earth among men. The Church of the Nazarene finds a common bond of that expression through the guidance of the church *Manual*.

The *Manual* then can be defined as the rules of conduct and standards of expression by which the Church of the Nazarene portrays the Christian life in this generation. It speaks to this subject on page 4: "A church must place its doctrines, standards of practical ethics, and polity within the grasp of all of its constituents.

"Its people must come to union in strength through agreement on the basic creed, structure, and government of the church.

"Since our church is committed to outreach in evangelism, the government of the church is directed to the achievement of our

great objective; namely, to advance the kingdom of God on earth."

These three sentences set the stage for the rest of this most interesting book. So when we as ministers and laymen walk together in Christian fellowship and work within the framework of our church, we are joining hands in mutual strength and unity as a mighty witness to our needy world. The people around us in every country can then see in and through us the marching church.

The *Manual* speaks further to us all: "... let all who are a part of the Church of the Nazarene seek to follow faithfully these tenets of doctrine and holiness ethics. To fail to do so is to imperil one's own soul and mar the witness and fellowship of the church.

"In this day when the unregenerate need desperately a standard of human existence to benefit society, let us provide the example in a great united witness of faith in Christ through righteous living." I say, Amen. In this early period of 1978 while our youth turn their thoughts to basic things in Youth Week and we who are adults are reminded of our youth and take our vows to live better that they might find in us the good example, let us all take from the *Manual* encouragement, advice, and admonition, and do it well. □

# The REALM of the SPIRIT

by ROSS W. HAYSLIP  
Tucson, Ariz.

**W**E LIVE in an age of extreme materialism. We measure a man's success by the amount of money that he is able to amass and the abundance of things that he possesses. Dialectic materialism is the theory that changes among material forces, coming to social expression in economic relations, guide the course of history and provide the energy which motivates it. This is the basis of the Marxian philosophy which leaves no place for God or the world of the spirit.

The world of the spirit is the higher realm of existence. People must live in a material universe, but they can partake of the benefits of the life of the spiritual. We discover this realm when we come into the right relationship with God. This relationship does not deliver us from the materialistic world—it simply fortifies us so that we can successfully and triumphantly live within it. St. Paul says in Romans 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

The life of the Spirit is a disciplined life. God gives us strength and power, but we must keep ourselves in such a position that we can receive this from Him. The man who worships God does so through the devotional exercises of prayer, reading His Word, and ordering his daily conduct in the light of this Word.

The life of the Spirit is a happy life. Happiness cannot be bought with money, for indeed, money has very little to do with it. Pascal rightly said, "Happiness is neither within us only or without us. It is the union of ourselves with God." It is to find the will of God for our lives and to do that will.

We enter this life through the miracle of conversion. William James, the brilliant psychologist of a past generation, made a scientific analysis of conversion and was astonished at the suddenness of the change in the lives of individuals who experienced it. It was too great and pronounced to explain by natural means. Again St. Paul speaks, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17, NIV).

Senator Mark O. Hatfield of the state of Oregon testifies that when he committed his life to Christ,

he asked God to forgive his self-centered life and make his life the life of Christ. He rightly says, "I can say with all sincerity that living a committed Christian life is satisfying because it has given my life true purpose and direction in serving, not myself, but Jesus Christ. This fellowship and relationship to Christ brings the peace of mind and confidence necessary to live in the 20th century." This is the life of the Spirit. □

## IN THE POWER OF THE SPIRIT

*In the power of the Spirit we're growing  
In faith and in hope and in love;  
We're growing in likeness to Jesus,  
Preparing for heaven above.*

*In the power of the Spirit we're growing  
By seeking the Father in prayer;  
It's then that He deigneth to give us  
The graces of Jesus to wear.*

*In the power of the Spirit we're growing  
By study of God's Holy Word,  
To see how the Scriptures can help us  
In living our lives for the Lord.*

*In the power of the Spirit we're growing  
By worship of God's holy name;  
We bow down before Him and tell Him  
To serve Him is our only aim.*

*In the power of the Spirit we're growing  
By witness to others of God;  
So that when they stand at the judgment,  
They'll know Father's favoring nod.*

—J. KENNETH GRIDER  
Kansas City, Mo.



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**R**ESPONSIBILITY is a word that can thrill or chill the heart. It is a familiar theme of pulpit ministry and a constant challenge in church membership.

A request to sing, lead a service, bring a message, testify, teach a class, or organize an evening would be a welcomed promotion for some. To others, an embarrassment, a nervous torture. With exceptions, those who are able are often temperamentally unwilling, as witness Moses, Gideon, Jeremiah, Amos. "I really can't," is a more usual response than "Certainly, it will be a pleasure." (In contrast, some who are not able may be very willing.)

Responsibility, like "duty" — an old-fashioned concept to undisciplined, immature rebels, dropouts,

## The Challenge

and the freak fringe—can be as frightening as it is familiar.

"England expects the day that every man will do his duty," is a way of thought and life as high above *Easy Rider* and *Clockwork Orange* mentality and morals as the immortalized Admiral Nelson's memorial rises above Trafalgar Square. Responsibility and duty find many people putting telescopes to two blind eyes, in place of Nelson's one.

Surprisingly, responsibility is not a scriptural word, although its equivalent—a response or answer given to God's invitations and commands—is emphasized throughout the Bible. Some, it would appear, are inoculated against responsibility, for vows mean little and excuses come readily in a self-centered life. The halfhearted and lukewarm have little compunction in leaving tasks to already-overworked Christians.

To this category of professing church members the Lord's tribute in Mark 14:8, "She hath done what she could," is a challenge. To conscientious souls it conveys the comfort received by a much criticized woman. Christ's commendation of love's misunderstood action—the breaking of an alabaster box of ointment—makes plain the truth that responsibility

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should not be a terrible, burdensome thing, impossible to face and beyond bearing. It is something limited by God's compassionate knowledge of our abilities, circumstances, and opportunities.

We may not do all that others expect, or that we ourselves desire to do; we can do all Jesus expects, and in this sense responsibility is an easy (smooth) yoke, a burden that is light (measured, shared). The highest praise and greatest reward is given to a woman who fulfilled a *responsibility limited by gifts*.

She could not provide a feast for the Master and His disciples. We may rightly infer that she would have coveted to save Him from death. His "set face," steadfast will, and mur-



# f RESPONSIBILITY

derous enemies vetoed this. Possibly her heart yearned to make a magnificent accompanying gesture—but there was no scope for oratory, musical talent, or dancing ability.

The only ministry open was that of giving. Not an easy, casual token of life's small change; rather, that which held memories, represented life's savings, and could have been used with pride and pleasure. An alabaster box of ointment was determinedly and freely given, from the lowliest position! With heart of love and willing mind that which self-interest (and a hypocritical treasurer, Judas) forbade, was poured out.

God never asks more than the ability to give; but we are responsible for every gift within our power. Mercifully limited by gifts, responsibility is never less than ability.

As balm to sensitive souls in the busyness of life is the picture of a woman honored for *responsibility limited by circumstances*.

Church and pulpit, countinghouse and affluence were represented at the feast; a wealthy host and his friends who knew the value of a box of ointment, as Judas did; and men whose lifework was preaching who had travelled much with Jesus.

Her sphere was the home. Anointing, with water or oil, was part of life's everyday routine. The thing she could do, anoint, was done in a different spirit at greatest cost—in the home, unto Jesus! There are *pouring* ministries in homes and churches from lives limited in comparison with others. Circumstances may not be of one's choosing but there need be no

limitation of concern or love. There is a work for Jesus none but *you* can do.

*Responsibility limited to today* was appreciated by Jesus. "Against the day of my burial hath she done this:" two days hence in His foreknowledge. For her, only this evening permitted love's extravagance; there was no guarantee He would return to Bethany. His fate was sealed. The impulse could pass, opportunity fly, and as His pouring out His soul unto death was certain, she could do no less.

In measure we can plan for the morrows. In terms of responsibility there is no turning back to yesterday or needless tension over tomorrows. "Sufficient unto the day, today, is the care and challenge thereof."

Today's opportunity was grasped with unlimited results. The house was filled with perfume, and the world, too, because of a gift of gratitude (some believe a reclaimed harlot's gift).

"Moved with indignation," critics were not lacking. Moved by Christ and Calvary, life's treasured caskets are broken in homage and hope. It is a beautiful thing when an offering is given we did not plan and cannot afford, in a gesture of love. The vitality, not the adequacy of the gift, is Christ's measure.

"Take the love-gifts of the hour" is the old father's parting word to his son in *Cry the Beloved Country*, as they face the sunrise before the boy's execution. "Make a love-gift of yourselves" (Romans 12:1, Moffatt) to One who knows and accepts the limitations of ability, circumstances, and time. Paul exhorts.

*Responsibility is my response to His ability!* □



by LELIA H. SAMUELSON  
Riverton, Wyo.

# GOD IS REAL

**M**Y DAUGHTER and her husband are concerned about, and working with, a group of young college students. Among them are some youths from Iran. Although people of this nationality often look on Christians with suspicion, these students seem very interested in the Lord, asking many questions about this Jesus they love and serve.

Why? Because the Lord is obviously so real to them. Not just in their words but in their lives. Their love spills over on everyone.

All of this made me take a closer look at my own life. Am I living as though my God were real? Can others tell that He is real to me?

Is he real to you? Does your neighbor know that your God is real? Could a mere acquaintance tell that you were a Christian?

If God is real to us, why don't we live as if He were? We sing, "I'm a child of the King," but we live like paupers. If our God were real to us, would our neighbors and friends see us fuss and fret and worry and hate?

Just for the record, I *know* my God is real! If I had not discovered it personally, I would have become aware of it because He is so real to some of the people I know. I met Him first through my mother.

He was real to my mother. The sincerity of her faith made her a blessing to her husband and to each of her nine children. Actually, she was a blessing to any life she touched. Her God was so real to her that the only cry as she stood at my father's casket was, "Oh, if Jesus would only come now." And her faith lit up her deathbed so that the women in her hospital room begged the nurses not to close the curtains around her as she went home to be with the Lord.

He is real to my younger sister and her husband who gave up a good job, a comfortable home, and friends and family to prepare themselves for the mission field.

He is real to a brother of mine who has given his life to the ministry.

God is real to another brother and his wife who had

to stand by helplessly for months while cancer slowly and agonizingly wore away the body of their beloved young son. Only a great and living faith could hold them up through such an ordeal. And only the security of trusting in a loving God could have given the boy such uncomplaining acceptance.

God was real to the five young men who willingly gave up their lives to try to bring a knowledge of God to the most ignorant, barbarous natives of South America. Those men *knew* that God is real.

And He must be real to their wives who continued to work with the very same natives who killed their husbands. If I had never heard of God before, I would know from them that He is real.

But He has been real to me ever since my teens when I heard a preacher read the scripture, "We have *all* sinned and come short of the glory of God." God shook up my smug little heart as the preacher went on, "*Your* righteousness is as filthy rags." He was real to me then; and He was real to me when I yielded to Him and peace came into my heart.

He was real to me later when, in answer to prayer, He gave us a lovely daughter. He was real when He spared her life as doctors gave up in despair. He was gloriously real when she let Him come into her life. And He is real enough *now* to make her life a thing of faith and beauty.

He was real to me when death suddenly struck a loved one, and sorrow settled like night in my heart. He gave me courage to face life when I had neither the strength nor the desire to do so. And He was real when He made the sun to shine in my life again.

He is real when I hold a baby in my arms.

He is real when I cup a rose in my palm.

He is real when I lift up my eyes unto the hills.

He is real when my husband smiles at me across the room.

He is real when I read Christ's promise, "Because I live, ye shall live also."

Yes, my God is real!

□

**T**HE STORY of Jesus' visit to the house of Lazarus, Mary, and Martha is potent with needed spiritual and psychological truth. Reading the first eight verses of John 12 can be richly rewarding as we mine its truths.

After Lazarus' resurrection at the loud command of Jesus, the chief priests and the Pharisees gave orders that anyone locating Jesus report His whereabouts so that they might arrest and kill Him. His popularity was intolerable to them. So Jesus went into seclusion.

When a dinner in His honor was planned at the home of Mary, Martha, and Lazarus, He went to their home gladly. Mary performed the customary

foot-washing ceremony, but instead of using water, she used perfume worth a year's wages (NIV). She dried His feet with her hair, and the aroma of the perfume filled the whole house.

That Jesus was at the house at all denotes His intimacy with that family. Herein lies a great truth: *We are closest to those who have loved us enough to let us minister to their needs.*

I am a minister of the gospel. The most intimate loving relationships in my pastorates are with people who have loved me enough to let me minister to them. It has been difficult to get close to people who deny their need and consequently will not let anyone help them.

## LIGHT

*In darkness groping  
I cried aloud,  
"Darkness is gentle—  
It hides the sorrow,  
The sickness, the pain  
Of all mankind—  
Darkness is kind."*

*But Jesus said from without,  
"Darkness covers love,  
And joy, and happiness  
That you could share  
To help others—  
Darkness lies."*

*And He opened windows to the world.*

—DEBBIE KENDRICK  
Kansas City, Mo.

# TRUTH FOR TOUGH TIMES

by ROSS R. CRIBBIS  
Gaithersburg, Md.

The second great principle I find in this passage is this: *Jesus gave His assent to extravagant love.* We too often tend to measure out our love carefully. Mary was extravagant. Judas thought it was irresponsible. Jesus knows that at times extravagant love is the only responsible action to take.

Judas' condemnation of Mary brings us to a third great truth in this passage: *Condemnation of others often arises from self-guilt.* And like so many judgmental people, Judas sounded righteous in his judgment. Who can argue with the desire to help the poor? But his real motive was that the amount in the money bag might be larger so that he could steal more. When I am tempted to be judgmental I must look beneath the surface motivation. Unresolved sin leads to guilt and unresolved guilt leads to hostility towards others. Resolving the sin and guilt problem may also resolve the problem of being judgmental.

Finally, in this time in the life of Jesus when the going was tough because of opposition, we are surprised at the bluntness of the Apostle of Love. In support of his friends, Christ and Mary, *John was willing to speak the truth about sin.* History has born out his assessment of the heart of Judas. Circumstances which followed made it clear to John what kind of man was Judas, who disallowed the grace of God in his life.

When people do a loving deed, they need support, not condemnation. In a tough time, extravagance is acceptable. In a tough time, friends who have accepted ministry are best able to give it back. □

helps <sup>to</sup> holy living



by JERRY D. HULL  
Trevecca Nazarene College  
Nashville



# “In the WORLD...”

## Being Christian on Main Street

### A REASON FOR HOPE

“Where is this old world going?”

“What’s happening?”

“What are things coming to?”

These questions about history often become very personal. Could it be that we really want to know, “What’s going to happen to me?”

The “Age of Anxiety” is the tag some say will be placed on the 20th century by future historians. Maybe so. Jim and Carla got me thinking about anxiety and the way things are going in our world.

Jim and Carla are attractive young parents of two beautiful daughters. They presented our congrega-

tion’s special music for the last Sunday of August. Jim’s coordinated brown and Carla’s white dress brightened our light blue sanctuary. Our “Tech Crew” (public-address men) amplified their soft voices so we all could hear without straining.

Jim and Carla’s quiet voices, however, jarred the calm of our sanctuary. The lyrics sang suggested that life isn’t all honey and roses. Again and again they repeated the refrain:

*All your anxiety, All your care;  
Bring to the mercy seat. Leave it there.*

Now, really, what does such a marvelously blessed young couple like Jim and Carla know about anxieties? In fact, perhaps this anxiety stuff was inappropriate for all of us gathered there. None of us appeared to know much about hunger. We left air-conditioned homes to travel in air-conditioned cars to sit on padded pews in an air-conditioned church.

A song about luxuries might have fit better. Did Jim and Carla select correctly?

While they sang Mr. Hooper was in Nashville’s Madison Hospital breathing his last. Our congregation, a wife and a family were made lonely. During their song a divorcee, seated in the choir loft, looked often to the balcony. Formerly her husband had kept the youngest son in tow. Now Mom’s glances must deal out the necessary discipline. A businessman, across the aisle and two rows up, listened attentively to the song. He presently has the upper hand in a bout with cancer. Not far from my pew sat a family whose maturing son is struggling with his sexual identity. “Homosexuality” is more than an awkward word for these parents.

“All your anxiety . . .” Correct selection?

My fellow Nashvillians at home located their Sunday papers. Some no doubt read while Jim and Carla sang. Once again they read about Berkowitz (Son of Sam) and Benoit (infamous for the death of six New Jerseyites prior to taking his own life).

People from my town learned of corruption in India, a drastic increase in local cocaine sales, and

### I NEEDED SUNDAY

*Sunday came fast.  
I needed it though.  
I needed its music,  
    Its message,  
    Its moment . . .  
I needed its moment of meditation,  
    Of peace,  
    Of truth.  
Somehow, as I left the sanctuary,  
The week I was dreading  
    Seemed a little less threatening.  
The work I was disliking  
    Took on new possibilities.  
I’ll welcome another Sunday!*

—C. NEIL STRAIT  
Lansing, Mich.



soaring energy costs which may make heating and driving the exclusive rights of the rich. While we listened to the song, our neighbors read another episode about the budget director's finances, log-jammed courts, seizure of seven tons of pot in Georgia, and bureaucratic red tape involved in our town's aid to unwed pregnant adolescents.

"All your anxiety . . . to the mercy seat. Leave it there." The right song?

Maybe Jim and Carla did sing a tune for us moderns. For the likes of us often battle with depression, become angry with the kids, wrestle hopelessly with an uncooperative budget, and are angered by the antics of the boss. Our heads and stomachs often feel like the tortured organs pictured in TV aspirin and Anacin advertisements.

Not many among us believe our nations have the ability to manage the emerging crisis. It seems that our schools, cities, institutions, economy, and environment are all out of whack. We suffer suffocation of hope when someone mentions diminishing sources of energy, or the world population problems, or possible nuclear war.

Our generation needs a massive supply of glue, binding twine, and baling wire if we keep everything from falling apart. Perhaps there's some formula, maybe a secret solution that someone will discover.

An international case of the jitters is apparent. Indeed, the spirit of the world leads us to be anxious and afraid. Hopeless. Christians live in the same frightening circumstances, but refuse to be trapped in the worldly spirit of fear. We hope. We affirm. God is in control. Jesus is the Lord of history.

Jesus knows all the smells, confusion, noise, violence, and degeneration of life on Main Street. Be-

cause He shares life with us we need not live in anxious fear.

Because He ever lives as Lord we can handle life on Main Street. In fact, He instructed us to stay here. We're not to abandon this place. I love Jesus' concise analysis of our responsibility in a world overcome with fear-filled anxiety:

*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They **are not of the world**, even as I am not of the world (John 17:15-16).*

"In, but not of the world" is Jesus' clear command to us. The "mess we're in" could drive us to despair. But Jesus' formula provides the corrective. We are in the midst of all the problems occurring on Main Street, but our point of view is different. We've no simple, pat answers, but instead of fear-filled anxiety, we live in assurance. Roger Shinn observed correctly:

*In the Christian understanding of history we start with mystery verging on chaos: a mystery which we, despite our intelligence, cannot comprehend; a chaos which we, despite our freedom, cannot govern. By faith we affirm: It is comprehended; it is governed. He is Sovereign Lord. And He shall reign forever and ever.\**

Jim and Carla used different lyrics, but it was the same tune—the correct tune. He is Lord of history!

*All your anxiety, All your care,  
Bring to the mercy seat. Leave it there.  
Never a burden He cannot bear.  
Never a friend like Jesus.* □

\*Christianity and the Problem of History, p. 272

## PEN POINTS

### GOD'S FELLOW WORKERS

When I asked Ray if he would like to receive Jesus Christ and His gift of eternal life, he said, "Well, when God wants me to receive Him, I guess He'll ask me."

I pointed out to Ray that the Lord was asking Him then and there. His eyes suddenly lit up, he smiled and said, "Yes, I guess you're right. I would like to ask Christ into my heart." Sue, Ray's wife, quickly agreed. A few moments later, life took on a new dimension for these two people as they opened the door of their hearts and invited Jesus Christ to come in.

Since that night, I have been made vividly aware that the evangelist is often only the doctor who arrives in time to deliver the baby. Others play a much more significant and demanding part in winning people into the Kingdom.

Betty and Martha have been neighbors of Ray and Sue for over a year and a half. During that time they wrapped their arms of love around that family. Demonstrating Christ's love costs something. It cost Betty and Martha dinners, baby-sitting service, a shoulder to cry on, long

nights of sharing, little gifts on holidays, birthday parties, and notes of love for those "no particular reason" occasions.

Cultivating friendships does cost, but what a joy was theirs when Ray and Sue witnessed to them the next day about what Christ had done for them. All the effort, all the time spent, was worth it.

Betty and Martha have increased their prayers and expressions of love. Ray and Sue are growing in their faith daily. This personal evangelist is thrilled to have been in on the birth and now rejoices in what Christ is doing through His church. ". . . the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. . . . The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers" (1 Corinthians 3:5-6, 8-9, NIV). □

—ROBERT MORRISON  
Kansas City, Mo.

**H**E STOOD at the front door of our home on this sunny summer morning. He was a minister of the gospel, a representative of the church. With his wife and two children he had come to our southern town to establish a Church of the Nazarene. My parents had been introduced to the Nazarenes through their weekly Sunday afternoon radio program and had visited the church once to “try it out.” On this particular morning, the home mission minister was telling my mother how happy he and the little band of Nazarenes had been to have us in church the previous Sunday evening. This was the first visit made to our home by any minister. Imagine my excitement as a five-year-old over the visit being made by this man whom I must have remembered as leading the congregation in worship.



## A Piece of Bubble Gum ... IN HIS NAME

As the minister talked with my mother, I could not contain my curiosity and excitement. Surely he had come to visit both of us. But his pastoral efforts were meeting stiff competition from my animated accounts about the broken tricycle, the lost cat, and the little girl next door who had hit me. How does a minister handle a happy obstacle? The action by which he regained mastery over the situation is stamped on my memory. Plunging a hand into his pocket, he pulled out a penny and asked, “How would you like to buy a piece of bubble gum from the corner grocery store?” Who could refuse such an offer? I did not need to be told that he meant, “Now!”

When I returned, the minister was gone. But my estimate of ministers had been fixed—they were people who gave bubble gum to children. They must be all right. So a penny piece of bubble gum is my earliest memory of what the Church of the Nazarene gave in the name of Jesus Christ. I have reflected upon that event many times. It was only the first in an unfinished series of gifts administered in Christ’s name to me by the church.

My parents returned to the little church and at its altar became Christians. But what else did the minister and the ministry he represented, the local congregation and the congregations represented by it, give me? In the name of our Lord they gave instruction in the Christian gospel through Sunday schools, vacation Bible schools, children’s camps, church services, and revivals. Committed laymen provided models for Christian discipleship and helped create a fertile context in which my religious sensitivities could develop.

Because the church faithfully proclaimed the gospel, a need for redemption was impressed upon my mind, and the awareness increased until I eventually gave my entire life to God’s love and keeping. Further, the church gave opportunity for the Holy Spirit to call me into the Christian ministry, and pro-

vided a college and seminary where preparation to fulfill His call could be made. Not the least of these gifts was a college social climate in which to meet and marry a young woman whose talents and commitments were consistent with, and supportive of, God’s direction for my life.

The giving continues. Now the church gives a place for service through which our Lord’s call to discipleship can be obeyed. It gives, and is, a community of believers who know the importance of Christian nurture, guidance, and fellowship for my family.

The giving has never ceased. I have witnessed the Church of Jesus Christ fulfilling its commission to become a happy, confident ambassador of God’s reconciling activity in Jesus Christ. I have seen the Church unselfishly administering the benefits of Christ’s atonement to all who will receive them. To questions raised about its significance by a skeptical world, the Church has quietly responded by binding up the broken, sharing Christian hope with the hopeless, and, in general, expanding the dimensions and meaning of life for all men.

As I have observed the Church at work, the point of human need, whether physical or spiritual, financial or social, has been the only opportunity needed to manifest the saving and healing presence of the resurrected Lord. The Church is a fellowship of the Holy Spirit, and what it gives is indispensable.

A cup of cold water, Jesus said, can be given in His name and the gospel will increase. It seems reasonable to say that, in my case, a piece of bubble gum given to an impressionable five-year-old became a gateway (unpretentious though it was) to life in Christ and to His expanding gifts made accessible in the church. Where is the church? In both conspicuous and inconspicuous places, in both simple and more sophisticated ways, it is giving . . . in His name. □

by AL TRUESDALE

*Kankakee, Ill.*

by HENRI RUBIDEAUX

*Cincinnati*

**T**HE HINT of gray in his hair and the slight tremble in his hand were the only visible signs that he had passed the half-century mark. The vigor of his youth had been drained by the stress of being a part of the joy and sorrow of the churches who had called him "pastor" for the previous 28 years.

His commitment to the Lord and the church had not shielded him from the pressures of life, home, and parenthood. This, too, had been a part of the grinding action that wore away the attractive vitality of his early years.

Yet never in his life was he better equipped to serve the church. The years of studying God's Word had given his preaching richness and depth. His encounter with the raw edges of life had softened his spirit and provided him with an attitude of compassion—a love that rejected no one and reached out to everyone. No longer could he play first base on the church softball team, but he knew the words of healing a bereaved widow needed to hear. He could give the comfort that rebuilds life after divorce and the understanding that holds parents steady when they are rejected by their teenage children. He knew how to fill the silent, awful vacuum with hope.

He was potentially able to be the best pastor he had ever been at any time in his life.

Tomorrow morning a few friends will help him load a truck for a short trip to a rented apartment. Later he will pursue some job openings: a janitor in a local school, clerk at a department store. He delayed making any plans in the hope that a church would open.

"Surely," he thought, "There's a church somewhere that will want me as pastor."

But nothing.

The church boards had told the district superintendent that he was a fine man but older than they had in mind for their new spiritual leader. They wanted a young man,

one that could "relate" to their teens.

Fifty-two and not wanted; not knowing which way to turn nor whom to blame.

Perhaps no one was at fault. Certainly the church he was leaving should be complimented for the willingness they had demonstrated to meet the financial and emotional needs of their pastor and his family. Understandably they were now giving their attention and transferring their love to their new pastor.

What about the district superintendent? He would do his best to enable the new pastor to succeed, but there was an ache in his heart. His only comfort was the inner assurance that "he had done what he could."

What about the man? Had he

**FIFTY-  
TWO  
AND  
NOT  
WANTED**



stayed alive and alert? Did he change with the time? Had he grown during the years of his ministry, or was he using the same skills he had possessed at the time of his ordination? Should the church have provided some kind of loving support, a counseling service perhaps, that would have reduced the inevitable impact of deep involvement—the fraying effect of caring?

That is what makes the problem so tough. No one is at fault, no one accepts responsibility, no one is "to blame." Yet tomorrow morning the moving truck arrives and next week the frustrated ex-pastor begins his excursion into a secular labor market with few marketable skills.

Fifty-two and not wanted. There must be a better answer. □



# “WHEN YOU PRAY...”



## A Challenge to Intercession

by MORRIS CHALFANT  
Norwood, Ohio

### MOTIVATED TO FAMILY PRAYERS

We were seated at the breakfast table—Yvonne, Erik, and I—ready to have family altar before Erik left for school and I left for a day packed full of sermon preparation, hospital calls, and the multitude of other things that seem to crowd my schedule. I must confess, I was only half listening as Yvonne read the devotional story to Erik, but the last line or two caught my attention—it was telling about family altar! I asked my wife to reread the story; this is how it went:

#### A FAMILY THAT PRAYED

Jackie and Gladys Williams lived in a home where their mother and father prayed and read the Bible with them. They had a dog named Spot. During their prayer time, morning and evening, they taught Spot to put his two front paws on a chair as though he were praying too! When the family had to move, they gave their dog to Mrs. Roberts.

Mrs. Roberts could not imagine what Spot was up to when each morning he put his two front paws on a chair and made a strange noise. When she met Mrs. Williams she asked her. With a surprised look, Mrs. Williams explained, “It is Spot’s way of ‘praying.’” Mrs. Roberts began to think that it would be a good thing for their family to pray too. So they started family prayers—all because of Spot!\*

Surely, few of us have started having family altar because of the influence of the family dog, but this story caused me to remember how family altar became a dominant theme in my own life and ministry. I recall a determined mother, her Bible and plans for family altar, plus two hungry sons, a hot, flavorful, southern-style evening meal, and a firmly enforced rule—“If you boys don’t want to have family altar, then we won’t eat.” In my growing-up years, the Bible had as permanent a place on our dinner table as did the sugar bowl or the salt and pepper shakers.

Now, lest you think my parents too harsh in their rule—“If you don’t pray, you don’t eat”—Dr. Timothy Dwight, early president of Yale, had this to say on the subject of family prayers. “Parents who do not have family prayers are insane. Insane? Yes, that

is the right word. Suppose Christian parents have to part forever from their children at the gates of God’s heaven because they neglected prayer! ‘Insane’ is the right word for all who neglect family prayers.”

The prophet Jeremiah made an even bolder statement on the subject in Jeremiah 10:25, “Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.”

What is this “family altar” or “family prayers” or “family worship” over which my mother threatened to withhold my dinner, about which Dr. Dwight said those who fail to use it are insane, and over the neglect of which the prophet Jeremiah sought God to pour out His fury on those who did not practice its principles? “Family altar” is simply this: A time when the members of a family meet together each day to read God’s Word, meditate on His precepts, and pray, seeking His help for their needs and His blessings on their lives.

The Bible teaches us that God established the first home in the perfect setting of the Garden of Eden, and the calm of each evening found God communing with Adam and Eve. Could we not consider this the first family altar—a time of holy fellowship and communion with God? We read in Genesis of the painful circumstances which ended those blessed times of fellowship. Yet God still craved the same fellowship with man. And, after a time, there was a gracious renewal of the same sweet communion between God and man. We think especially of Abraham, the famous altar-builder, a man who could command his household in the fear of God. Genesis 18:19 would seem to indicate that all the future unfolding of God’s purpose through the Abrahamic line depended on his household direction.

In Deuteronomy 31:12 we find God instructing Moses and Joshua, leaders of the Israelite nation: “Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.” God here insists that the Israelites hear His Word, and hear it often. He tells Moses and

Joshua that the people can learn what God is like and learn to fear Him only as they know about Him. God saw the necessity of His people coming together as a group and as families to worship Him.

In spite of the devil's opposition, and jam-packed schedules, today's resourceful family will manage to plan a time for family altar. Once D. L. Moody mentioned the need for family worship to a professing Christian. The man replied, "Impossible."

"If I gave you five dollars, could you get the family together tomorrow morning for prayer?" asked Moody.

"Yes, I think I could," said the man. He then confessed that he could assemble his household every day if money were involved.

"Then it is not *impossible* to have family worship; it is only *inconvenient*," said Moody.

With our busy living, it may be very *inconvenient* for us to get our family all together for prayer, but it isn't *impossible*. Most of us can arrange to have a family altar if we really try. There is no standard time for this; the time that best fits your family should be chosen.

Once the time has been decided, family worship should become a fixed habit. The use of hymns and Scripture will enhance your time together. The occasion calls for informal worship, participation by all, and simple faith in God.

Always build toward a climax, and close with prayer. Each person, including small children, should be encouraged to pray a short prayer. (When there are small children present, the prayers, readings, and songs should be simple enough for them to understand.)

It is so important to stress having *regular* family worship. If parents neglect family worship, every member of the family will suffer. If we have a family altar, our own spiritual lives will be deepened, our home will grow stronger, and our children will be better prepared to grow up to be Christian men and women. During the moments of greatest stress in my own personal life, I have drawn heavily and profitably on the memories of my parents' family altar—as they taught by their examples the importance, even more the *necessity*, of meeting daily with each other in God's presence to seek God's guidance and blessing.

Let us search our own hearts: Do we love the Lord? Do we love our children? Do we love and appreciate our home? Do we want to make a lasting contribution to society and to our nation? Do we want to leave our children an inheritance worth more than billions of dollars? If so, then we must not neglect the family altar.

Let *your* house be a place of prayer. Your praying may not be as fluent and flowery as others, but remember, the Lord looks deeper than rounded sentences and flowery words. If your broken words come from a pure heart, they will be of great worth in the sight of God and will be invaluable in the lives of those of your family.

May the words of this familiar hymn ("Blest Be the Tie that Binds," by J. Fawcett) guide your family as you worship together:

*Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one  
Our comfort and our cares.  
We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
Their sympathizing tear.*

□

\*from *Daily Bread for Boys and Girls*, No. 3, Child Evangelism Press, Grand Rapids, MI 49501

Reviewed by

E. H. "BERT" GOODMAN  
Olathe, Kans.



# BOOK BRIEFS FOR YOU

## THE CYCLE OF VICTORIOUS LIVING

Even Christians are guilty of carrying the heavy loads of tomorrow, today! Author Earl G. Lee offers hope for relief from this witness-damaging malady as he states, "We need to . . . realize how completely free God wants us to be. He has made provision for abundant living through the fully yielded heart."

He found the secret himself as he faced the desperation of an unknown future. He left India following his second term as a missionary knowing only that it was not the will of the Lord for him to go back. No further directives came, but as he prayed, the Lord gave him this answer: "You have my will for today; I will take care of tomorrow."

Author Lee found inner peace. He relaxed as he entered into a new level of living—"the cycle of victorious living," he calls it, where "fretting is always way out of orbit."

There is so much sound counsel on the pages of this book. Once you begin, you are sure to read it right through, not once only, but time and time again as you apply these principles to your life and step into "the cycle of victorious living." □

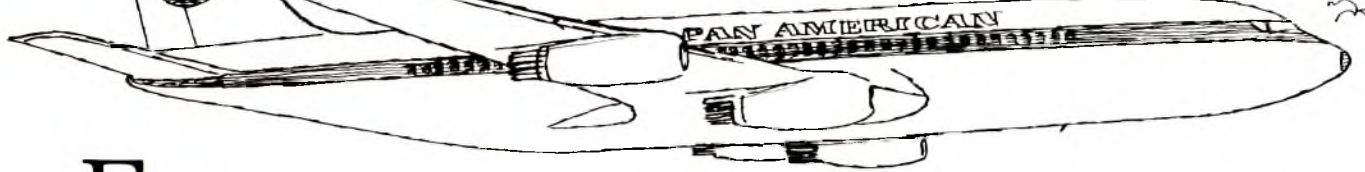
by Earl G. Lee

Beacon Hill Press  
of Kansas City

to order,  
see page 23



# VICTORY VIA INTERRUPTION



**F**LIGHT 420 out of Cleveland one sunny morning in July was the beginning of an unexpected learning experience for my husband, Cloyce, and me. We were with a group of 15 teens and adults from the church which we pastored in Decatur, Ind., and were on our way to Puerto Rico to help in the vacation Bible school at Calvary Church of the Nazarene in Rio Piedras.

We had been planning this trip for two years. Mission Director Steve Ratlief had corresponded with us for several months. Cloyce and I had spent hours helping in various fund-raising projects. We lugged newspapers for a paper drive in October, sold homemade date-nut bread in December, rode 16 miles on a bike-a-thon in April, washed dirty cars and vans with the teens at a car wash in May, and had a garage sale in June. Finally the day came when we had earned the last dollar needed for our plane fare. The suitcases were packed, the dog was taken to a friend's home, and we were on our way to the mission field.

We excitedly looked down from our vantage point of 30,000 feet and saw the Ohio River winding its way through checkerboard farms and shag-carpet forests. While passing over the rounded hills of Kentucky and Tennessee and the red soil of Georgia, we began practicing our limited Spanish phrases in anticipation of our arrival at San Juan Airport. But before we headed out over the Atlantic, we began descending into a landing pattern for refueling at Miami International Airport.

About this time my husband remarked to me that he wasn't feeling well. He was extremely pale and beginning to suffer acute internal pain. When we landed at Miami for refueling, he talked to the pilot and was advised to get off and to head for the nearest hos-

by ELAINE CUNNINGHAM

*Decatur, Ind.*

pital. A red-coated Eastern Airlines supervisor met us at the door and offered to call a taxi. I quickly handed our luggage claim checks to our daughter and son-in-law who were with our group and followed my husband out the door of the plane. As flight number 420 with our group on board headed for San Juan, Puerto Rico, we headed for the emergency room at Hialeah Hospital.

While doctors worked over my husband in the emergency room I sat in the waiting room wondering WHY? Why were we left here in a strange city without our luggage, without our friends, and with very little cash in our pocketbooks? Why did my husband have to suffer this way? Why did we spend two years earning \$600 for our trip to a mission field only to have it aborted this way? Why? Why? Why? Tears streamed down my face as I sat there questioning God's will for us.

After several long hours the

## CALM REPOSE

*Can't sleep?*

*Tossing and turning—*

*Worrying over today's crises,*

*Tomorrow's headlines?*

*Relax. Forget it!*

*This world and man are no worse—or no better—*

*Than they have ever been.*

*Sin has not changed—*

*But neither has Christ!*

*He is still able to keep in the midst*

*Of any trial or evil of this world.*

*Trust Him!*

*For as the trials and tribulations increase,*

*Thus is He magnified and His grace to us multiplied.*

*His grace is sufficient right down to—and through—*

*The Great Tribulation;*

*That day when man shall step beyond all bounds*

*And God shall say, "It is enough."*

*Then we shall step into the presence of this*

*Omnipotent, unchanging Christ*

*And know immediately*

*The folly of any earthly concern.*

*That's right.*

*Relax—sleep now—*

*For greater is He that is in you*

*Than he that is in the world.*

—MABEL P. ADAMSON  
*Kansas City, Mo.*

specialist came out and told me that my husband would have to be admitted for possible surgery. I went to look for a phone to call Eastern Airlines about getting our luggage returned from San Juan.

As I started to dial, I noticed that someone had left a gospel tract beside the telephone. The title jumped up at me—"Others

May . . . You Cannot." I stopped dialing, picked up the tract and read these unforgettable words under the subtitle, "Victory." "When you are content with any food, any raiment, any climate, any society, any solitude, *any interruption by the will of God—that is victory.*"

The presence of God came over

me in such a way that it was just as though Christ himself stood there beside me bringing real victory to my own soul. Even now, several months later, with my husband completely well, I am still rejoicing in the fact that even though our plans were interrupted, God gave me victory through a frustrating and difficult time. □

# DEATH GIVES LIFE MEANING

by BETH ATWOOD  
Southampton, Pa.



J. N. White

**D**YING AND DEATH are the two main topics currently being discussed on college campuses, in medical and nursing seminars and on television talk shows. Until Dr. Elizabeth Kubler-Ross started her research into death and dying, most Americans were very reluctant to discuss these subjects at all.

Even doctors seldom tell a terminally-ill patient that he is dying. Probably not so much because the patient would be shocked by the announcement, but because the doctor has trouble dealing with his own fear of death. The general feeling appears to be, if we don't discuss death, it will go away.

I have seen middle-aged people become hysterical with grief when informed that their ailing, elderly parent had died. They had simply refused to believe that their parent was mortal.

When speaking of someone's death few people find the courage to say Mr. Jones has died. We tend to say he has passed away.

Certainly, a person has every right to know he is dying. It gives him the opportunity to do some things he might have been leaving for another time. A dying person finds great relief in being able to discuss his desires and fears with his loved ones or a friend. Many times wishes may be granted that have long lain dormant and might otherwise remain unfulfilled.

He has time to set his house in order. There is time to make preparation for the most important journey of life, if he has not already done so. Not to tell a terminally ill person the truth might be to put his soul in peril. It is pathetically true that many people make more preparation for a trip to Grandma's house than for their appointment with death. Yet it is more certain that they will die than that they will get to Grandma's house.

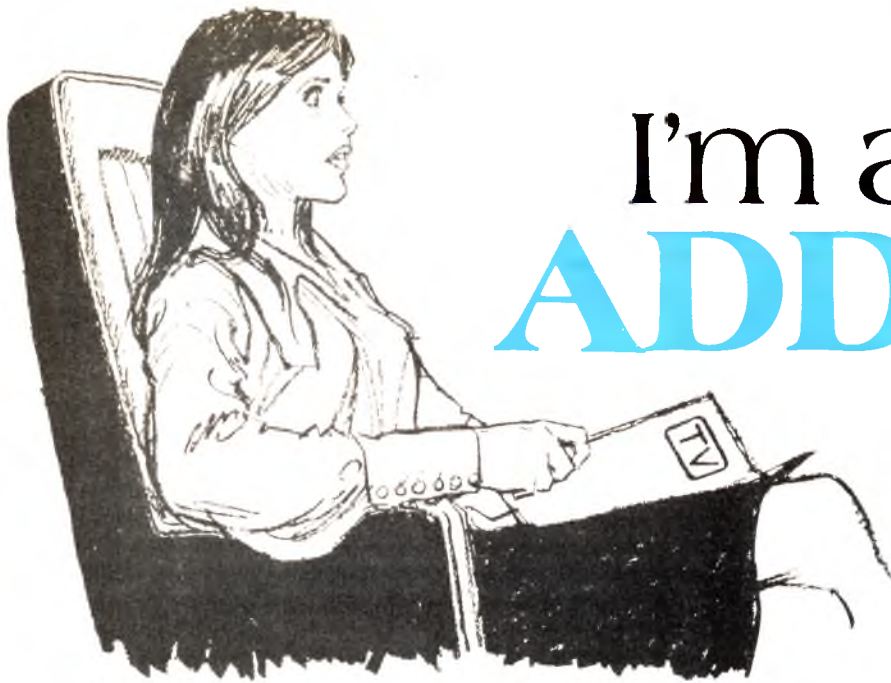
It is not morbid to think of and make preparation for one's death. Only a fool would fail to prepare for his meeting with God. The Scriptures clearly exhort us: "Prepare to meet thy God."

Death gives meaning to life when we remember the brevity of our sojourn here. It will help us to redeem the time more prudently when we look at the fragility of our earthly house. The little moments that make up the whole of our life will become much more important and cherished.

Death is our last enemy and dying is seldom easy. John Wesley did not say, "Our people die easy." He did say, "Our people die well." For the Christian it is a journey home and a time of reunion. Dying to me is like standing in front of the door of my home on a cold, dark night after a long journey. Death is crossing the threshold into the warm, bright room beyond. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

Some may ask the question, If God loves us, why must we die? I cannot think of anything more terrible than that man in his present imperfect state should live forever. Earth would have been hell long ago.

How much better might our culture be if young and old were reminded a little more often that we are all terminal. We shall all stand before God someday to give an account of our stewardship. Death is only moving on to live in another part of God's great universe. While we have time and chance, let us remember that the choices we make in every moment of life confirm or deny our belief in eternal life. □



# I'm an ADDICT

by ROSEMARY  
MIDDENDORF  
Nashville, Tenn.

**I**M AN ADDICT. You will probably think, "Oh this is another story about alcohol, or drugs, or smoking," but it isn't. True, I am an addict, and my addiction is as bad as any of the others I have mentioned. For you see, I'm a TV addict.

I'm a housewife like a million other housewives who spend a lot of their days in front of the "tube." I have two children, ages 3 and 9 months.

It is not easy for me to tell my story. I suppose it started when I was very young. I never knew any other type of entertainment except TV. As time went on I really never thought anyone could ever be addicted to anything as harmless as a TV, but in fact, I got so involved in TV that I nearly forgot I had a family. I watched it from 7:30 a.m. until 12:00 midnight. My real downfall was *soap operas*. I would become so involved in them that when my three-year-old would ask me to do something, I would say, "Not now, honey, Mommy is busy watching TV."

I neglected my house and everything else to watch television. I couldn't wait for the weekends to be over to see what was going to happen on my soap operas. It got so bad that I couldn't sleep at night for worrying about what was going to happen the next day. I lived in a make-believe world of soap operas. I became so involved with them that I shared their constant state of frustration.

I was frightened to see my little daughter following in Mommy's footsteps. If I was frustrated, so was she. If I took my frustration out on her, in turn she did the same to her dolls. She did what she saw Mommy do.

One night, after I finally fell asleep, I had a dream, one so real that I wonder now if it was a dream. I saw myself through a mirror, sitting on the end of the bed watching TV, as usual, but suddenly something was awful and ugly about it. I could see all the hurt and the suffering I was causing my family and myself. When I awoke, I was frightened, to say the least. "What am I doing?" I thought. I could no longer stand what I felt in myself. I knew this dream was sent from God. I knew there was a reason for Him to show me what He had.

We have a friend who is a Christian psychologist, whom I felt free to call. We began to talk about my addiction; he said it was as bad a problem for me as alcohol, smoking, and drugs are for others. He told me that just as someone who quits smoking has nicotine fits, I would have TV fits. That sounds crazy doesn't it? But it really isn't. There are days when I think I cannot make it if I can't see what's happening on "soapies." Some days I pace the floor and watch the clock, thinking to myself, "Oh, Kim and Dan are on now and I wonder if Rick and Leslie are together." It is then I remember something else our friend told me—about my three-year-old. He said, "The first two years of a child's life are his most important years. Your daughter no doubt has suffered an emotional upset." He went on to say, "This cannot be erased, but if the mother changes, the daughter will feel and see that change and she too can learn new

## FOR MY FRIEND

*To know the perfect will of God,  
To live each day in peace,  
To let the self inside grow small  
And have the Lord increase;  
To travel down life's winding road  
With purpose in each mile,  
To greet each morning with new hope  
And trials with a smile;  
To sing when night is darkening 'round,  
Until the journey's end—  
The fullest life with Christ our Lord,  
I pray for you, my friend.*

—CHRISTINA GRAUMAN  
Dwight, Ill.



patterns of life, and more important, understand day-to-day living." My three-year-old watched TV with me so much that she couldn't tell TV from real life. I'm 23 and I had a hard time living in reality.

I gave lots of reasons as to why I watched so much TV, such as, "I'm lonely, I need the noise"; but in fact I didn't want to spend time thinking about the problems that a housewife with two small children has to face every day. I didn't want to think about God, or anything. It was much easier to watch TV. I often wondered why God never seemed to talk to me. God could not interfere with the TV.

Now that I'm on my treatment, I've found my Savior to be sweeter than He has ever been before. Each day He draws me closer to Him. He has opened up a new world for me. He is "mothering"

me back to life. It isn't easy to come from a world of fantasy to the world of realities, but Christ walks with me each day and shows me new ways of love, joy, and peace of mind I never thought could be.

Through Christ, I have discovered something truly important—my family. He has shown me a side of family life I had almost forgotten existed. Now I have time to get down and play with my kids. I can read a story with them, or color a picture with them. I have the time now to show my children just how much I care. We can share things together, and *occasionally*, watch a *good* TV program together. We have started having prayer with one another and for one another.

By turning my TV off, Christ has shown me a life I can never afford to give up. □

# DELIVERANCE

## MY EYES WERE OPENED

I am a relatively new Christian. It has been just four years now since that wonderful experience that changed my whole life. I do not mean to sound like I was a heathen or something before. Quite the contrary, I was raised in the best Christian home. My father read the Bible to my four brothers and me every evening, and we all prayed together. My mother was so loving, and a real inspiration to me!

But in spite of these advantages, I did not have Christ in my heart. It was not long before I got in with the wrong crowd and did a lot of things I am really ashamed of now. At the time, however, I felt I had all the answers and those church people were all square.

I got married and became pregnant. For someone who had not prayed in years I really started sending out S.O.S.'s to God. I promised Him that if He would see me through and make sure my baby was alright I would serve Him and dedicate my child to Him. Well, everything went fine, but after my daughter was born I forgot about my commitment. God called the Israelites a stiff-necked people. I fitted this description, too.

One evening, a year later, my mother asked me to go to church with her. My brothers were singing in a youth choir. I wasn't thrilled about going, but to make her happy I agreed.

I sat there listening to a group of kids give their testimonies, and the Holy Spirit started working on me. When an altar call was given my heart was beating so fast that I knew I had better get right with God or I would have a heart attack! I took the first step, the hard one, and

the rest were easy.

I found out what people meant when they would testify, "my eyes were opened." For the first time in my life I actually saw myself, without Satan whispering in my ear, "You really aren't a bad person." With the awareness of my sins came the tears. I felt as though my heart would break under its heavy burden.

But then Christ came to my heart and took away all the sins, the pain, and the burden. He said, "Child, welcome home." Everything was new! I had heard so many saints testify about this before. For so many years I thought it was all nonsense, but now I knew it was real. I was amazed. I felt like I could float!

Looking back on those events, I wonder why I could not have seen the truth sooner. I guess it's like the fish who asked a man, "What is water?" The man answered, "Get out of the pond and you will see."

I am living in constant awe of God. He is showing me so much! He has a customized experience of salvation for everyone. Jesus Christ means everything to me! Praise His wonderful name! □

**EDITOR'S NOTE:** Melane Coulter wrote me, "I don't know whether you print articles from your readers, but if not I would just like to share my personal testimony with you." I am happy to begin our new feature with her witness.

Have you experienced some deliverance you would like to share? We will consider brief, well-written accounts of what God has done in the lives of our people, and publish in this feature those we select.

by MELANE COULTER

*New Holland, Ill.*

**"... I will deliver thee, and thou shalt glorify me."  
(Psalm 50:15)**

# The Editor's

# STANDPOINT

## AGENDA FOR 1978

Three things did not occur in 1977 that I had thought might possibly happen. (1) Jesus did not return; (2) I did not die; (3) the world was not plunged into war. I am disappointed in the first, reconciled to the second, and happy about the third.

Jesus did not return, and therefore His work must go on. It seems to me that He missed a splendid opportunity to bring down the curtain on history, execute the righteous judgement of God upon evil, and usher in His eternal reign of holiness and peace—beyond sin, tears and death forever. However, His wisdom is perfect, mine is woefully marginal. He refuses to let me keep His calendar and make His appointments. At the hour determined by the Father, He will return as He has promised.

Meanwhile, His ongoing ministry of love to the bodies and souls of men is still committed to His church. The gospel must be preached to the lost. The oppressed must be liberated. The despondent must be cheered. The sick must be healed. The ministries of education must continue. The poor and needy must be provisioned. All that Jesus “began to do and teach” when He was on earth, and has continued to do and teach by the Spirit through the Church, must go on. There is no discharge from the war against evil, and no release from the demands of service to human needs. Until He comes, the Church must stick to the agenda He has given.

I did not die, and therefore my work must go on. There were times in 1977 when dying would not have been difficult. There were Mondays when I made it through only because Jesus is “the resurrection and the life.” But I survived, despite an unusually heavy work load. To paraphrase (somewhat perversely) my dear friend Bertha Munro, I sometimes got through “not triumphantly but somehow.”

Certainly, I was not always satisfied with my work. Judging from a few letters some of the readers were even less satisfied. But I think I did my best with what I had, and as Dr. John L. Knight used to tell me, “that’s all a mule can do.”

Now I must consecrate myself anew to the work the

Lord has given me to do as I face the challenge of this year. The gift of life is precious, to be received and used with joy. The privilege of work is sacred, to be honored by one’s best efforts. My assignments, created for me by the grace of God and the decisions of the church, are exciting ones. They are not easy, but they are fulfilling and rewarding.

They are not easy because I cannot bring to them the depth of wisdom and range of talent they deserve. But they are fulfilling and rewarding because they represent work worth doing for a Master worth serving. His constant presence and blessings make Kingdom service life’s greatest joy!

The world was not plunged into war. How easily it might have been! The power struggles of major nations, together with the tensions created by emerging nations, kept our world close to the brink of nuclear holocaust and global destruction. Humanity’s moral integrity continues to lag far behind its technical advances. Awesome potential for destruction continues to be concentrated in the hands of uncertain and immoral men. The world is never far from Armageddon in these times.

We must be grateful for the breathing afforded by our uneasy truces and partial peace. The church must capitalize upon this opportunity and bring the gospel and spirit of Jesus to bear upon the political and social situation wherever possible. If the forces for good are silent the guns of evil will not be. What we can do, we must do, without delay, without complaint, without self-sparing.

1978 is underway. It is a period of time urgent with great human needs. Jesus wills to respond to those needs through His people, individually and collectively. It is our responsibility to get on with His mission to our world. Lamenting the out-of-jointness of the times is an exercise in futility. The situation in the world is grim and there is no point in denying its grimness. But God is able to help His people to live the best of lives in the worst of times, as His forgiving, cleansing, renewing, enabling grace abounds in our unworthy but trusting hearts. □

There is no discharge from the war against evil, and no release from the demands of service to human needs. Until He comes, the Church must stick to the agenda He has given.

## SIN'S ZOO

John the Baptist called some religious leaders a “brood of vipers” (Matthew 3:7, NIV).

Peter referred to certain false prophets as “brute beasts” and further likened them to a “dog” and a “sow” (2 Peter 2:12, 22).

John described the antichrist as a grotesque “beast” who combined features of a leopard, bear, and lion, rising out of the sea (Revelation 13:1-2).

Paul warned his converts at Philippi, “Beware of dogs,” his label for those who wanted to force the laws of Judaism upon those who had been saved by faith in Jesus Christ (Philippians 3:2).

Jesus, cautioning His disciples to use discrimination in their work, said, “Do not give dogs what is sacred; do not throw your pearls to pigs” (Matthew 7:6, NIV). He also referred to Herod as a “fox” (Luke 13:32). Those who would oppose and persecute His disciples were called “wolves” (Matthew 10:16).

Satan is tagged “a roaring lion” by Peter (1 Peter 5:8), and a “dragon” by John (Revelation 20:2).

These are vivid and rugged terms, not at all a Dale

Carnegie approach to the persons indicated.

Animal language is also applied to Jesus and His disciples. He is the Lamb and they are sheep. These, however, are gentle creatures. The whole point in the figures named above is the emphasis on savagery and destructiveness.

However “impolite” the language, it depicts the sin-ruled heart as a menagerie of wild and menacing killer-beasts. It is the character of sin to be destructive, to trample, slash, claw, poison, and slay.

The veneer of civilization does not fool God and should not deceive us. Apart from the grace of God in Jesus Christ, every man’s heart will be a jungle prowled and ruled by animalistic attitudes, appetites and actions.

Only one thing can deliver us—a change of heart. Jesus came, not to net us or cage us, but to change wolves to sheep, to make us safe to live with. He is not an animal tamer; He is a heart-transformer. He gives us peace and makes us peaceable. □

## LOSING VOTES GRACIOUSLY

Francis Asbury was the first bishop of American Methodism. He took the office with utmost seriousness and wielded its power without hesitation or reservation. As he saw it, the bishop was not simply one among equals. The bishop was to rule, and how could those who are ruled really be equal with him who rules?

Given the intensity of his commitment to the bishopric, it was hard for Asbury to accept the fact that he did not always get his way in a Methodist Conference. He structured the agenda, proposed the issues, and directed the debates, but sometimes the vote favored a view contrary to his own. One of his biographers, L. C. Rudolph, writes, “Soon he learned how to lose a vote with some grace.”

Asbury was a fervent preacher of the doctrine and experience of perfect love. He was an advocate of entire sanctification. And surely Mr. Rudolph’s remark points to a quality which ought to characterize holiness people—we should be able to lose votes

graciously. We should be able to accept the rejection of some of our ideas and proposals without carnal anger or recrimination.

Some tragic losses of spiritual life and power have occurred in churches where board members or pastors could not lose votes graciously. Some have a “rule it or ruin it” mentality. If they cannot get their way they pout, avenge, resign, or withhold cooperation in the work of the church. Some withhold their tithes or send them elsewhere.

All such reactions to losing a vote are childish and carnal. Such attitudes and responses grieve the Spirit, disrupt the fellowship of believers, and retard the progress of the church. Good people ought to be able to disagree without becoming disagreeable.

Can you lose a vote with grace? When the vote goes against you, do you then live in First Corinthians 3 or 13? Here is one of the real tests of a pure heart and a mature character. □



On July 24, Pastor Frank J. Kemendo of Beaumont, Tex., First Church presented the Distinguished Service Award to Mrs. E. E. Smith. Mrs. Smith, an ordained elder for 48 years, has distinguished herself as a longtime teacher of the Esther Sunday school class and as a worker with children's groups. Mrs. Smith preached in the morning worship and then a dinner-on-the-grounds, in her honor, followed. Mrs. Smith remains active in teaching, children's church and VBS, and supply preaching.



Ten people were honored at the South Carolina District NWMS Convention held in August at Sumter First Church. They were the individuals who received Distinguished Service Awards during the assembly year. Pictured (l. to r.) are: Louise McKinnon, Sumter First; Willie Mae Myers, Sumter Boulevard; Linda Williamon, Seneca; Vermelle Hinson, Rock Hill West Main; Sue Keller, Rock Hill Grace; A. R. Lunn, Hartsville First; Marion Love, Columbia First; Mrs. Nina Gunter, district NWMS president. Absent when the picture was taken are Mrs. Willa Bendt, Charleston St. Andrews; A. D. Godwin, Charleston Calvary; Mr. Price Faw, Greenville First; and J. S. Lee, West Columbia Central.



Mrs. Molly Bennett was honored September 11 at the Centerville, Ind., church. Pastor Paul Merryman presented her with a plaque in appreciation of her 20 years of service as church treasurer. She is now serving the church as Christian Life director.



Tulsa Central Church hosted the 26th Northeast Oklahoma NWMS Convention June 14, which featured a "This Is Your Life" of Rev. and Mrs. Spurgeon Hendrix who are retiring after 36 years of missionary service. Their two sons and families participated in the event, but a daughter, Mrs. Norma Brunson and husband Robert, missionaries to Peru, could not be present. A Distinguished Service Award was presented to Rev. and Mrs. Hendrix along with a love offering from the district.



Middletown, Ohio, First Church had a special day of recognition for Mrs. Mary Basford, October 2. Mrs. Basford is the oldest living member of the local church. She is 98 years old, and has been a member since 1917. Appreciation for sixty years of faithful attendance was expressed by the church. She was presented with a corsage and a gift of money. She was given the Distinguished Service Award from the General Church Headquarters in Kansas City. One hundred dollars was sent to The Nazarene World Missionary Medical and Retirement Fund in her honor. Miss Wanda Terry, missionary from Africa, was the speaker in the service. Pictured (l. to r.) are: Donna Swisher, NWMS president; Mary Basford; Missionary Wanda Terry; and Pastor Vernon Hurles.



Rev. Mrs. Caroline Carrell, shown with Pastor P. J. LaChance, recently received the Distinguished Service Award from Irving, Tex., Faith Church. She served 7 years at the Hollywood, Calif., church as the first district NWMS president, teacher, and NYPS president. She also preached in 3 missions and did jail work. Rev. Mrs. Carrell served on the Southern California District for 7 years and was ordained by Dr. John W. Goodwin in 1937. She also served on the New Mexico District for 5 years, and on the San Antonio District for 23 years. She has attended Faith Church for the past 7 years and has served as a Sunday school teacher, making a total of 65 years of Christian service.



Pictured (l. to r.) are: Dr. B. G. Wiggs, district superintendent; Pastor C. William Groves; and Mr. Elmer Maurer. Mr. Maurer is receiving the Distinguished Service Award for giving 32 years of service to God and the Evansville, Ind., Diamond Valley Church. The church also celebrated its 37th year history with a homecoming on September 18. Special speakers for the day were former pastor Earl Marvel (1944-48) and Dr. B. G. Wiggs, district superintendent of the Southwest Indiana District. Music was provided by the "Treble Tone Trio" from Olivet Nazarene College.



On September 18, the Muncie, Ind., Riverview Church observed "Pauline Pippin Day" in honor of Mrs. Pauline Pippin, who has served 34 years as the church treasurer. Pastor A. Richard Veach presented her with the Distinguished Service Award, and Mrs. Veach presented her with a dozen red roses. Dinner was shared in the fellowship hall by the entire church. Mrs. Pippin has also served as NWMS president and Sunday school teacher.

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

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Pictured, standing is Rev. David McCracken, pastor, Lexington Lafayette Church; seated (l. to r.) are: Revs. Bill Stone, Warren Rogers, Sam Wilson, C. E. McCracken, and Ray Hoskins.



Organization prayer with charter members at the front.

## GETHSEMANE CHURCH BEGINS WITH WELL-DESIGNED PLAN

The project began in the heart of a pastor, Rev. David McCracken, who realized that his church was not reaching the black community of northwest Lexington, Ky., where there was no existing holiness witness.

The strategy to bring a new church to the predominately black inner city of Lexington was directed by Kentucky District Superintendent Aleck Ulmet.

Elements of the plan included:

- Sponsorship of the new church by the Lexington Lafayette Church and its pastor, Rev. McCracken. The church pledged \$12,000 toward the project;
- Leadership of a catalytic church

planter, Rev. and Mrs. Warren Rogers, on assignment from the Department of Home Missions, who worked in the area for 60 days prior to organization;

- Availability of a trained pastor, Rev. Samuel Wilson, Asbury Seminary graduate and a member of the Lafayette congregation;
- Holding of a two-week Northwest Lexington Inner-City Crusade with evangelist Archie Williams of Orlando, Fla. Services were held in the Russell Public School auditorium and drew as many as 300 people;
- Following the crusade with a Pioneer Vacation Bible School conducted by Rev. and Mrs. James Kessler of West Lebanon, Ind., with attendance ranging from 93 to 117;
- Coordination and financial support

from the Department of Home Missions through Rev. Roger E. Bowman, director of Cross-cultural Ministries, special speaker for the occasion; and

- A Blue Grass Zone rally linking all of the participants in a joyous celebration to launch the new church.

Midweek services were begun on Tuesday nights with 17 attending the first week and as high as 30 on succeeding weeks.

When the new church was organized on September 17 it included two young men who have been called to preach and one young woman called to the mission field.

The pastor, Rev. Wilson, is a 1977 graduate of Asbury Seminary in Wilmore, Ky. Previously he had been in practice as a medical doctor.

As he assumes his first pastorate, one of his initial assignments will be to locate a suitable place of worship for his new, growing, and highly motivated congregation. □

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On Sunday, June 26, the Edmond, Okla., Grace Church was dedicated and organized with 27 charter members. Special guests included Rev. Forrest Woodward, architect and builder, and Mr. Harold Allen, who brought greetings from the Department of Home Missions. Special music was provided by Rev. J. Raymond Parker and Mrs. Carl Holmes. Others participating in the service of organization and dedication were Rev. M. L. Turbyfill and Rev. Larry Henderson. The dedicatory message was delivered by Dr. Jerald R. Locke, superintendent of the Northwest Oklahoma District. The sanctuary and educational unit are situated on a five-acre tract in the northeast area of metropolitan Oklahoma City. The building is carpeted, air-conditioned, and completely furnished. The property is conservatively valued at \$127,000. Rev. Floyd W. Rowe is the pastor.

## NEASE HERITAGE AWARD RECIPIENT

The Alumni Association of Bethany Nazarene College bestowed its highest citation of merit, the "Heritage Award," during Homecoming activities to former BNC president, Dr. Stephen W. Nease, for his dedication and service.

Dr. Nease was reared in a family based deeply in Christian education, with his mother an English teacher, and his father a professor of theology and philosophy, and ultimately president of Eastern Nazarene College.

The 1977 recipient began his own collegiate experience at Brown University, receiving his B.A. degree, followed by a Th.B. degree from ENC, and a master's degree from Boston University.

In 1966, Dr. Nease was bestowed with the Doctor of Divinity degree from ENC, having completed 16 years of service as instructor of religion, dean of men, and director of development.

Leaving Eastern Nazarene College in 1968, Dr. Nease assumed the presidency of Mount Vernon Nazarene College. During his administration, MVNC was organized, opening its doors the fall of 1968.

The BNC chapter began in 1972 when he became the seventh president of Bethany Nazarene College, serving through the spring of 1976. His accomplishments, quoting from the award ceremony, were numerous.

"He viewed Bethany's crisis as a threatening opportunity, and initiated



The Honorable Michael Dukakis, governor of the Commonwealth of Massachusetts, addressed the Eastern Nazarene College Board of Trustees during their annual meeting and pledged his support to do whatever possible to keep ENC in Quincy. He called the college "a good neighbor and a fine citizen." Pictured are (l. to r.) Rev. Jack Shankel, secretary of the board and Maine District superintendent; Dr. Roy Carnahan, board chairman and Washington District superintendent; Governor Michael Dukakis; President Don Irwin; Quincy Mayor Joseph LaRaia; State Representative James Sheets, who also is a Quincy City Councilman and an ENC graduate of 1958; and Dr. George Coulter, general superintendent.

a plan for immediate relief with the 'Do It Now for Bethany' campaign.

"Hundreds became 'Partners in a Miracle' as a part of his total plan for 'Significant Survival and Forward Thrust.' Additional support came through the 'Fellowship of the Magnificent Concern' and 'CHOICE' Scholarship Fund.

"By 1976, less than four years after his inauguration, it was no longer a matter of survival. It had become 'Bold New Conquests for BNC,' and a new day had dawned on the horizon of Bethany Nazarene College."

Under the service of Dr. Nease, faith, support, and confidence among the students, faculty, and constituency continued to bolster the BNC community.

Dr. Nease resigned from the position of president in the summer of 1976, after being called by the Nazarene Theological Seminary, to fill its presidential vacancy. Dr. William M. Greathouse, previous president of NTS, was elected a general superintendent by the 19th General Assembly.


Dr. Nease joins President Emeritus Roy Cantrell, and other outstanding individuals who have been honored by the Alumni Association, and placed on the roll of Heritage Award recipients. □



On October 16, Mr. and Mrs. Robert Leadingham were presented the Distinguished Service Award during the morning worship service in the Portsmouth, Ohio, Sciotoville Church. Robert and Hettie are charter members of the Sciotoville Church, joining July 1, 1930. The award was given to them for their 47 years of outstanding service. Pictured (l. to r.) are: Carie Brant, NWMS president; Hettie and Robert Leadingham. Rev. Joseph Fidelman is the pastor.



Recently St. Louis Trinity Church dedicated its new 32,000-sq.-ft. building on an 11-acre site with Dr. Eugene L. Stowe bringing the dedicatory message. The new facilities consist of three connecting units. The sanctuary unit includes seating for 700, four offices, three classrooms, choir room, men's and ladies' lounges. The sanctuary has an indirect lighting system. The two-story educational unit features a hearth room and a chapel. The gymnasium unit includes an office, large kitchen, and shower rooms. The new facilities are valued at \$900,000. Former pastors Revs. A. O. Shearrer, J. E. Ferguson, and Ed Abl along with District Superintendent Arthur Mottram took part in the service. Rev. Steven L. Oliver has been the pastor since July, 1974.



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President L. S. Oliver of Nazarene Bible College welcomes new personnel. Pictured (l. to r.) are: Dr. Oliver, Professor Yvonne Smitley, Professor Dolores Jantz, Professor Lawrence Jantz, and Business Manager Wesley Taylor. The 1977-78 year began September 6 with an enrollment of 769.



### \$100,000 FOR MANC STUDENT SCHOLARSHIPS

Approximately \$61,000 was raised at the annual Mid-America Nazarene College Cattle, Collectibles, and Car Auctions.

An 850-pound buffalo calf was sold 27 times, raising about \$10,000. The buffalo was purchased by Mrs. Bernice Bryant, an Independence, Kans., businesswoman. Hogs, piglets, rabbits, dogs, and kittens were auctioned in addition to the 145 head of feeder, beef cattle, and calves. The animals were donated by Olathe businessmen, private individuals, plus cattlemen and friends of the college from Kansas, Nebraska, Iowa, Missouri, Minnesota, and the Dakotas.

The collectibles and antiques auction raised about \$13,000. Items for this auction were donated by friends of the college across MANC's educational zone. The remainder of the \$100,000 will be donated by the Honorary Alumni membership gifts.

The auctions are sponsored by Mid-America's Honorary Alumni Association as a fund-raising event for student scholarships. □

### OF PEOPLE AND PLACES

Rev. Harold E. Henderson, pastor of the Oxford, Pa., church, was awarded the Doctor of Ministry degree from Eastern Baptist Seminary in Philadelphia, May 22. Dr. Henderson is a 1966 graduate of Eastern Nazarene College, and a 1969 graduate of Nazarene Theological Seminary. He was pastor of the Erma, N.J., church before his pastorate at Oxford. □



August 28, at Mount Erie, Ill., church, Evangelist Harold C. Frodge celebrated the conclusion of 1,000 weeks of revival.

Rev. Frodge is a commissioned evangelist of the Illinois District. He has served as evangelist for 26 of 38 years of ministry. He has averaged speaking 260 times per year for the past 26 years. He has conducted 235 revivals in Illinois. □

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The new sanctuary of the Sedgewick, Alberta, Canada, church was recently dedicated by General Superintendent George Coulter. Former pastors participating in the service were Rev. Russell Quantz and Rev. Roy Kanhai. The community was represented by Mayor William Johnson, and Rev. Richard Conrad conveyed greetings from the Flagstaff Ministerial Association. Rev. Stewart M. Abel is the pastor.



Marshalltown, Ia., First Church recently held dedication services for the new sanctuary. The two-story addition, just completed with 70 church members contributing thousands of hours of labor, seats 700. Cost of the project was approximately \$350,000. The older portion of the church building was given a new exterior finish to blend with the modified Mediterranean design of the new addition. The old sanctuary area has been remodeled into church school units and nursery. The new sanctuary addition increases the square footage of the church from 6,000 to 18,000 with spacious seating for 700 and Sunday school classrooms for 500. The diamond-shaped unit also provides a 54-seat choir loft. Not pictured is a large stained glass window just beyond the altar area. Special guests for the dedication included Dr. Eugene L. Stowe, general superintendent, and Dr. F. E. Whitlatch of Des Moines, district superintendent. Special music was provided by widely-known gospel singer Doug Oldham and his "Family Reunion" group. Rev. Jerry Garmon is pastor.

**TAX BOOKLETS AVAILABLE TO MINISTERS**

The Department of Pensions and Benevolence has mailed booklets, which give instructions for preparation of 1977 income tax forms, to active ministers in the United States. The "Minister's Guide for 1977 Income Tax" has been prepared by a tax specialist.

The current edition of the booklet is mailed annually to active ministers as a service of the department. Any minister who has not received a copy of the booklet and desires one may receive one by writing to: Dean Wesels, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, MO 64131. □



Mrs. Maxine Hamlin (standing center), General Council member, organized the North Central Zone NWMS Workshop which was held at Breech Academy in Kansas City, Mo. District officers shared in briefings, ideas, skits, and various other informative activities. Planned "rap sessions" where questions could be asked on all phases of NWMS work proved helpful.



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# CHRISTIAN LIFE



## HAPPENINGS

by Melton Wienecke



Rev. Ronnie Teece presents a plaque to Miss Emily Shepard during evening festivities at the church. Jody Hobby assists.

### "MISS EMILY" HONORED: CALLED "MOTHER TO ALL"

A recent Sunday night spectacular, held on her birthday, brought a variety of honors to Miss Emily Shepard for service to individuals of her church and community.

A "Happy Birthday" corsage was presented by a former piano student who also played "Stand Up for Jesus," the first song taught her by Miss Emily.

Songs and words of appreciation were presented by the children's and youth choirs, all of whom have had Miss Emily as a Sunday school teacher. She has taught Sunday school since ninth grade and several former students are now engaged in full-time Christian ministries.

A poem and brief history describing Emily's life and influence were read. Sixth in a family of nine, she nevertheless managed an education with a master's degree in education. She used her knowledge in teaching primary-age children in public schools for 47 years along with her many years of Sunday school teaching. Also, as a certified teacher of piano, she gave private lessons for more than 30 years, many times without remuneration. She is church organist.

Pastor Ronnie Teece paid her tribute, calling her "mother to all." She

was his second grade teacher and was influential in guiding him in his Christian life. Pastor Teece presented a plaque which expressed the church's love for her.

The service was followed by a supper in her honor where Calvin Joyner presented her with a nameplate to be placed on the recently built tennis court behind the church. It will be called, "Emily's Court." Letters written by members in token of their appreciation for her services were compiled by Mrs. Pat Martel in a "Book of Love," and presented at the supper. □



L. A. Stovall, charter member of the South Daytona Church, Fla., received his 30-year attendance bar, May 29, 1977. During the past 30 years he has served the church as trustee, Sunday school teacher, Sunday school superintendent, and song director. Though a recent heart attack brought early retirement, his desire is to continue to serve the Lord as long as he can, and to be faithful in attendance. Pictured (l. to r.): Rev. David Denson, Mrs. Rose Stovall, L. A. Stovall, and Sunday school superintendent Bill Lanham.



Mrs. Luther Sparkman (l.), Mrs. Gladys Morgan, and Mr. Lankford Raper were recently honored by the Doyle, Tenn., church, East Tennessee District. Each has taught Sunday school in the Church of the Nazarene for at least 30 years. Plaques were presented from their church.

### CHILDREN'S MINISTRIES STAFF MEETS FOR PLANNING DAY

Typical of occurrences in the newly-formed Division of Christian Life, the Department of Children's Ministries at Nazarene Headquarters recently secluded themselves in the Ramada Inn, Kansas City, for a staff planning day.

Evaluation of current ministries and

resources, including curriculum, critiquing, discussion, and planning sessions were expansive and productive. □



Monett, Mo., First Church awarded the Winans and Bresee awards to (first row, l. to r.) Hally Rose, Angela Cox, Regina Smith, Kevin Nichols; (second row) Richard Fry, director; Terry Woodruff, Jim Woodruff, Darrell Price, guides; Rev. Wayne Rose, pastor; and Charles Smith, director, Board of Christian Life.

### MAINE SEMINARS BENEFIT CHILDREN'S MINISTRIES WORKERS

"Just what we needed" was a frequent response to children's ministries seminars held recently at the Fairfield, Me., church. More than 100 workers gathered for workshops on children's church, Cradle Roll, Caravan, Junior Quizzing, child evangelization, and puppetry.

Effective leaders from the Maine District shared their experiences and led in idea discussions in workshops. Each workshop lasted 2½ hours.

More seminars are planned for the spring of 1978.

Rev. William Judkins of Wells, Me., is the district director of Children's Ministries. □



Pastor Charles O. Slusher presents the Distinguished Service Award to Mr. Herschel A. Swartz on behalf of the Dewey, Okla., church, for 37 years of service to his church as a board member, Sunday school teacher, Sunday school superintendent, and now as chairman of the Board of Christian Life. With the plaque, the pastor reported, "Brother Swartz loves people more than any layman I've ever known."



Rev. B. C. Hunt brought two of his parishioners, Mrs. Rolland Brott (seated) and Shirlene Brott, from the Cassville, Mo., church to the Mid-America Nazarene College fall auction. Along the route, they stopped to tour the Headquarters buildings and the Publishing House. Some fortunate person was able to buy a half-rick of wood, an Ozark table, and a free-standing baby's cradle as a contribution to the MANC scholarship fund.



big presses at Nazarene Publishing House December 2.

Pictured are Dr. Paul Orjala (*l.*), author of the text *Get Ready to Grow*, on hand at the Nazarene Publishing House to see the first copy, along with Dr. Raymond W. Hurn (*center*), executive director of the Department of Home Missions, and Dr. Earl C. Wolf (*r.*), director of Christian Service Training.

A leader's guide for the course, *A Strategy Manual for Church Growth*, by Dr. Hurn, will be off the press shortly.

Interest is running high concerning this study, and NPH officials expect a record-breaking sale for the denomination-wide study which will begin in February. □



Rev. David Thirkell (*l.*) stopped to observe some electronic wonders of phototypesetting during his NPH tour. Rev. Thirkell is pastor of the Church of the Nazarene in Llay, Wrexham, North Wales.

### "GET READY TO GROW" ROLLS OFF NPH PRESS

First copies of the 1978 denomination-wide Christian Service Training text on church growth came off the



Two United Missouri Bank officials recently toured the Nazarene Publishing House and subsequently visited the Mid-America Nazarene College campus. Mr. Crosby Kemper (*r.*), who is also president of the Kemper Foundation, presented MANC president, Dr. Curtis Smith, a check for \$5,000 for the college. Mr. Clair Schroeder (*l.*) from the bank, is the executive who works most closely with the NPH accounts.



Rev. Ira Bray, 85-year-old retired Nazarene minister from Ava, Mo., was keenly interested during his tour in all the activities and publications of his Publishing House. Rev. Bray graduated from Bethany Nazarene College in 1923 and was ordained by Dr. Goodwin in 1924. Wesley Blachly, advertising director, is sharing a copy of the *Herald of Holiness* with him.

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Rev. Bill Lancaster, host pastor of Huntsville, Ala., First Church, and evangelism chairman, along with Dr. Charles Oliver, district superintendent, arranged the third training clinic in personal evangelism for the Alabama District, October 27-29. Ruth Rutledge and a crew of ladies made the local arrangements. Statistics kept in "door-to-door salvation questionnaire" revealed one out of every four persons who opened the door heard the full gospel proclaimed, and one out of four persons who heard the gospel proclaimed made a commitment to Christ! Mrs. Evonne Neuenchwander conducted a workshop, in conjunction with the clinic, on evangelistic-style hymn playing. Dr. Don J. Gibson, executive director, and Dwight Neuenchwander, coordinator of special programs, of the Department of Evangelism, directed the clinic.



District Superintendent Aleck Ulmet and Rev. Ray Gibson, evangelism chairman, have the distinction of making the Kentucky District the first to sponsor four clinics in personal evangelism. Kentucky also had the first full "advanced" training session, with 12 enrolled. Twenty-one trainees took the basic course simultaneously on November 7-9. Rev. James Baker of Louisville First Church hosted the clinic. Pastor Sam Wilson of the new church in Lexington, along with two lay ladies, took the training and inspired the other trainees with their interest in reaching their people with the gospel of Christ. Dr. Don J. Gibson, executive director, and Dwight Neuenchwander, coordinator of special programs, of the Department of Evangelism, directed the clinic.



Dr. Reeford Chaney, while district superintendent in Alabama, had two clinics sponsored by the Department of Evangelism. Now as superintendent of the Virginia District, he enthusiastically supported the clinic held in Tidewater, Va., Central Church, October 31—November 2, with Rev. Ted Holstein, chairman, and Rev. Clarence Spaulding, host pastor. Fourteen trainees, along with 12 trainers, presented the gospel to 44 persons, with 17 making a commitment to Christ. A family two blocks from the church was led to Christ in "door-to-door" proclamation and were in the revival services the following weekend! Dr. Don J. Gibson, executive director, and Dwight Neuenchwander, of the Department of Evangelism, directed the clinic.



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#### NEWS OF REVIVAL

Pastor William H. Doan of the Danville, Ky., church reports a definite moving of the Holy Spirit in the church during a recent revival. "Evangelist David Street demonstrated personal soul winning in daily visitation and sound holiness preaching in the night services. A number prayed through in their homes and some at the altar." □

A musical revival with the Spirit-filled singing of Dave and Karen Gagnon of Rochester, N.Y., was held recently at the Virginia, Minn., Range Cities Church. "Believers were spiritually strengthened . . . Lives were touched and changed. A genuine concern to reach the community for Jesus Christ and the church was the end result of the revival." Stephen K. Hobbs is the pastor. □

Pastor Larry G. Burns reports the Fremont, Ohio, church recently had a good revival with Rev. C. M. Manning, evangelist, and Rev. Charles C. Davidson, song evangelist. "Several people were saved and others were sanctified." □

Pastor Ronald L. Meyers reports the Al Pemble Family Team were recently at the Pablo, Mont., church. "The altar was lined on Sunday morning with seekers. Our congregation appreciated their gospel singing as well as the Spirit-anointed ministry of Brother Pemble." □



## CHURCH INVESTS IN BILLBOARD ADVERTISING

The Church of the Nazarene at Royersford, Pa., has set out to use billboards as a means of church growth.

The design is appealing: a large-size picture of the church building with its name and address given at the bottom of the sign. Attractive mammoth letters spell out the simple message, "Open Sunday."

The cost is reasonable and the location is changed every 60 days. A new message and format will be created every six months.

Pastor Philip N. Metcalfe says the church was impressed by the fact that the billboard means constant daylight impact every day for 60 days in their immediate area.

The first billboard location is on Main Street in Royersford. □

—NCN

## MOVING MINISTERS

KENNETH ALCORN to Worcester, Mass.  
 MARTIN C. ARNI from Chrisman, Ill., to Havana, Ill.  
 DONALD BANCEL from Bonney Lake, Wash., to Seattle (Wash.) Burien  
 DAN BOONE from associate, Overland Park, Kans., to Raleigh (N.C.) North  
 STEPHEN G. BRINGARDNER from Mankato, Minn., to Ann Arbor (Mich.) University  
 BERNARD F. COLBY from Napa, Calif., to Longview, Wash.  
 J. KENNETH COPENHAVER from Wilmington, Ohio, to New Smyrna Beach, Fla.  
 DAVID K. EHRLIN from Fort Wayne (Ind.) Lake Avenue to Minneapolis (Minn.) First  
 GEORGE EMMITT from East Charleston, Vt., to associate, Manchester, Conn.  
 RAYMOND GOIN to Carson, Wash.  
 ORVAL HALLEY from Redlands, Calif., to Nampa (Ida.) Fairview  
 DONALD HASSELMAN to Wakefield, R.I.  
 DALE A. HILL from Fayette, Ohio, to Atchison, Kans.  
 JOHN A. METCALFE from Filer, Ida., to Redway, Calif.  
 ARTHUR A. MOORE from Toms River, N.J., to Simi Valley, Calif.  
 TROY NEFF from Temple (Tex.) Grace to Brownwood (Tex.) First  
 DEWEY NICKELS from Bartlesville (Okla.) Central to Fairfield, Ill.  
 R. J. NIKKEL to Mount Vernon (Wash.) Big Lake  
 ELWOOD C. O'DELL from Sligo, Pa., to Claremont, N.H.  
 DANIEL H. PENN to Riverside (Calif.) Arlington  
 DAVID L. PERRY from Moberly, Mo., to Peru, Ind.  
 DONALD PETERMAN from Santa Cruz, Calif., to Upland, Calif.  
 CHARLES PETERS from Sherman, Tex., to

Colorado Springs (Colo.) Security  
 DAVID ROLAND from Drexel, Mo., to Sherman, Tex.  
 MICHAEL ROSS from Miami (Fla.) First to St. Louis (Mo.) Southwest  
 RODNEY SHANNER from Hueytown, Ala., to Louisville (Ky.) Trinity  
 STEVE SHOOK from Claremont, N.H., to associate, Springfield, Mass.  
 MARK SHUEY from associate, Grand Rapids, Minn., to student, Nazarene Theological Seminary, Kansas City, Mo.  
 DAN SNOWBARGER from Webb City, Mo., to Pine Bluff (Ark.) Oak Park  
 KENNETH VAN OSTRAND from Buffalo Lake, Minn., to Newman Grove, Neb.

## MOVING MISSIONARIES

REV. & MRS. STEVE BAIRD, General Assignment, language school address: Apartado 10240, San Jose, Costa Rica  
 REV. & MRS. R. T. BOLERJACK, Australia, Specialized Assignment, furlough address: c/o John Lawson, 4018 Westridge, Oklahoma City, OK 73122  
 REV. & MRS. LARRY BRYANT, Peru, medical leave: c/o Mr. & Mrs. Gary Collins, 8903 E. 67th St., No. 217, Raytown, MO 64133  
 REV. & MRS. RONALD CALHOUN, Trans South Africa, field address: P.O. Box 7522, Newton Park, Cape 6055, Republic of South Africa  
 REV. & MRS. LEBRON FAIRBANKS, Middle European, Specialized Assignment, field address: European Nazarene Bible College, Postfach 109, 8201 Schaffhausen, Switzerland  
 REV. & MRS. HAROLD HAMPTON, Latin Ameri-

can Evangelist, permanent stateside address: 526 Lindenwood Drive, Nampa, ID 83651  
 MISS ABGAIL HEWSON, Republic of South Africa North, permanent retirement address: c/o H. K. Bedwell, 32 Bayswater Rd., Hillary, Durban 4094, Natal, Republic of South Africa  
 REV. AND MRS. ROBERT HUDSON, Nicaragua, furlough address: 1585 N. Lugo, Apt. 30, San Bernardino, CA 92404  
 REV. & MRS. GEORGE LAKE, Papua New Guinea, Specialized Assignment, field address: P.O. Box 456, Mount Hagen, W.H.P., Papua New Guinea  
 MISS KATHY NEWLIN, Republic of South Africa North, furlough address: 2109 S. Parkwood Ln., Wichita, KS 67218  
 MISS JOAN NOONAN, Nicaragua, furlough address: 520 E. Ohio, Bluffton, IN 46714  
 REV. & MRS. HARMON SCHMELZENBACH, Namibia, field address: P.O. Box 23037, Windhoek, Southwest Africa 9100  
 MISS JUDY SLATER, Republic of South Africa North, furlough address: 6355 North Oak, Temple City, CA 91780  
 REV. & MRS. ALLEN WILSON, Costa Rica, field address: Apartado 5749, San Jose, Costa Rica

## ANNOUNCEMENTS

**Evangelist W. C. Raker**, who had open-heart surgery in May, has fully recovered from a three-valve bypass operation and will resume his slate January 15. His address is 2400 Tamiami Trail, North Fort Myers, FL 33903.—Don J. Gibson, Executive Director of the Department of Evangelism.

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# NEWS OF RELIGION

The **San Benito, Tex., First Church** will celebrate its 50th anniversary March 5, 1978. All former pastors and friends of the church are urged to attend. A full day of activities is planned. Board and lodging will be provided for all former pastors. Please contact Mrs. Jan Williams, Rte. 5, Box 54, San Benito, TX 78586.

## RECOMMENDATIONS

REV. L. L. MATHIS has retired after more than 40 years as a pastor. The last years he pastored in Florida, seven years in Orlando and the last three years in Pahokee, on the Southern Florida District. Previous to this he pastored in Georgia, Alabama, and Mississippi. Since retirement, Rev. Mathis has been living in Boise City, Okla. He would be glad to assist any pastor or district superintendent within the five-state area.—*Robert H. Spear, Jr., Southern Florida district superintendent.*

This is to commend REV. BILL BRABSON, who is entering the field of full-time evangelism. He is a choice Christian brother and a good preacher. He may be reached at P.O. 366, Mena, AR 71953.—*Thomas M. Hermon, South Arkansas district superintendent.*

REV. KENNETH W. WADE, registered evangelist on the Northeastern Indiana District, is available for revival services. I highly recommend Brother Wade and would do everything I can to assist him in fulfilling his calling to evangelism. He may be contacted at 6502 Bradbury, Fort Wayne, IN 46809 (219-747-9429).—*Bruce T. Taylor, Northeastern Indiana district superintendent.*

## VITAL STATISTICS

### DEATHS

CLEO BERYL BRESSLER, 67, died Sept. 20, 1977, in Salem, Ore. Funeral services were conducted in Salem by Rev. H. B. London, Jr., and in Macksville, Kans., by Rev. Charles Pickens. Surviving are his wife, Eleanor; 4 sons, Clifford, Rev. Marvin, Jerry, and Rick; 1 daughter, Cleone Young; 10 grandchildren; and 1 sister.

HAROLD WALDO GARNER, 54, died Aug. 14 in La Junta, Colo. Services were conducted by Rev. Stan Unseth. Survivors include his wife, Ruth; two sons, Ronald R. Osban and Roger O. Osban; two daughters, Rona R. Osban and Rita Morgan; and one grandchild.

BARBARA LYDIA HOWELL, 88, died Nov. 8 in Superior, Neb. Services were conducted by Rev. Cary Dickens and Rev. Ronald McElfresh. She is survived by 1 son, John Paul; 3 daughters, Dorothy Schneider, Helen Tyler, and Opal Sharp; 14 grandchildren; 15 great-grandchildren; and 1 sister.

GEORGE L. JOHNSON, 83, died Nov. 30 in Montclair, Calif. Funeral services were con-

**NATION'S TEEN ACHIEVERS SHUN ALCOHOL, CALL IT DANGEROUS DRUG.** While rising alcohol abuse among teenagers has become a national concern, a new survey indicates that alcohol use among the nation's teenage leaders has dropped significantly.

An annual nationwide poll has surveyed 24,000 leading high school seniors and juniors in the U.S. They are among 317,000 "high achievers" featured in the 1976-77 edition of "Who's Who Among American High School Students," published by Educational Communications, Inc.

Comparison of the 1974 and most recent survey results reveal that the number of student achievers who "never" use beer has increased from 25 percent to 49 percent. The number who "never" use wine has increased from 18 percent to 46 percent, and of hard liquor from 34 percent to 61 percent.

Some 80 percent of teenagers polled in the latest survey said they regard alcohol as a dangerous drug. Eighty-five percent have never smoked cigarettes and 88 percent have never used any drugs, including marijuana.

The eighth national survey covered questions in the area of national affairs, media, professional sports, use of drugs and alcohol, racial issues, education, marriage and sexual mores, sex roles, career goals, religious beliefs and practices, and the way students spend their time. □

**NORWEGIAN AGENCY URGES BREZHNEV TO FREE CHRISTIANS JAILED IN USSR.** Mission Behind the Iron Curtain, a Christian agency in Oslo, has called upon Secretary General Leonid Brezhnev of the Soviet Union to mark the 60th anniversary of the Russian Revolution by freeing imprisoned Christians.

"We take the liberty of appealing to you on behalf of Christians in your great country," the Mission told the Soviet leader in a letter. "We ask you to give amnesty to those who have been deprived of their liberty and to guarantee all Christians the right to worship God according to their own convictions."

It urged Mr. Brezhnev "to put into effect religious liberty as guaranteed in the Constitution of your country. Allow the printing, free import and distribution of the Bible." □

**ARCHAEOLOGISTS FIND STATUE BELIEVED TO PORTRAY CHRIST.** An archaeological dig at the ancient Nabatean city of Petra, about 160 miles south of Amman, Jordan, has uncovered what is believed to be a statue of Jesus Christ.

According to Jordan's Director of Antiquities, Adnan al-Hadidi, the statue, a torso from the Byzantine age, was the first of its kind to be discovered in the area.

He said the Nabateans were caravan traders who became part of the Roman province of Arabia about 100 years after the birth of Christ. □

**SAN ANTONIO CHURCHMEN ACCUSE ABC-TV OF SEEKING TO ALTER MORAL STANDARDS.** A full-page advertisement, appearing in San Antonio's three daily newspapers and signed by more than 230 area residents—including top religious and civic leaders—accused executives of ABC-TV of attempting to alter "traditional standards" of morality by presenting the program "Soap" during prime-time television hours.

Calling the comedy series a program "based almost exclusively on the sex lives of its characters," the advertisement asked: "Where do we draw the line?" It urged San Antonians to "join us in urging our local broadcasting executives to stand up against network pressure by making more responsible decisions in relation to family morality." □

## "Showers of Blessing" PROGRAM SCHEDULE



January 22  
"Prayer: The Way Out"  
by Bill Sullivan

January 29  
"The Meaning of Longing"  
by Bill Sullivan

# THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I noticed, in the August 15, 1977, issue of the "Herald," that the ordinations from the British Isles South District all were wearing clerical collars. Why don't the Nazarene Clergy in America wear collars? I think it looks very antiquated. I am sure other laymen would like to see their pastor looking like a minister instead of a businessman.

Well, I am sure that you would find laymen far from unanimous on this matter, as well as our pastors. Some of our pastors in the United States do wear clerical collars, but not many have adopted this custom. The ones who do, whom I have talked to personally, say that it helps people to instantly identify them as ministers and to request their services, especially in hospital calling. Others have argued that wearing the collar has the opposite effect: some people associate clerical garb with cold, formal, officious clergymen, and will not approach them for help.

**Why don't we hear God speaking to us today as directly as men heard Him in Bible times?**

Some people claim to hear directly from God on occasion today. We may argue that they are deluded and conceive their own thoughts with God's voice. But the same argument could have been applied to Noah, Abraham, Moses, Isaiah, Paul, and others. Some of their contemporaries probably regarded them as mistaken or mad.

**What would you do if you had a pastor who never preached holiness?**

I would do several things. (1) I would be sure that I wasn't listening for clichés and shibboleths, and concluding from the absence of them that holiness wasn't being preached. I had a pastor who was accused by a few people of not preaching holiness, but I heard the call to holiness sounded

**Bezaleel is the first man in Scripture said to be filled with the Spirit, and he was a craftsman, not a clergyman. (Exodus 35:30-35). What do you make of this?**

Though the precise terminology was not used of them, doubtless there were other Spirit-filled individuals before Bezaleel.

His example teaches me that every person should be filled with the Spirit in order for his life and work to be at

Surely this is a case where clothes, indeed, do not make the man. I would prefer that the matter be left to the individual judgment of our ministers, with the church neither requiring nor forbidding the distinctive garb. The essential thing is a minister's willingness and ability to minister, not what he wears while he is doing it.

So long as the vast majority of evangelical ministers continue to dress as "businessmen" I doubt if the collar "catches on" among our U.S. pastors. Good and godly men are found with and without the collar. □

Perhaps we need less direct communication from God today, since we have the Bible and the promise of Jesus that the Holy Spirit will illuminate and guide us through its truth.

God is sovereign, and He is free to speak as He wills to whom He will in any period of history. □

biblically, clearly, and strongly in his messages. He didn't lard his sermons with standard clichés, however. (2) I would pray for him. (3) I would talk to him kindly and frankly. (4) All else failing, I would pray for God to bring about a pastoral change. □

their best.

As a clergyman, I rejoice in every layman who is Spirit-filled. If I were a layman, I would be happy for every preacher who is Spirit-filled. We are brothers and not competitors. □

ducted by Revs. W. H. Burton, Donald Peterman, and Larry L. Pitcher. Surviving are his wife, Bessie; one son, Harold; three daughters, Margaret Nelson, Loraine Leary, and Evelyn Johnson; seven grandchildren; and eight great-grandchildren.

LOTTIE W. JOHNSON, 93, died Nov. 12 in Northwood, N.D. Funeral services were conducted by Rev. Charles Belzer.

MARIE ANDERSON LANGLEY, 67, died Nov. 28 in Millville, N.J. Services were conducted by Rev. Richard Frank. Survivors include one son, Paul H.; eight grandchildren; two great-grandchildren; one brother; and one sister.

REV. WEBB LIDZY, 47, died Oct. 1 in Fort Smith, Ark. Services were conducted by Rev. Thomas Cox. Surviving are his wife, Dean; three sons, Ray, "Bud," and "Rusty"; and two daughters, Brenda and Glenda. An educational fund has been established for the five Lidzy children.

MARGARET MAE LUCAS, 77, died Nov. 24 in Bakersfield, Calif. Services were conducted by Rev. Margrette Abbott. She is survived by two sons, Jerry and Stephen; three daughters, Virginia Hall, Phyllis Culp, and Gaye Gamble; and eight grandchildren.

MATTHEW ALAN MORTIMER, 8, died Dec. 5 in Boise, Ida., of a brain tumor. Surviving are his parents, Rebecca and Meredith Mortimer; two brothers, Marc and Michael; paternal grandparents, Mr. and Mrs. Wayne Mortimer; and maternal grandparents, Rev. and Mrs. Paul Trissel.

## BIRTHS

to LOU AND JONI (KEARS) BOYD, Millville, N.J., a girl, Melanie, Nov. 21

to EUGENE AND SUSAN (TOLBERT) DYE, JR., Woodland, Wash., a boy, Shane Clayton, Sept. 12

to RICHARD AND JUDITH (PEARSALL) GILPATRICK, South Paris, Me., a girl, Jodi Allyn, Oct. 21

to EUGENE AND WAYELENE (KIPER) HALEY, Hagerman, N.M., a girl, Celeste Wayelene, Nov. 1

to DR. LARRY AND AARLIE HULL, Centralia, Wash., a girl, Bethany Christene, Nov. 11

to MIKE AND SUSAN (CLECKNER) LANE, Charlotte, N.C., a girl, Lindsay Jeanne, Oct. 6

to DR. DARELL AND LINDA (KEELEY) MURPHY, Tucson, Ariz., a girl, Heather Dawn, Dec. 1

to REV. DONALD AND BRENDA (McKENZIE) PECK, New Richmond, Ohio, a boy, Nathan Jeffrey, Oct. 1

to CRAIG AND JACKI (ARCHER) WILLIAMS, Augusta, Ga., a girl, Christie LeAnne, Aug. 21

## MARRIAGES

CHRISTEL JEAN BURNES and KENNETH WAYNE STOKELY at Kansas City, Mo., July 29  
JANIS FINKBEINER and WILLIAM MAGGIORA at San Diego, July 30

JANICE TOLLY and STEVE STOCSTILL at Kansas City, Kans., Aug. 27

CAROLYN SUE STOKELY and GERALD WAYNE WESSON at Kilgore, Tex., Sept. 3

## ANNIVERSARY

MR. AND MRS. HORACE DILL recently celebrated their 60th wedding anniversary in their new home in Lindsay, Calif. They were honored guests at an open house held by their daughter, Mrs. Faye Branum, also of Lindsay, and Mrs. Don Hansen of Fountain Valley, Calif. The Dills had been members of the Woodville, Calif., church for over 40 years. They now attend the Lindsay, Calif., church.

## DIRECTORIES

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

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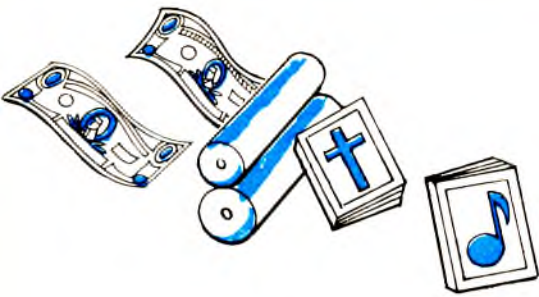


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*For more information, contact the Nazarene Publishing House, Box 527, Kansas City, MO 64141 or the HORIZONS office.*



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by BILL WIESMAN  
Kansas City

# The Fullness of the Spirit and Power to Witness

I WILL NEVER FORGET the Friday night service of the 1976 Summer Camp Meeting for the Kansas City District of the Church of the Nazarene. That night God purified my heart and filled me with His Holy Spirit. God called me that night very clearly. He revealed to me that I was trying so hard to work for God and being so ineffective.

The approval of my brothers and sisters in Christ had become more important to me than anything else. I was witnessing daily, teaching Sunday school, and even leading the choir, all because these were the proper things to do. These activities brought the approval of the church's "in" group.

With racking sobs I poured out my heart to God. I had fooled everyone except Him, even myself. What God revealed to me that day hurt as much as what He revealed to me on the day He saved me three years before.

After God filled me with His Holy Spirit, I knew why the "old time" Nazarenes used to shout! God's Spirit was within *me*, Bill Wiesman. Not for my glory, but to glorify my Heavenly Father and to witness to His Son, Jesus Christ!

For three years I had tried so hard to serve the Lord who had saved me. I witnessed, handed out tracts, took special

training, and did everything humanly possible to "succeed." But once God's Holy Spirit began to work through me, God succeeded. He cannot fail. *His* power working through me has been more effective in the following months than all my human efforts were in the previous three years or ever could have been in the next 30 years.

Before, witnessing situations were almost always contrived and planned by me. Now I find witnessing to what Christ is doing in my life as normal and natural as breathing.

God has given me a sensitivity to persons who are searching for answers to life's many problems. The Holy Spirit has witnessed many times through me to hurting persons who have immediately sought the Lord as their Savior. In three years I had helped one person to seek Christ. Now, within months, the Holy Spirit through me has helped Danny, Victor, Jim, John, and Nancy to accept Jesus Christ as their Savior. In addition, the Holy Spirit has worked through me to help Mike, John, and Steve to pray to be filled with the Spirit, something I never dealt with before I was filled myself.

Trying to witness without being filled with the Holy Spirit often led to frustration. Now the Holy Spirit who witnesses through me gives power and effectiveness!

□

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

## TNC RECEIVES GIFT

Excitement is high at Trevecca Nazarene College following a recent announcement by Richard Felix, vice-president for financial development.

On Saturday, December 3, 1977, a prominent business executive in Nashville, Thomas O'Kane, made a gift to the college of \$100,000. This is the largest single outright gift in Trevecca's history. □

—NCN

## DEPARTMENTS MOVE

The Department of Education and the Ministry, including Christian Service Training, and the Department of Evangelism moved the last week of December from the General Board Building on the first floor, to their new quarters in the Nazarene Plaza Building at Woodland and 63rd Sts. The new facilities provide more adequate and spacious rooms for the Department of Evangelism on the south side of the first floor. The Department of Education and the Ministry will have, in addition to larger office space, two classrooms to be used for the Ministerial Enrichment and Development program.

Other departments will be moving later as the second, third, and fourth floors are remodeled and renovated. □

—NCN

## CHURCH GROWTH IN WORLD AREAS

The Church of the Nazarene has felt a divine mandate to spread scriptural holiness around the world from its beginning over 70 years ago. Its present thrust to become a truly international church is a logical one in the light of this commitment.

Figures for the year 1977 bolster the validity of its claim. For many years the denomination has maintained a strong growth pattern in the United States and Canada. This has provided a base for its world outreach. Reports of 1977 are less impressive in the home base because world areas of the church have moved rapidly ahead. Membership in Canada grew by 2.2 percent. Districts in the United States showed a gain of only 1.4 percent. The Department of World Mission reported a 9.91 percent increase in membership, which brings the denominational growth figure to 3.3 percent.

There are now 138,330 Nazarenes in world areas, a gain of 3,813 for the past year. These newer Nazarenes raised a

## OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene at the Chase Park Plaza Hotel in St. Louis, Mo., for its 110th annual convention, April 18-20, 1978. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15, 1978. □

B. EDGAR JOHNSON  
General Secretary

total for all purposes of \$4,449,933, or an increase for the year of 14 percent.

Canada had a net gain of 1 new church and the United States 3, while world areas were establishing a net gain of 107. This adds up a total increase in the number of churches of 111.

Sunday school average attendance in the United States and Canada dropped by about 20,000, while world mission fields reported a gain of 4,500. □

—NCN

## MINNESOTA DOES IT AGAIN

The denominational average of districts paying the Pensions and Benevolence budget during the 1976-77 assembly year was 92.38 percent.

The Hawaii District led the way by paying 109.62 percent of its budget. Other districts paying at least 100 percent included Alaska, Maine, Minnesota, and Western Latin America. This is the 13th consecutive year that the Minnesota District has paid at least 100 percent of its Pensions and Benevolence budget.

Over 1,700 retired ministers and widows of ministers receive a monthly check from the Department of Pensions and Benevolence. The "Basic" Pension was increased last April.

Each ordained and district-licensed minister who is insured under Primary Group Term Life Insurance through

the Department of Pensions and Benevolence receives double coverage if the district of which he or she is a member paid at least 90 percent of its official Pensions and Benevolence budget during the previous assembly year.

Over 8,300 Nazarene ministers will receive the benefit of double coverage this year. □

—NCN

## THANKSGIVING OFFERING RECEIPTS ENCOURAGING

Halfway through the counting period, receipts of the Thanksgiving offering from local churches are nearly a half million dollars more than one year ago, and also above the 1977 Easter offering for a comparable period. More than \$3,500,000 has reached the General Treasurer's office.

If the receipts continue at the present pace, the 1977 Thanksgiving offering could not only reach the \$5,200,000 goal set by the Board of General Superintendents, but also establish a new record.

The 1977 Easter offering amounted to \$5,325,512.

Leon Doane, executive director of the Department of Stewardship, was elated by response to date. He has urged pastors and local treasurers to make sure the local offerings were all in to the General Treasurer on time. He expressed gratitude that Nazarenes evidenced their continued commitment to world evangelism by their sacrificial giving. □



—NCN

## DOMINICAN REPUBLIC HAS YEAR OF GROWTH

Two years ago Rev. and Mrs. Louie Bustle settled in the Dominican Republic to open a new field for the Church of the Nazarene.

At the close of 1977, Rev. Bustle, mission director, reports a total of 21 organized churches, 9 of them organized during the year 1977. They report 528 full members—an increase of 300 over 1976.

Rev. Jerry Porter conducts ministerial training classes for new pastors, who must learn as they pastor. Opportunities for the church and new preaching points are opening rapidly. □

—NCN



'78  
SUBSCRIPTION  
CAMPAIGN

## DISTRICT CAMPAIGN SCHEDULE

### FEBRUARY

Alaska  
Canada Central  
Canada West  
Central Florida  
Central Ohio  
Dallas  
Houston  
Indianapolis  
Kansas  
Kansas City  
Louisiana  
Minnesota  
Mississippi  
North Florida  
Northeast Oklahoma  
Northeastern Indiana  
Northern California  
Northwest Indiana  
Northwestern Illinois  
Northwestern Ohio  
Rocky Mountain  
Sacramento  
San Antonio  
Southeast Oklahoma  
Southern California  
Southern Florida  
Southwest Oklahoma  
Southwestern Ohio  
Upstate New York  
Washington Pacific  
West Texas  
West Virginia

### MARCH

Alabama  
Central California  
Chicago Central  
Colorado  
Dakota  
East Tennessee  
Eastern Kentucky  
Kentucky  
New York  
North Carolina  
South Carolina  
Southwest Indiana  
Tennessee  
Virginia  
Wisconsin

### APRIL

Eastern Michigan  
Iowa  
Missouri  
New Mexico  
North Arkansas  
Northwest Oklahoma  
South Arkansas

### SEPTEMBER

Nebraska  
New England

### OCTOBER

Akron  
Arizona  
Canada Atlantic  
Illinois  
Intermountain  
Joplin  
Maine  
Michigan  
North Central Ohio  
Northwest  
Oregon Pacific  
Philadelphia  
Washington

### NOVEMBER

Canada Pacific  
Georgia  
Hawaii  
Los Angeles  
Pittsburgh

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