

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 15 '76

—General Superintendent Charles H. Strickland



Five Million for World Missions at Easter

EASTER is an important date on the Christian calendar. It validates the sacrificial offering of our Lord Jesus Christ as an atonement for the human race. Paul gave us this analysis in 1 Corinthians 15:14: "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

On that memorable first Easter morn when the devout women visited the tomb, the message of the angel who met them was: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matthew 28:5-7).

This message expressed a Christian certainty to these women and sent them on an urgent errand to find the discouraged disciples and to confront them with the heartening news that Jesus was indeed alive. In subsequent eras the celebration of Easter has motivated the Church to its world mission of sharing this message of hope with the world.

This has been especially true of the Church of the Nazarene. It is an established

tradition among our people to give a special offering at Easter for world evangelism. As the church has grown in membership and affluence, this sacrificial expression for world missions has become more meaningful.

In 1970 the church reached the \$2.5 million mark. In 1971 we exceeded our goal of \$2.75 million. In 1972 we crossed the \$3 million goal. In 1974 the church gave a record offering of \$4,095,197. Again in 1975 a new record was recorded, with an offering of \$4,254,895.

In the light of these achievements and the record Thanksgiving Offering of \$4,738,304 just received, the Board of General Superintendents in January set the goal for Easter, 1976, at \$5 million.

Reaching this goal at Easter preceding the General Assembly will be a vote for the church to enter the open doors in France, Spain, Nigeria, and French-speaking Canada, as well as to proceed with expansion in Portugal, South and Central America, Japan, the Philippines, and other world areas.

Let's meet at the General Assembly with this goal achieved! □

My Most Needed Prayer

THE PSALMIST prayed, "Teach me to do thy will," O God. Of all the prayers recorded in the Scriptures, none is more frequently needed by me than this!

"Teach me to do **THY WILL**," O God. I do not need to be taught to do my will. By nature, by instinct, or whatever name I give to the force that lies ready to control me, I can do my will. Having my own way is the easiest thing in the world. Putting "I" at the center of my thinking, planning, deciding, and living is no sweat at all. Having my way is just "doing what comes naturally."

But to do Your will—for that I need help! I require a thorough re-education and reorientation of life. I must enroll as a disciple of Him who said, "I do always those things that please" the Father. I must visit the classrooms of anguish where the lessons of doing God's will are learned. I must enter Gethsemane where Jesus prayed, "Nevertheless not my will, but thine, be done." Teach me, by His sufferings, as I follow him, to do thy will, O God!

"Teach me to **DO** thy will," O God. My problem is not so much at the point of *knowing* Thy will as it is at the point of *performing* that will. I know better than I do!

I know that I am to die in order to live, but it's so hard to take up the cross! I know that I am to be holy, but it's so easy to merely be conventional and nominal as a Christian. I know that I am to love, even to love my enemies, but it's so easy to neglect or despise others, especially those who are unlike me or who dislike me.

I know that I ought always to pray, but it's so hard to leave off chatting with others in order to



By W. E. McCUMBER
Quincy, Mass.

commune with God—and so much riskier! I know that I should serve men's needs, taking to them bread and clothes and Jesus, but it's so easy to keep occupied with the marginal interests of my own existence.

O God, it's not my ignorance of Thy will that threatens me; it's the gap between knowledge and action!

"Teach **ME** to do thy will," O God. It's so easy to insert another's name into the prayer. Teach my wife to do Thy will. Teach my children to do Thy will. Teach my students to do Thy will. Teach my brethren in the ministry to do Thy will. Teach my colleagues on the faculty to do Thy will.

And the political leaders of our nation. And the social reformers of our world. And the religious teachers of our society. And the bankers, the lawyers, the merchants, the tax collectors, this one and that one, anyone and everyone! How prone I am to see their defective commitments, their huge rooms for improvement.

And how much of my attention to them is an effort to ignore my own need! "Not my brother, not my sister, but it's me, O Lord, Standing in the need of prayer." Of *this* prayer: Teach me to do Thy will. For I must give an account of myself unto Thee!

"Teach me to do thy will," O God. For only Thou art great enough, in Thy wisdom, patience, and love to help so poor a learner, to steady so weak a performer. No other can teach me. My pastor cannot. My family cannot. My colleagues cannot. Certainly I cannot. Only Thou canst. And I believe Thou art. Amen! □



HERALD OF HOLINESS

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Cover photo: Dick Smith

St. Patrick's Vision

By RAYMOND McAHREN
Decatur, Ind.

IT IS TIME for the wearing of the green. Many look back to their family tree for traces of Irish blood. Some talk about their Irish temper. Almost all admire the zeal of St. Patrick, "Apostle of Ireland."

At 16 years of age Patrick was sold into Ireland as a slave. After 6 years of passing his captivity as a herdsman, he escaped to the north coast of Gaul (on the continent of Europe) and prepared to bring Christianity to Ireland.

The country was settled by many tribes and clans. Each was independent of the others and refused to band together. Patrick came to feel that if one could convert the head of one clan, one would convert eventually the entire family and nation.

About A.D. 432 Patrick returned to Ireland, where he founded over 360 churches and baptized more than 12,000 persons with his own hands. He insisted that training and education be accompanied by evangelistic passion.

Patrick's use of the shamrock as an illustration of the Trinity led to its being recognized as the national Irish symbol. Unfortunately, however, throughout much of her history Ireland has been torn by fighting and strife.

The inner strength and fortitude to combat the power and bitterness of sin—which characterized Patrick—is not a part of man. It belongs to God. Yet a supply was bought and paid for on the cross of Calvary. Delivered with the Easter sunrise, it can be man's for the asking.

The Third Person of the Trinity, the Holy Spirit, can be a spring in one's heart providing power to face life as it is and to oppose the spiritual forces of darkness and hatred.

In wearing the green this year, may it speak of a new power, not innate to man, but of a gift from God, changing the heart from bitterness to peace.

This was Patrick's vision in all his labors of love. □

Bible quotations in this issue:

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Self-Acceptance — or — Self-Pride

By JERRY D. HULL
Nashville, Tenn.

HE WHO TOOTS not his own horn, the same shall not have his horn retooted." Hezekiah 6:12 was the bogus reference cited for this excuse to brag freely on my own achievements—either real or imagined. Now that I've lived through that adolescent period, the years have taught me that sometimes a recital of one's exploits is both boring to others and probably displeasing to God.

Self-love, self-acceptance, self-esteem, and other popular expressions lean in the direction of Hezekiah 6:12. When does self-love or self-acceptance become self-pride? Knowing the difference appears to be important if we are to have proper emotional adjustment and genuine spiritual growth.

Distinguishing between legitimate self-acceptance and unholy self-pride is significant for Christian parents who wish to provide spiritual instruction for their children. Let's postulate some real-life situations and consider how parents ought to respond.

SITUATION 1: Your six-year-old son describes with obvious illusions of grandeur that when he grows up, he is going to be president of the United States, quarterback for the Miami Dolphins, and a replacement for Billy Graham.

What do you do? Is this a problem pattern? Is it time to slip in a word about "God's will"?

SITUATION 2: Your first grade son draws a picture of himself. He uses only about one-tenth of the space on an 8½-by-11½ piece of paper. Further, the very diminutive character is without arms. When showing it to you, he says, "See ugly, bad Junior."

Now what? Point out his mistakes? Argue with him about how he is neither bad nor ugly? Tremble with fright?

SITUATION 3: This time it's your daughter, age 13. The mirror, from her perspective, is telling her daily an ever more woeful story. She is taller and more awkward than most of her peers—not to mention the unsightly facial blemishes and none too curvacious frame. Exasperated, she exclaims, "There's no hope!"

SITUATION 4: Reverse number 3. Your 13-year-old is a mirror lover. Society, especially the teen fellows segment, is telling her that she has everything.

She confidently affirms, "Mom, I'm going to enter the school beauty pageant."

Now what? Which parents' situation would you prefer? Why? Would a lecture be appropriate?

You certainly don't want your child to be self-denigrating and brutal with "number one." But the other extreme of excessive pride is not an attractive option either. As a parent it is probably best to conclude that there are no certain or "foolproof" rules to follow in every case. However, it is helpful to note that there is a biblical point of view from which to measure your instruction regarding discernment between self-acceptance and self-pride.

Paul (who on different occasions referred to himself as a "Hebrew of the Hebrews" and as "the chief of sinners") put the proper balance clearly before us. In Galatians 2:20 he wrote, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (NIV).

The basic principle appears to be that our glory is in our new creaturehood in Christ (2 Corinthians 5:17). This is the reason we can accept ourselves wholly given to God, without condemnation (Romans 8:1). The application of the principle would seem to be: Is what I am saying or doing (or what my child is doing or saying) drawing attention to me or to Christ Jesus?

A basic level of internal self-acceptance is of critical importance in a day when so many things external to the individual seem to be going wrong. However, may we have the discernment of Paul in recognizing that the life we live now, we live by faith in the Son of God. May we and our children thankfully recognize: I am unique, an individual, one of a kind, an object of God's love, and therefore someone significant because Christ lives in me.

I can do all things through His indwelling presence. To God be the glory, great things He has done for me and will continue to do *in* me and *with* me. □





Reaching Out

When We Cannot Speak Out

Christian Response to Divorced Persons

HAVE YOU HEARD about John and Susan?" an astonished caller asked a friend in a distant city. "They're getting a divorce!"

"Not John and Susan. I can't believe that. What happened?"

The rest of the conversation can be easily completed because all of us are more frequently learning of the dissolution of marriages among our friends. It is distressing when couples like John and Susan, lifelong Nazarenes, alumni of a Nazarene college, and nice people, are divorced.

Increasingly such tragedies occur within our fellowship. At a time when we are "reaching out to touch" others, must we not also reach out to the Johns and Susans who hurt so badly and are in desperate need? If we truly believe in the eternal value of every individual, are we not bound by duty and constrained by Christ's love to try to help them in and through this traumatic experience?

Do not the Scriptures enjoin us: "Brothers, if a man is trapped in some sin, you who are spiritual should restore him gently . . . Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:1-2, NIV)?

How can we as a redemptive fellowship minister to the admittedly growing number of divorced persons within our circles of influence?

Surely we must love them for their own sake, and endeavor to conserve them for the church and for the Kingdom. And there is need to do more than pray for them. In many cases the church has worked years to teach and develop the Christian commitment of the individual. Can we in this time of crisis leave them to their own capacities for survival?

Particularly the new divorcee is vulnerable not so

much to the temptation to dabble in the things of the world as to avoid the means of grace because of fear of being unable to face others in the church. Thus the divorcee may miss what he or she needs most: the enthusiasm and uplift from the singing of hymns and gospel songs, the Word of God spoken from the pulpit, and the fellowship of the Church.

This is especially true for the party who has been *left* by a mate, either abruptly or after extended discord. This individual may be confused, rejected, angry, and/or lonely. The desertion of this individual by the church may be as damaging as the rejection by the mate. A dual rejection—either by outright act or silence—is the devil's greatest triumph. The moral and spiritual investment of the church may be forever lost, and the deepening of faith may be completely shattered.

It is not easy to maintain the high standard of biblical teachings regarding the integrity of the marital bond, and at the same time accept the facts of divorce in our society and within our fellowship. But it must be done. Divorce is the only major event in the life of many for which the church has no rite and Hallmark has no card. So how can we help?

Paul wrote to the Galatians, "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10, NIV).

The divorce crisis may be the occasion for one's sensing his spiritual need and, where there has been sin or fault, for restoring one's relationship to God. By experiencing the compassion of the Nazarene who understands all infirmities and weaknesses and sins, the process of spiritual growth may begin anew. In this year of emphasis on the family, we must stress the sanctity of the home and encourage biblical attitudes regarding Christian marriage and the Christian home. This can be done through the pulpit ministry and also through the printed ministry. *[Note: the Nazarene Publishing House has a wide variety of fine books dealing with this subject.]*

Divorce of any "within" the fellowship calls for compassion and review of one's own marital relationship. It is not a time to become "soapbox" marriage counselors, to make broad generalizations, or to mete out judgment. It should be a time of prayer, reading, and reflection so that through the guidance of the Holy Spirit, one will become more aware of marital stewardship deficiencies.

Certainly the divorce crisis provides opportunity

By HAROLD IVAN SMITH

Brevard, N.C.

for a “cup of cold water” ministry. Christian concern may be expressed through a note or letter, a pie, a casserole, a time of fellowship after church on Sunday night, or simply the sharing of a cup of coffee. These help lighten the load just as does prayer at the altar. Indeed, they complement one another.

A Nazarene family became concerned about a neighbor who had been left by his wife. His own church seemed unconcerned about the pain and depression the lonely man was experiencing. So this family began a “cup of cold water” ministry and frequently shared homemade vegetable soup and hot apple pie with him.

Soon the man and his son realized this family was genuinely concerned about them and accepted an in-

itation to attend a Nazarene revival. Both were converted. Years of faithful Christian stewardship followed. A family unskilled in verbal witness shared freely what it had: love without reservation—Christ’s love. And the family of God was enlarged.

When divorce comes, we must not react as the world reacts—with unconcern and insensitivity. It is an opportunity for the family of God, enabled by the indwelling Spirit of Christ, to demonstrate to a hostile world its greatest attribute: concern for one another. In this moment of testing, the church must show its best: God’s kind of love—unmerited, but unlimited.

In this way we will be reaching out when we may be unable to speak out. □

To the City—with Love

By NEIL WISEMAN

Nashville, Tenn.

WHEN WILL THE CHURCH begin to understand that the great cities comprise a very needy mission field at home?”

“Why does the church keep moving away from the city?”

“What can be done to minister effectively to the people of the city?”

Such questions as these are asked with increasing frequency by thoughtful Christians.

The answer: The Church of the Nazarene is doing more than most people know. These Herculean ministries in the city are often accomplished quietly with very limited funds and inadequate facilities by a small number of workers—thinking, caring Christians who love the city and her people.

Stunning contrasts characterize modern cities. Many people are attracted by the cities and love them deeply, while others hate the metropolitan centers. The city is the center of trade. It is at once a place of great wealth and devastating poverty. Employment opportunities are found in urban centers, but unemployment and welfare abuse also exist there. Cities are the locale of the arts and culture, but they are also the regions of smut, and in their soil evil seems to flourish. Cities are places of charm and fear.

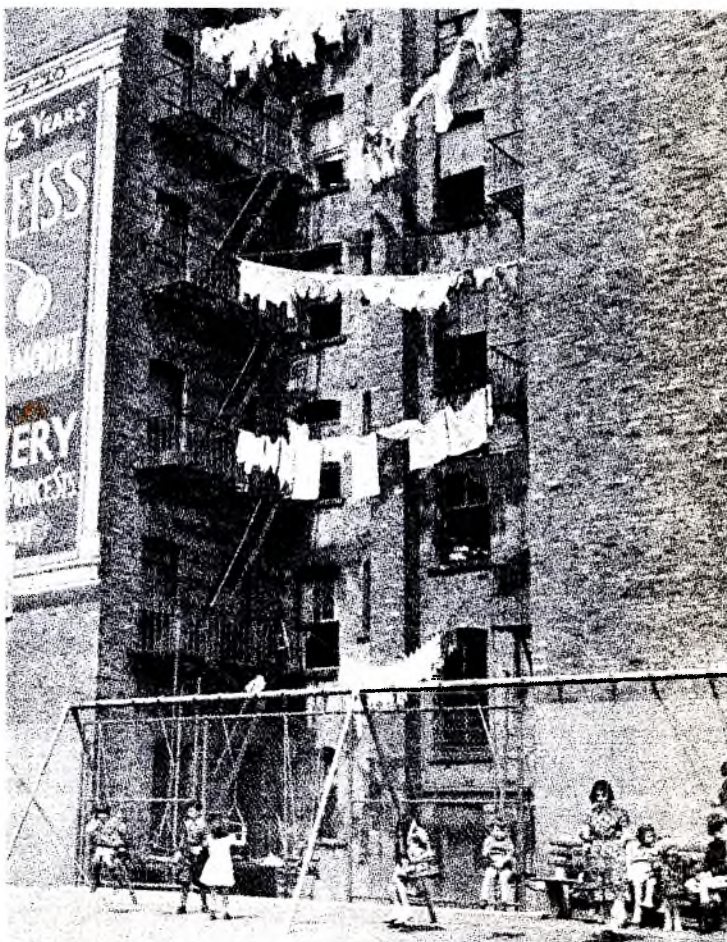
Europeans have lived in crowded urban concentrations for centuries and found that an enduring lifestyle can indeed be developed in large cities. Now, after 200 years of national history, 75 percent of the American population is found in urban areas.

At first the task seems overwhelming. To the natural mind it is too much, and the adjustments are too great. Without the empowering of the Holy Spirit, we cannot justify trying to evangelize such a large

mass of people with so little know-how and comparatively little money.

But difficulty is not impossibility. In the first century, 11 men tackled their world, cities and all, and their faith-sharing made a profound difference on human history. God can do it again, through us.

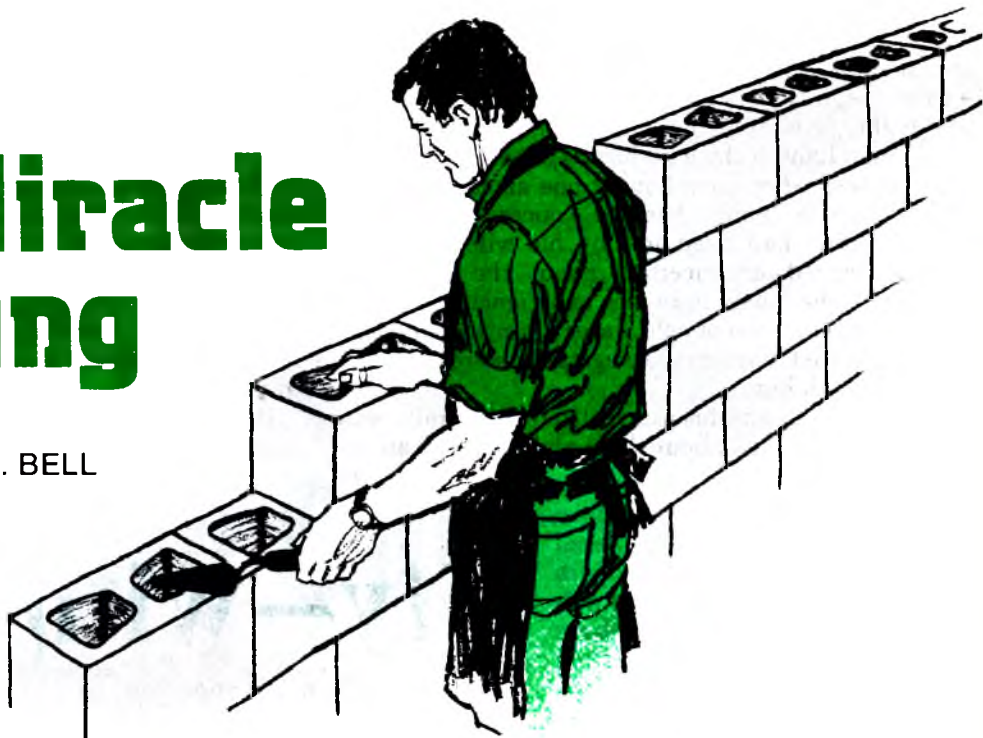
Let’s go to the cities with love—God’s love. □



An excerpt from the forthcoming book sponsored by the Department of Home Missions, *To the City with Love*, by Neil Wiseman (Nazarene Publishing House).

The Miracle Building

By HAROLD F. BELL
Alhambra, Calif.



AFTER the tragic hurricane of 1974 struck San Pedro Sula, Honduras, destroying our Nazarene buildings, the Los Angeles District NWMS laid plans for constructing a church building so desperately needed there.

At the District Laymen's Retreat in October, 1974, over \$13,000 was pledged to build the new church structure. A group of building tradesmen responded, volunteering to go to Honduras to erect the building in less than two weeks' time—11 working days!

Meeting at the Los Angeles International Airport on November 14, 1975, for the flight to San Pedro Sula, 19 men and 4 women gathered from various churches and cities of the Los Angeles District. Some were assisted with airfare; some gave up two weeks' salary for the project.

Certain questions nagged at me as the chairman of the project. Would the different tradesmen be the right ones to get the job done? How would the group work together? Could they finish the construction in the two weeks as planned? However, the answers began to unfold.

On Saturday evening the crew arrived at San Pedro Sula. The Lord's Day was spent worshipping with the Honduran Nazarenes. At daybreak Monday the men were on the job site. The foundations and footings had already been completed. Rev. Stanley Miller, pastor of Inglewood, Calif., church, was the construction superintendent. He assigned the men to the various tasks.

Needing block layers most of all, we had only two journeymen block layers in the group. One was, however, a block laying contractor, a fine craftsman. Five other men were assigned to lay block though they had limited experience. These workers learned quickly.

The plumbing and electrical installations were done by the men from the group who were experts.

The carpentry and cabinet work was also accomplished by the crew of tradesmen. Mortar had to be mixed, but, sure enough, one young man had experience in this field already.

At the missionary's home the four ladies of the group got up before daybreak to prepare breakfast for the men. Washing, baking, cooking, and cleaning—a long day's work—were done without complaint or whimper. All shared the joy of helping to erect a building for our Nazarene Hondurans and for Christ.

The Honduran Nazarenes, dedicated Christians, prayed, encouraged, brought drinks, cakes, and refreshments to the men on the job. They were so appreciative, and their kindness spoke to our hearts in spite of the language barrier.

The missionaries, Stanley and Norma Storey, and their children, were wonderful hosts. Rev. Storey coordinated our efforts. He was going all the time—picking up small building items, translating from English to Spanish and from Spanish to English, planning, and giving needed advice.

Days passed, the walls went up, the plumbing and electrical work were installed. The fill dirt was brought in wheelbarrow after wheelbarrow and packed down by hand for the foundation of the floor in Honduran fashion. Hundreds of buckets of grout were poured into the blocks and supports. Finally, by using ladders for work 15 to 20 feet above the ground, the top of the walls were being completed.

Would the project be finished on time?

Thanksgiving Day came. Though the men worked through the day, the ladies prepared a lovely Thanksgiving dinner—turkey, dressing, pies, and all! How this touch from home was enjoyed and appreciated! District Superintendent Paul Benefiel led in a Thanksgiving service Thursday evening. The elders served Communion at the new site. It was a blessed time of sharing with Honduran and American Nazarenes commemorating the Lord's Supper.

As Friday came—the last day of work—there was feverish activity to finish. It was almost an obsession. However, as darkness fell, the last block was laid and the tools were gathered up. We shook hands and bid farewell to our Honduran workers. We took one final look at the miracle building—classrooms, bookstore, sanctuary walls complete; the plumbing and electrical work installed; pews, altar, pulpit, shelves for the bookstore all finished!

Thank God for the privilege of working together with this group of committed Christians to erect a

miracle building—a place dedicated to the service and worship of Jesus Christ our Lord! Here sinners will be brought to the eternal light of salvation. Miracles of grace will take place in this miracle building.

Words of a song express the desire of the work crew which went to Honduras:

*Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.* □

Love Colors It *Beautiful*

By MARY E. LATHAM
Kansas City

IT WAS ALMOST TIME for the service. Tonight seemed special. Attendance was excellent. God had been working in the hearts of people. Some had yielded to Him. But tonight—tonight, hopefully, would be the service in which many on the verge of responding would answer Christ's call.

The message lay heavy on my heart. If only I could make real to that crowd God's love through Christ. There were times during the week of revival that the responsibility of filling the role of evangelist was almost overwhelming. Tonight was one.

As I hurried up the front steps into the church, a little girl stepped in front of me. I recognized her as one who had attended some of the services held especially for children. I spoke to her and started to go on, but she pressed against my hand.

"I brought you something," she said rather haltingly.

Now I saw the crude bouquet of flowers. Some of them were really more like weeds. They were tied with a stringy ribbon in a little girl's bow.

"I picked them just for you." Her eyes were dancing.

"Oh, thank you, honey." And I took them—still trying to push my way into the church. People were arriving fast now—and service time was very close. I must soon be in my place on the platform.

Then I caught the look in her eyes. The light was turning to tears as she added, "I made the corsage for you to wear. Aren't you going to put it on?"

For one fleeting moment I saw myself wearing the weedlike, homemade bouquet. What would people think? Oh, I couldn't. Then I looked into her eyes again—even into her heart, and saw the love that prompted the action.

"Yes, honey, I'm putting it on right now. It is beautiful!"

As I pinned that little girl's corsage on my shoulder, I thought of the times God had taken my crude attempts to serve Him. And how He looked beyond the way it was done to the love in my motive—and said, "Well done."

In the service I shared with the congregation something about the flowers I was wearing. And without spelling it out, the lesson came shining through. I am sure God used the incident to bring about a beautiful spirit of love and blessing in that service.

And it's a lesson I keep trying to remember. It is true. If we love as God loves, we can see the actions



of our fellow Christians as God sees them. For love colors beautiful our attempts to serve Him.

Whenever we may be tempted to criticize, it is wise to look into the motive, ". . . for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

Oh, to be more like Him! □



Focus on the Family

By JAMES C. DOBSON
USC School of Medicine



The article which follows is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *What Wives Wish Their Husbands Knew About Women* (Tyndale House Publishers, 1975). The theme of this series focuses on the emotional needs of Christian wives and mothers amidst society's rapidly changing values and attitudes.

WE ARE CURRENTLY witnessing a vast movement of women into the commercial world with numerous consequences for the home and family. Every disenchanted housewife is being offered the same solution to her low self-esteem: get a job, have a career, and do your own thing.

Almost half of the women in this country are currently employed (30,370,000, according to government figures published in 1973) and the totals are rising. My viewpoint on this national trend is not likely to win many admirers within certain circles, but I can't remain silent on so important a topic. *In short, I believe that this departure from the home is our gravest and most dangerous mistake as a nation!*

Certainly, there are stressful financial situations which demand that a wife go to work to help support the family. And there are more serious marital disruptions where the husband either cannot work or is removed from the home for one reason or another. These problems obviously require the financial contribution of the women involved. However, to sell the concept across America that every female who isn't "working" is being cheated and exploited is a lie with enormous consequences.

This falsehood is vigorously supported by two other myths which are equally foolish. The first is that *most* mothers of small children can work all day and still come home and meet their family obligations—perhaps even better than they could if they remained at home. Nonsense!

There is only so much energy within the human body for expenditure during each 24 hours, and when it is invested in one place, it is not available for use in another. It is highly improbable that the *average* woman can arise early in the morning and get her family fed and located for the day, then work from 9:00 to 5:00, drive home from 5:01 to 5:30, and still have the energy to assault her "homework" from 5:31 until midnight. Oh, she may cook dinner and handle the major household chores, but few women alive are equipped with the superstrength necessary

at the end of the workday to meet the emotional needs of her children, to train and guide and discipline, to build self-esteem, to teach the true values of life, and beyond all that, to maintain a healthy marital relationship as well.

Perhaps the task can be accomplished for a week or a month, or even a season. But for years on end? I simply don't believe it. To the contrary, I have observed that exhausted wives and mothers become irritable, grouchy, and frustrated, setting the stage for conflict within the home.

The second myth standing on wobbly legs is that small children (those under five years of age) don't really need the extensive nurturing and involvement of their mothers, anyway. If this falsehood were accurate, it would conveniently expunge all guilt from the consciences of working women. But it simply won't square with scientific knowledge. Research has demonstrated conclusively that the mother-child relationship is absolutely vital to healthy development of children.

But my intense personal opinions on this matter of "preschool mothering" are not only based on scientific evidence and professional experience. My views on this subject have been greatly influenced within my own home. Our two children are infinitely complex, as are all children, and my wife and I want to guide the formative years ourselves.

Danae is 10 years old. She will be an adolescent in 3 more seasons, and I am admittedly jealous of anything robbing me of these remaining days of her childhood. Every moment is precious to me. Ryan is now 5. Not only is he in constant motion, but he is also in a state of rapid physical and emotional change. At times it is almost frightening to see how dynamic is the development of my young son. The building blocks for Ryan's emotional and physical stability are clearly being laid moment by moment, stone upon stone, precept upon precept.

Now I ask you who disagree with what I have written: To whom am I going to submit the task of guiding that unfolding process of development? Who will

care enough to make the necessary investment if my wife and I are too busy for the job? What baby-sitter will take our place? What group-oriented facility can possibly provide the *individual* love and guidance which my children need and deserve? Who will represent my values and beliefs to my son and daughter and be ready to answer their questions during the peak of interest? To whom will I surrender the prime-time experiences of their day?

The rest of the world can make its own choice, but as for me and my house, we welcome the opportunity to shape the two little lives which have been loaned to us. And I worry about a nation which calls that task "unrewarding and unfulfilling and boring."

I know that kids can frustrate and irritate their parents, but the rewards of raising them far outweigh the cost. Besides, nothing worth having ever comes cheap, anyway. □

Small Dangers

By RICHARD S. BARNETT
Lafayette, La.

FLOWERING BUSHES and hedges add beauty and value to the grounds of any house. Most need a certain amount of regular trimming or pruning to keep them in condition.

I have had to learn to time the trimming of my *Sassanqua* hedge so as to avoid the height of summer when wasps are busy in the shrubbery. These striped creatures hide their papery nests in the foliage so cleverly that you can seldom see them until you are right on top of them. Then out they come!

Insect stings and bites actually cause more deaths in the United States each year than snakebites. Yellow jackets and hornets lead the list of offenders.

Here is one example of the small and unnoticed dangers which can be far more common and serious risks than the more sensational perils that we treat with respect. It is common knowledge that accidents in the home and on farms—supposedly safe places—now outnumber industrial accidents.

It is easy to fall prey to the forces of evil where it appears to be safe. We may be scrupulous law abiders, knowing well that most crimes are also serious sins. Yet we slip within reach of temptation when we assume that not all sins are crimes.

Satan trapped the first man and woman with this delusion. Instead of tempting them with something obviously evil, he dazzled Eve with the godlike prospect of immortality and knowledge of good and evil. The result was such a success that Satan tried the same tactic on Jesus Christ, only to meet defeat.

Christians who must live in the shadow of official opposition today awe me with their lives of exemplary conduct. For believers in Russia, a glass of vodka could be the end of the road to ruin. Smoking or sexual adventures would rob them of the truth of their living testimony against the looseness and cor-



ruption around them. Total self-restraint is their defense against slander and rough treatment. Their earnest purity is their license to witness in the shadows of their world.

Christians in parts of Africa find themselves more and more pressured to go through initiation ceremonies with pagan overtones as part of their adjustment to new forms of nationalism. The least token of submission would send one of them a long way down the road of apostasy.

Changing social and judicial standards in the United States are in the process of "decriminalizing" most forms of immorality in personal conduct. Movie censorship ratings, in spite of the claims, give no index to the dramatic worth or the "redeeming social value" of the latest box office hit. Court rulings on just what is legal no longer give much of a guide to what is right.

Christians more than ever need to learn from the precautions Jesus used in facing the dangers of subtle temptations. Small dangers may be avoided by heeding the biblical admonition and promise: "Be strong—not in yourselves but in the Lord, in the power of his boundless strength. Put on God's complete armour so that you can successfully resist all the devil's craftiness" (Ephesians 6:10-11, Phillips). □



By HAROLD W. REED
Kankakee, Ill.



Enthusiasm is the catalyst, when united with experience and wisdom, that produces miracles.

I BELIEVE IN ENTHUSIASM

It happened in my early ministry, but I have remembered it across the years. The district assembly had just closed, and we were leaving for a new pastorate. The prospect before us included the building of a new church. As we said good-bye to the general superintendent, the late Dr. John W. Goodwin, he placed his hands on our shoulders and said, "Young people, you can smile your way through."

It was another way of saying, "You will need to keep your courage up at all times. You will need to have enthusiasm when everyone else has little or none." He stated it so beautifully. I have thought of it many, many times. In fact, it has been one of my life's rules—*Smile Your Way Through*.

Let me suggest four propositions in my commitment to *Enthusiasm*.

Enthusiasm Breathes Life into That Which Is commonplace or Mundane

The church leader, whether general, district, or local, whether pastor, board member, or Sunday school teacher, must know that no one will be more excited about his task than is he. Enthusiasm never wells up from the bottom; it always filters down from the top. Moreover, there is nothing which succeeds like success.

In connection with my responsibility for financing a Nazarene college, it has always amazed me to hear a pastor say he could not raise his educational budget because of the poverty of his people. Often he would offer many reasons why it could not be done.

Then I have watched as a young college graduate is called to pastor that same church. He is filled with enthusiasm and does not know that it cannot be done; and he does it. He gives his report to the district assembly with zest and with a smile. His congregation is thrilled, and the work of the church moves forward with fervor.

This leads me to my second proposition:

Enthusiasm Lifts Motivation to a New and Higher Level

A few days ago we attended a home mission church in south Florida. We had visited the little church a year earlier, and the young pastor preached to only 9 people. Now the situation had changed, and there were some 60 persons in the congregation. This included 11 heads of families.

The pastor was filled with enthusiasm, and the people were filled with excitement. Their district superintendent was to meet with them for a dinner and planning session. They invited us to be their guests. The meal was pleasant and bountiful. Of the 11 couples present, all but 2 were brand-new to the Church of the Nazarene.

The enthusiasm of the pastor had challenged this splendid group. They were excited about the possibility of having a strong, spiritual church in their community. I found myself as excited as they were as we shared together plans for the future. Their enthusiasm was lifting their church program to a new and higher level.

Enthusiasm Creates Confidence in the Tasks We Undertake

If our friends sense in us a genuine commitment to a task, they will have greater confidence in believing that the task can be accomplished. If they can see some breakthrough in reaching a goal, they will have some assurance that there will eventually be success. If they can sense in us genuine excitement as the difficulties are met and overcome, they will catch some of the enthusiasm which has caused us to "smile our way through."

As a young college president in my late twenties, I determined to never meet faculty, staff, or students without a smile. It was not always easy. Sometimes the long hours, the tremendous pressure, and the difficult decisions would cause me to pass a student in the hall without noticing him. As soon as that was perceived, I made it a rule to slip away for a brief period of rest until I could be genuinely enthusiastic

about my task, get my perspective, and meet everyone with a smile.

This leads to my fourth proposition:

Enthusiasm Which Is Sustained Assures Victories and Miracles

The pastor who serves for a period of 20 years or more and builds a strong church with a large congregation has learned the art of sustained enthusiasm.

The college president who builds one major building after another and who lifts the academic standing

of the college to new and higher levels must breathe optimism into every sector of his constituency.

This can only be done as the leader is able to discover the opportunities in every difficulty rather than the difficulties in every opportunity. It can only be done as he encourages himself in the Lord. It can only continue as the leader goes forth with definite plans worked out with experience and wisdom.

Enthusiasm Is the Catalyst Which Unites with Experience and Wisdom to Produce Miracles.

This I Believe. □

By NANCY WAHONICK

Lakewood, Ohio

**“BUT
I’M
NOT**



BUT I’M just not qualified to do that!”

How often church leaders hear that answer when a person is asked to teach a Sunday school class or lead a worship service or help with a youth group.

“Oh,” comes the answer. “And just how qualified do you think Peter, Andrew, James, and John were?”

Ever really think about it?

At the time Jesus lived, boys were sent to school from about age 6 or 7 until they were 12 years old—sometimes. Exceptions were frequently made as the boys carried on the family business or worked in the fields or tended sheep.

While the Jews prided themselves on the fact that all male children were taught to read and write, this education was often only emphasized for children of more prosperous families who could and did contribute heavily to the schools and synagogues. Little was done to enforce schooling for poorer children, and unless a boy showed unusual ability and aptitude for learning, schooling was very often a sometimes thing, and training was on-the-job variety in the family business.

Peter, Andrew, James, and John were all fishermen and the children of fishermen. It is doubtful that their education was more than minimal. They probably went to work on the boats as early as eight years old. They were probably taught by their fathers to count, as it was necessary to know a little arithmetic in order to market the fish.

They no doubt could read. They all probably spoke more than one language, as Greek was the common

trading or marketing language, and Aramaic was their native tongue. But this was not a mark of education—merely a way of life.

Peter and John were specifically referred to as “uneducated, common men” by Acts 4:13.

Of the 12 disciples, some of whom we know very little more than their names, the only one with a profession which required any education was Matthew, and his job as tax collector required knowledge of bookkeeping. However, it is probable that his appointment to the job was a political one, rather than one based on education and ability.

Of the Early Church leaders, only Paul is recognized as having been trained in theology, since he had been a Pharisee and had received extensive religious training. Luke, of course, was a medical doctor. Others perhaps also had educational advantages. But most of the leaders of the churches Paul founded were Gentiles and had no training whatsoever in the Scriptures.

Today it is important that we have trained and educated leaders in our churches. But it is also necessary to have volunteers who are willing to learn and make an effort to support the church in substantial roles.

The next time we, as laymen, are tempted to say, “But I’m not qualified to do that,” remember Peter, Andrew, James, and John. They weren’t qualified either.

But with God’s help, they became effective servants. □



Some Mid-Course Corrections

By DAVID F. NIXON
Columbia, S.C.

SOME TIME AGO I flew with a friend in a Cessna 172. Our destination was a small grass strip in the hills of Virginia. We had not been airborne over five minutes when the pilot turned on an instrument called the radio direction finder. This instrument would seek out a radio beam from the nearest airport equipped to transmit.

We had filed a flight plan prior to takeoff on a reading of 030 degrees NE. By setting the compass on 030 degrees and homing in on the nearest VOR radio beam along the flight plan, we could be certain that the plane was heading in the right direction. The indicator on the radio direction finder would tell us when a radio beam was to us or from us.

There was a sense of security in knowing that, by watching the indicator on the instrument panel, we could tune in to the radio beam and fly within 10 degrees of our flight plan.

At one point during the flight we were talking and studying our map and had not noticed that a crosswind had come up. By our compass reading we saw that we were off course. It was time for some mid-course corrections. We changed our direction and compensated for the crosswind until again the instruments and compass indicated we were on course.

There are times in the Christian life when some mid-course corrections are necessary. It is not that we are lost; rather we have encountered turbulence that momentarily causes us to veer off course.

We should know where we are going. Like any experienced pilot, we should file a flight plan and steer our course along some predetermined pathways. We must follow our compass and take periodic checks of our direction.

Our compass is the Word of God. The Holy Spirit is our "Divine Direction Finder." With the Word of God as our Compass and the Holy Spirit as our Guide, we can safely reach our destination—heaven.

Sometimes turbulence appears in the form of temptation. The Bible describes it as "the fiery darts of the wicked" (Ephesians 6:16). These arrows from Satan are not hurled at our points of strength; they find their mark at our points of weakness. We must take the shield of faith as our protection.

To exercise faith is to make a necessary mid-course correction when Satan creates turbulence in the form of temptation. The Bible assures us that when we submit ourselves to God and resist the devil, he will flee from us, and we can stay on course (James 4:7).

Sometimes turbulence is experienced in the form of buffeting. Paul acknowledged, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted . . ." (1 Corinthians 4:11). This occurs within the permissive will of God. The apostle believed that his "thorn in the flesh" was the "messenger of Satan to buffet" him (2 Corinthians 12:7).

Paul's buffeting and ours at times occurs along physical lines. We have sickness, disease, suffering, pain. Satan uses these to veer us off course. In such times of physical distress God must help us to make some mid-course corrections by appropriating His all-sufficient grace. We get back on course when we believe for ourselves that His grace is sufficient, even for us (2 Corinthians 12:9).

If Satan cannot throw us off course through physical buffeting, he will try to do so through events or circumstances which do not seem to make sense. Life

is full of enigmas. Paul confessed, "We are perplexed . . ." (2 Corinthians 4:8). Many things happening in our world just do not make sense. Some things that people do, do not make sense.

In the little Book of Habakkuk we find the prophet perplexed over things that were happening in his world (1:1-5). But his perplexity was not the last word. The Lord himself said there would be some things happening which the prophet would not understand.

My judgment may be slow in coming, He said, but it would come; and all the scales that seemed uneven would be balanced. By faith Habakkuk tuned into God and stayed on course amidst things that did not make sense (3:3-6).

Things people do sometimes do not make sense. Satan sees to it that these things perplex. Jacob, troubled over things men had done to his son, said, "All these things are against me." "But Jacob was mistaken," as Vance Havner says, "for all things cannot be against us if all things work together for good."

Try to imagine how John the Baptist felt, sitting alone in a dismal prison cell while Jesus was starting His ministry of miracles elsewhere. Think how Paul must have felt when he had to tell Timothy, "Demas hath forsaken me . . ."

Satan will use such perplexities to throw us off course. We need to make a mid-course correction by "looking unto Jesus the author and finisher of our

faith" (Hebrews 12:2). Focus on Him, and the failures of people only reveal the clearer His faithfulness.

Satan uses the dilemmas, disappointments, and broken dreams in attempting to drive us to despair. But there is a defense. "We are perplexed," Paul said, "but not in despair." There is victory because the grace of our Lord Jesus Christ is sufficient, making us more than conquerors.

Sometimes we inadvertently wander off course on our own. When my friend and I veered off course, a crosswind had come up while we were talking and reading the map rather than concentrating on flying. Our inattention, coupled with the turbulence, took us off course.

There will be temptation from outside sources. Satan will see to that. But there may be also the going astray that occurs through our own inattention. James could have had this in mind when he said, "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

Lack of caution in the spiritual disciplines may lead to defilement through entanglement. "No man that warreth entangleth himself with the affairs of this life . . ." (2 Timothy 2:4). A certain, careful attention to discipline can keep us on course in a world where Satan is on the loose.

If you find yourself veering off course, it is time to make some mid-course corrections. Failure to do so in flying may lead to disaster. Failure to do so in the Christian life could result in spiritual disaster. □

PEN POINTS

A THOUGHT ABOUT INFLUENCE

The piercing words translated by Edward FitzGerald never seem to leave us. Remember them?

*The moving Finger writes;
And, having writ,
Moves on;
Nor all your piety nor wit
Shall lure it back to cancel
Half a line,
Nor all your tears wash out
A word of it.*

These words are a reminder that the actions and attitudes of life write with an indelible finality. The chapters and verses of our life are filed into time in such a way that they either return to haunt us or to honor us.

Someone has said that "life is a fabric of events woven on the loom of time." And, being so, the making of the fabric becomes a priority for the man who is concerned about his legacy of example and influence.

Life needs, on occasion, to review its pilgrimage. It needs to see where it's going and what tracks it's leaving along the way. Tragic is the life that comes to its end without touching lives along the way with meaning and with inspiration.

It is a sobering reminder that Gordon Childers shares with us when he writes: "Our lives are like hot wax . . . We

must all exert an influence on others. We influence every man we touch by the way we look at him and speak to him. All the time we live, the influence we are exerting is leaving its mark on someone and we cannot prevent it."*

K. Natwar-Singh, in his book, *The Legacy of Nehru*, quotes James T. Farrell, who said: "The memory of a great man is precious to mankind. Great men live on in others. They live as hope, as inspiration, as example, as symbols of the worth that we must attach to life."**

You could replace "great men" with "godly men" in Farrell's statement and heighten its truth. For the legacy of a godly life is an influence that lingers with lasting meaning and loving memories.

A Jewish rabbi, Bernard Harrison, one time said: "If I had one year to live, I would like to leave this message to those left behind: 'Remember that I lived. Forget that I died.'"

Mark well, then, the moving finger of your life. The story it is inscribing will be read by men of time. And, in time, by God. □

*Quoted in *The Speaker's Book of Inspiration*, C. Neil Strait, ed. (Droke House/Hallux, Inc., 1972), p. 103.

***Ibid.*

—C. NEIL STRAIT
Racine, Wis.

Holiness Is...

By J. GRANT SWANK, JR.

Fishkill, N.Y.

1—the **DEDICATION OF ONESELF TO GOD'S HOLY SPIRIT**

In Matthew 6:24 we read that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The *call of holiness* is the call to one Master: God's Spirit.

In Luke 9:24 Jesus said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

The *challenge of holiness* is to give up one's right to himself by God's Spirit.

Paul stated: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, HOLY, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12: 1-2).

The *claim of holiness* is a total claim: a wholeness in holiness on the altar of the living God.

After one makes that dedication of self-will to the divine will, there follows:

2—the **DISCIPLINE IN THE HOLY SPIRIT**

Galatians 5:25 states: "If we live in the Spirit, let us also walk in the Spirit." Someone has said, "Don't talk the talk if you don't walk the walk." How true!

Paul writes elsewhere (in Philippians 2:15): "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." This calls for daily Bible reading, daily prayer, and consistent worship, as well as a practical witness for Christ in the world at work, study, and home. This is the acceptance of the rigors of discipline, the grappling with the work of holy living.

Living the pure life takes toil, never forget it. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

Realizing that holiness is the dedication of one's whole self to God's daily will, and understanding that there is the real dimension of discipline to purity of life, one enters into:

helps to holy living

3—the **DELIGHT IN THE HOLY SPIRIT**

Keep in mind that the holy life is no drag. It is no long face. It has nothing to do with sad-sack religion. The infilling with the Spirit of God brings the joy of living.

Jesus said in John 10:10: "I am come that they might have life, and that they might have it more abundantly." That abundant life is the empowering daily presence of Christ's Spirit.

Paul knew of that happiness in the holiness of God: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). Paul had been dead until he met the Spirit of Jesus in a personal encounter. Then he dropped that dead past for the living future in Christ.

No wonder Paul could pen: "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). That's it! That's the "high" of existence. That is the intoxication that leads to walking the straight line of Christian living. □

THE SEARCHER AND THE QUEST . . .

*Man is more than flesh and marrow,
He is the breath of God . . .
He is more than pawn or puppet
Or animated clod.*

*Inside him rise dreams and blueprints
Of empires to be built . . .
He must walk where moons revolve and
Where firmaments are spilt.*

*He is more than beast or creature
Or universal dust . . .
He was not born for the dungeon;
He reaches up. He must!*

*He was not shaped for the darkness
Or artificial things . . .
He dare not let Time's small castle
Inwall his noble wings.*

*He was born to be a builder
And hear the hammer's thud . . .
Cities tumble from his fingers;
Mountains are in his blood.*

*He explodes bombs and missiles and
Disfigures destinies . . .
But still sits jealous of the feats
Of ancient Hercules.*

*But when is his searching over?
When is his quest complete?
Not until he meets Him who wears
The nail-scarred hands and feet!*

—CHARLES HASTINGS SMITH
Bethany, Okla.



By PAULINE SPRAY
Sparta, Mich.



HAPPINESS IS . . . SELF-UNDERSTANDING

"Know thyself," Socrates advised. But long before his time, Solomon recognized the important role self-knowledge plays in the matter of happiness. He observed, "Understanding is a wellspring of life unto him that hath it" (Proverbs 16:22).

To live a full and satisfying existence, each person needs to understand himself, for it is by understanding himself that he is able to understand and live successfully with his fellowmen.

While humans are more or less alike because all possess the same basic urges and needs, still each is also unique, a one-of-a-kind creation, fashioned by the imaginative hand of God. Therefore, every person needs to understand his individual differences so he can make the most of what God has given him.

Understanding one's aptitudes, capabilities, and strengths enables one to make a greater contribution to life. Understanding one's weaknesses and limitations prevents discouragement, frustration, and failure.

Self-understanding precedes healing. Before a person can receive spiritual satisfaction, he must recognize that he is a sinner and in need of forgiveness and cleansing.

Self-understanding also is necessary for the relief of tension, one of the greatest causes of illness today. In a newspaper column, Dr. Joseph G. Molner said, "'Nerves' is a problem affecting, to some extent, the great majority of us. For some . . . it becomes most distressing." The real cure for most cases of emotional distress comes with finding out the truth about oneself, accepting what one finds, and then changing one's habits and attitudes through discipline.

Self-understanding doesn't come easily, however. It is difficult to be absolutely honest and frank in analyzing ourselves. We tend to see ourselves, not as we actually are, but as we wish to be or as we

hope others see us. While having his portrait done, one famous person said, "Paint me just as I am—warts and all." To truly know ourselves, we must face up to both the good and bad, "warts and all."

How wonderful for the Christian to have the assistance of the Holy Spirit in this! Through prayer and other means He reveals the truth about ourselves. The Bible also furnishes a ready Source of illumination. "Through thy precepts I get understanding," noted the Psalmist (Psalm 119:104).

Additional instruction is available. A young mother suffering from fatigue and worry wrote: "I've been reading *The Art of Understanding Yourself** . . . It has really helped . . . I'm beginning to see that I'm not as bad off as I thought I was."

Talking with other people can bring enlightenment, too. The same lady said: "One afternoon while riding home from school with a teacher friend, we started talking about nervous problems. She told about some of her own experiences, and also about some friends of hers, and I was totally surprised. Her experience and those of the others were exactly like my own. It was a revelation . . ."

Writing an autobiography sometimes proves helpful. Recalling past experiences often brings understanding. When I was young, my mother gave me a birthday party, a very nice one with many little friends present to help celebrate the occasion. Everything was lovely until we played a game in which the one who was "it" was called a dummy. My turn came. Everyone laughed. They clapped their hands, danced up and down, and shouted gleefully, "Pauline is a dummy! Pauline is a dummy!"

Their laughter and focalized attention proved too much for my sensitive nature. I burst into tears and refused to be comforted. Inside the house my bewildered mother took me in her arms and assured me my friends were laughing *with* me, not *at* me.

However, the stigma of that hysterical incident left an indelible imprint on my mind. In later years while going through periods of stress, this troublesome sensation returned. After understanding why I was tormented in this way, I was able to ask the Lord for special assistance in overcoming it.

The recalling of earlier experiences helps us understand others, likewise. A young schoolteacher wondered why children so often dislike the subject of reading. Reflecting on her own childhood, she discovered an answer.

Gail's older brother had been ill most of the winter he was in the first grade. Their mother tried tutoring him at home, but he was slow and his mother impatient. "What is that word?" she demanded irritably. "What did I say it was?" After repeated reprimands, the lad would burst into tears. Gail loved her brother very much, and she decided that anything that hurt him so much must be distasteful, so she started to school with a chip on her shoulder. She hated reading, too.

Self-understanding is a necessity for happiness, but contrarily, overindulgence in self-examination can increase self-centeredness, sap one's energy, and paralyze one's will. Therefore, after taking an honest, thorough inventory of ourselves, we must move ahead, living with faith, love, and hope, profiting by what we have found. □

**The Art of Understanding Yourself*, by Cecil Osborne (Grand Rapids, Mich.: Zondervan Publishing House, 1967).

editorially SPEAKING

By JOHN A. KNIGHT

The Church in Action

Talk about the meaning and mission of the church has been common in recent years. And it is all very much to the good. A strong doctrine of the church is imperative if its purposes and privileges are to be fulfilled and enjoyed.

But a firsthand observation of the church *in action* is both inspiring and illuminating. The havoc wrought by the devastating earthquakes in Guatemala is now well known. Thousands of persons were killed, and 1.5 million were left homeless.

Rev. James Hudson, of the World Missions Department, was dispatched immediately to assess the tragedy and report the needs. Surveying with him two towns through which they had passed numerous times, Missionary Harold Ray said the ruin looked as though it were the result of an atomic blast.

Shortly after the tragedy occurred, a plane flew out of California to Guatemala, loaded with medicines and other supplies. It carried a Nazarene pilot, Dale Black (of Investments Eternal); three Nazarene doctors, David Barton, Paul Sutherland, Larry Hull; and a Nazarene nurse, Louella Larson. They ministered to as many as 300 persons daily.

Since then at least two other planes have gone on errands of mercy, taking power generators, blankets, diapers, and other needed materials. Hunger funds sent in by Nazarenes are being used to provide food and critical supplies for a suffering people.

Through the influence of a Nazarene congressman in Guatemala, the government has given the church the assignment and prerogative of ministering in the area of Salama and Rabinal.

This effort is not unique to the church. Other denominations and other agencies, including the government, have been involved in extending a helping hand to these our brothers in Christ. However, if one will look closely, he will sense a spirit of compassion and a bond of love known only to believers.

The Scriptures admonish us, "Do good unto all men, especially unto them who are of the household

of faith" (Galatians 6:10). Deeds of mercy have been done "in Jesus' name."

The church's rallying to this terrific need is an indication that it is alive and alert. Just as the physical body responds to areas of sickness, so the body of Christ comes to the aid of afflicted members. It is a sign of spiritual health.

The church *feels* the hurt of those who suffer and seeks to share with them. In this the church is manifest.

But this is only part of the story. The church also is seen in the victorious response of those oppressed, who themselves are a part of Christ's Church. Faced with unbelievable and unforeseen privations, the Guatemala Nazarenes remain undaunted.

At least 35 of their churches and parsonages (including the district parsonage) have been destroyed and will have to be replaced. The figure could go as high as 60. Numerous others will need to be repaired.

In addition, the government has condemned numerous buildings by padlocking them. This is for safety reasons. For the first time in 60 years, the people can't get into their houses of worship. Only one church can be used in the Rabinal area.

The calamitous circumstances have not conquered the indomitable spirit and faith of the Guatemala Nazarenes! Like the New Testament Church they continue "steadfastly in . . . doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). So they still meet together to exalt their Christ.

They are holding Sunday school in front of the collapsed buildings, and "cottage" prayer meetings each evening—without the cottage. Either their worship is before dark, or rags are dipped in coal oil and burned to provide light during their services.

In Rabinal the pastor is already looking for materials to restore the church building. Their faith speaks dramatically to us.

One of their greatest needs is blankets, for the people are cold sleeping in the streets at night. We will continue to supply them as we are able. They need food. Money will keep coming to the International

Someone has suggested that the real question is not whether we have the courage to face persecution, but whether we are worth persecuting.

Early Christians rejoiced because they were so accounted worthy.

Headquarters of the Church to replenish the "hunger funds" that have been depleted, and for reconstruction.

But the Guatemalans have given far more to us who are more fortunate. They have shown us the power of the gospel, the sustaining grace of God, the enablement of the Holy Spirit, the triumph in adversity of the true believer.

The physical body sends blood throughout the entire system; but wherever there is health, the body returns it as well. So in Christ's body there is two-way activity, reciprocal blessing.

It is not insignificant that Guatemala was the first of our mission areas to become a Regular District. Our missionaries have built well. And our fellow Christians there have proven their stability and strength wrought in them by the effectual working of the Holy Spirit.

The Guatemalans have our prayers, our love, our tokens of concern. But they have won our admiration as well—causing all of us to give glory to God for His life in His Church.

In collecting the offering for the poor saints suffering from famine in Jerusalem, Paul showed that giving when done for Christ's glory is a fountain of blessing to all. The world enriches itself by depriving others; the Christian enriches himself by giving to others.

"One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want. A liberal man will be enriched, and one who waters will himself be watered" (Proverbs 11:24-25, RSV). This truth has become reality in the tragedy of the Guatemala Nazarenes, and will continue to be proven as we seek to meet their needs. □

The "Riskers"

In his letter to the Philippians the prisoner Paul commended Epaphroditus to the church at Philippi. His commendation includes an insightful phrase: "Because for the work of Christ he was nigh unto death, *not regarding* his life, to supply your lack of service toward me" (2:30).

The word translated "not regarding" (*paraboleusamenos*) is from a verb meaning "to venture." It was used by gamblers who stake everything on the throw of a dice. Literally, the meaning here is "exposing"

his life. Thus the NIV translates the verse: "he almost died for the work of Christ, *risking* his life to make up for the help you could not give me."

The early Christians who hazarded their lives for Christ were called *parabolani*, or "the riskers." Such was Epaphroditus, who for the sake of Christ had been willing to risk his life recklessly by becoming associated with a man who was being tried by the government. There were others, including Aquila and Priscilla who for Paul "laid down their own necks" (Romans 16:4). These exposed themselves to danger and to hurt for Christ.

Believers in various parts of the world have been called upon to suffer for their faith in every generation. It is true in our times as well. If we are inclined to ask, "Why should we suffer?" we should be reminded that we are the first generation of Christians to ask that. Suffering and conflict are native to Christianity.

The imprisoned New Testament Christians did not pray for deliverance, but for boldness to bear witness to what Christ had done for them: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29).

However, their brethren, made it a matter of earnest prayer in remembering those who were incarcerated: "Peter therefore was kept in prison: but prayer was made *without ceasing* of the church unto God for him" (Acts 12:5).

During this Lenten season it is well to remember that Christianity started with a cross. It established itself amidst a wicked Roman civilization. It reformed itself in a time of travail when Martin Luther declared: "Here I stand, I can do no other . . ." It planted itself in the American wilderness and has encircled the globe.

Neither natural calamity nor outright persecution can halt the forward march of Christ's Church. Her victory is assured.

Someone has suggested that the real question is not whether we have the courage to face persecution, but whether we are *worth* persecuting. Early Christians rejoiced because they were so accounted worthy.

The Church needs "riskers" for Christ, those who will venture all for Him. Only the indwelling of the Holy Spirit will make us so. The fullness of His power is known to those who stake all for Christ in unconditional assent to His will and denial of self. □

PROJECT: DOMINICAN REPUBLIC

The Department of World Missions announces the selection of 53 college students to serve this summer in the Dominican Republic with Student Mission Corps.

Last fall during the Festival of Youth in Mission, nearly 500 students were interviewed by Richard Gamill, director of SMC. Those who serve this summer will assist in the growth of the ministry of the church across this Caribbean island country.

Each SMC team will engage in vacation Bible schools, canvassing campaigns, revival services, counseling with new converts and others seeking information about Christianity. Many of the SMCers have special musical talents which will be put to extensive use. A few are fluent in the use of Spanish, and the remainder are presently studying the language.

An additional group of 16 students is being recruited in Puerto Rico to

serve for several weeks with the SMC teams. Already many young people and pastors from Puerto Rico have been instrumental in establishing fledgling congregations in the capital city of Santo Domingo and other small towns.

The work of the church in the Dominican Republic officially began in August, 1975, with the arrival of Rev. and Mrs. Louie Bustle. The Bustles came to their new assignment following a successful term of service in the Virgin Islands. They were joined in September by Rev. and Mrs. Jerry Porter, new missionary appointees.

After only a few months of ministry, 1 strong congregation has been established and well-attended services are being held in 3 other areas. The goal for Student Mission Corps is that by the end of the summer, 12 Nazarene congregations will be organized to minister to their communities. □



Louise Benson
Mid America
Nazarene College



Brenda Blair
Canadian
Nazarene College



Stephen Blakeman
Mount Vernon
Nazarene College



Becky Blue
Trevecca
Nazarene College



Mindy Brown
Baylor
University



Paula Cheng
Bethany
Nazarene College



Linda Cobb
Olivet
Nazarene College



David Conrad
Eastern
Nazarene College



Stan Doerr
Mid-America
Nazarene College



Martin Gentzler
Northwest
Nazarene College



Brenda Gertson
Northwest
Nazarene College



Ron Graeflin
Olivet
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Chuck Green
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Charles Grimes
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"God be with you, Connie. We are praying for you" were the oft-repeated words as the Northern District, Coloured and Indian Field, bade farewell to Miss Connie MacKenzie, their first missionary appointee, January 23. District Superintendent G. Taylor is shown with Miss MacKenzie. Miss MacKenzie grew up in the Newclare, Johannesburg, Church. She completed her nurse's training in Cape Town. She then completed two years of Bible training at our Rehoboth Nazarene Bible College. She served as a nurse for five and one-half years at the Blouberg Nazarene Clinic in the Northern Transvaal among the Bantu people. Now she is on her way to Belize as a missionary of the Church of the Nazarene and is from the Coloured and Indian Field in South Africa.

(Missionary N. D. Zurcher, reporter)



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NEWS OF CHURCHES

The Central Zone of the North Carolina Nazarene churches recently had an indoor holiness camp meeting at Salisbury, N.C., with Dr. William McCumber of Eastern Nazarene College. Several people were saved and sanctified, and each church represented was strengthened as a result of these holiness meetings. Plans are to make this an annual event on this zone. □

On January 18, the Upland, Ind., church broke ground for a new educational unit. The facilities will be housed in a modular unit which consists of five classrooms, kitchen, and restroom facilities, fully carpeted and air-conditioned at the cost of \$15,000.

Participating in the ceremony were: Howard Penrod, NYPS president; Phylliss Morse, NWMS vice-president; Mick Manor, Sunday school superintendent; and Rev. Michael Shalley, pastor. □



Recently Dr. John Riley was present to preach a special message for the ground-breaking service of the Brazil District parsonage in Campinas. Those present in the picture are: (l. to r.) Dr. John Riley, former president of Northwest Nazarene College; Rev. Robert Collins, mission director; Rev. Joaquim Lima, district superintendent; and Rev. Sá Nogueira, pastor of Campinas Central Church.



A picture of those present during the ground-breaking service for the Brazil District parsonage. This site overlooks the city of Campinas.



The district superintendent's wife, Mrs. Lima, helps take out a shovelful of dirt during the ground-breaking service for the Brazil District parsonage. (L. to r.) Mrs. Lima, Rev. Sá Nogueira, and Rev. Joaquim Lima, district superintendent.

KOREAN CHURCH ORGANIZATION

On Sunday morning, December 21, the new First Korean Church was organized in Oklahoma City, on the Southwest Oklahoma District, by District Superintendent W. T. Johnson.

A total of 24 people were received as charter members. Of this number, 14 were transferred from the Western Oaks Church in Oklahoma City, which had sponsored this group for nearly one year; and 10 were received by profession of faith. The entire group, with the exception of Pastor and Mrs. Yoon Kyu Chun, have been received on profession of faith during the last seven months.

Rev. Chun came to the States from Korea in September of 1974 to pursue graduate studies in Bethany Nazarene College. He is an ordained elder and has been associated with Nazarene mission work in Korea since its beginning, serving as teacher in the Bible College, interpreter, and pastor. He attended the Western Oaks Church in Oklahoma City.

Finding that there were a number of Koreans in the city area, Rev. Chun began to seek them out, and prayer meetings were started. In March of 1975, with the encouragement of Rev. Talmadge Johnson, then pastor of the Western Oaks Church, regular services were begun each Sunday morning in the all-purpose building of the church. A number were converted and Rev. Chun began a membership class.

On June 8, there were 16 people who united with the local church. The group continued to meet as an extension class of the Western Oaks Church, and the number increased to an average of around 40. The group was presented in an evening service during the district assembly in September (1975), and an offering of over \$18,000 was pledged to help them buy property.

After considerable searching for a suitable location, a property located at 1425 North Rockwell in Oklahoma City was purchased. The building on the property was owned formerly by another church group, but it needed some remodeling.

Pastor Chun and his people worked hard to prepare the property for the opening day. There is a small auditorium with another large room which can be used for classes. There is also living quarters for Pastor and Mrs. Chun.

The church organization was the opening day for the use of the new facilities. There were 54 in Sunday school. District Superintendent W. T. Johnson spoke to the people, then officiated at the organization. In the afternoon, over 100 people gathered to dedicate the new property. Of this



The last Sunday Rev. Talmadge Johnson served as pastor of the Western Oaks Church, when the first group was received into church membership.

number were several pastors and laymen of nearby churches, as well as other visiting Korean people.

The Korean people are excited about their new church. They have assumed the responsibility of financing the work with the exception of what the district is doing to help purchase the property. As a group, they pledged \$4,000.

The personnel includes one practicing physician; two medical students who have completed their graduate

studies; several graduate students at the University of Oklahoma, one of whom is teaching school as well; a mercant; and others with good jobs.

The Western Oaks Church, with the help of the pastors—first Rev. Talmadge Johnson, and then Rev. Richard Reed—have contributed much to this work through their sponsorship and assistance. □

—W. T. Johnson
District Superintendent
Southwest Oklahoma District

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EVANGELISTS' SLOTS

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The outcome of the gospel is God's business. I'm glad that I did not invent the gospel, hence it is not my responsibility to defend it. My only task and privilege is to tell you that God himself said so, and says so until this day.—BARTH

- ALLEN, ARTHUR L. Johnson, Vt., Apr. 27—May 2
AMOS, C. A. Barry, Ill., Apr. 6-11; Claremore, Okla., Apr. 13-18
ANDREWS, GEORGE D.: Bloomsburg, Pa., Mar. 30—Apr. 4; Jersey Shore, Pa. (Calvary), Apr. 6-11; Fort Smith, Ark. (1st), Apr. 13-18; Johnson, Kans. (Bethel), Apr. 20-25
ATTIG, WALTER W.: Crowley, La. (Ebenezer), Mar. 24—Apr. 4; Metropolis, Ill., Apr. 6-11; Moravia, Ia., Apr. 20-25
BABCOCK, KENNETH E.: South Daytona, Fla., Apr. 20-25; Masontown, W.Va., Apr. 28—May 9
BAILEY, CLAYTON D.: Catlettsburg, Ky. (Southside), Apr. 5-11; Anderson, Ind. (Columbus Ave.), Apr. 19-25
BATTIN, BUFORD: Newton, Kans., Mar. 28—Apr. 4; Hutchinson, Kans. (Peniel), Apr. 5-11; Nocona, Tex., Apr. 18-25
BECKETT, C. FRANK: Goodland, Kans. (1st), Mar. 30—Apr. 4; Alma, Ark. (Maple Shade), Apr. 27—May 2
BELL, JAMES: McCrory, Ark., Mar. 30—Apr. 4; Rogers, Ark., Apr. 6-11; Kansas City, Kans. (Central), Apr. 20-25
BENDER, JAMES U.: Washington, Pa., Apr. 2-11; Jamestown, Tenn. (Pleasant Green), Apr. 16-25
BERTOLETS, MUSICAL: Danville, Ill. (Westside), Mar. 30—Apr. 4; Marion, Ind. (Lincoln Blvd.), Apr. 6-11
BISSSELL, DALE: Archbold, Ohio, Apr. 6-11
BOHI, JAMES: Henryetta, Okla. (1st), Apr. 6-11; St. Marys, Ohio (1st), Apr. 20-25
BOND, GARY C.: Battle Creek, Mich. (Michigan Ave.), Mar. 30—Apr. 4; Grand Rapids, Mich. (Fuller Ave.), Apr. 6-11; Rockford, Ill. (Parkside), Apr. 13-18; Morris, Ill., Apr. 20-25; Auburn, Ind., Apr. 27—May 2
BONE, LAWRENCE: Monroe, Wash., Apr. 5-11; Snohomish, Wash. (Clearview), Apr. 12-18
BOWMAN, RUSSELL: Ironton, Ohio, Apr. 26—May 2
BROOKS, STANLEY E.: Keene, N.H., Mar. 30—Apr. 4; St. Albans, Vt., Apr. 27—May 2
CAUDILL, STEVE & SUE: Decatur, Ind. (1st), Apr. 6-11; Gary, Ind. (Glen Park), Apr. 13-18; Kokomo, Ind. (1st), Apr. 20-25; Virginia Beach, Va. (Tidewater Central), Apr. 25—May 2
CAYTON, JOHN: Philipsburg, Pa. (1st), Apr. 6-11; Waterford, Pa., Apr. 13-18; Ogdensburg, N.Y. (1st), Apr. 20-25
CHAMBERLAINS, DOROTHY & ED: Pittsburgh, Pa. (North Hills), Mar. 31—Apr. 4; New Philadelphia, Ohio (Indian Valley), Apr. 7-11; Ebensburg, Pa., Apr. 28—May 2
CLARK, GENE: Chester, S.C. (1st), Mar. 30—Apr. 4; Paden City, W.Va., Apr. 6-11; Fredericktown, Ohio, Apr. 13-18; Corydon, Ind., Apr. 20-25; Manteno, Ill., Apr. 27—May 2
CLIFT, NORVIE: Inglewood, Calif. (1st), Apr. 11-18
CLIFTON, DICK: Coalgate, Okla., Apr. 13-18; Vallonia, Ind. (Haleysburg), Apr. 27—May 2
CLINE, JERRY: Greensburg, Ky. (Naomi), Mar. 30—Apr. 4; Ft. Wayne, Ind. (Killian Mem.), Apr. 6-11; Kingsport, Tenn. (Church Hill), Apr. 13-18; Plymouth, N.C., Apr. 20-25; Normandy, Tenn. (Westside), Apr. 27—May 2
COBB, BILL: West Lake, Ohio (Parkside), Apr. 6-11; Marlton, N.J. (Wiley Mission), Apr. 13-18; S.W. Okla. Dist. (Lay Retreat), Apr. 29—May 1
COOK, LEON: Hutchinson, Kans. (Westside), Apr. 6-11; McAlester, Okla. (1st), Apr. 13-18; Coweta, Okla., Apr. 20-25; Beebe, Ark., Apr. 27—May 2
COX, C. B. & JEWEL: St. Louis, Mo. (Ch. of God), Apr. 1-4; Pittsfield, Ill., Apr. 5-11; Chillicothe, Ohio (C.C.C.U.), Apr. 12-18; Columbus, Ind. (Meth.), Apr. 19-25; Monroe, Mich. (1st), Apr. 26—May 2
COX, CURTIS B.: Macon, Ga., Apr. 5-11; Rainelle, W.Va. (Community), Apr. 12-18; Charleston, W.Va., Apr. 19-25; Maysville, Ky. (C.C.C.U.), Apr. 27—May 2
CRANE, BILLY D.: Peru, Ill., Mar. 30—Apr. 4; North Ridgeville, Ohio (Calvary Ridge), Apr. 6-11; Morgantown, W.Va., Apr. 13-18; Triadelphia, W.Va. (Archer Heights), Apr. 20-25; Fredericksburg, W.Va., Apr. 27—May 2
CULBERTSON, BERNIE: Yuma, Colo., Apr. 6-11; Fargo, Okla., Apr. 20-25; Purcell, Okla., Apr. 27—May 2
DARNELL, H. E.: Rutland, Ohio, Apr. 5-11; Salem, Ohio (I.H.C. Conv.), Apr. 13-15; Traverse City, Mich., Apr. 22—May 2
DAVIDSON, CHARLES: Bloomdale, Ohio, Apr. 13-18
DELL, JIMMY: El Paso, Tex. (Northgate), Apr. 1-4; Wray, Colo., Apr. 8-11; Falls City, Neb. (city-wide cru.), Apr. 12-16; Phoenix, Ariz. (Paradise Valley), Apr. 21-25; Coolidge, Ariz., Apr. 28—May 2
DISHON, MELVIN: Jeffersonstown, Ky. (Mt. Zion), Apr. 12-18; Edinburg, Ind. (Calvary), Apr. 27—May 2
DIXON, GEORGE & CHARLOTTE: Kaibeto, Ariz., Mar. 31—Apr. 4; Gospel Concerts in Calif., Apr. 6-11; Palisade, Colo., Apr. 13-18; Gospel Concerts in western districts, Apr. 20—May 9
DUNMIRE, RALPH: Chillicothe, Ohio (1st), Apr. 6-11; Columbus, Ohio (Bellows Ave.), Apr. 13-18; Monongahela, Pa., Apr. 20-25
DUNN, DON: Logan, W.Va., Apr. 20-25
DUTTON, BARRY: Charleston Heights, S.C., Apr. 6-11; Washington, Ia., Apr. 13-18; Indianapolis, Ind. (Memorial Bap.), Apr. 20-25; Webster, Tex. (Nasa), Apr. 27—May 2
EDWARDS, LOU: Rising Sun, Ind. (1st), Apr. 6-11
ELLINGSON, R. LEE: Indianapolis, Ind. (Southport), Mar. 31—Apr. 11; Broken Bow, Okla., Apr. 13-18; Custer City, Okla., Apr. 19-25; McCune, Kans. (city-wide), Apr. 27—May 2
ELLWANGER, C. WM.: Madison, Wis. (1st), Mar. 30—Apr. 4; Muskegon, Mich. (1st), Apr. 6-11; Portage, Ind. (Grace), Apr. 13-18; North St. Paul, Minn. (1st), Apr. 20-25; Grand Rapids, Minn., Apr. 27—May 2
EMSLEY, ROBERT: Missoula, Mont., Mar. 31—Apr. 11; Pablo, Mont., Apr. 13-18; Backus, Minn., Apr. 21—May 2
ERICKSON, A. WILLIAM: Lewisburg, Pa., Mar. 30—Apr. 4; Bellefontaine, Ohio, Apr. 6-11; Roanoke, Va. (East Gate), Apr. 13-18; Pennsville, N.J., Apr. 20-25; Arlington, Va. (1st), Apr. 27—May 2
FELTER, JASON: Vicksburg, Mich. (Chapman Mem.), Mar. 30—Apr. 4; Uhrichsville, Ohio (Rush Community), Apr. 6-11; Marlton, N.J. (Wiley), Apr. 13-18; Caldwell, Ohio, Apr. 20-25; Hickory Hills, Ill., Apr. 27—May 2
FILES & ADAMS: Framingham, Mass., Apr. 6-11; Baltimore, Md. (Children's Cru.), Apr. 13-18; Carney's Point, N.J. (Wes. Meth.—Children's Cru.), Apr. 20-25; Birdsboro, Pa. (Children's Cru.), Apr. 27—May 2
FISHER, C. WILLIAM: Yakima, Wash. (Bethel), Mar. 30—Apr. 4; Great Bend, Kans., Apr. 20-25; Hannibal, Mo. (1st), Apr. 27—May 2
FLORENCE, ERNEST E.: North Pekin, Ill., Mar. 30—Apr. 4; Sidney, Ill., Apr. 12-18; Muncie, Ind. (Riverview), Apr. 20-25
FORD, NORMAN: Follansbee, W.Va., Apr. 9-18; O'Fallon, Mo., Apr. 23—May 2
FORTNER, ROBERT E.: Paducah, Ky. (1st), Apr. 6-11; Mt. Carmel, Ill. (1st), Apr. 13-18; Hoopston, Ill. (Westside), Apr. 20-25; Racine, Wis. (Taylor Ave.), Apr. 27—May 2
FRODGE, HAROLD: New Martinsville, W.Va., Apr. 1-11; Berne, Ind., Apr. 26—May 2
GATES, KENNETH W.: Altoona, Pa. (Trinity U. Meth.), Apr. 19-25
GAWTHORP, WYLAND & JOAN: Burlington, Wis., Mar. 30—Apr. 4; Red Oak, Ia., Apr. 6-11; College Corner, Ohio, Apr. 13-18; Marmet, W.Va., Apr. 27—May 2
GILLESPIE, SHERMAN: Ridgeville, Ind. (Collett), Apr. 7-18
GILMORE, PAUL S.: Oswego, N.Y., Apr. 20-25
GORMANS, SINGING: Roachdale, Ind. (1st), Apr. 2-4; Elizabethtown, Ky. (Wes.), Apr. 5-11; Osgood, Ind. (1st), Apr. 18-25
GREEN, JAMES & ROSEMARY: Rochester, N.Y. (Trinity), Mar. 30—Apr. 4; Muskegon, Mich. (1st), Apr. 6-11; Shawnee, Okla. (1st), Apr. 13-18; Oskaloosa, Ia. (1st), Apr. 20-25; Arlington, Va. (Calvary), Apr. 27—May 2
GRINDLEY, GERALD & JANICE: Kalamazoo, Mich. (1st), Mar. 30—Apr. 4; Columbus, Ohio (Northland), Apr. 6-11; Roanoke, Va. (Emmanuel Wes.), Apr. 19-25; Roanoke, Va. (Garden City), Apr. 28—May 2
GUY, MARION O.: Sand Springs, Okla., Mar. 28—Apr. 4; Goshen, Ark., Apr. 25—May 2
HAINES, GARY: Borger, Tex. (NYPS Conv.), Apr. 2, 3, & 4 p.m.; Perryton, Tex., Apr. 4 a.m.; White Rock, N.M. (Los Alamos), Apr. 6-11; Anchorage, Alaska (Hillcrest), Apr. 13-18
HAMILTON, MARK: Granite City, Ill. (St. Paul), Apr. 6-11; Petersburg, Ind., Apr. 13-18; Nashville, Ind., Apr. 20-25; Danville, Ky., Apr. 27—May 2
HANCE, RAY: Plainville, Kans., Apr. 6-11; Dallas, Tex. (Woodland Park), Apr. 20-25
HANCOCK, BOYD C.: Hooker, Okla. (1st), Apr. 6-11; Dodge City, Kans. (1st), Apr. 14-25; Little Rock, Ark. (Cedar Ln.), Apr. 27—May 2
HAPPINESS SINGERS: Roanoke, Va. (Garden City), Apr. 28—May 2
HARLEY, C. H.: Creston, Ohio, Mar. 28—Apr. 4; Franklin Furnace, Ohio, Apr. 11-18
HARROLD, JOHN W.: Palmyra, Ind. (1st), Apr. 6-11; Rantoul, Ill. (1st), Apr. 13-18; Minford, Ohio (1st), Apr. 20-25; Mahomet, Ill. (1st), Apr. 27—May 2
HATHAWAY, KENNETH: Drexel, Mo. (1st), Apr. 6-11; Belton, Mo. (1st), Apr. 12-18; Macedonia, Ohio (1st), Apr. 20-25; Yukon, Ohio, Apr. 26—May 2
HEASLEY, JIMMY & FERN: Viloma, Ark. (1st), Apr. 5-11; Drumright, Okla., Apr. 27—May 2
HECKER FAMILY: Month of Apr. in northwestern & midwestern states
HEGSTROM, H. E.: Redwood Falls, Minn., Mar. 29—Apr. 4; Des Moines, Ia. (Southside), Apr. 6-11; Sallisaw, Okla., Apr. 12-18; Enid, Okla. (1st), Apr. 20-25
HOECKLE, WESLEY W.: Belton, Tex., Apr. 11-18; Houston, Tex. (Irvington), Apr. 26—May 2
HOLLEY, C. D.: Sylvia, Kans. (Pleasant Hill), Mar. 30—Apr. 4; Springfield, Ill. (Southside), Apr. 6-11; Mt. Vernon, Ind. (Point Township), Apr. 14-25; Kokomo, Ind. (Forest Lawn), Apr. 27—May 2
HOLLOWAY, WARREN: Bethlehem, Pa., Mar. 30—Apr. 4; Doylestown, Ohio, Apr. 6-11; Youngstown, Ohio, Apr. 13-18; North Huntingdon, Pa. (Circleville), Apr. 20-25; Cabin Creek, W.Va. (Chelyan), Apr. 27—May 2
HOOTS, BOB: Clinton, Ill. (1st), Apr. 14-18; Mifflinburg, Pa. (1st), Apr. 20-25
HOWARD, MICHAEL: Augusta, Ky., Apr. 4-11
HUBART, LEONARD: Redkey, Ind. (1st), Mar. 30—Apr. 4; Bluffton, Ind. (1st), Apr. 6-11; Dellroy, Ohio (1st), Apr. 13-18; Kokomo, Ind. (Mt. Zion Chr.), Apr. 20-25; Rockford, Ill. (1st), Apr. 27—May 2
HUNDLEY, EDWARD J.: Grafton, Ohio (Midview), Apr. 11-18; East Liverpool, Ohio (La Croft), Apr. 25—May 2
IRWIN, ED: Canton, Ill. (1st), Apr. 5-11; East St. Louis, Ill. (Maplewood), Apr. 14-25; Rockford, Ill., Apr. 27—May 2
CHUCK JACKSON SINGERS: Concerts in Kans., Apr. 1-11; Louisville, Ky., Apr. 16; Concerts in Ohio, Apr. 17-18; Concerts in Ill. and Mo., Apr. 23-25; Concerts in Pa., Apr. 29-30
JAMES, R. ODIS: Meta, Mo., Apr. 26—May 2
JANTZ, CALVIN: Mt. Sterling, Ky. (1st), Mar. 30—Apr. 4; Amelia, Ohio (1st), Apr. 6-11; Huntington, W.Va. (Walnut Hills), Apr. 13-18; Mannington, W.Va. (1st), Apr. 20-25
JAYMES, RICHARD: Mansfield, Ill., Apr. 14-25; Sharon, Pa., Apr. 28—May 9
JETER, H. LESLIE: San Jose, Calif., Mar. 30—Apr. 4; Reno, Nev., Apr. 5-16
JEWETT, LARRY & PAT: Indianapolis, Ind. (Southport), Mar. 31—Apr. 11; North Vernon, Ind., Apr. 13-18; Georgetown, Ill., Apr. 20-25; Plainfield, Ind. (Trinity), Apr. 27—May 2
JONES, CLAUDE W.: Cleveland, Ohio, Mar. 30—Apr. 4; Utica, N.Y., Apr. 6-11; Bath, N.Y., Apr. 13-18; Port Huron, Mich. (1st), Apr. 20-25
JONES, FRED D.: Webster, Tex. (Nasa), Apr. 27—May 2
KRATZ, ELDON & KAY: Kansas City, Mo. (Dundee Hills) Apr. 3-4; McPherson, Kans., Apr. 10-11; Tulsa, Okla.

- (Regency Park), Apr. 17-18; Herington, Kans., Apr. 24-25
- LAMIER, JOHN:** Phillipsburg, Ohio (Missionary), Mar. 31—Apr. 11; Pomeroy, Ohio (Un. Br.), Apr. 14-25; Omaha, Neb., Apr. 27—May 2
- LASSELL, RAY:** Beckley, W.Va., Apr. 13-18; Syracuse, Ohio, Apr. 20-25; Fairland, Ind. (Triton Central), Apr. 27—May 2
- LAW, DICK & LUCILLE:** Hayward, Calif., Apr. 12-18; Handley, W.Va., Apr. 27—May 2
- LAXSON, WALLY & GINGER:** Athens, Ala. (Meth.), Mar. 30—Apr. 4; Bedford, Ohio (1st), Apr. 13-18; Decatur, Ala. (1st), Apr. 20—May 2
- LEMASTER, BEN:** Lindsay, Calif., Apr. 6-11
- LESTER, FRED R.:** Bloomington, Ill., Apr. 6-11; Pine Bluff, Ark. (1st), Apr. 13-18; Holton, Mich. (Free Meth.), Apr. 20-25; Cedar Springs, Mich. (Free Meth.), Apr. 27—May 2
- LIDDELL, P. L.:** Lynn, Ind., Mar. 30—Apr. 4; West Monroe, La., Apr. 6-11; Jackson, Miss., Apr. 13-18; Portsmouth, Ohio (1st), Apr. 27—May 2
- LINEMAN, HAZEL F.:** Clymer, Pa. (Penns Manor), Apr. 26—May 9
- LOMAN, LANE & JANET:** Platteville, Wis. (Free Meth.), Apr. 6-11; Davison, Mich. (Free Meth.), Apr. 13-18; Livonia, Mich. (Wes.), Apr. 20-25; Louisville, Ill. (Un. Meth.), Apr. 26—May 2
- LOWN, ALBERT J.:** Kankakee, Ill. (College), Mar. 30—Apr. 5; Huntington, Ill., Apr. 6-11; Lombard, Ill., Apr. 20-25
- MANLEY, STEPHEN:** Anderson, Ind. (1st), Apr. 6-11; Akron, Ohio (Gospel Crusaders), Apr. 13-18; Anderson, Ind. (Goodwin Mem.), Apr. 20-25; Virginia Beach, Va. (Tide-water Central), Apr. 27—May 2
- MANNING, C. M.:** Kettering, Ohio (1st), Apr. 6-11; Olive Branch, Ind., Apr. 20-25; Montpelier, Ind., Apr. 26—May 2
- MARTIN, PAUL:** Oklahoma City, Okla. (1st), Mar. 30—Apr. 6; Port Arthur, Tex. (1st), Apr. 6-11; Waco, Tex. (Trinity Heights), Apr. 13-18; Oskaloosa, Ia., Apr. 20-25; Iowa City, Ia. (1st), Apr. 27—May 2
- MARTIN, VERN:** Buffalo Lake, Minn., Mar. 28—Apr. 4; Alberta, Minn., Apr. 7-18
- MAYO, CLIFFORD:** San Benito, Tex., Apr. 13-18; Mitchell, Ind., Apr. 20-25; Bedford, Ind. (1st), Apr. 27—May 2
- MCABEE, JIM:** Shelbyville, Ind., Apr. 5-11; Petersburg, Ind., Apr. 12-18; Indianapolis, Ind. (Bridgeport), Apr. 23—May 2
- McCLURE, DARL B.:** Ney, Ohio (Union Chapel Ch. of God), Apr. 7-11; Defiance, Ohio (Evan Meth.), Apr. 16-25
- McKINNEY, ROY T.:** Baltimore, Ohio (1st U.B.C.), Apr. 13-18; Covington, Ky. (1st), Apr. 20-25; Hurricane, W.Va. (Teays Valley), Apr. 27—May 2
- McWHIRTER, G. STUART:** Bedford, Ohio, Apr. 13-18
- MEREDITH, DWIGHT & NORMA JEAN:** Columbus, Ind. (1st), Mar. 30—Apr. 4; Ft. Valley, Ga. (1st), Apr. 26—May 2
- MERRELL, RICHARD L.:** Staples, Minn., Apr. 13-18
- MICKEY, BOB:** Minot, N.D. (1st), Apr. 6-7; Greenwood, Neb. (Cedar Hill Meth.), Apr. 14-18; Humboldt, Kans., Apr. 20-25; Wichita, Kans. (Grace), Apr. 27—May 2
- MILLHUFF, CHARLES:** Reserved, March 29—Apr. 5; Independence, Mo. (1st), Apr. 6-11
- MONTGOMERY, CLYDE:** Princeton, Ind. (1st), Mar. 30—Apr. 4; Clinton, Ind., Apr. 6-11; West Baden, Ind. (Springs Valley), Apr. 13-18; Fort Branch, Ind., Apr. 20-25; St. Bernice, Ind., Apr. 27—May 2
- MULLEN, DeVERNE H.:** Hamilton, Ontario, Apr. 6-11; Port Huron, Mich., Apr. 20-25; Muncie, Ind. (South Side), Apr. 27—May 2
- MYERS, HAROLD:** Flushing, Mich., Mar. 30—Apr. 4; Rochester, Mich. (Auburn Rd.), Apr. 13-18; Corunna, Mich., Apr. 20-25; Ortonville, Mich. (Lake Louise), Apr. 27—May 2
- NEFF, LARRY & PAT:** Eaton Rapids, Mich., Apr. 6-11; Hamp-
- ton, Va., Apr. 23-25; Roanoke, Va. (Garden City), Apr. 28—May 2
- OYLER, CALVIN B.:** Osborne, Kans., Mar. 31—Apr. 11; Phillipsburg, Kans., Apr. 12-18; Kirwin, Kans., Apr. 19-25
- PALMER, JAMES:** Montrose, Ia. (1st), Mar. 30—Apr. 4; Jonesboro, Ark. (Forrest Home), Apr. 6-11; North Vernon, Ind., Apr. 13-18; Osgood, Ind., Apr. 20-25
- PERDUE, NELSON:** Urbana, Ohio (Friends), Apr. 5-11; Cincinnati, Ohio, Apr. 19-25
- PFEIFER, DON:** Erick, Okla., Apr. 6-11; Oklahoma City, Okla. (Shields), Apr. 13-18; El Reno, Okla., Apr. 20-25; Pauls Valley, Okla., Apr. 27—May 2
- PHILLIPS, GENE:** Moberly, Mo., Mar. 30—Apr. 4; Rising Sun, Ind., Apr. 6-11; Van Buren, Ark., Apr. 13-18; Scottsville, Ky., Apr. 20-25; Mishawaka, Ind., Apr. 27—May 2
- PIERCE, BOYCE & CATHERINE:** West Columbia, S.C. (Central), Apr. 6-11; Woodstock, Va., Apr. 13-18; Covington, Ky. (East Side), Apr. 20-25; Summersville, Ky., Apr. 27—May 2
- PORTER, JOHN & PATSY:** Winchester, Tenn. (1st), Apr. 6-11; Wartburg, Tenn. (1st), Apr. 13-18; Reserved, Apr. 20-25; Cottondale, Ala. (1st), Apr. 27—May 2
- POWELL, FRANK:** Chariton, Ia. (Whitebreast C.C.C.U.), Apr. 4-11; LaHarpe, Ill., Apr. 20-25
- QUALLS, PAUL M.:** Bloomington, Ind. (Broadview), Apr. 13-18; Mitchell, Ind. (1st), Apr. 20-25
- RAYCROFT, R. N.:** New Berlin, Wis., Mar. 30—Apr. 4; Merri-field, Minn., Apr. 6-11; Verona, Ontario (Free Meth.), Apr. 18-25; Lapeer, Mich., Apr. 27—May 2
- RICHARDS, LARRY & PHYLLIS:** New Castle, Ind. (Southside), Apr. 6-11; New Castle, Ind. (Broad St.), Apr. 13-18; Kokomo, Ind. (Mt. Zion), Apr. 20-25
- ROCKY MOUNTAIN AIRS:** Albuquerque, N.M. (South Side), Mar. 30—Apr. 4; Lamar, Colo., Apr. 6-11; Green River, Wyo., Apr. 13-18; Rock Springs, Wyo., Apr. 20-25; Helena, Mont., Apr. 27—May 2
- RODGERS, CLYDE B.:** Hyde, Pa. (Wes.), Mar. 29—Apr. 4; Rochester, N.Y. (Free Meth.), Apr. 5-11; Ticonderoga, N.Y. (Wes.), Apr. 19-25; Ravenna, N.Y. (Wes.), Apr. 26—May 2
- SCHOONOVER, MODIE:** Cable, Ohio (Kennard), Mar. 29—Apr. 4; Rushville, Ind., Apr. 5-11; Indianapolis, Ind. (South Irvington), Apr. 19-25; Waverly, Ohio, Apr. 27—May 2
- SEXTON, GARRETT:** Barboursville, W.Va. (1st Wes.), Apr. 4-11; Ypsilanti, Mich., Apr. 14-18; Argillite, Ky., Apr. 21-25
- SHARP, CHARLES R.:** Mesick, Mich. (Free Meth.), Apr. 6-11; Leroy, Mich. (Rose Lake Free Meth.), Apr. 13-18; Ravenna, Mich. (Free Meth.), Apr. 20-25; Boulder, Colo. (1st), Apr. 27—May 2
- SHEA, A. J.:** Dayton, Ohio (West Acres), Apr. 6-11; Sandersville, Ohio, Apr. 27—May 2
- SHUMAKE, C. E.:** Van Wert, Ohio, Apr. 5-11
- SLATER, GLENN & VERA:** Buffalo, Okla., Apr. 4-11
- SMITH, C. HASTINGS:** Eureka, Calif. (1st), Mar. 30—Apr. 4; Vancouver, Wash. (Hillcrest), Apr. 6-11; Ft. Morgan, Colo., Apr. 13-18; Raytown, Mo. (Southwood), Apr. 20-25; Peoria, Ill. (1st), Apr. 27—May 2
- SMITH, OTTIS & MARGUERITE:** Reading, Pa. (Calvary), Mar. 30—Apr. 4; Raleigh, N.C. (1st), Apr. 6-11; Winslow, Ind., Apr. 13-18; Kirkwood, Mo., Apr. 20-25; St. Louis, Mo. (Webster Groves), Apr. 27—May 2
- SNELL, DALE E.:** Vernon, Ala., Apr. 5-11; Grafton, N.D., Apr. 19-30
- SPARKS, ASA H.:** Kennett, Mo., Mar. 30—Apr. 4; Caruthersville, Mo., Apr. 6-11; Hopkinsville, Ky., Apr. 13-18; Fort Wayne, Ind. (Southside), Apr. 20-25; Fairborn, Ohio (Wrightview), Apr. 27—May 2
- SPROWLS, EARL:** Columbia, Tenn., Apr. 6-11; New Lothrop, Mich., Apr. 13-18; Sault Ste. Marie, Mich., Apr. 20-25;
- Sumner, Mich., Apr. 27—May 2
- STAFFORD, DANIEL:** Loogootee, Ind., Apr. 8-18; Gallatin, Tenn., Apr. 19-25; Plainfield, Ind., Apr. 26—May 2
- STRICKLAND, RICHARD L.:** Westlake, Ohio (Parkside), Apr. 6-11; Dayton, Ohio (Glen Rd.), Apr. 13-18; Canton, Ohio (Calvary), Apr. 20-25; Lowell, Mass. (1st), Apr. 27—May 2
- SWANSON, Robert L.:** Dalhart, Tex., Mar. 30—Apr. 4; Pampa, Tex. (1st), Apr. 5-11; Bloomington, Ind. (Broadview), Apr. 13-18; Council Bluffs, Ia. (Community), Apr. 20-25; Bossier City, La. (Southside), Apr. 27—May 2
- SWEENEY, ROBERT & EULETA:** Logan, W.Va., Apr. 20-25
- TAYLOR, CLIFF:** Phoenix, Ariz. (Biltmore), Apr. 5-11
- THOMAS, J. MELTON:** Glasgow, W.Va., Mar. 30—Apr. 4; Hilliard, Ohio, Apr. 6-11; Temple, Pa., Apr. 13-18; Knox, Pa., Apr. 20-25; Maysville, Ky., Apr. 27—May 2
- TOEPPER, PAUL:** Cortland, N.Y., Mar. 30—Apr. 4; Manzanola, Colo., Apr. 12-18
- TRIPP, HOWARD:** Spencer, Ind., Mar. 30—Apr. 4; Columbus, Ohio (Frank Rd.), Apr. 6-11; New Castle, Ind. (Broad St.), Apr. 13-18; Franklin, Ind., Apr. 26—May 2
- TUCKER, BILL & JEANETTE:** Muncie, Ind. (Forest Park), Apr. 6-11; Hudson, Ind. (Ashley-Hudson), Apr. 13-18; Anderson, Ind. (Goodwin Mem.), Apr. 20-25; Modoc, Ind. (1st), Apr. 27—May 2
- TUCKER, RALPH:** Noble, Okla., Apr. 13-18; Indianapolis, Ind. (Bridgeport), Apr. 23—May 2
- VARIAN, BILL:** Kalamazoo, Mich. (1st), Mar. 30—Apr. 4; Monticello, Ill. (1st), Apr. 6-11; Benton, Ill. (1st), Apr. 13-18; Fairfield, Ohio (1st), Apr. 20-25
- WALKER, LAWRENCE:** Kelloggsville, Ohio, Apr. 6-11; Barrett, W.Va., Apr. 13-18; Olive Hill, Ky., Apr. 20-25; Vienna, W.Va. (1st), Apr. 27—May 2
- WARD, LLOYD & GERTRUDE:** Lakeview, Ohio (Indian Lake), Apr. 4-11; Dayton, Ohio (Northridge), Apr. 13-18
- WELCH, JONATHAN & ILONA:** Danville, Ill. (Southside), Mar. 29—Apr. 4; Decatur, Ill. (Faries Pkwy.), Apr. 16-18; Parkersburg, W.Va. (1st), Apr. 20-25; Memphis, Tenn., Apr. 26—May 2
- WELCH, RICHARD:** Tullahoma, Tenn. (Westside), Apr. 27—May 2
- WELCH, W. B.:** Doyle, Tenn., Mar. 30—Apr. 4; Greensboro, N.C. (Southeast), Apr. 6-11; York, S.C., Apr. 13-18; Bamberg, S.C., Apr. 20-25; Albemarle, N.C., Apr. 27—May 2
- WEST, C. EDWIN:** Coeur d'Alene, Ida. (1st), Mar. 30—Apr. 4; Gooding, Ida. (1st), Apr. 6-11; Long Beach, Calif. (Westside), Apr. 14-18; Richmond, Calif. (1st), Apr. 20-25
- WHITED, CURTIS:** Hicksville, Ohio, Apr. 26—May 2
- WILLIAMS, LAWRENCE:** Greenbrier, Ark., Apr. 12-18; Gothenburg, Neb., Apr. 26—May 2
- WISEHART, LENNY & JOY:** Fortville, Ind., Mar. 30—Apr. 4; Lafayette, Ind. (1st), Apr. 6-11; Muscatine, Ia., Apr. 13-18; Fairfield, Ia. (1st), Apr. 20-25; Marshalltown, Ia., Apr. 27—May 2
- WRIGHT, EARL G.:** Wiley Ford, W.Va., Mar. 30—Apr. 4; Hawthorn, Pa., Apr. 6-11; Grafton, W.Va. (Park View), Apr. 13-18; Weirton, W.Va. (Paris), Apr. 20-25; Stockdale, Pa., Apr. 27—May 2
- WYLIE, CHARLES:** Andrews, Tex. (1st), Mar. 30—Apr. 4; Denver City, Tex. (1st), Apr. 6-11; Towanda, Kans. (1st), Apr. 13-18; Falls City, Neb. (1st), Apr. 21—May 2
- WYRICK, DENNIS E.:** Greensboro, N.C. (Rolling Roads), Mar. 30—Apr. 4; Akron, Ohio (Kenmore), Apr. 6-11; Sebring, Ohio, Apr. 20-25; Leavittsburg, Ohio, Apr. 27—May 2
- YOUNG, JOHN:** Kimball, Neb. (1st), Mar. 27—Apr. 4; Ft. Smith, Ark. (North Side), Apr. 8-18; Severy, Kans., Apr. 21—May 2

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

NEWS OF REVIVAL

From January 20 through 25, the **Vandalia, Mo., church** was under the ministry of Evangelist Odis James. During this week of revival, many were saved, a number were sanctified, and the church was strengthened. Pastor Gilbert Hollandsworth also reports, "The Spirit came and anointed each service." □

The **Felicity, Ohio, church** was recently strengthened spiritually by a

good revival. The healing, preaching, and teaching ministry of the Lord was honored. Pastor David W. Lewis served as evangelist in part of the meeting with Evangelist Charles Davidson of Fremont, Ohio, concluding the meeting. God used the ministry of both laborers with several conversions. □

Lake Wales, Fla., First Church reports one of its best revivals in its recent history. Rev. James O. Deal,

evangelist from Lakeland, Fla., and Mr. Jeff Sparks, song evangelist, also of Lakeland, served as workers.

Forty-five seekers sought spiritual help during the one-week meeting. Also the congregation read nearly 50,000 verses of scripture during the revival. Pastor Vernon Hurles reports that following the revival, the Coral Ridge Program of Personal Evangelism was implemented with 14 local Nazarenes enrolled. □

DR. HURN VISITS SOUTH PACIFIC AREAS

At the request of Dr. V. H. Lewis, general superintendent in jurisdiction, Dr. R. W. Hurn left February 9 on a month-long inspection trip to Samoa, New Zealand, and Australia.



Dr. Hurn inspected the new facilities of Samoa Nazarene Bible College as well as participating February 29 in the dedication of the new campus for the Nazarene Bible College for Australia and New Zealand, and the inauguration of its new president, Dr. R. T. Bolerjack.

This is Dr. Hurn's second trip of this nature to these areas as executive secretary of the Department of Home Missions.

While in each district, he conducted assemblies and spoke at various church services.

In January the General Board approved action by the Board of General Superintendents transferring administrative responsibilities for these areas to the Department of World Missions effective July 1

In addition, the Department of Home Missions will transfer responsibilities relating to European Nazarene Bible College, South African European

Nazarene Bible College, and Samoan Nazarene Bible College, as well as mission district development in Germany, European South Africa, Scandinavia, and the Netherlands.

In turn, the Department of World Missions will transfer the Central Latin-American District, the Eastern Latin-American District, the Western Latin-American District, and the North American Indian District, including the Nazarene Indian Bible School, to the Department of Home Missions.

All of these transfers are to be effective July 1, immediately after General Assembly. □

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He is Lord



EASTER SUNDAY APRIL 18

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 - all visitors
 - persons making most contacts
 - members bringing largest number
 - departments and classes with greatest increase



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NOTE: For other appropriate award items, see special Easter supplies flyer sent to all pastors.

church schools

By Melton Wienecke

HAPPENINGS

CHURCH SCHOOLS' GENERAL BOARD HIGHLIGHTS

General Board members assigned to the Department of Church Schools met with the department staff while in Kansas City during January. Highlights are pictured below:



General Board member D. A. Diehl chats with Executive Editor Dr. Donald Metz and Melton Wienecke, coordinator of promotion and merchandising, after the department voted to title the new curriculum for adults Nazarene Enduring Word Series or NEWS.



Dr. K. S. Rice, executive secretary, and Dr. C. William Ellwanger, chairman of the Department of Church Schools for the General Board, look over the new materials prepared for the upcoming "He is Lord" campaign. On Easter Sunday, Nazarenes around the world will be celebrating with this theme as they strive for "A Million Six in '76."

Other meeting highlights



General Board members Rev. Ross Hayslip and Rev. Tom Schofield.



Dr. Donald Metz, Rev. Melton Wienecke, and Mr. George Reed, General Board member.

THEOLOGICAL LIBRARY NAMED FOR DR. NICHOLAS A. HULL

Several longtime friends of former Southern California District Superintendent Nicholas A. Hull have given \$1,000 each to create the Nicholas A. Hull Arminian-Wesleyan Theological Library, at Point Loma College.



The 2,200-volume theological library, housed in the religion building, is one of the most significant collections in the western United States, according to Esther Schnadorff, special collections librarian, who recently procured the works throughout Europe and the United States.

This collection of holiness literature is particularly valuable to the growing number of advanced students in theology at Point Loma College. Four years ago, 4 students were working on the master of arts in religion; today there are 22. This literature preserves for them and other scholars the background of the holiness doctrine of the Church of the Nazarene. □



ENC A CAPPELLA CHOIR PERFORMS AT CONVENTION

The Eastern Nazarene College

A Cappella Choir was the only choir from New England to appear at the American Choral Directors' Association Convention in Washington, D.C., on February 26 and 27.

Performing on the afternoon of February 27, the 45-member choir, under the direction of Prof. Greg Larkin, also participated in several workshops, including a demonstration workshop led by the national president of the association.

Spring tours, mini-tours, concert performances, and a concert tour of Bermuda are a part of the A Cappella Choir's schedule.

Frequently traveling with them is the ENC Brass Ensemble, under the direction of Prof. Robert Howard, chairman of the Department of Music. □

He is Lord

Let's ALL Celebrate

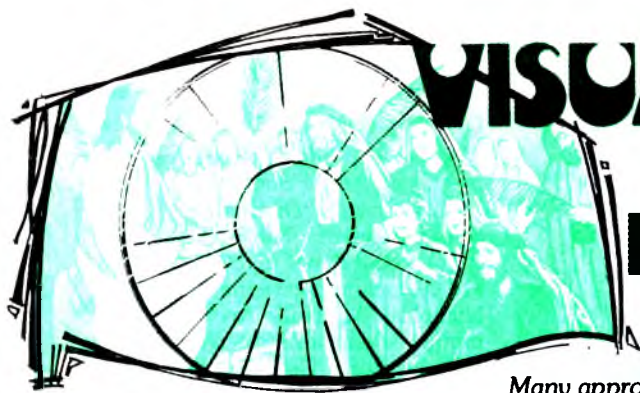
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ROTHWELL JOINS CLINIC STAFF

Paul D. Rothwell, M.D., Bethany, Okla., is joining the staff of Gilbert Clinic Associates of that city. Rothwell was granted the M.D. degree by the University of Oklahoma School of Medicine in June, 1974. This past year he has served an internship at Baptist Medical Center, Oklahoma City. His area is family practice.



Dr. Rothwell was graduated from Bethany High School in 1965 and from Bethany Nazarene College in 1969 with honors. He was elected to *Who's Who in American Colleges and Universities* twice. He completed an additional year of graduate work in anatomy at Oklahoma University.

Dr. Rothwell resides in Bethany with his wife, the former Janice Shearer; sons, David and Timothy; and daughter, Helen Katherine. He is the son of Dr. and Mrs. Mel-Thomas Rothwell, longtime ministers and educators in the church.

Dr. Rothwell is a member of Bethany First Church. Other clinic associates who are members of First Church are Leon N. Gilbert, M.D.; Lawrence E. Silvey, M.D.; and J. Dudley Powers, M.D. □

MONTREAL MANDATE

Nazarene youth plan to make a Christian witness to the participants and spectators at the Olympic Games in Montreal, Quebec, Canada, July 17—August 1, 1976.

Ernie McNaught, of the staff of the Department of Youth, who is the coordinator of the activity, says he will enlist up to 150 young adults "who out of a sense of divine mission are willing to make themselves available to God for this strategic event."

Each participant will be expected to pay for their transportation to and from Montreal, plus \$250 for food, housing, transportation, and insurance while in Montreal.


College students and graduates, postgraduate students, career young adults, and recent graduates from high school will be given first consideration.

Applications should be obtained and submitted to Ernie McNaught, 6401 The Paseo, Kansas City, Mo. 64131, before May 1. People accepted will spend five days in training camp in Montreal, beginning July 12. □




MOVING MINISTERS

JACK ABBOTT from Salina (Kans.) First to associate, Lubbock (Tex.) First
 VIRGIL P. APPLGATE from Fairborn (Ohio) First to Cincinnati (Ohio) Clifton Avenue
 VIRGIL R. CAUDILL from associate, Lansing (Mich.) First to Lansing (Mich.) Kendon Drive
 JAMES D. CONNER from Cincinnati (Ohio) Northern Hills to Dover, N.J.
 RICHARD DEVENDORF to Oswego, N.Y.
 TERRY DOUGLASS from Towanda, Kans., to Tishomingo, Okla.
 BRIAN L. FARMER from Salford (Lancaster) England to Paisley, Scotland
 PETER W. GENTRY from Bristol Southmead, Scotland, to Port Glasgow, Scotland
 JOE HARGRO from Charleston (W.Va.) West Side to Rand (W.Va.) Bethel
 DONALD O. HARRISON to Apple Valley, Calif.
 BURL HAY from Panama City (Fla.) Parkway to Independence (Ky.) Community
 WILLIAM O. HULL from Corbin (Ky.) to Ashland (Ky.) Grace
 A. H. JOHNSON to Friendly (Md.) Washington Trinity
 VERNON JONES to Williamstown, W.Va.
 VELMA E. KEESLING to Covington, Ind.
 JERROLD R. LAKE from Lamesa, Tex., to Grand Saline, Tex.
 ROBERT LEONARD from Ithaca, N.Y., to evangelism
 DAYTON LOCKARD to Huntington (W.Va.) Central
 B. EDWIN McDONALD from Plymouth, Mich., to Upland, Calif.
 PETER MANN to Ardsley (Wakefield), England
 JAMES R. MAYES from Waterford, Ohio, to Willard, Ohio
 CHARLES MICHAEL from Jacksonville (Tex.) First to Longview (Tex.) Northside
 HARRY W. MINGLEDORFF from Alva, Okla., to Oklahoma City Warr Acres First
 THOMAS PAINE to St. Helens, Ore.
 BILLY POLLARD from Burnwell, W.Va., to Madison, W.Va.
 HAROLD J. PONSFORD to Mt. Vernon, Ohio
 WESLEY K. POOLE from Middletown, Ohio, to Fairfield, Ohio
 RUFUS SANDERS from evangelism to Saginaw (Mich.) Burk Memorial
 DANIEL SPROSS from Bakersfield (Calif.) Community to Caruthers, Calif.
 JAMES W. STEELE to Miami (Fla.) North
 NOEL SUMMERVILLE to Hull, England
 DONALD SWANSON from Montrose (Ga.) St. John to Algona, Ia.
 WILLIAM E. THOMPSON from associate, Spokane (Wash.) Valley, to associate, Modesto (Calif.) First
 WILBUR TUCKER from Haysville, Kans., to Danville, Ark.
 T. E. UNDERWOOD from Canyon Country, Calif., to Lancaster (Calif.) Westside
 PAUL F. WANKEL to Shreveport (La.) Southern Hills
 HENRY E. WISNER to Arona, Pa.
 DENNIS K. YINGLING from Stow, Ohio, to Youngstown (Ohio) Wickliffe



Meet the new editor of the "Herald of Holiness" . . .

JOHN A. KNIGHT



Author of the 1976 denomination-wide study . . .

IN HIS LIKENESS

Let's have every-member participation!

FEBRUARY and MARCH 1976

For additional information contact your CST director or pastor.

MOVING MISSIONARIES

MISS LORRAINE O. SCHULTZ, Mozambique, furlough address: 1004 Elder, Nampa, Ida. 83651

ANNOUNCEMENT

Litchfield, Minn., Church of the Nazarene will celebrate their fiftieth anniversary, July 18. Guest speakers: Dr. Norman Bloom, Dr. W. H. Deitz, and other former pastors. All former pastors, members, and friends are invited to join in the celebration. For more information contact: Rev. Herbert Ketterling, 514 N. Marshall, Litchfield, Minn. 55355.

RECOMMENDATIONS

ARNOLD E. WOODCOOK, after 34 continuous years in the pastorate, including ministries in Muncie, Ind., First; Nampa, Ida., First; and Sacramento, Calif., First, is leaving the pastoral ministry upon the advice of his physician.

He and his wife Addie will be living at R.R. #3, Box 3369, Nampa, Ida. He will be available for supply preaching and occasional weekend meetings.—Kenneth Vogt, district superintendent, Sacramento District.

VITAL STATISTICS

PIONEER NAZARENE DIES

Mrs. Birda Morgan, 95, died January 24. A memorial service was held for her January 26, at Des Moines Eastside Church where she had been a member since she and her husband retired from the full-time ministry in 1951. She had joined Terre Haute, Ind., First Church in 1909.



Rev. Forrest Whitlatch, Iowa District superintendent; Rev. Ray Phillips, pastor of the Newton, Ia., church; and Pastor Gene C. Phillips, of Des Moines Eastside, participated in the service.

Rev. and Mrs. Rolly Morgan were pioneers in the Church of the Nazarene. Rev. Morgan had been ordained in 1914 by Dr. Phineas Bresee at Olivet, Ill. The Morgans served as both evangelist and pastor, organizing churches in Fairmont, Ill.; Brazil, Ind.; Rantoul, Ill.; Muscatine, Ia.; Milwaukee, Wis.; Davenport, Ia.; Ottumwa, Ia.; and Des Moines Eastside. The Morgans also pastored in Fithian, Ill.; Chariton, Ia.; Montrose, Ia.; Anderson, Ind.; Keokuk, Ia.; and Indianola, Ia.

Preceding her in death were her husband, Rolly L. Morgan; a son, Rev. Oliver Morgan, elder in the Church of the Nazarene; and a daughter, Juanita.

She is survived by her daughter, Beulah Lawson of Davenport, Ia.; a son, Charles Morgan of Jackson, Mich.; 7 grandchildren; 13 great-grandchildren; and 8 great-great-grandchildren. □

MRS. LUCY ANN WHITE DIES

Mrs. Lucy Ann White, born in Wolf City, Tex., died in her home in Casa Grande, Ariz., January 6, at the age of 98. Funeral services were conducted by Dr. M. L. Mann, district superintendent, with Rev. Jerry W. White (her grandson) preaching the sermon.

Mrs. White was a charter member of the denominational Church of the Nazarene and the last surviving charter member of the Casa Grande, Ariz., church. She moved to Peniel, Tex., in 1900 to be near the Texas Holiness University. In 1908, when the Church of the Nazarene was organized, the college became a part of the church. At this time she became a charter member of the denomination.

She was personally acquainted with Drs. P. F. Bresee, J. B. Chapman, R. T. Williams, H. C. Morrison, and Uncle Bud Robinson. She recalled the first issue of the *Pentecostal Herald of Holiness*, edited by Dr. C. A. McConnell.

Her husband, James W., preceded her in death in 1914. In 1924 she moved to Hamlin, Tex., to raise her children under the influence of Central Nazarene College (which would become a part of Bethany Nazarene College).

She is survived by 2 sons, Orval B. and J. Boyd; a daughter, Mrs. J. B. (Charlotte) Gatlin, all of Arizona; 3 grandchildren; 8 great-grandchildren; 2 great-great-grandchildren; 2 brothers; and 17 nieces and nephews. □

DEATHS

OREN L. DECKER, 70, died Nov. 9 in San Diego, Calif. Funeral services were conducted at Upland, Calif., by Rev. Irving Sullivan, Rev. W. H. Burton, Dr. Nicholas A. Hull, and Rev. Vernon Wilcox. He is survived by his wife, Sodie; one son, Marvin; four grandchildren; and two great-grandchildren.

MRS. MAE HARRIS, 63, died Dec. 26 at Milwaukee, Wis. Funeral services were conducted by Rev. V. Ward Jackson. She is survived by her husband, Elmo; 4 sons, Rev. George V., Kenneth, James, and Norman (Chick); 2 daughters, Alberta Westfahl and Sharon Stackelhouse; 12 grandchildren; 1 sister; and 2 brothers.

MAGGIE E. HESTER, 85, died Feb. 1 at Bonham, Tex. Funeral services were conducted by her son, Rev. James Hester and Rev. Leon Martin. She is survived by seven sons: Jewell, Barney, Rev. James, William, Eulin, Richard, and Roy; three daughters, Mrs. Mittie Brooks, Mrs. Myra Blassingame, and Mrs. Nell Victory; and one brother.

STEVE HORTON, 93, died Dec. 9 in Nampa, Ida. Funeral services were conducted by Rev. Vernon Wilcox. He is survived by a daughter, Estella Knapp; 18 grandchildren; and 2 great-grandchildren.

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"The Joy of a Spirit Refreshed"
March 21

"The Church and the Home"
March 28

NEWS

OF RELIGION

LEO T. JOLLEY died Oct. 26 in Bell, Calif. Surviving are his wife, Bernice M.; five children, Dorothy M., Darwin, Don E., Del F., and Doyle G. Maxwell; six grandchildren; two brothers and one sister.

OLIVE C. KLUNDT, 81, died Jan. 1 at Aberdeen, Wash. Funeral services were conducted by Rev. Don Castle. She is survived by 4 sons, Glen Mathison, Owen Laughlin, James Laughlin, and Martell Laughlin; 3 daughters, Mrs. LaMont (Marieta) Lee, Mrs. James (Dorothy) Page, and Mrs. Paul (Marilyn) Gradner; a stepson, Rudy Klundt; 2 stepdaughters, Mrs. Melvin (Pauline) Walker and Mrs. Rudy (Loretta) Knight; 26 grandchildren; and 10 great-grandchildren.

MRS. MYRTLE E. SWIFT, 84, died Nov. 29 at Lansing, Mich. Services were conducted by Rev. Wilbur Brannon. Survivors are one son, Leon S. Smith; three daughters, Mrs. Isabelle Smith, Mrs. Neal (Eleanor) Adams, and Mrs. Marvin (Esther) DeForest; nine grandchildren; and three great-grandchildren.

REV. HENRY H. TROMBURG, 78, died Jan. 26 in Nampa, Ida. Funeral services were conducted by Rev. Clarence Kinzler and Rev. Grady Cantrell. He is survived by his wife, Mary; 6 sons; 3 daughters; 26 grandchildren; 4 great-grandchildren; 3 half brothers; and 2 half sisters.

BIRTHS

to LOCHLYN C. AND MARTHA (MAYEWX) ANDERSON, Cleveland, Miss., a girl, Rebekah Eve, Jan. 20

to WILLIAM AND DIANE (KJONAAS) BENSCH, Indianapolis, Md., a boy, Timothy Rudoff, Jan. 22

to REV. PAUL AND SUSAN BRUENING, Kodiak, Alaska, a boy, Kristin Erin, Dec. 10

to BOB AND GAYLA DELAY, Tulsa, Okla., a girl, Defawna Lynn, Jan. 28

to JOHN AND SANDRA (HETRICK) ESTEY, SR., Pietermaritzburg, Natal, S. Africa, a boy, John Stanley, Jr., Jan. 5

to DEAN AND SHARON (von STEIN) HARTENSTEIN, Gladstone, Ore., a boy, Aaron Dean, Feb. 5

to REV. HOWARD AND LOIS (WOOD) HAYS, Alamogordo, N.M., a boy, Bradley Eugene, Dec. 12

to CAPT. HERB AND MARCIA (GEE) HUNSUCKER, Kokomo, Ind., a girl, Jennifer Renee, Nov. 30

to REV. JERROLD AND LOIS (QUIGLEY) LAKE, Lamesa, Tex., a girl, Shonda Danae, Dec. 9

to NORMAN, JR., AND JEAN MARTIN, Mountain Home, Ark., a girl, Amanda Jean, Dec. 12

to GRANT AND MONICA (BAKER) RAINEY, West Milton, Ohio, a boy, Layne Grant, Nov. 26

to MICHAEL R. AND BETH (GREATHOUSE) SYKES, Nashville, Tenn., a boy, Jeffrey Scott, Jan. 26

to EDWARD AND MARILYN (ENDERSON) THELEMAN, Colorado Springs, Colo., a girl, Michelle Renee, Jan. 19

to REV. JIM AND KAYE (TYRRELL) WILIAMS, Olathe, Kans., a girl, Lori Amber, Jan. 16

MARRIAGES

KAREN MITCHELL and MICHAEL DRAKER at Thousand Oaks, Calif., Sept. 15

ANN MARIE SHERMAN and WILLIAM RAY JONES at Newberry Park, Calif., Nov. 29

CANDY EILEEN GATES and DALE RUSSELL FORD at Thousand Oaks, Calif., Dec. 27

YVONNE NORDRUM and DANNY SHULTS at Mountain Home, Ark., Oct. 2

DRINA STRAUSBAUGH and RICK NORDRUM at Mountain Home, Ark., Jan. 24

DIRECTORIES

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

PUBLIC SUPPORTS DISMISSED EMPLOYEES WHO REFUSE WORK ON "NUDIE" MAGAZINES. A printing house in Des Moines and a group of its former employees are involved in a controversy concerning the right of employees to refuse to work on magazines featuring nudity.

Eight employees were fired and two resigned from the Meredith Corp. because of their objection, on religious and moral grounds, to accepting work assignments involving *Viva* and *Penthouse* magazines.

The magazines, which feature permissive life-styles, are published by Penthouse International, Ltd., of New York and printed under contract by Meredith. The firm also prints such magazines as *Successful Farming* and *Better Homes*.

Meredith Corp. has maintained that it will not rehire the employees unless they consent to work on all the magazines it prints. The employees have received strong public support for their position—that they will not work for Meredith unless it severs ties with Penthouse. □

MID-INCOME FAMILIES DONATING 15 PERCENT LESS. An extensive two-year study indicates that middle-income families are giving 15 percent less to charities than they did in 1960.

The study, conducted by the Commission on Private Philanthropy and Public Needs, a panel assembled by John D. Rockefeller III, also disclosed that families with incomes under \$20,000—which account for half of all giving—make donations primarily to religious ministries. Families with incomes above that level give primarily to hospitals, cultural institutions, and education.

Inflation and recession were the twin culprits in lowering donations, the panel found. □

COURT AGREES TO REVIEW DEATH PENALTY LAWS. The U.S. Supreme Court has agreed to review the constitutionality of recently enacted death penalty laws in five states.

Hearings on March 30-31 have been set for oral arguments in the cases of six convicted murderers from five states: North Carolina, Louisiana, Georgia, Texas, and Florida.

The men were convicted under new death penalty laws designed by the states to conform to guidelines established by the U.S. Supreme Court in 1972. At that time, the Supreme Court struck down most existing state death penalty laws as unconstitutional, mainly because they were vague and administered unevenly. □

EASTERN RELIGIONS LABELED "EGOCENTRIC." "How can I be of service to my brother when I'm concerned with myself?" Dr. Walter Martin stated in an address, pointing out that Eastern religions are egocentric and delinquent in providing for the needs of others.

"The Buddhist monk begs for himself but does not help the poor," Dr. Martin said.

The professor of comparative religions and apologetics at Melodyland School of Theology, Anaheim, Calif., made the statements in public lectures at Veterans' Hall in Berkeley, Calif.

Of Oriental religions he asked, "Where are their hospitals, old folks' homes, and orphanages?"

He said he regretted the support given them by affluent people in the United States seeking escape from the treadmill of boredom, apathy, pill popping, and moral disintegration. □



the answer corner

Conducted by John A. Knight, Editor

■ In some versions of the Masoretic text of the Scriptures, Isaiah 7:14 is rendered "God is with us"; and Isaiah 9:6 is translated "God is mighty." Should a proper translation include the verbs, and if so, would not this affect the Christian claim to the deity and messiahship of Jesus, particularly as we dialogue with the Jewish community?

The Hebrew word "Immanuel" (Isaiah 7:14) literally is "with-us-God." Although "God is with us" is acceptable, "God with us" is preferred. This preference is in keeping with other passages in the Old Testament which emphasize "God in the midst" (see Joshua 1:9, 17). The Hebrew of Isaiah 9:6 literally reads (the

"God of might/warrior," or the "prevailing (conquering) God." The language strongly implies Deity in referring to the "child" who would be born.

The Hebrew word "El" (God) contains within itself the notion of singularity. It is applied to the Messiah in

Psalms 45:6. In Isaiah it denotes "divinity in an absolute sense."

One will not likely come to accept the deity of Jesus by omitting the verbs from the translation in these cases. Certainly for the Christian the claim rests upon a much broader biblical foundation. □

■ Mark 9:44, 46, and 48 give these words: "where their worm dieth not, and the fire is not quenched." What is the meaning?

The words are a quotation from Isaiah 66:24 and are given three times in the Authorized Version. The best manuscripts retain them only in verse 48, but in no way does this reduce the message.

It is well known that the Valley of Gehenna or Hinnom, south of Jerusalem, was a place of child sacrifice during the time of the later kings of Judah (Jeremiah 7:31; 19:5-6; 32:35) and eventually was officially desecrated

(2 Kings 23:10).

Though once a pleasant suburb of the city, it became the receptacle of everything that was filthy and unclean. To destroy the accumulation and waste, a fire was kept burning perpetually. That which was not consumed by fire was the prey of worms.

Because the name was of evil omen, it became a metaphorical expression for the place where the wicked were

punished. The picture of Gehenna (the Greek word for "hell") is the image used by Jesus to depict the place of eternal punishment. No human language is adequate to describe its dreadful reality.

With vivid imagination and perhaps insight, Bernard said, "The worm that never dies" is the memory of the past, which never ceases to gnaw the conscience of the impenitent." □

■ Does Malachi chapter 4 speak of the final Judgment?

Primarily the judgment coming on Jerusalem is meant. This chapter declares the advent of John the Baptist ("Elijah," v. 5) and the coming of Christ in the flesh as the "Sun of righteousness" (v. 2). The judgment spoken of—which appears in the same time frame with the other two declarations—seems to refer to the destruction of Jerusalem by the Romans,

which occurred in the first century.

However, this does not exhaust the meaning in light of the strong language used. The prophetic writer appears also to be describing the day of general judgment. The destruction of Jerusalem seems to be a kind of picture or illustration of the final Judgment.

This judgment was seen to be coming because of religious indifference, failure of the people to keep their vows, the offering of imperfect sacrifices, the common practice of robbing God of tithes and offerings, adultery, widespread divorce, skepticism, etc.—conditions not unlike those in our time. □

■ Someone in our Sunday school class recently suggested that Jesus did not come to save us, but to sanctify. They felt the Law was designed to save. I have always thought the Law was our schoolmaster leading to Christ. Please comment.

The person who said that Jesus did not come to save probably was intending to convey the idea that He did not come merely to *forgive* sin. The purpose of Christ's coming included the *cleansing* of sin as well.

Prior to Jesus' birth the angel said, "Thou shalt call his name JESUS: for he shall *save* his people from their sins" (Matthew 1:21). Of himself Jesus said, "The Son of Man is come to seek and to *save* that which was lost" (Luke 19:10). The writer of Hebrews said, "Wherefore Jesus also, that he might *sanctify* the people with

his own blood, suffered without the gate" (13:12).

The "salvation" which Christ provides is more than forgiveness or mere justification. It encompasses the new birth, becoming a new creature, and sanctification or cleansing. Sanctification is an aspect of salvation.

Theoretically man could be justified, accepted by God, by keeping the Law. But actually, because of his sin, man cannot obey it in every detail. Therefore, though the Law is good, it is limited in that it provides no power

to do God's will. Thus the Law revealed man's need and pointed to Christ, who would provide this inner ability.

By Christ's atonement, and through the activity of the Holy Spirit, man can be "saved" from the past of sin (justification), the power of sin (regeneration, which with justification and adoption constitutes conversion), and from the pollution of sin (entire sanctification). At the last day man will be saved finally from the presence or effects of sin (glorification). □

ONC INAUGURATES A NEW PRESIDENT

For the first time in 26 years, Olivet Nazarene College experienced the ceremony and excitement of officially establishing a new president in office.



Dr. Leslie Parrott, son of the seventh president of Olivet, the late Dr. A. L. Parrott, was inaugurated the eleventh person to head the 67-year-old institution.

The nearly filled 2,000-seat Chalfant Hall resounded with applause as Dr. Parrott received the presidential medallion, the symbol of his new office.

He responded, "I take seriously the inaugural admonitions and charges I have heard here today. Olivet Nazarene College is not called to destroy the social institutions of the Western

world or attack the great facts of faith which are central to life in the Judeo-Christian world.

"We are called to be specialists in teaching the liberal arts with a full appreciation for our Christian heritage. We are called to transmit learning through the ministry of teaching and to develop in ourselves and our students a life-style which proves the power of Christian love and Christian purity which are provided in the Cross and the Resurrection and proclaimed on the authority of the Scriptures."

Special speaker of the event was Dr. Manning M. Patillo, Jr., president of Oglethorpe University, Atlanta. He called for a rethinking of the purpose of undergraduate liberal arts education. He complimented Olivet on the choice of its new president and cited the expectations in educational circles of the continued leadership by the institution in the necessary task of pro-

viding quality education. He exhorted the college to stay by its purposes, which he felt were vital for today's world.

Dr. Willis Snowbarger, vice-president for academic affairs, presided. He presented Dr. E. S. Mann, executive secretary of the Department of Education, who spoke for the denomination; Dr. Otho Jennings, chairman of the Division of Social Sciences, who spoke for the student body; and Dr. E. W. Martin, chairman of the Board of Trustees, who spoke for them.

Music was provided by Prof. Ovid Young on the J. F. Leist Memorial Carillon; The Wind Ensemble, conducted by Dr. Harlow E. Hopkins, chairman of the Division of Fine Arts; and the Orpheus Choir, directed by Dr. D. George Dunbar.

Following the inaugural services, the delegates (representing 30 institutions) and the more than 100 invited



MARCH
BOOK OF THE MONTH

The Gifts of the Spirit



By **W. T. Purkiser**

Here is a long-needed and oft-requested discussion of the gifts of the Spirit. Heretofore we have been inclined to emphasize the abuse of the gifts (particularly tongues or glossalalia), but the positive aspects have not been fully delineated.

Dr. Purkiser first underscores the importance of the Giver of the gifts himself—the Holy Spirit (we first seek *Him*, not

His gifts). Then he discusses each of the 15 gifts listed by Paul in his Roman and Corinthian letters. One chapter is devoted to a clarification of the purpose and meaning of the gift of tongues. The author concludes with a chapter on the "fruit of the Spirit," which, he affirms, cannot be divorced from the gifts.

This volume will help clear away much of the confusion about the gifts—their

nature, validity, bestowment, priorities, and exercise—by putting them in proper perspective and relating them to the indwelling Holy Spirit.

Dr. Purkiser, former editor of the *Herald of Holiness*, is an author, preacher, teacher, and is known throughout the church. This is one of two titles on the list this year by him. □

Build your library with volumes of lasting value!

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—Purkiser

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guests were served a luncheon in the North Banquet Room in Ludwig Center.

They heard remarks from Dr. Arlon Elser, program director in education of the Kellogg Foundation, who told the group that liberal arts colleges such as Olivet must make the public aware of the opportunity they have to convert our present society to a new era of human accomplishment and accommodation. He applauded current efforts to renew Christian liberal arts education. □

NEWS OF CHURCHES

The Sullivan, Ind., church burned the mortgage of the church building 11 years ahead of schedule.

Rev. Leo Reed was the pastor while the church was under construction. The church is valued at \$55,000. District Superintendent W. Charles Oliver of the Southwest Indiana District was in charge of the mortgage-burning service January 18. Co-pastors Naomi Meadows and Eleanore Reasoner have ministered to the church for two years. □

**Nazarene
General Assembly** **JUNE 17-25**
DALLAS, TEXAS / CONVENTION CENTER

A sure sign of things to come: Wanda Knox, executive secretary of NWMS, overseeing Harlan Heinmiller, General Assembly coordinator, position the first colorful car sticker for the Nineteenth General Assembly, June 17-25. Car stickers are now available at no charge through the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



**Denomination-
wide goal
250,000**



**LIGHT FOR
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- Northwest
- Northwest Indiana
- Northwest Oklahoma
- Northwestern Illinois
- Northwestern Ohio
- Oregon Pacific
- Pittsburgh
- Southwest Oklahoma



**"BY ALL MEANS...
SAVE SOME"**

We Just Couldn't Say No

THE PROPHET JEREMIAH gave expression to a passionate longing for a place to "get away from it all" when he cried, "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them" (Jeremiah 9:2).

Something akin to that desire prompted us to purchase a small, five-and-one-half-acre farmette located about six miles from our town home. It is located in a peaceful hollow which we named "Echo Dale." On it was a sizable farmhouse, a barn, and other small buildings. It provided an ideal "hideaway" for relaxation and rest from the stress of responsibility incident to the care of 114 churches on the district which I served until division—after which I served the Washington District for a total of 20 years.

We had a small cottage erected on the place for our use, and offered the farmhouse for rent. We had agreed that in view of its purpose—a place for quietness and peace—we would in no case rent it to a family of children, nor to any person who used intoxicating beverages. A retired or working couple was our preference.

A family of eight came to request that they be permitted to rent the farmhouse. The children were teen-agers or thereabouts. When questioned about alcoholic beverages, the father replied, "I'll be honest with you, I do take a glass of beer occa-

sionally, but I am never intoxicated."

My immediate reaction was to say a positive *no*. But somehow there was a mysterious blockage. I just couldn't get it out. In spite of our agreement, and to my own surprise, I offered the house to that family—all strangers to Christian faith!

Why did I do it? How could I? I could only hope and pray that somehow, in the providence of God, I might not regret this "foolish" deviation from our rigid agreement.

But God was at work. It happened! The mother attended revival services, gave her heart to the Lord, and joined the Church of the Nazarene. In due time the father found God in regeneration. Both of them were sanctified wholly, and he too joined the Church of the Nazarene. Their conversions were followed by that of the eldest son, who prayed through to victory, and then that of his wife. They are Nazarenes today and active in the church.

God is working with the remaining children, and there are signs of vital concern. It is our prayer that my story is yet incomplete, and that soon the entire family will enter the fold and come to know the joy of sins forgiven.

Now we know why we just could not say *no*! □

—ERNEST E. GROSSE
Hanover, Pa.

NO MORE PARCELS TO ELM HOSPITAL

Missionaries at the Ethel Lucas Memorial Hospital at Acornhoek, Republic of South Africa, have asked that NO MORE parcels be sent to the hospital. Duty has drastically increased. The hospital must pay 30 cents a pound for all parcels regardless of contents.

If you have planned to send parcels to individual missionaries, it would be best to write and ask them if they wish to receive them, or send 30 cents per pound for duty money to: Norman Miller, General Treasurer, 6401 The Paseo, Kansas City, Mo. 64131. □

—World Missions

GUATEMALA EARTHQUAKE RECONSTRUCTION FUND

Again the members of the Church of the Nazarene are being called upon to respond to the needs of our people—this time in Guatemala.

With the tremendous devastation wrought by the earthquake, a "Guatemala Earthquake Reconstruction Fund" has been set up at International Headquarters. We are asking our people to contribute and thereby assist in a real way in the massive rebuilding program which will now be necessary due to the extensive loss of church buildings and parsonages.

All contributions for this project should be directed to Dr. Norman Miller, general treasurer, and should be identified "Guatemala Earthquake Reconstruction Fund." Your church will receive 10 percent credit for this offering.

May we all give generously in this expression of Christian compassion to our Guatemalan Nazarenes. □

Charles H. Strickland for
BOARD OF
GENERAL SUPERINTENDENTS

GUATEMALA UPDATE

Rev. James Hudson of the Department of World Missions returned from Guatemala on February 19. He reported that in addition to the 35 church buildings or parsonages that were destroyed or so badly damaged they must be replaced, there are 9 buildings in need of major repairs. He estimated it will cost up to \$500,000 to rebuild the damaged churches, parsonages, and other buildings lost in the earthquake.

Rev. Hudson said that Guatemala Nazarenes have already begun to rebuild in several places. He found that the immediate sense of shock had given way to a determination to carry on. Their spirit is high as they plan for the future.

The appeal for blankets has brought such an overwhelming response from members and friends of the Church of the Nazarene in the States that the Department of World Missions is now

struggling with the logistics of getting them delivered to Guatemala and up to the northern areas.

A telephone call from Mrs. Pauline Masters, NWMS box work president of the Southern California District, reported they had 2,000 blankets and 12,000 disposable baby diapers, plus medicines and a generator shipping out by Mercy Airlift on Sunday morning, February 15, to Guatemala City for the Nazarene consignment.

A phone call to Rev. Bill Blue in Fort Lauderdale brought news that he is working on getting a full 10,000 blankets and 20 IV units and is searching for a way to ship them down from there. Other than these, World Missions is requesting that no more relief supplies be gathered anywhere until further notice.

Relief funds will be used to cover expenses of getting the blankets and medicines to Guatemala, and for the cost incurred in securing the medicines and other supplies sent. The greatest need now is for money to rebuild the relief fund and to reconstruct the destroyed buildings.

Only one death has been reported from among members of the church there. Mrs. Gloria Caniz, 62, was seriously injured and taken to a chapel in Guatemala City, but died a week later. Her funeral was held Sunday, February 15.

The Church of the Nazarene has had missionaries and churches in Guatemala since 1904, when Rev. and Mrs. R. S. Anderson went to Coban, in northern Guatemala, and started the first church. Rev. James Hudson was a missionary from 1952 to 1974, when the churches were placed under Guatemalan leadership. Rev. Alfonso Barrientos, Coban, Guatemala, is the present district superintendent.

Nazarene missionaries in Guatemala at present are Mrs. Betty Sedat, a linguist living in Tactic, northern Guatemala, who is translating the Bible into the Pocomchi Indian dialect; Rev. and Mrs. Jonathan Salgado, who are opening a new Bible college in Guatemala City; and Rev. and Mrs. Harold Ray, who are pioneering a new district in southern Guatemala. □



Earthquake damage to church pastored by Dr. San José in Guatemala City.



Church of the Nazarene in Rabinal, Guatemala. Rabinal town was 80 percent destroyed.



Makeshift examination room in San Gabriel, Guatemala. (L. to r.) Dr. Larry Hull and Dr. David Barton, two doctors with the Nazarene Medical Action Fellowship, who made up part of the medical emergency relief team during the week following the major earthquakes in Guatemala. The patient was diagnosed as terminal TB.



Waiting for medical treatment in San Miguel, Guatemala, following the earthquakes in first part of February, 1976.

Belen Church, Guatemala City, under construction. Note wall ready to fall and crack in back wall.



He is Lord



Help Us
Celebrate

EASTER

April
18
1976

With the **GREATEST SUNDAY SCHOOL ATTENDANCE**
in the History of the Church of the Nazarene

He is Lord STREAMER

A dignified presentation of this sacred theme. "He is Lord" appears in gold against a deep rich purple on plastic coated stock. Makes an impressive *special recognition* motto for individuals and classes when mounted on Masonite board with rosette tacks. 10 x 40".

U-26 **\$1.50, 3 for \$3.75**

He is Lord POSTER

Spread the word about this exciting *celebration* in each classroom and department. Space provides for marking in individual goals. 12 x 18"

U-25 **Package of 3 for \$1.25**

He is Lord SIGN-UP CARD

Assure a record attendance by having all members and many friends promise to be in Sunday school Easter Sunday. Space for name, address, and phone provides needed information for follow-up. Index stock 4 x 7"

U-28 **Package of 50 for \$1.00**

He is Lord THEME SONG

Everyone will enjoy singing this beautiful chorus. Appropriate to give each person when turning in their sign-up cards as a reminder of their commitment. 6 x 9"

U-29 **Package of 25 for \$1.00**

He is Lord LETTERHEAD

Designed as a multipurpose promotional piece. Just add your own type of challenging messages and use as a personal letter, general mailing, handbill. 8½ x 11"

U-27 **Package of 50 for \$1.50**

He is Lord FOLLOW-UP LETTER

A brief, friendly way of telling those who have "signed up" that you look forward to greeting them Easter Sunday. Ample space for signature of pastor or superintendent. Printed on the attractive letterhead stock.

U-27L **Package of 50 for \$1.75**

All pieces lithographed with the timely theme design in a liturgical purple and complementary green on quality white stock

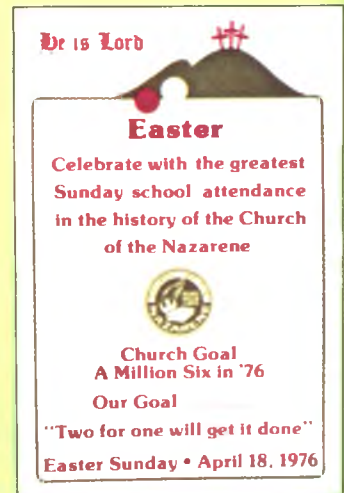
TWO FOR ONE WILL GET IT DONE!



U-26



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A Million Six in '76



U-27



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U-29