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NAZARENE
THEOLOGICAL
SEMINARY OFFERING
February 13

HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 1, 1977



General Superintendent George Coulter

Shake Off Thy Fears

There's a timeless truth in the words of Charles Wesley's hymn:

Arise, my soul, arise.

Shake off thy guilty fears.

Jesus recognized that fear was a very real and disconcerting problem. In the record of his earthly ministry the words "Fear not" and "Be not afraid" frequently appear.

Fear is still a disturbing, defeating, depressing force in human life. It destroys inner peace, weakens the will, and invades the soul with uncertainty. Too many are still crippled and hobbled by the shackles of fear.

At the base of many fears is the idea that the cost of total commitment is too great. The rich young ruler was afraid when he heard Jesus' demands. His fear was that "selling all" sounded extreme. He had great possessions. The cost was too much. Fear defeated him.

When Paul "reasoned of righteousness, temperance, and judgment to come, Felix

trembled." But he was afraid the demands of Christ were too stringent. His answer sealed his doom: "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25).

Fear is often based on an inner conviction that our way is superior to God's. Many want peace and power but not on God's terms. No medical doctor could accept a patient who said, "I want to be healed in my way, not yours."

No one can have peace of mind and soul until he accepts God's prescription to confess and forsake sin. No one can enjoy purity of soul until he surrenders his will and submits to the mighty cleansing of the Spirit.

Shake off thy fears!

Christ has made atonement for all sin!
His blood can make the foulest clean! God's way is not only the best way—it is the only way to victory and spiritual reality! □

Symbol of
Nazarene Theological Seminary

MINISTERING BUSES!

by STEPHEN W. NEASE
President
Nazarene Theological Seminary
Kansas City

David C. Anderson



They're there every day—a dozen or more yellow school buses, precisely lined bumper to bumper along Meyer Boulevard, “down the hill” from Nazarene Theological Seminary. And by their mute testimony they symbolize something that is at the heart of NTS.

Perhaps the words of one of our seminary “bus captains” will help explain. “It’s perfect!” he exclaimed to me following chapel one day. “I get up early in the morning, take my wife to work, then get to the garage in time to pick up my bus. And you know what? They let me park it at the seminary while the kids are in school. Why, I can be here for classes, then study in the library before I have to make my afternoon run. Think of it,” he concluded, “that bus is helping me prepare for the ministry!”

Yes, “that bus” is ministering to an NTS ministerial student. For, you see, it provides him with part-time work with hours convenient to his primary

responsibility of preparing himself to carry out God’s call in his life. But the story of a “typical” NTS student doesn’t end there. Before picking up his “ministering bus” in the early morning hours, he takes his wife to work. And that’s typical too!

As one NTS alumnus, now a successful pastor, puts it, “I made it through Nazarene Theological Seminary by the sweat of my frau.” Of the 456 students enrolled this year at NTS, 350 (76 percent) are married. Most seminary wives work, many earning more than their husbands, ever anxious to do their part in enabling him to fulfill God’s call. Some wives have even been known to help “put hubby through” by baby-sitting en masse for other working seminary wives!

And what’s behind it all? Just the simple, yet profound, story of a group of young men and women (yes, we’re thankful that 43 NTS students this year *are* women!) who have committed their lives to Jesus Christ, have heard His call, and today are preparing—regardless of cost—for full-time service in His kingdom.

Four hundred and twenty-six NTS students (93 percent) are Nazarenes preparing for service in our church. Most of the other students come from sister holiness denominations. Forty-four of the 50 states are represented, as are 13 nations throughout the world.

Two hundred and fifty-nine students list the pastoral ministry as their calling, with 69 preparing to go to the mission field, 31 in associate ministries, 30 to teaching, and 16 to evangelism. Others indicate that God is leading them into callings ranging from the military chaplaincy to Christian journalism.

Degree goals at NTS this year indicate that the Master of Divinity degree lists 351 candidates, the Master of Religious Education 62, and the new Master of Arts in Missions 24. It is satisfying to find 12 pastors and churchmen enrolled in the new Doctor of Ministry program, and many others actively involved in NTS-sponsored programs of continuing education designed to make their ministry more effective.

Perhaps the statement of purpose in the NTS catalog summarizes all of the above. “Nazarene Theological Seminary is a graduate-level professional institution of the Church of the Nazarene existing to prepare men and women for Christian ministries.”

In the measure that NTS fulfills this purpose, she deserves the respect and support of her church. I give God praise that those who serve at Nazarene Theological Seminary have a part in training God-called men and women who shall preach holiness and minister in “agape love” to a needy world today. □



HERALD OF HOLINESS

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PEN POINTS

ONE HUNDRED YEARS OF TITHING

The thought came to me one day like a flash of lightning. We have been tithing for 100 years or more. Both my wife and I have been consistent storehouse tithers, loving every minute of it, and finding real joy and thrill in bringing the tithes into the house of God as the Lord prospered us.

It all started back when I, as a teenager, found Christ as my personal Saviour and was welcomed into the membership of the Church of the Nazarene. I remember so well how I was given a box of envelopes to use in making weekly contributions to the church. Into that envelope went 75 cents, not really the tithe, but designated 50 cents for missions and a quarter for local expense. It wasn't long until the Lord began talking to me about paying a tithe, and without reluctance I began this practice and have never ceased. Tithing has proved to be the thrill and adventure of a lifetime.

When I married, I learned that my wife had been tithing since childhood, for her parents had taught her and led her to worship in this manner. What a joy to be united in stewardship! Through times of leanness and in times of plenty we found happiness in taking the Lord's tithe out first and presenting it to the church. Even during the depression days when at times we were given a statement to take to a certain grocery store to secure food, the tithe was taken out in staple groceries and given to the pastor of our church.

How God blessed! But that isn't all; He blesses today! Praise fills our hearts at the thought, We have been tithing for 100 years or more. The Church of the Nazarene opened the door to a wonderful life of Christian stewardship, and the Lord made the way. □

—Harold A. Marsh
Vidalia, Ga.

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Cover Photo: by Fred Sieb

IT SHALL BE GIVEN YOU

Some day, sometime, some unknown place,

*A test will come that's new;
And when you need that extra grace,
It shall be given you.*

*Why fret today with borrowed pain,
And worry what to do?*

*When grace is needed to sustain,
It shall be given you.*

*Believe His Word and rest in Him;
His promises are true.*

*When you need light on pathways dim,
It shall be given you.*

—Pearl Burnside McKinney
Phoenix, Ariz.



The Joy of Multiplication

by CHARLES "CHIC" SHAVER

Nazarene Theological Seminary
Kansas City

A personal battle was my inward experience when I was invited to join the seminary faculty in 1969. I felt God leading me to come, yet the joy of evangelistic preaching over 400 times a year would be missed. There would still be some opportunity to preach, but nothing like the possibilities in full-time evangelism.

In 1971, I was teaching my second round of classes. A group of about a dozen students joined me in a research project. We contacted 200 pastors to determine the needs for a Bible study program for new Christians. From that survey, *Basic Bible Studies* was developed.

Among the dozen was Andy. We spoke of personal evangelism and follow-up in the class, and I tried to pour a little of myself into Andy.

In the fall of 1976, John was one of my students. What a delightful Christian he was—sharing with me in my office one day how he had found Christ two years earlier. The outstanding Christian young lady who first witnessed to him was now his wife.

John's greatest burden was to see the salvation of his mom and dad back in Long Island, N.Y. Every once in a while John would write or call his parents and urge them to contact the Nazarene pastor. One day his mother promised John she would.

Problems crowded in on John's parents. His dad was getting close to retirement and was laid off work. John's mother was ill. They were despondent, and John was praying.

On October 28, 1976, at about 10:45 a.m., John's phone rang. He was home, missing his seminary classes that day due to illness. When John answered the phone, he heard his mother's voice: "Rev. Andrew is here. Are you surprised? I kept my promise, didn't I?"

Sensing their desperation had led them to call the Nazarene pastor and expecting spiritual results, John blurted out, "What has God done for you?"

His mom responded in a childlike voice, "I have Jesus in my heart. I've changed my faith."

"What about Dad?"

"Him too!"

John's dad came on the phone, and John asked him what God had done for him. He responded, "He made me cry—but I still don't have a job."

Tony and Jean, John's parents, had never attended a Nazarene service, but called the Nazarene pastor for help. He shared the gospel in a personal way. Around the living room couch they prayed, and their load of guilt was lifted.

The next Sunday they attended their first Nazarene service and went to the altar. Jean stood and spontaneously shared what Christ had done for them. The "Pastor Andrew" was the Andy from my class of five years ago!

Today (December 14, 1976) I talked to Andy on the phone. He tells me John's folks are attending church regularly, are progressing through *Basic Bible Studies*, and Tony has found a new job.

And Andy! He is my multiplication man. I don't know if I ever would have had the chance to preach in Andy's church in Patchogue, N.Y., but I got to invest in Andy—and he went where I couldn't go. Multiplication is the joy of all my co-workers in the teaching ministry of seminary. □

HEAVENLY MUSINGS OF A CHRISTIAN

—Tressa C. Terry
Vallejo, Calif.

*The glory and the greatness of the
City of God
Overwhelms my inmost being . . . as I
Search His Word!
The excellence and beauty of God's
Dwelling place . . .
Is open to you and me as we live
By His grace!*

*He that overcometh shall inherit
Everlasting life . . .
Forever free from sickness . . .
Sorrow . . . strife!*

*The presence of God makes perfect
Eternal day . . .
The durable riches of heaven will
Ne'er fade away!*

*Each hour brings me nearer to the
End of life's way . . .
Happiness and joy are mine as I
Travel toward the day.
When I shall see my Savior in His
Home all-glorious . . .
As I hearken to the voice of God,
And live victorious!*

WE ALSO SERVE

by J. KENNETH GRIDER

Nazarene Theological Seminary
Kansas City, Mo.

Outreach, evangelism, witness, conversions—matters of this sort are what matter importantly, perhaps the most importantly, in the work of Christ's Church.

A denomination, or a local church, that fails to do ministries of this sort would be like a farmer who fails to farm. To farm is what it is all about, if you are a farmer. If all a farmer ever did was to put his land into the soil bank, permitting the soil to be replenished and richer, back in the heyday of that program in the U.S.A., he could hardly be called a farmer.

It is true that evangelism is of the church's essence. No evangelism, no church, really; for the church is the bringer of salvation as well as the ark of salvation: the called-up ones as well as the called-out ones; the witnessing ones as well as the worshipping ones (indeed, the Greek word for *worship* itself is properly translated "service," which is one reason why we call a period of worship a service).

Yet, while all of this is true, it is difficult for some people to glamorize any of the other works done in Christ's Church. In some quarters it is even fashionable to depreciate other work: it is needful perhaps, but not necessary; baggage not really necessary to the journey.

I can see how this happens. Even as a soldier in World War II might have wondered if Ike was soldiering at all when he was not at the battle's front as General Patton often was, a Christian might wonder if a fellow Christian soldier is really a soldier if his principal work is in the area of planning, strategy, assessment of the results.

I believe that the Christian also serves who does not serve full time, or even half time at the front lines where faith confronts unfaith in the world. I am not prepared to say that any of us Christians would not see front-lines duty at all; for, whatever our work, we live in this world, and front lines exist in our neighborhoods, at our work, in schools. Yet, we might major in strategy, or assessment, and still be doing Christ's work.

I have said these things as a teacher in Christ's Church, whose day-by-day work for over 25 years has been to help equip persons for the front lines. I say these things as a teacher, on behalf of my fellow teachers specifically, and incidentally, also on behalf of other non-front-lines workers.

In the church's many colleges and Bible colleges, and at Nazarene Theological Seminary in Kansas City, we who teach also serve. And we serve

strategically. We equip leaders in what the Bible says and in what it means, and in skills, and they go out to the front lines and implement the teachings. We reflect upon the Christian faith in ways that motivate the called young to serve in costly ways on the front lines, and we help them with strategies for the work and with an assessment of its accomplishments.

I write as a teacher of the clergy. Lay persons are also trained in the church's schools for front-lines lay churchmanship as well as for careers.

Please remember, then, when it is time to pray and to give, that we who teach also serve. And say, perhaps we will bump into each other, in visitation evangelism, out on the front lines where Christ's work is really being done. □

by PAUL MARTIN
Kansas City

BOOK BRIEFS FOR YOU



THE POWER OF YOUR ATTITUDES

In 87 pages, Dr. Leslie Parrott succeeds in bringing to your attention many ideas. These ideas will probe, encourage, heal, frighten, and bless.

Thirty-seven short essays make up the book on many themes with the overriding thought: resentment, jealousy, selfishness, hatred, etc., are luxuries you and I cannot afford to carry . . . no one can take away our power to choose our attitudes . . . and God has good things for us in our mind, in our body, in our home, among our peers.

I have known the author many years and have appreciated his personal search for self-improvement . . . he really works at growing in Christ and with people. So out of good training and personal achievement in this area, he brings this good book. I just reread it. You will appreciate it and recommend it too. (It could be a daily devotional . . . attitudes are daily problems or blessings.) □

Reviewed by Paul Martin

by Leslie Parrott

Beacon Hill Press
of Kansas City

See page 23
for Quickie Order Blank



The Glory of a Cracked Bell

by CHARLES L.
CHILDERS
Nashville, Tenn.



In the recent Bicentennial celebration, most of us heard literally dozens of references to the Liberty Bell, and few if any of those references failed to include the reminder that the bell is cracked. And it was obvious that these reminders that the bell is cracked were not apologies. Americans seem to be proud of this “blemish” on one of our most revered symbols of liberty. It isn’t likely that we would be so proud of a perfectly sound bell.

I have known people like that bell, who had flaws, but flaws which they, by the grace of God, had been able to glorify—to turn into assets. I had a high school teacher whom I considered quite homely when I first saw her. But before that teacher had been in our school for a whole school year, I thought she was beautiful. Her kindness, her evident interest in her students, her radiant personality had transformed the image I had of her into one of beauty in the highest sense of the word. I wouldn’t have wanted her different.

All who knew Uncle Bud Robinson would agree that his speech handicap and other physical blemishes had been turned into jewels to garnish a beautiful soul. Uncle Buddy without these “handicaps” seems unthinkable. When I was a young preacher, it seemed that all holiness preachers were trying to lisp like Uncle Bud—especially when they quoted him.

The Apostle Paul was well aware of the glory of infirmities when he said, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Corinthians 12:9). When Paul spoke these words, he had just gotten God’s final answer concerning his “thorn in the flesh.” God had refused to remove the “thorn” but had promised that His grace would be sufficient and had

reminded Paul that His “strength is made perfect in weakness.”

Human weakness is God’s opportunity to show His strength. And why shouldn’t we be happier to have the power of Christ resting upon us than to have human strength to go it alone? Why shouldn’t we be willing—even glad—to keep our thorns when those thorns give God a chance to show His grace and glory?

When I first became aware of Paul’s words “We have this treasure in earthen vessels” (2 Corinthians 4:7), I understood Paul to be saying that since God had to work through human vessels—earthen, often cracked, vessels—both God and man would have to put up with the limitations of such an arrangement.

But later I was reminded of the next clause of that verse: “that the excellency of the power may be of God, and not of us.” Then I saw that what Paul was saying was that the system of using earthen and cracked vessels was the best system—it allowed God a channel through which to work, and yet it made certain that God would get the glory. When God’s mighty, miracle-working power and His sin-revealing light come bursting in an avalanche of glory from a cracked pot, there can be no doubt of the source of the power and light.

Now what does all this mean to us? It certainly does not mean that since we are weak, we cannot be expected to do much for God. It means that since we are weak and can do little or nothing in ourselves, we have no reasonable alternative but to commit our cracked vessels to God so that He can work miracles through them to the blessing of mankind and to His eternal glory. □

HAD HE NOT COME

Had Christ not come into the world

*To save and set men free,
We’d still be slaves in fetters,
Longing for liberty.*

*Had He not come to lift life’s load,
To offer hope and grace,
Earth would seem drear and destitute—
A sad and lonely place.*

*Had He not come to bless mankind
With mercies from above,
We’d never know the vastness
Of His eternal love.*

*But He has come to dwell with men.
His kingdom is divine.
And He has come to live within
This happy heart of mine.*

—Jack M. Scharn
San Diego, Calif.



A LOVE THAT SERVES

by DONALD W. HALL
San Diego, Calif.

Jesus was not so much concerned with rooting out evil in the world as overcoming it with good. On one occasion, He said, *"You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you; in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you? Do not even the tax gatherers do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect"* (Matthew 5:43-48, NASB).

These words make known our Lord's positive strategy for holy living. Frankly, we cannot live that way. It is not, as we say, in our nature to do so. That life of perfect love can only be lived by God. And this is precisely the point of the doctrine of holiness we proclaim. In order that our bodies may be living sacrifices to God for others, as we are commanded to be (see Romans 12:1-2), *He must live without restraint within us*, entirely at home in this vessel we call the human body.

Reflecting upon this fantastic plan of God made known to men in Christ, Paul wrote to early Christians at Galatia, *I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me* (Galatians 2:20, NASB). Although we cannot live holy lives, the Spirit of Christ can live this way in and through us.

A common misconception concerning holy living is that we "get it settled" with God in such a way that we are removed from the very battleground on which Jesus had to meet Satan time and time again. On the contrary, what He faced in His consecrated life, we too will encounter day by day with the enemy, "until death do us part." But like the Master, we can yield ourselves completely and continually to our

Heavenly Father's will so that, as William Barclay says, there is more than enough "divine glory for the daily grind."

God's desire for our holy living is misunderstood if we suppose that we can continue to experience the eternal life which comes to us in Christ without making ourselves entirely available to Him. Holy living is not simply a choice for Christ's followers; it is God's required plan for His work in the world. He must be invited to work in us His good pleasure. Notice the word is *good* as applied to God's desire for us. Let's face it, friends; if we don't believe He wants what is best for us, we won't serve Him, for we can't trust a tyrant or liar. And the only Word we have from Him declares, *"I am the good shepherd; and I know My own, and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep"* (John 10:14-15, NASB).

Many scriptures help us to understand the daily choices involved in holy living. For some time I have thought that the temptations of Christ provide perhaps as clear a view of such decisions as any events we see in His devout life. In Matthew's account (4:1-11), the disguised and desperate attempts of Satan to turn our Lord from the Holy Servant's purpose are vividly recorded. And the temptations He faced in the wilderness are the same kind which Satan uses today to keep potential disciples of Christ from experiencing the full and continuous indwelling of God's Holy Spirit, the very life of Christ within.

In the initial episode with the devil, a hungry Jesus was tempted to turn stones into bread. This

helps to holy living

was certainly a legitimate and apparently pressing need in our Lord's life, for he was into a 40-day fast. But the first temptation Jesus faced was more subtle than simply a misplaced priority on pressing physical needs. Satan was literally asking Him to seek personal privilege as God's Son rather than keeping the perspective of others' needs. He came to fulfill. What would it say to all the people in God's world if Christ's followers had only to push a magic button to get privileged treatment when they wanted it—to write a sermon, to “earn” a living, to study for exams, to clean the house? At the heart of the temptation (if temptations have hearts) is the question of whether or not we will allow ourselves to be deceived into trying to make God our servant, as opposed to remembering with Jesus the perspective that God is the One who wills to make us His servants for others.

How easy it is for us to begin to see not only God, but others too, as our servants rather than those whom we are to serve. A personal example may help to make this point clearer. One of the finest hours of my life was spent soon after the time I decided to give my life entirely to the One who gave himself entirely for me. As I was in prayer about what it meant to live

this holy life with God, a very “secular” image crossed my mind—the windows which my wife was always wishing I would wash for her. While I don't always wash windows with the same joy experienced that day, the Holy Spirit has continued in many delightful and difficult ways to remind me that His holy life in me is evidenced in my serving others as He in Christ is serving me.

It is true that we cannot live the holy servant's life consistently unless we have experienced Christ's fullness as well as His forgiveness. He must live freely within us so that He may work through us in conformity to His Word. Such an experience of perfect love is nothing more nor less than permitting the Holy Spirit to possess us entirely. *The experience of sanctification, both initial crisis and continuing journey, is not so much a seeking for anything as it is a yielding to Someone.* We cannot live a holy life, but He will live that life in and through us if we will make ourselves entirely available to Him.

Heavenly Father, we know that Thou art more willing to give than we are to receive. We seek nothing, just now, other than thyself. Come in Thy sweetness, come in Thy fullness; reign alone and reign supreme in each of our hearts. Amen. □

A Christian's Meditation

by MARY STALEY

Ashley, Ohio

Christians have practiced meditation since the Church began. Some are losing the benefits of meditation, however, because of the publicity given to it by false cults.

I have learned a new technique in my personal devotions which has brought power into my life. Step by step it is described below:

1. Select a word meaningful to your faith. Choose one which you feel will expand a particular area of your Christian life.

2. Sit quietly, relaxed, thinking upon the word for several moments each day when you can be alone and all is still.

3. Let your mind wander with the word; whether it be to its definition, purpose, application, or other direction. If you get off the subject, simply pull your thoughts back.

4. Continue the routine daily, giving your mind time to expand. Allow scriptures containing the word to come to you. Search for others. Read and reread them sometime during the meditation.

5. During prayer for others, include the word's emphasis as it applies to each situation.

6. The thought process will become fixed in your mind in a few days. Though you have already found new insights in peace, joy, acceptance, or whatever

you were needing, the full impact of the exercise is yet to be proven.

7. There may be days when you cannot get quiet for the meditation. It is then you can just think of your key word. Let the power of your past meditations surround you during times of confusion, trial, temptation, or decision making.

8. Continue meditating daily when possible, using the same word. You will discover that after several weeks you have memorized new scriptures, remembered familiar ones, and thought upon hymns or poems. In fact, your spiritual life is now in tune to that one theme.

9. When the meditation no longer supplies new meaning, choose another word. I have spent weeks on the word “Lord” and find it inexhaustible.

10. Your method of meditation may come to vary from the one described. Effectiveness is the main requirement.

I chose the word “Lord” because I needed reaffirmation of the Lordship of Jesus Christ in one dark and fuzzy corner of my life. After one day of meditation my response was “Of course I want Him to be Lord!”

It was during this early time of experiment that a situation brought sudden panic to my heart. Quickly came the thought “Jesus is Lord.” As far as I was concerned, He was Lord over all who were affecting my future. Peace came again.

My prayers for others included, “Be Lord over their lives.” This prayer was a plug to power for me as I now examined aspects of the meaning of Lordship. For me it meant letting go, not begging for certain things for me or my loved ones, but allowing the Holy Spirit to organize the prayer and administer the answer totally within the will of God. □

LIFTING UP CHRIST

Our Sanctifying Savior

by GEORGE W. PRIVETT, JR.

Nazarene Bible College
Colorado Springs, Colo



HOW ATTRACTIVE JESUS IS!

As a resident of Colorado Springs, you can't take Pikes Peak for granted! It is so lifted up that it catches the attention, commands the interest, and even calls forth thousands of climbers. Its fascinating and breathtaking beauty provides strong uplift and challenge for everyone. In Jesus and His cross, there is far more attraction. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Let's observe His appeal.

HE LISTENS

An insignificant number of Greeks—"God-fearers"—seek an interview with Jesus. He is nearing the end. He approaches Calvary. Yet He has time for them. No one is ever a nuisance to the Master.

These seekers for truth represent the Gentiles who are now knocking at the door of the Kingdom! Jesus came to all men although He began with the house of Israel. The Christian faith is international in its design and mission. The family of God is a circle of clasped hands reaching around the world.

"Sirs, we would see Jesus." What a request! The wise men from the East came to His cradle; the Greeks to His cross. And they saw Him and heard His gracious words. They came because they had heard of Him, they needed Him, and He was accessible. When men search for truth and healing and salvation, the Son of Man responds. Bartimaeus cried for the Messiah and Mark tells us "Jesus stood still" (10:49), not only to listen but to deliver.

Now "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Hebrews 2:9). He stands ready to listen to you today.

HE LOVES

Jesus talks about His impending death. It is interesting that He goes to nature to illustrate what

transpires. "Unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit" (John 12:24, NASB). The seed must give itself to the earth in order to produce wheat to feed the world. Jesus, in answer to the ancient prophecy of Genesis 3:15, became the Divine Seed who by His death and resurrection would "bruise the head" of the enemy.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:14-16).

"God loves each one of us as though there were only one of us to love." He finds us in a desperately disoriented and sinful condition. Like the disobedient Israelites (Numbers 21:4-9), we have been incurably "bitten" by sin and are bound to perish everlastingly apart from the Christ-remedy. But He meets us at the point of our need and convicts, converts, and cleanses us of sin. His gracious provision is made real by faith.

The invitation is "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

At Charles Gabriel's suggestion, we sing:

"He stood at my heart's door 'mid sunshine and rain,

And patiently waited an entrance to gain.

*What shame that so long He entreated in vain,
For He is so precious to me."*

HE LIFTS

To listen and to love is not enough. Jesus has lifting power! This derives from the message He taught and the redemption He wrought. When He spoke of being "glorified," the people thought that

meant He would overthrow their earthly rulers. However, "glorified" for Him meant "crucified."

It must have sounded strange to those interested primarily in beauty, strength, and self-satisfaction to hear Jesus say, "He who loves his life loses it; and he who hates [loves less] his life in this world shall keep it to life eternal" (John 12:25, NASB). He indicates that sacrifice is the salvation of life, but selfishness its invalidation.

Jim Elliot reworded the principle as follows: "He is no fool who gives what he cannot keep to gain what he cannot lose." The Cross not only symbolizes salvation but also the Christian's way of life.

The mockers cried, "Come down from the cross, and we will believe him" (Matthew 27:42). But Jesus would not come down, in order that we might go up. His teaching impressed men and His gifts gratified them for a time. But it was His death and resurrection which broke Satan's power and won their hearts.

It is reported that Napoleon at St. Helena, looking back over his life, said that Alexander, Caesar, and he had founded mighty empires upon force and they had vanished. On the other hand, Christ had built His kingdom upon love and today millions would die for Him. Paul looked at Calvary and exclaimed, "[He] loved me, and gave himself for me"! (Galatians 2:20).

How magnetic and attractive the things of Christ became because He died for our sin! While He lived, we read of thousands at a sermon being miraculously fed. But after His death, we observe that thousands at a sermon were saved and added to the household of faith. By the preaching of the gospel and by the influence of the Holy Spirit, men are drawn, not driven to faith. Christ lifts from despair to hope, from fear to faith, from dread to love, from sin to obedience, from self to God, and from earth to heaven. When we believe and receive Him, our testimony is like that of the Psalmist who exclaims, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord" (Psalm 40:1-3).

T. DeWitt Talmage tells of a little boy who was flying a kite which had soared so high that it was almost out of sight. Seeing him looking so intently to the sky, the gentleman asked him what he had. "A kite, sir," was the boy's reply.

"A kite!" said the gentleman; "how can that be? I don't see it."

"Ah! I feel it pulling, sir," was the boy's unanswerable reply.

May we look to Jesus who listens, loves, and lifts. What attraction He has! What a privilege to magnify His name among men! Let us dedicate our days "to Him who loves us, and has released us from our sins by His blood . . . to Him be glory and dominion forever and ever. Amen" (Revelation 1:5-6, NASB).



REVIVAL IS A PRESENT POSSIBILITY

by LYLE KNEBEL

Aurora, Ill.

In our transient society with its rapid pace of living, and with new methods of outreach in our churches to cope with changing times, there is still a great need for old-fashioned revivals in our churches. There are still many needs to be met, souls to be converted, and lives to be renewed or dedicated at an altar of prayer. Revival services, seekers at the altar, and the moving of the Holy Spirit are undoubtedly influencing church growth. There is nothing that will kindle the fires of the Holy Spirit and create enthusiasm in our churches more than gospel preaching in a revival atmosphere.

We at Elmwood Drive Church of the Nazarene in Aurora, Ill., have experienced a great revival. Many prayers were answered and many needs in our growing church were met. We began several weeks early with organized prayer groups and calling programs. We prayed believing the Lord would send revival and He did. Many genuine needs were met, souls were born anew, lives were consecrated, and every heart was touched by the Holy Spirit. Our revival did not begin on the first night of the campaign but with the first 6 a.m. prayer meeting held especially for the evangelistic meetings. Nor did it end with the last services of the meeting but will go on for a long time to come.

Our evangelist, Rev. Paul Richardson, spoke directly to our needs without any previous knowledge of what our burdens and problems were. We believe Rev. Richardson's biblical preaching was led by the Holy Spirit and was especially for us. Our song evangelists were Rev. Bill Sunberg, pastor of neighboring Naperville Trinity Church of the Nazarene, and his wife Thelma. Their music was excellent and established an atmosphere for the Spirit to work in. The Sunbergs demonstrated their great concern for the Lord's work by ministering to us in song without any remuneration. What a great help dedicated workers are to a young church.

Yes, there is still a place for old-fashioned revival meetings. We know, because we're still praising the Lord for the uplift we've had. We still have many challenges before us. But what a great beginning we've had. We're still praying and working as we now have new visions of what the Lord has in store for our church.



by ALBERT J. LOWN
Keighley, Yorkshire, England

Privilege and Prohibition

Finals in any realm have special interest. An Olympic or Wimbledon final, the World Series, or a heavyweight boxing championship attract huge television audiences and are recorded for posterity.

Revelation chapter 22 is a final chapter and a chapter of finals; it closes the Bible and climaxes revealed truth. Opening with *the final picture* of the eternal home of the redeemed—a holy city, a garden city as beautiful as a bride in her husband's eyes; free from every curse and calamity that brings sorrow, crying, tears, pain, and death—it foretells the end of all that darkens human life; the Lamb is the city's Light and King.

The final assurance of Christ's second coming is given in a thrice-repeated guarantee, verses 7, 12, and 20: as the Root of David, earth's rightful King; the Bright and Morning Star, Herald of a new day and Kingdom; and the Judge who will give to every man according to his works.

Confirmation of *the final authority* of Scripture is inferred: "the prophecies of this book"—the Apocalypse, New Testament, even the whole canon—must not be mutilated, substituted or adulterated, added to or taken from, at pain and penalty. A stamp of divine authenticity is placed upon the inspired Word.

The final end of human probation is solemnly declared: "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." At death or the Second Coming, freedom of choice in spiritual experience and moral state will cease, fixed in self-chosen destiny.

With *utter finality* the standards of God for personal living and church fellowship are laid down. Standards were initiated in Eden for unfallen man

with promise and prohibition: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." And the standards are consummated in the holy city with privilege and prohibition for redeemed fallen man: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

There is no greater problem in family, college, society, industry, politics, Christian and church life than the maintenance of standards. It is a battle in one's own conscience and life and a ceaseless concern in evangelical holiness circles. Standards can easily slip. They are hard to maintain.

"Why," Sir Francis Chichester was asked by the press, "did you shave daily and attempt a D.I.Y. haircut as your boat, *Gypsy Moth*, rounded Cape Horn in the Roaring Forties?"

"Because," answered the intrepid senior citizen soloist who lived at an average list of 30 degrees for nine months, "standards of hygiene and appearance are all-important to a successful voyage."

How much more are the standards of God vital to life's voyage. Only those who "keep his commandments" can avoid spiritual shipwreck and find safe entrance into a heavenly city harbor.

God always gives priority to the positive. Divine emphasis is always upon the keeping, doing side of life and conduct. The blessed (truly happy) are those who obey and practice God's commands. Positive standards heartily embraced make necessary negatives natural and sensible.

No normal home has a displayed list of "thou shalt nots." Love fulfils instinctively written and unwritten law. Covenants of marriage and church membership carry with them devotion to the highest standard and, with love's accepted negatives, bring the highest reward.

An athlete who trains, toils, abstains, obeys, and teams well receives as he gives. A Christian who gives all to faith, fellowship, and service reaps correspondingly. The halfhearted fringe who live between faction and friction, arguing with or against God's standards, receive little from spiritual exercises. The blessed, happy, are the devoted doers.

For these God's provision is adequate, available, and abundant in Christ's threefold assurance: "I am Alpha and Omega, the beginning and the end, the first and the last."

Alpha and omega are the opening and closing letters of the Greek alphabet. Every problem, need, and lack is covered from A to Z. Nothing that can be spelled, written, read, said, sung, or prayed of holy longing is omitted from a divine alphabet of promise and power. First and last: the divine provision was first in creation's birth, in lordship of the Church, and far above all in power and conquest. And it was first manifest in loving the unworthy and ungodly, and loving until life's last breath.

Beginning and end: the divine adequacy is seen caring in the frailty of newborn faith, in every opening and closing stage of life. It continues in learning, loving, marriage, family, middle years, children's children, and ever faithful at eventide. Even before the outworking of conscious salvation is begun, the assurance is given: "He which hath begun a good work in you will perform it until the day of Jesus Christ."

His standards, not ours, necessitate his supplied ability, safeguarded by the solemn truth that God's prohibitions are always plain. Wherever there are standards, disqualifications are possible. Positives carry inseparable negatives. Successes serve to highlight the tragedy of failure. "Blessed are they that do . . . For without are

"Dogs"—the figure of heretics and hypocrites; those who are barred from the city because they have forfeited *truth*.

"Whoremongers"—embracing adulterers, homosexuals, lesbians; those who have forfeited *purity*.

"Murderers"—by action, hatred of heart or slander of lips, destroying life, character, or reputation; those who have forfeited *love*.

"Idolaters"—covetous of heart and consigning God to life's second place; an Achan, Nebuchadnezzar, rich young ruler, or Ananias and Sapphira; those who have forfeited *consecration*.

Liars—by disposition, insinuation, manufacture, or make-believe; those who have forfeited *respect*.

This chilling cancellation of any right to eternal blessedness provokes wonder and penitence. Wonder, at a salvation that can change a life however polluted, cleanse a heart, and remake a character in Christlikeness.

"Such were some of you," wrote Paul to the Corinthians—the *withouts*—"but ye are washed . . . sancti-

fied." And penitence for the sins and shame of unsaved days: "fruit whereof ye are now ashamed" is Paul's graphic epitaph upon the old life. Penitence, too, for the shortcomings of Christian living and relationship, and the recognition that holiness must be a daily cleansing as well as a dynamic crisis. God must be first and life transparent and truthful.

The oath of allegiance before the American flag is a moving ceremony in school, church, club, or public occasion. We pledge our faith in and support of certain standards of national life and personal ideals.

"Beneath the cross of Jesus I fain would take my stand," pleads and pledges the hymn writer. To live beneath "thy shadow for my abiding place"; a citizen of His kingdom, a freeman in his grace—yet pledged to live in holiness and righteousness all the days of my life. Not those who once did, hope to, will one day; but those who keep divine commandments have the right to enter an eternal city and eat of the tree of life.

The privilege is open to all, for the final invitation of the Bible is a fourfold one: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"His commandments are not grievous" to those who love the King, in the light of promise and prohibition in the final chapter and chapter of finals. □

THE GLAD WORD OF HOPE

*The glad word of hope is
that nothing is impossible with God.*

*It is a word that strengthens
our faith.*

It stretches our courage.

It subpoenas our wills.

*That man who comes out of the crisis,
with hope in good health—
who has dared to believe,*

to hope,

to dream,

. . . and to wait,

Is candidate for the great works of God.

And, because He waited,

and hoped,

and believed,

The pilgrimage can resume

with confidence,

with courage,

and with commitment.

—C. Neil Strait
Racine, Wis.

the CHRISTIAN CALENDAR



THE ASHES OF ASH WEDNESDAY

My first perceptions of Ash Wednesday were the puzzlements of a child as I observed my classmates coming to school with gray black smudges on their foreheads. The discovery that this phenomenon was the result of their attendance at church before they came to school did not completely solve the puzzle. I knew that their church was mysteriously different from mine, and I knew that the day was called Ash Wednesday and the beginning of Lent, but why ashes? Why that puzzling spot on the forehead?

In Protestant, evangelical churches we do not observe the rituals associated with Ash Wednesday. We do not go to church to have the clergyman press an ash-covered finger on the forehead while he repeats the words, "Remember that you are dust." We do retain the name and most of us are familiar with the day as marking the beginning of Lent.

However, in retaining the name without the ritual, we are in danger of missing the symbolism. Biblical, as well as literary associations of ashes give rich connotations to this day in the church calendar. An awareness of these connotations can bring deeper meaning to our entire experience of the Lenten season.

The beginnings of the observance of Ash Wednesday are not very clear. It was added to the calendar by Gregory the Great to make up the 40 days of fasting before Easter, excluding the Sundays of Lent. There is evidence that it was at first associated with the acts of penance in the early centuries of the church.

The connection of ashes with penance is biblical; it was the custom (as we see from a number of references in the Old Testament) for ancient peoples to scatter ashes or even to roll or lie in them as an expression of humiliation. The familiar phrase "sackcloth and ashes" thus still connotes penance. The most familiar picture is that of Job sitting on the ash heap. His position here is expressive of his grief and humiliation. In 30:19 he expresses his despair: "I am but dust and ashes." In 42:6 he repents "in dust and ashes."

Certainly, the theme of penance is appropriate at the beginning of Lenten season. However, the symbolic associations of ashes suggest other similarly appropriate themes. It is apparent, for example, that

"sackcloth and ashes" were expressions not only of penitence but of grief and mourning in the face of death. If we ask how these associations were made, we are reminded of two facts: the ancient custom of burning of corpses and the realization of the impermanence of human life.

Like Job, Abraham laments, "I am but dust and ashes" (Genesis 18:27). This association is made explicit in the church's early ritual in which the priest repeated the words, "Dust thou art, and unto dust thou shalt return." The eighth-century English poet Alcuin wrote, "The world's delight I followed with a heart / Unsatisfied: ashes am I, and dust."

There is another interesting allusion in Scripture and literature to ashes, namely, the taste or lack of taste. So the Psalmist speaks of eating "ashes like bread"; and Isaiah describes the man who "feeds on ashes" (44:20). The image of ashes in those contexts is a symbol of the emptiness of human vanities; thus Byron wrote:

*Like to the apples on the Dead Sea's shore,
All ashes to the taste.*

In the Old Testament, ashes were also associated with the burnt offering on the altar. Leviticus 6 and Numbers 19 set forth the statutes concerning these sacrifices in which a ram or a heifer were to be burnt. The accumulated ashes were to be poured out in a clean place outside the camp. Numbers 19 makes it clear that ashes should be kept and mixed with water for purification, "for the removal of sin." In Hebrews 9:13 the "ashes of the heifer," symbolic of these rites of purification are linked with the blood of goats and bulls. Both of these are then contrasted with the better sacrifice of Christ:

For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God? (*Hebrews 9:13-14, RSV*).

by RUTH A. CAMERON
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Since we read in Numbers 19 that the ashes of purification were especially used for a cleansing of a person who had touched a dead body, Alexander C. Purdy, in *The Interpreter's Bible*, suggests that "the death of Christ not only caused no defilement but that his blood purified even the conscience."

Although the author of Hebrews speaks of the blood of Christ as the agent of purification, the phrase "from dead works" reminds us that he is also thinking of the ashes of purification. Christ is the Sacrifice—not only in the shedding of blood, but as the Burnt Offering of the new covenant.

Thus the ashes of Ash Wednesday can also remind us of the culmination of the Lenten period: the death of Jesus as sacrifice for sin. This is cause for penitence, for mourning, but also for rejoicing. We could well echo the shouts of the people of Israel when "the fire came forth from the Lord and consumed the burnt offering and that fat upon the altar; and when all the people saw it, they shouted and fell on their faces."

We should also be aware of the efficacy of the fire of purification in our own lives. The flames of Pentecost result in ashes but they are not the flames of destruction. The poet T. S. Eliot describes the

destructive fires of bombs in World War II, but he also alludes to the flames of Pentecost, a redemptive fire, in contrast to the consuming fire of sin.

*The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error.
The only hope, or else despair
Lies in the choice of pyre or pyre—
To be redeemed from fire by fire.
Who then devised the torment? Love,
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only respire
Consumed by either fire or fire.**

When we present our bodies as a living sacrifice, we rise phoenixlike from the ashes of the burnt offering to a life of service. The ashes of Ash Wednesday can be symbolic not only of penitence and mourning but also of Christ's sacrificial death and our own purification by fire. □

*"Little Gidding," *Four Quartets* (New York: Harcourt, Brace, & World, 1943), 11:200-214. Used by permission.

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
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IMAGINATION

At a sports show a prankster filled an aquarium with water and placed a sign on it which said, "See the Invisible Fish."

Many persons flocked to see the phenomenon. Some asked where the fish had been caught. Others were curious about what bait was used to catch the unusual specimen. One individual claimed that he had caught such a fish but his cat had eaten it. This disturbed him deeply because he understood such fish were quite tasty.

Imagination is the second creator. There are virtually no limits to what it can produce. Like the Lord, it can create something out of nothing. Or, as with Adam's rib, out of a little much can be made.

Imagination can be a marvelous thing. A boy's imagination can transform a little, rusty wagon into a huge, shiny-red fire engine, and, with no additional strain on his mind, he can become its fearless operator. An older boy, sometimes called a man, can do the same by transforming himself from a 97-pound weakling into an Atlas, who, with help from

no one, can easily balance the entire world on his broad shoulders.

Imagination can also have its negative aspects. It can create great problems out of nothing. Or, if raw material is needed, a mountain can easily be made out of a molehill. For some people the only difference between a harmless lizard and a vicious alligator is an active imagination. Shape is confused with size and substance.

Jesus knew this. That is why He cautioned us to live one day at a time. He said that each day has enough troubles of its own (Matthew 6:34).

If we would let it, a negative imagination could spoil our allotment of todays by contaminating them with tomorrow's cares.

God has designed the nervous system to deal rather adequately with the present but it becomes strained while trying to cope with two days, today and tomorrow, at a time.

A better alternative is to live out each day by grace, trusting tomorrow to God. That is God's plan. You cannot *imagine* a better way to live. □

The Last Enemy

by C. D. HANSEN
Lowell, Ind.



Life has one certainty—death. It begins at birth. In fact, it almost seems man is born to die. The preacher noted, “There is an appointed time for everything. And there is a time for every event under heaven—a time to give birth, and a time to die” (Ecclesiastes 3:1-2, NASB).

Since 1974 a host of books have been written about man’s last enemy. People from all walks of life have tried to understand or at least come to grips with a subject most people tend to avoid.

Although no one likes to think about his own death, deep down in that place where thoughts are stored which he doesn’t like to think about, he knows it will happen someday. In the process, though, he tends to ignore it, hoping to escape it, often refusing to face it. The conspiracy of silence says, “Let’s not think about it.” But it cannot be repressed from the conscience. It is like the poor, always with us.

Even the living speak of death metaphorically. They do not say, “He died.” Rather, “He passed away,” or “He went to his reward.” In our country it seems almost un-American to die.

Someone has written, “Our society treats death as a taboo, hiding it behind the sterile walls of the hospital and the cosmetic mask of the funeral home.”

Dr. Hannelore Wass, German-born educator and associate professor of psychology at the University of Florida, has underscored this by stating, “Some people think of it as obscene to talk about death, but it is a fact of life and it won’t go away just because we don’t talk about it.”

No doubt we don’t talk about it because none of us knows what lies beyond this unwelcome vale. And people instinctively fear the unknown.

No one can doubt the realities of death. Just passing a cemetery is affirmation of its eventuality. Even the obituary pages testify day after day, year after year, that people die. And anyone who has ever attended a funeral accepts death as a reality. Seeing is believing.

But why do people die? And do all die? Is death an impersonal thing? Is it the end of life? These and other haunting questions appear to be imbedded in the recesses of every man’s conscience. They deserve honest answers.

First, death stalks man from birth. Paul asserted,

“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned” (Romans 5:12, NASB).

People die as the result of sin. We could speculate what would have happened had our first parents not committed sin against God, but speculation will not alleviate the enemy. Nonetheless, we can recognize sin as the cause and try to understand death as something every person will face in life.

Because death is the result of one man’s sin, it is also universal. The writer to the Hebrew Christians said, “It is appointed for men to die once” (Hebrews 9:27, NASB). This is not the second death that awaits the wicked, but a physical death, the temporary parting of the soul from the body. Even Jesus died in the human form. No one has a permanent lease on life; therefore, no one escapes the Grim Reaper.

David asked the pointed question, “What man is he that liveth and shall not see death?” (Psalm 89:48). The obvious answer is no one. As such, death is the great equalizer.

Someone has written rather astutely, “In the democracy of the dead, all men are equal. The poor man is as rich as the richest, and the rich man as poor as the pauper. The creditor loses his usury, and the debtor is acquitted of his obligation. There the proud man surrenders his dignity; the politician, his honors; the worldling, his pleasures; the invalid needs no physician; the laborer rests from toil. The wrongs of time are redressed, injustice is expiated, and the irony of fate is refuted.”

Third, death is a personal event. Death is lonely. No one can face it for us—it is something we must do alone. There are no experts when it comes to dying. Only One has ever come back to explain it or give hope of living beyond the grave. Moreover, we can only witness how other people face death and from this get an idea of what it is like.

And even then, no two people face death the same way. For some it is blissful and they welcome it. For others it is a dreaded enemy. Some laugh, others cry. Some deny it, while others readily accept it.

Sometime ago an article appeared in the *Evening News*, Cadillac, Mich. It was penned by 13-year-old

Ron Klingbell, who was dying of leukemia. He wrote this letter to the doctors and nurses shortly before his death, which expresses the loneliness of dying.

"I'm dying. . . .

". . . No one likes to talk about such things. In fact, no one likes to talk much at all. . . .

"I am the one who is dying. I know you feel insecure, don't know what to say, don't know what to do. But please believe me, if you care, you can't go wrong.

"Just admit you care. This is what we search for.

"We may ask for why and wherefores, but we really don't want answers.

"Don't run away. Wait. All I want to know is that there will be someone to hold my hand when I need it.

"I'm afraid. . . .

"I've never died before. . . ."

Last, death is not final. Job asked the question men of every age have sought to answer: "If a man die, shall he live again?" (Job 14:14).

For the nonbeliever, death is a vacuum. It has no meaning, only dread of what is beyond. Even well-known atheists have expressed this dread as they recanted at death's door of their life's belief. They realized that suddenly they must live tormented forever in the flames of hell, alienated from God and all that is good.

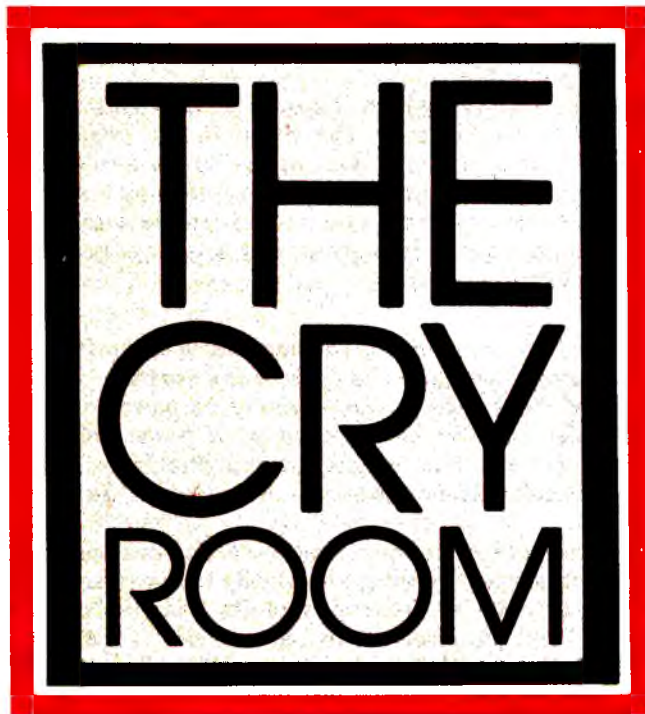
But the Christian claims that the meaning of death can be understood. He believes that Christ died and rose from the grave, taking the sting away from death. Further, he believes that because Christ rose from the grave, he too shall rise. The last word in his vocabulary is not *death*—it is *resurrection*. His hope is based on Paul's expectant promise: "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus" (1 Thessalonians 4:14, NASB).

Life has two boundaries—birth and death. What is between the two is short even in the longest of lives. We have no choice as to our birth. But we can and must prepare to die. If we prepare to die, we are in effect preparing to live, not only on earth, but beyond the grave.

For the Christian, then, death is not a final disaster. It marks the end of human life, that is true; but it signals the beginning of eternal life with Christ.

Again, Paul says, ". . . to be absent from the body . . . is to be present with the Lord" (2 Corinthians 5:8).

For the Christian, death happens only once. At that moment, he shall take on immortality and death will be swallowed up in victory. His last enemy will be conquered. □



by DALE GERMAN

Fremont, Calif.

When I was a child, they called it the nursery. Now it is the cry room. And some cry rooms have a plaque over the door, "We shall not all sleep, but we shall all be changed."

I am a grown man now. But just like other adults, I still need a cry room, and I still need room to cry.

And in a way, I still need to allow myself room to change when I see need for improvement in my character and spirit.

Imagine a life without tears. A heartless life. Emotionless. Uncaring.

Sometimes I carry my cry room around with me. I hide it under a smile. I disguise it in an array of busy activity and apparent happiness when actually I am hurting inside.

Sometimes I go to my cry room and shut the door. There I pray. I weep. And the Heavenly Father meets His child. He is there. He understands. He somehow comforts. He even cheers.

I don't cry over spilled milk. But people who reject the meat of the gospel break my heart. I cry for them.

Except for tears of joy, tears come from caring. From hurting. From carrying burdens.

Jesus wept. Jesus had a cry room. He knew the pain and travail caused by unselfish love. Tears trickled down the cheeks of the Son of God. And I want to be like Him.

I pray I never outgrow the cry room. I don't want to be a tearless Christian. Tears are not the easy way. They are not the convenient way. But they are the Christlike way. So they are the only meaningful way.

How much better to cry unselfish tears than tears of remorse, bitterness, anger, and regret that come from selfish living.

This life is a vale of tears in many ways. But God has given us the choice of what kinds of tears we shed.

The tears of joy come after the tears of repentance. And then the tears for others. □

Editorially Speaking . . .

by W. E. McCUMBER

THE MODEL SEMINARY

February 13 is Seminary Sunday, which creates an opportunity for our churches to give special offerings for the support of Nazarene Theological Seminary, a support it deserves as well as needs.

It occurred to me some time ago that the closing verses of the Gospel of Luke provide an excellent model for seminary training (Luke 24:36-53).

The faculty was small but choice! "Jesus himself stood among them." The risen Christ was President and Faculty of that first Christian seminary. His words "while I was still with you" (v. 44) indicate that He is now with them in a different manner than He was before His death and resurrection. The mortal had put on immortality. Now He is the proven Conqueror of sin and death. He is the acclaimed Lord and Head of the Church. He is the qualified and appointed Judge of the world. This Christ, who possesses all knowledge of God and man, was the Professor.

In a genuinely Christian seminary, every human teacher is an understudy and associate of this Professor. He heads all the departments and administers all the curriculum. I am confident that the consecrated faculty teaching at our seminary regard themselves as working under Christ.

The students were few but destined for great ministries. The 11 disciples formed the student body of that first seminary. From the human perspective they were not very promising, but the Lord was confident of their future.

They were ministers by Another's compulsion. Jesus had chosen, called, and commissioned them at His own initiative. They had not simply decided to preach (Mark 3:13-15).

They were learners by Another's illumination. Jesus "opened their minds to understand the scriptures" (v. 45). How He did this we do not know, but He did. They were not dependent on mere personal abilities to achieve wisdom; they were enlightened by the Lord.

Every seminary needs such a student body, young

people divinely called to preach, divinely enabled to learn. If you could visit our seminary, you would be convinced that we have such a student body.

The curriculum centered upon the Word of God. It is described in three phrases: "My words, which I spoke to you"; "Everything written about me in the law of Moses and the prophets and the psalms"; "the Scriptures" (vv. 44-45). Christ's major concern for them was not personality adjustment, psychological insight, or church management, but an understanding of the Bible.

Any seminary which follows the New Testament model must focus on the Bible in its witness to Jesus Christ. It must aim at giving its students a profound knowledge of the Word. Anything else that helps them to better understand people and communicate truth is important, but knowing the Bible has priority.

The field service was the beginning of a ministry that would reach to the ends of the earth.

That field service was divinely empowered. The disciples were to be "clothed with power from on high" (v. 49). The mighty, energizing Holy Spirit would indwell, possess, and direct them in their labors.

Their ministry would be intensely evangelistic. The message centered in the bloody Cross and empty tomb (v. 46). It demanded of its hearers "repentance" and promised "forgiveness of sins" (v. 47).

And it would be earth-wide and history-long; "to all nations, beginning at Jerusalem" (v. 47).

Every seminary should aim at producing such ministry, sending around the world men and women filled with the Spirit and ablaze for souls. Our own seminary directs its efforts to just that end!

Nazarene Theological Seminary is a place where the risen Lord shares His life, Spirit, knowledge, and compassion with eager, chosen, illumined, and dedicated persons. The seminary is worthy of all the support that our churches can give it with money and prayers! □

Any seminary which follows the New Testament model must focus on the Bible in its witness to Jesus Christ. It must aim at giving its students a profound knowledge of the Word. Anything else that helps them to better understand people and communicate truth is important, but knowing the Bible has priority.

IDENTIFYING OUR GLORY

Shortly after I was named editor, my good neighbor, Wes Angell, gave me a copy of the October 3, 1923, issue of the *Herald of Holiness*.

I read it through with interest. It carried reports of the Sixth General Assembly which had just concluded. Names scattered throughout the issue would form a roll call of giants in the faith, a kind of Hebrews 11 of our early days.

The year 1923 had closed a good quadrennium. The Publishing House was out of debt and showing a profit. This news brought the crowd to their feet, and "people shouted and laughed and waved handkerchiefs."

The missionary deficit was also wiped out, and there were several hundred dollars in the treasury. "Again the Assembly broke out into rejoicing" and gave a "love salute" to the missions board.

The business session of the Young People's Convention was deferred when a young lady visiting the convention expressed a desire to be saved. The chairman "earnestly engaged in prayer" for her deliverance from sin.

"Uncle Buddie" Robinson said it was "one of the greatest gatherings that has ever been held in the United States," and predicted that "the memory of this General Assembly will stay with the Nazarene people until they die with old age."

In his editorial, J. B. Chapman insisted, "The glory of the Church of the Nazarene is not in her wealth, her worldly standing, or in the superior learning of her leaders and people, but in the fact that 'The Holy One of Israel' is in the midst of her. Order and organization are all right in their place, but only the presence and power of the Holy Ghost upon us can make us the people God designs us to be."

Now, over 50 years later, we are more affluent and learned than ever before. We have greater acceptance among the churches and in our communities. We are organized almost to the point of suffocation! Dr. Chapman's words deserve a fresh echo. Our glory is still not found in human assets, but in the manifested presence of the Holy One! Let's keep the glory down. □

MISPLACED FAITH

Is there power in prayer? Very little, if any at all. Prayer is formed in human words, and human words are frail, earthy, and undetermining things.

But there is power in God! And God graciously answers prayer. I do not believe in the power of my prayers, but I do believe in the God who powerfully responds to the cry of His people.

The distinction is valid. Sometimes we are guilty of a misplaced faith. We rest our faith in the fact that we have prayed, that we have faithfully and earnestly petitioned the throne of God. But to believe in the fact that we have prayed is just another subtle way of believing in ourselves, or unconsciously attaching merit to human deeds.

Some years ago a friend of mine told me of disappointing revival services in the church he pastored. Those services had been preceded by six weeks of almost continuous prayer. He and his people were just sure that a great revival would take place, but

it didn't. Reflecting on the situation in his disappointment, he realized that they had not trusted God. They were rather trusting in the fact that they had prayed earnestly for six long weeks.

God answers prayer graciously. The ground of answered prayer is His love, not our worth. Jesus taught, When you pray, believe that you receive; not, Believe that you have prayed and therefore deserve to be answered. But believe that you *receive*, believe in *the God who gives freely*, sovereignly, and graciously, however undeserving you are in yourselves.

If God gave us only what we deserved, our prospects would be horrible! "All have sinned, and come short of the glory of God." What we have all deserved is hell. We have forfeited all claims upon the favor of God that can be based upon human righteousness. The glory of the gospel is that sinners can be forgiven, and undeserving men are given access, through Jesus Christ, to the throne of grace. □



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BARITONE (T.C.)

3 TO GOD BE THE GLORY

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3rd Trpt.
2nd Trpt.
Bass Clar.

BOOK B
TRUMPET (Bb) I, II, III
BASS CLARINET (T.C.)

3 TO GOD BE THE GLORY

1st Violin
2nd Violin
Flutes
3rd Violin

BOOK C
VIOLIN I, II, III
FLUTE I, II

3 TO GOD BE THE GLORY

1st Trbn.
3rd Trbn.
2nd Trbn.
Str. Bass

BOOK D
TROMBONE I, II, III
STRING BASS

3 TO GOD BE THE GLORY

1st F Horn
2nd F Horn
1st Eb Sax
2nd Eb Sax

BOOK E
HORN (F) I, II
ALTO SAXOPHONE (Eb) I, II

3 TO GOD BE THE GLORY

Melody
Chords Ab Eb7 Ab
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BOOK F
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church schools

By Melton Wienecke

HAPPENINGS



Dr. Rice locates three prospects for the "Wayside Sunday School."

"Church schools work is alive and well in Africa and the Cape Verde Islands," commented Dr. Kenneth Rice when he and his wife, Betty, returned from six weeks in those countries.

"In fact, the Sunday school is about to explode in many of these emerging areas. Leaders are eager to help laymen become involved in carrying out the Great Commission through the Sunday school."



The Rices distract one pupil in the "Wayside Sunday School."

The Rices taught in Bible colleges and held conventions, workshops, rallies, and preaching engagements in Rhodesia, South Africa, Swaziland, and Cape Verde. They ministered among Europeans, the work among blacks and Indians, and among the Bantus in Africa.

The biggest difficulty they reported was having to speak through inter-

preters. This limited their sharing in the time allotted in each place. The greatest blessing was the eagerness of Nazarenes everywhere to be better prepared to reach a lost world with the message of holiness.

"Even with language barriers in many places, the communication of love was very real. It was wonderful to meet so many of our Nazarene family and, without words, sense the fellowship of kindred minds," they said. □



A Sunday school teacher carries on her head a tapestry with the words "Lifting Up Christ" in Swazi especially woven into it for the Rices. Dr. Rice holds a spear and a knobkerrie given him at the end of the convention.

GOLDEN AGE SUNDAY OBSERVED AT IBERIA CHURCH

Members of the Iberia, Mo., church with 50 or more years of service to the kingdom of God through the Church of the Nazarene, were honored recently on Golden Age Sunday.

"We are thrilled that we have so many who have served the Lord faithfully for a half century or more," said Pastor Wayne Bogue, "and we know God will reward them according to their works one of these days. We love and honor these very special people." □



Recipients of "Golden Age Appreciation Awards" in recognition of loyalty and loving service to God and the church (l. to r.) are: Lucy Pickering (the only remaining charter member; she joined in 1925); Arlie Kinder, teacher, and secretary in several positions for 60 years; Ova Sauls, with the longest term as Sunday school teacher in the Iberia church (30 years); Nellie Jones and Eva Wilson, faithful, active members for more than 50 years; Minnie Tyler, oldest member of the Sunday school; and Dwight McDow, oldest active Sunday school teacher.

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NEWS OF CHURCHES

Groundbreaking services were conducted November 14 for the Poulso, Wash., church. The building site is situated on 10 acres fronting the peninsula's main highway.

Pastor Wayne T. Lawson reports that in one way or another, nearly every church on the Washington Pacific District is involved. □

The Denver Lowell Church recently climaxed their fiftieth anniversary service with a mortgage-burning ceremony on November 7. Dr. L. S. Oliver, president of the Nazarene Bible College, was the guest speaker. Dr. Oliver was converted in the Lowell Church in the 30s. Rev. Raymond Kratzer, district superintendent of the Northwest District, was also a member of Lowell at that time.

Colorado District Superintendent M. Harold Daniels was present to conduct the mortgage-burning ceremony. Rev. Don Nelson is the pastor. □

The Danville, Ill., Northside Church held a mortgage-burning service November 21. The church is debt free for the first time since 1936. District Superintendent Forrest W. Nash preached the message. Rev. Robert L. Hambright is the pastor. □

Pastor Gary J. Gulley reports the first annual Columbus, Ga., First Church indoor camp meeting which closed November 21. General Superintendent Charles Strickland brought the messages and Wally Laxson served as song evangelist.

There were 39 people who publicly found spiritual help in the meeting. On Saturday night, 17 people were anointed for divine healing. □

The Dumas, Tex., church recently held a mortgage-burning service. Dr. Lyle E. Eckley, district superintendent of the West Texas District, was the special speaker. Plans are now under way for the building of a new sanctuary and needed Sunday school facilities. Rev. Gene Archer is pastor. □

The Houston District Evangelism Clinic was blessed by the presence of the Holy Spirit as 14 trainers and 24 trainees presented the gospel to 79 persons, with 32 of them making a commitment to Christ. The clinic was recently held at Houston First Church and was directed by Dr. Don J. Gibson, under the supervision of the Department of Evangelism. Dr. Raymond McClung, district superintendent, and Rev. W. D. Thaxton, coordinator, set the dates for the second clinic on the Houston District, October 17-19, 1977. □

ANNUAL SEMINARY OFFERING

February 13, 1977

"ENLARGE THE HARVEST"

For a number of years Nazarenes have given an annual offering to assist Nazarene Theological Seminary in the preparation of men and women for the Christian ministry. The 1976 General Assembly unanimously authorized the continued designation of an annual Seminary Sunday during the quadrennium 1976-80. Because enrollment at NTS has increased from 303 to 456 in just five years, the need for capital improvements and other long-range projects is especially acute as we call our people to 100 percent participation in the 1977 SEMINARY SUNDAY OFFERING, February 13, 1977.

While full information regarding the needs of the seminary and the use of funds received in the SEMINARY OFFERING has been provided to pastors and other interested individuals, the following will be of interest to *Herald* readers.

PURPOSE

To emphasize anew to Nazarene people the purpose and role of Nazarene Theological Seminary. To underscore its spiritual vitality and academic thoroughness in preparing men and women for Christian ministries in the Church of the Nazarene and other holiness bodies. To demonstrate that NTS

needs and merits the support of individuals and churches in prayer and finance in addition to assistance received from the general church.

GOAL

100 PERCENT PARTICIPATION!—by every district, every local church, every Nazarene.

A prayerful, concerted effort will be made to inspire every Nazarene and every congregation to do something for NTS on its special day.

While no dollar goal for the 1977 Seminary Offering will be announced, our faith leads us to believe that 100 percent participation by every Nazarene and each local church will provide for the *minimum needs* of NTS and result in that kind of abundance in the work of our seminary that will honor God and *enlarge her spiritual harvest*.

2 Corinthians 9:7-8, 10 (NIV) . . . "God loves a cheerful giver, and God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work . . . Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness" (italics added). □



Nazarene Theological Seminary enrollment increase taxes chapel capacity. In five years, the fall enrollment has increased from 303 to 456, a gain of 51 percent.



PLC philosophy and religion professors (l. to r.) are: Dr. Ismael Amaya, Dr. Clifford Fisher, Herbert Prince, Paul B. Whittemore, Dr. Frank G. Carver, Reuben R. Welch, Jerry W. McCant, Dr. W. T. Purkiser, and John S. Lown.

ALL PLC PROFESSORS IN PHILOSOPHY AND RELIGION ARE GRADUATES OF NTS

The Division of Philosophy and Religion at Point Loma College is in a unique position.

The eight full-time faculty members currently in the division are all graduates of the Nazarene Theological Seminary in Kansas City. The first of these professors to graduate from NTS did so in 1948; the last was granted his degree in 1973. In addition, though not a graduate of NTS, part-time professor Dr. W. T. Purkiser taught at the seminary from 1957 to 1974.

Dr. Frank G. Carver, chairperson of the Division of Philosophy and Religion, noted that it is rare for all full-time faculty members in the division to be graduates of the seminary. Dr. Carver attended NTS from 1951 to 1954. He later earned subsequent degrees from Princeton Theological Seminary and University of Edinburgh and did postgraduate work at the Claremont School of Theology.

Reuben R. Welch, associate professor of religion, graduated from NTS in 1948 with a degree in biblical theology. He is also a graduate of PLC and has done graduate work in New Testament at the University of Southern California.

Dr. Clifford Fisher, associate professor of religion, earned the A.B. degree in philosophy from PLC, the B.D. degree in biblical literature from NTS in 1951, and the D.Min. from American Baptist Seminary of the West.

John S. Lown, associate professor of biblical literature and philosophy, was awarded the A.B. and M.A. degrees in the classics and religion by Cambridge University. He earned the B.D. in religion from NTS in 1966 and is currently a Ph.D. candidate in religion at Vanderbilt University.

Jerry W. McCant, assistant profes-

or of religion, graduated from NTS in 1967 with the M.Div. degree. He was granted the A.B. degree in religion by Trevecca Nazarene College and is doing graduate work in New Testament at Emory University.

Herbert Prince, associate professor of philosophy and theology, earned the A.B. degree in philosophy from PLC and M.Div. in theology in 1967 from NTS. He is currently a Ph.D. candidate in systematic theology at Emory University.

Dr. Ismael E. Amaya, associate professor of Spanish and religion, graduated from NTS in 1968 with a B.D. degree in religion. He has also earned the A.B. in religion and history from PLC and Th.D. from Fuller Theological Seminary.

Paul B. Whittemore, assistant professor of religion, earned the B.A. in religion at Eastern Nazarene College, the M.Div. in theology from NTS in 1973, and the M.A. in philosophical theology from Vanderbilt University where he is currently a Ph.D. candidate.

Dr. W. T. Purkiser, professor of religion, taught English Bible full time at NTS from 1957 to 1960 and part time from 1960 to 1974 while editing the *Herald of Holiness*. He earned the B.A. in English from Point Loma College and the M.A. and Ph.D. in philosophy from the University of Southern California. □

DEASLEY TO NAZARENE THEOLOGICAL SEMINARY


Dr. Alex Deasley, associate professor of theology at Canadian Nazarene College since 1972, has been elected to the position of associate professor of New Testament at Nazarene Theological Seminary by the board of trustees. He will begin his academic responsibilities at NTS in the fall.



In a joint announcement, President Nease and Dean Willard Taylor of NTS commented, "We take pleasure in announcing that Dr. Alex Deasley has accepted the position of associate professor of New Testament at Nazarene Theological Seminary. He will succeed Dr. Ralph Earle, distinguished professor of New Testament, who has served with dedication and excellence since the founding of this institution."

Dr. Deasley taught at British Isles Nazarene College prior to coming to CNC. In 1955 he received the Diploma in Theology from Hurler Nazarene College, earning the B.A. degree in 1958, and the M.A. degree in 1962 from the University of Cambridge. He was awarded the Ph.D. degree by the University of Manchester in 1972.

Dr. Deasley is a frequent contributor to Nazarene publications and to scholarly journals. He is in frequent demand as a preacher of the Word. □



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EVANGELISTS' SLOTS

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The work of evangelism is never completed until the evangelized become the evangelists! —JOHN L. KNIGHT

- ANDREWS, GEORGE D.:** Opelika, Ala., Feb. 1-6; East Brewton, Ala., Feb. 8-13; Blackwell, Okla. (Southside), Feb. 15-20
- BAILEY, C. D.:** Bradford, Pa. (1st), Feb. 15-20; Brookville, Pa. (Calvary), Feb. 21-27; Clymor, Pa. (Penns Manor), Feb. 28—Mar. 6
- BELL, JAMES & JEAN:** Tishomingo, Okla., Feb. 1-6; Durant, Okla. (1st), Feb. 8-13; Arlington, Tex. (1st), Feb. 15-20; Port Arthur, Tex. (1st), Feb. 22-27
- BERTOLETS, MUSICAL:** Greenacres, Fla., Feb. 17-19
- BLUE, DAVID & DANA:** Elyria, Ohio, Feb. 6; Kankakee, Ill. (ONC), Feb. 10; Manteno, Ill., Feb. 11-13; Columbus, Ohio (Whitehall), Feb. 18-20
- BOHI, JAMES:** Houston, Tex. (Broadway), Feb. 9-13; Kansas City, Mo. (Summit View), Feb. 15-20; Houston, Tex. (crus.), Feb. 22-27
- BOND, GARY C.:** Worthington, Ky., Feb. 1-6; Hobart, Ind. (1st), Feb. 8-13; Wilmington, Ill. (1st), Feb. 15-20; Bay City, Mich. (1st), Feb. 22-27
- BUCKLES-BURKE EVANGELISTIC TEAM:** Kokomo, Ind. (Forest Lawn), Feb. 1-6; Muncie, Ind. (zone indoor camp), Feb. 8-13; Knox, Ind., Feb. 15-20; Nappanee, Ind., Feb. 22-27
- BURKHAMMER, SINGING:** Pittsburgh, Pa. (Lincoln Place), Feb. 4-6
- CANEM, DAVID L.:** Jonesboro, Ga., Jan. 30—Feb. 6; Barnesville, Ga. (1st), Feb. 7-13; Claxton, Ga. (Trinity), Feb. 14-20; Waycross, Ga., Feb. 22-27
- CAUDILL, STEVE & SUE:** Cincinnati, Ohio (S.W. Ohio Indoor Camp), Feb. 2-6; Peoria, Ill. (N.W. Ill. Dist. Hol. Conv.), Feb. 9-13; Ashland, Ky. (1st), Feb. 15-20; Miami, Fla. (indoor camp), Feb. 22-27
- CAYTON, JOHN:** Niagara Falls, N.Y. (Col. Hgts. Free Meth.), Feb. 1-6; Jefferson, Pa., Feb. 8-13; Bradford, Pa. (Boli-var Dr.), Feb. 16-27
- CLARK, GENE:** Canton, Ohio (zone youth), Feb. 1-6; Tiffin, Ohio, Feb. 8-13; Francisco, Ind., Feb. 15-20; Francisco, Ind. (Oatsville), Feb. 22-27
- CLIFT, NORVIE O.:** Hacienda Heights, Calif., Feb. 6-13; Arcata, Calif. (Manila), Feb. 15-20; McKinleyville, Calif., Feb. 21-27; Arcata, Calif., Feb. 28—Mar. 6
- CLINE, JERRY:** Tullahoma, Tenn. (Hilltop), Feb. 1-6; Nancy, Ky. (Delmar), Feb. 8-13; Tullahoma, Tenn. (Westside), Feb. 15-20; Burkesville, Ky., Feb. 22-27
- COBB, BILL & TERRI:** Spokane, Wash. (crus.), Feb. 1-6; Esther, Mo. (Leadbelt Area Hol. Crus.), Feb. 9-13; Cleveland, Ohio (hol. crus.), Feb. 16-20; Tipp City, Ohio, Feb. 22-27
- COX, CURTIS B.:** Winnsboro, La., Feb. 8-13; Christiansburg, Va. (Community), Feb. 15-20; Maysville, Ky. (CCCU), Feb. 21-27
- DAMRON, GARY N.:** Pryor, Okla., Feb. 4-6; Tulsa, Okla. (1st), Feb. 9-13
- DARNELL, H. E.:** Rimersburg, Pa., Feb. 3-13; McDonald, Pa., Feb. 17-27
- DELL, JIMMY:** Aurora, Colo., Feb. 2-6; Corsicana, Tex. (1st), Feb. 10-13; Bellville, Kans. (Wes.), Feb. 17-20; Fontana, Calif. (1st), Feb. 25-27
- DENNIS, DARRELL & BETTY:** Peru, Ind., Feb. 2-6
- DIXON, GEORGE & CHARLOTTE:** Dinuba, Calif., Feb. 1-6; Gospel concert tour, west coast, Feb. 8-20; Winterhaven, Calif. (Bard), Feb. 22-27
- DOSS, J. W.:** Columbiana, Ala., Feb. 1-6; Shelbyville, Tenn. (Himesville), Feb. 22-27
- DUNMIRE, RALPH & JOANNE:** Shelbyville, Ind. (hol. indoor camp), Feb. 7-13; Mobile, Ala. (indoor camp), Feb. 22-27
- EDWARDS, TERRY:** Andrews, Tex., Feb. 15-20; Dumas, Tex., Feb. 22-27
- ELLINGSON, R. LEE:** Reserved, Feb. 3-13; Knightstown, Ind., Feb. 15-20; Atlanta, Ind. (Wes. Ch. in Christ), Feb. 21-27
- ELLWANGER, C. WILLIAM:** Stanton, Calif., Feb. 1-6; Buena Park, Calif., Feb. 8-13; Bakersfield, Calif. (1st), Feb. 15-20; Fresno, Calif. (Trinity), Feb. 22-27
- EMSLEY, ROBERT:** Freeport, Pa., Feb. 14-20
- FELTER, JASON & LOIS:** Grand Rapids, Ohio (Wes.), Feb. 1-6
- FISHER, C. WILLIAM:** Barstow, Calif., Feb. 1-6; Castro Valley, Calif., Feb. 13-20; Hood River, Ore., Feb. 22-27
- FLORENCE, EARNEST E.:** Morencie, Mich., Feb. 7-13; Clearwater, Kans., Feb. 21-27
- FORTNER, ROBERT E.:** Granite City, Ill. (St. Paul), Feb. 15-20; Villa Grove, Ill. (1st), Feb. 22-27
- FRODGE, HAROLD C.:** Huron, S.D., Feb. 1-6; Oaks, N.D., Feb. 7-13; Ellendale, N.D., Feb. 14-20
- GATES, KENNETH W.:** Endicott, N.Y. (hol. conv.), Feb. 21-28
- GANTHROP, WAYLAND & JOAN:** Jackson, Mich., Feb. 1-6; North Vernon, Ind., Feb. 8-13; Fairland, Ind. (Triton Central), Feb. 15-20; Bossier City, La. (South), Feb. 22-27
- GLENDENNING, PAUL:** Concert tour, month of February
- GREEN, JAMES & ROSEMARY:** New Castle, Ind. (South Side), Feb. 1-6; Terre Haute, Ind. (indoor camp), Feb. 7-13; Lynn, Ind., Feb. 15-20; Chicago, Ill. (hol. conv.), Feb. 23-27
- GRIMES, BILLY:** Dallas, Tex. (Valwood Pkwy.), Feb. 22-27
- GRINDLEY, GERALD & JANICE:** Tifton, Ga. (1st), Feb. 1-6; Hopewell, Va. (1st), Feb. 15-20
- HAINES, GARY:** Littleton, Colo., Feb. 2-6; Dallas, Tex. (Central), Feb. 9-13; Ft. Worth, Tex. (Northside), Feb. 15-20; Brush, Colo., Feb. 25-27
- HALL, CARL N.:** Asheville, N.C. (1st), Feb. 1-6; Magnolia Springs, Ala. (Wes.), Feb. 15-20; Pensacola, Fla. (1st), Feb. 22-27
- HAMILTON, MARK:** Savannah, Ga. (East Side), Feb. 8-13; Mt. Vernon, Ind., Feb. 15-20
- HANCE, RAY:** Little Rock, Ark. (Westwood), Feb. 8-13; New Orleans, La., Feb. 22-27
- HANCOCK, BOYD C.:** Meridian, Miss. (Central), Feb. 1-6; Sulphur, La. (1st), Feb. 8-13
- HARRISON, ROBERT W.:** Sinton, Tex., Feb. 8-13
- HARROLD, JOHN W.:** Orlando, Fla. (Winter Park), Feb. 6-13
- HENDERSON, DONALD L.:** Orlando, Fla. (Colonial), Feb. 1-6
- HESS, BILL:** Owasso, Okla. (1st), Feb. 28—Mar. 6
- HICKS, JOHN DAVID:** Wapella, Sask., Feb. 4-6; St. Catharines, Ont., Feb. 18-20
- HOECKLE, WESLEY W.:** Robeline, La., Feb. 7-13; Edmond, Okla., Feb. 16-27; Hurst, Tex., Feb. 28—Mar. 6
- HOLLEY, C. D.:** Newburgh, Ind., Feb. 1-6; Dublin, Ga. (Graham Mem.), Feb. 8-13; Macon, Ga. (Trinity), Feb. 15-20; Antlers, Okla., Feb. 22-27
- HOLLOWAY, WARREN O.:** North Ft. Myers, Fla., Feb. 6-13; Ft. Lauderdale, Fla. (Faith), Feb. 15-20; Jacksonville, Fla. (Oak Hill), Feb. 22-27
- HOWARD, MICHAEL:** Oklahoma City, Okla. (Pa. Ave.), Feb. 8-13; Denison, Tex. (1st), Feb. 21-27
- INGLAND, WILMA JEAN:** Harrisburg, Pa. (1st), Feb. 14-20; Calcutta, Ohio, Feb. 28—Mar. 6
- IRWIN, ED:** Aiken, S.C., Feb. 15-20
- JACKSON, CHUCK & MARY:** Smithton, Pa. (1st), Feb. 4-6
- JACKSON, PAUL & TRISH:** Chadron, Neb. (1st), Feb. 1-6; Kimball, Neb. (1st), Feb. 8-13; Britt, Ia. (Zion), Feb. 18-20
- JANTZ, CALVIN & MARJORIE:** Rochester, N.Y. (Grace), Feb. 1-6; Rochester, N.Y. (Trinity), Feb. 8-13; Milford, Ohio (1st Wes.), Feb. 15-20; Springfield, Ohio (1st), Feb. 22-27; Winchester, Ind. (1st), Feb. 28—Mar. 6
- JEWETT, LARRY & PAT:** North Vernon, Ind., Feb. 8-13; Knightstown, Ind., Feb. 15-20; Bloomington, Ind. (indoor camp), Feb. 22-27
- JOHNSON, RON:** Concerts on Wash. Pac. Dist., Feb. 6; Yakima, Wash. (Deeper Life Crus.), Feb. 8-13; Concerts on Wash. Pac. Dist., Feb. 20; Concerts on Intermountain Dist., Feb. 27
- KEALIHAR, DAVID:** Miller, S.D., Feb. 28—Mar. 6
- KRATZ, ELDON & KAY:** Harrisonville, Mo., Feb. 18-20
- LASSELL, RAY:** Cicero, Ind., Feb. 1-6; Spiceland, Ind., Feb. 7-13; Richmond, Ind. (St. Paul), Feb. 15-20; Logan, W.Va., Feb. 21-27
- LAXSON, WALLY & GINGER:** Walla Walla, Wash. (1st), Jan. 31—Feb. 6; Kent, Wash. (indoor camp), Feb. 8-13; Twin Falls, Ida. (indoor camp), Feb. 15-20; Portland, Ore. (indoor camp), Feb. 22-27
- LECKRONE, LARRY:** Flint, Mich. (South), Feb. 2-6
- LEMASTER, BEN:** Porterville, Calif. (1st), Feb. 16-20
- LIDDELL, P. L.:** Geneva, Ind., Feb. 11-13; Lynn, Ind., Feb. 15-20; Cory, Ind., Feb. 22-27
- LOMAN, LANE & JANET:** Tuscaloosa, Ala. (zone camp), Feb. 1-6; Shawmut, Ala. (1st), Feb. 9-13; Nashville, Tenn. (Trinity), Feb. 15-20; Lanett, Ala. (1st), Feb. 25-27
- LUSH, RON:** Longview, Wash. (area-wide), Feb. 14-20; Camas, Wash., Feb. 22-27
- MANLEY, STEPHEN:** Gainesville, Ga. (1st), Feb. 1-6; Reynoldsburg, Ohio, Feb. 8-13; West Chester, Ohio (Pisgah), Feb. 15-20; Tipp City, Ohio, Feb. 22-27
- MARLIN, BEN F.:** Manchester, Ga., Feb. 1-6; Coceo, Fla., Feb. 8-13; Dalton, Ga. (Grace), Feb. 15-20; Atlanta, Ga. (River-side), Feb. 22-27
- MARTIN, PAUL:** Swaziland, Jan. 24—Feb. 6; Muncie, Ind. (indoor camp), Feb. 8-13; Longview, Wash. (zone indoor camp), Feb. 15-20; Houston, Tex. (Greater Houston Camp), Feb. 22-27; Phoenix, Ariz., Feb. 28—Mar. 6
- MCABEE, JAMES:** Warner Robins, Ga., Feb. 6; Ft. Pierce, Fla. (1st), Feb. 8-13; W. Monroe, La. (1st), Feb. 22-27
- McKINNEY, ROY T.:** Nashville, Tenn. (Radnor), Feb. 1-6
- McWHIRTER, STUART:** Tampa, Fla., Feb. 2-6; Gainesville, Fla. (1st), Feb. 8-13; Portland, Ore. (zone), Feb. 22-27
- MERRITT, HERBERT & ANN:** Coffeyville, Kans. (Central), Feb. 6-11; Pueblo, Colo. (Belmont), Feb. 15-20; Smith Center, Kans., Feb. 22-27
- MICKEY, BOB:** Winslow, Ariz., Feb. 1-6
- MONTGOMERY, CLYDE:** Freedom, Ind., Feb. 22-27
- MORRIS, CLYDE H.:** Washington, Pa. (Hart Ave.), Feb. 7-13
- MULLEN, DEVERNE H.:** Dartmouth, N.S., Feb. 1-6; Frederic-ton, N.B. (Wes.), Feb. 8-13; Regina, Sask., Feb. 22-27
- MYERS, HAROLD:** Reserved, Feb. 2-13; St. Charles, Mich., Feb. 15-20; Holly, Mich., Feb. 22-27
- NEFF, LARRY & PAT:** Gainesville, Fla., Feb. 9-13; Bradford, Pa. (1st), Feb. 15-20; Cass City, Mich., Feb. 25-27
- NEUSCHWANGER, ALBERT:** Pittsburg, Kans. (1st), Feb. 1-6; Ardmore, Okla. (1st), Feb. 13-20; Chicago, Ill. (hol. conv.), Feb. 23-27
- OVERTON, WILLIAM D.:** Belle Glade, Fla., Feb. 23-27
- PASSMORE EVANGELISTIC PARTY:** Williamsport, Pa., Feb. 1-6; Middleport, Ohio, Feb. 8-13; Lexington, Ohio, Feb. 15-20; Cape May, N.J., Feb. 22-27
- PECK, JOHN:** Amarillo, Tex. (Hamlet), Feb. 1-6; Pittsburg, Tex., Feb. 8-13; Stockton, Calif., Feb. 22-27
- PEMBLE, AL, FAMILY:** Ft. Lauderdale, Fla. (Manor), Feb. 1-6; Tampa, Fla. (Forest Hills), Feb. 9-13; St. Petersburg, Fla. (Lealman), Feb. 16-20
- PERDUE, NELSON:** Peoria, Ill. (Forrest Hill), Feb. 1-6; Ossian, Ind., Feb. 8-13; Bluffton, Ohio, Feb. 15-20; Georgetown, Ohio, Feb. 23—Mar. 6
- PHILLIPS, GENE E.:** Bowling Green, Ky., Feb. 8-20
- PICKERING, R. E.:** Lakeland, Fla. (South Fla. Heights), Feb. 13, p.m.; Winter Garden, Fla. (1st Assem. of God), Feb. 20, p.m.
- PITTS, PAUL:** N. Calif. Preachers' Meeting, Feb. 1-3; N. Calif. Dist. (concert tour), Feb. 4-6; Cent. Calif. Dist. (concert tour), Feb. 8-13; Los Angeles Dist. (concert tour), Feb. 15-20; S. Calif. Dist. (concert tour), Feb. 22-27
- PORTER, JOHN R.:** Estill Springs, Tenn. (1st), Feb. 1-6; Nicholasville, Ky. (1st), Feb. 8-13; Nashville, Tenn. (Richland), Feb. 15-20; Calera, Ala. (1st), Feb. 22-27
- QUALLS, PAUL:** Bryan, Ohio (1st), Feb. 1-6; Hamilton, Ohio (1st), Feb. 22-27
- REEDY, J. C.:** Nashville, Ga., Feb. 8-13; Quitman, Ga., Feb. 15-20; Douglas, Ga., Feb. 22-27
- RICHARDS, LARRY & PHYLLIS:** Ft. Wayne, Ind. (Trinity), Feb. 5-6; Evansville, Ind. (Diamond Valley), Feb. 19; Battle

Creek, Mich. (1st), Feb. 27; Wilkinson, Ind. (Warrington), Feb. 28—Mar. 6

ROBERTSON, JAMES H.: Whitney, Tex., Feb. 21-27

SCHMELZENBACH, ELMER: Hillsboro, Tex., Feb. 2-6; Richardson, Tex., Feb. 9-13; Denver, Colo. (1st), Feb. 19-20; Oklahoma City, Okla. (Crown Heights), Feb. 23-27

SEXTON, GARNETT & DOC: Wellston, Ohio (1st), Feb. 28—Mar. 6

SHARP, CHARLES R.: Coldwater, Ohio, Feb. 15-20; Memphis, Tenn. (Berclair), Feb. 22-27

SHUMAKE, C. E.: Eustis, Fla., Feb. 14-20

SLACK, DOUGLAS: Jonesboro, Ga., Feb. 1-6

SMITH, C. HASTINGS: Brea, Calif. (1st), Feb. 2-6; La Mirada, Calif. (1st), Feb. 9-13; Fullerton, Calif. (1st), Feb. 16-20

SMITH, DUANE: Grove City, Pa. (youth), Feb. 2-6; Poplar Bluff, Mo. (1st), Feb. 10-12

SMITH, OTTIS & MARGUERITE: Jasper, Ala. (1st), Feb. 1-6; Greensboro, N.C. (Rolling Roads), Feb. 8-13; Lexington, Ky. (Kenwick), Feb. 15-20; Tuscaloosa, Ala. (Southside), Feb. 22-27

SNELL, DALE E.: Birmingham, Ala. (Hoffman), Feb. 22-27

SNOW, DONALD E.: Reed City, Mich., Feb. 1-6

SPRAGUE EVANGELISTIC FAMILY: Bonner Springs, Kans., Feb. 8-13; Moss, Mo. (Bethlehem), Feb. 22-27

STAFFORD, DANIEL: Dunedin, Fla., Jan. 31—Feb. 6; West Baden Springs, Ind., Feb. 11-20; Columbus, Ind. (indoor camp), Feb. 25—Mar. 6

STEGALL, DAVE: Iowa City, Ia., Feb. 1-6; Oklahoma City, Okla. (Western Oaks), Feb. 8-13; Bartlesville, Okla. (Bible Fellowship Center), Feb. 15-20

STEWART, PAUL: Augusta, Ga. (1st), Feb. 14-20; Hamilton, Ohio (1st), Feb. 22-27

STRICKLAND, RICHARD L.: Bryan, Ohio (1st), Feb. 1-6; Charleston, W.Va. (Valley Grove), Feb. 8-13; Ashland, Ky. (1st), Feb. 15-20; Huntington, W.Va. (Central), Feb. 22-27

STUBBS, LLOYD A.: Felicity, Ohio, Feb. 14-20

THOMAS, J. MELTON: Millville, N.J. (1st), Feb. 8-13; Rand, W.Va. (1st), Feb. 15-20; Mt. Vernon, Ohio (Lakeholm), Feb. 23-27

THORNTON, RON & BONNIE: Washington, Ill. (Sunnyland), Feb. 15-20; Augusta, Kans. (1st), Feb. 23—Mar. 6

TRIPP, HOWARD: Decatur, Ala. (Larkwood), Feb. 1-6; Altus, Okla., Feb. 15-20; Chickasha, Okla., Feb. 22-27

TUCKER, BILL & JEANETTE: Largo, Fla. (1st), Feb. 2-6; Columbia City, Ind. (Oak St. Wes.), Feb. 15-20; Eaton Rapids, Mich., Feb. 22-27

TURNOCK, JOHN J.: Festus, Mo., Feb. 1-6; Taylorville, Ill. (1st), Feb. 8-13; Columbus, Ohio (Frank Rd.), Feb. 15-20; Newell, W.Va. (1st), Feb. 22-27

VARIAN, WILLIAM E.: Spokane, Wash. (area-wide), Feb. 1-6; Modesto, Calif. (1st), Feb. 8-13; Upland, Calif. (1st), Feb. 15-20; Elyria, Ohio (1st), Feb. 22-27

WADE, E. BRUCE: Austin, Tex. (South), Feb. 1-6; Plano, Tex. (1st), Feb. 8-13; Lake Charles, La. (1st), Feb. 15-20; Wellington, Tex. (1st), Feb. 22-27

WALKER, LAWRENCE: Gainesville, Fla. (Trinity), Feb. 1-6; Concord, N.C., Feb. 22-27

WELCH, W. B.: Stonewall, Okla., Feb. 6-13; Ashland City, Tenn., Feb. 20-27

WEST, C. EDWIN: Van Nuys, Calif. (1st), Feb. 1-6; Las Cruces, N.M. (1st), Feb. 9-13; Tucson, Ariz. (Catalina Vista), Feb. 16-20; Norwalk, Calif. (1st), Feb. 22-27

WILLIAMS, LAWRENCE Z.: Eagle River, Alaska, Feb. 7-13; Monroe, Wash., Feb. 14-20

WISE, DAVE: Dayton, Ohio (Glenn Rd.), Feb. 1-6; Liberty, Mo. (1st), Feb. 11-13; Reserved, Feb. 15-28

WISEHART, LENNY & JOY: Rock Falls, Ill., Feb. 1-6; Chariton, Ia., Feb. 8-13; Reserved, Feb. 14-26; Walnut Creek, Calif., Feb. 27—Mar. 3

WRIGHT, E. GUY: Carthage, Tenn. (1st), Feb. 1-6; Charleston, W.Va. (Tyler Hgts.), Feb. 8-13; East Bank, W.Va., Feb. 15-20; Suffolk, Va., Feb. 22-27

WYLIE, CHARLES: Republic, Mo. (1st), Feb. 1-6; Lufkin, Tex. (Bethel), Feb. 8-13; Kerrville, Tex. (1st), Feb. 15-20; Victoria, Tex. (1st), Feb. 22-27

WYRICK, DENNIS E.: Tifton, Ga. (1st), Feb. 1-6; Norwood, N.C., Feb. 8-13; Anderson, Ind. (Goodwin Mem.), Feb. 15-20

YATES, BEN J.: Jefferson, Pa., Feb. 8-13

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

NEWS OF REVIVAL

Pastor Ralph Wright reports the **Dallas, Tex., Lake June Church** recently experienced an outstanding revival under the preaching of Rev. R. B. Kelly of Bethany, Okla., and the singing of Song Evangelist E. Bruce Wade, a member of the Lake June Church. "God came, people rejoiced, moved up in Spirit, people were saved, sanctified, and reclaimed." □

Pastor Jerry E. Bush, of **Grafton, W.Va., Blueville Church**, reports revival with Evangelist John Cayton of Middleboro, Mass. "We experienced a real revival for the church. We did not have a barren altar during the 14 services. We had a good number testify to 'know-so' salvation and almost twice as many to definite heart holiness. Almost 50 seekers bowed at the altar." □

The **Covina, Calif., church** had a series of five preaching services with Evangelist Jimmy Dell. Pastor Raymond M. Box reports: "The Lord blessed in unusual fashion. The altar calls were to the church, and whole groups came to commit themselves to the work of redemptive outreach in the community and to ask for God's equipping grace. It was one man's first visit to an altar and he has since joined the church. The church has moved up spiritually and we have new testimonies in the congregation." □

Pastor L. Wesley Johnson reports that revival has come to the **Festus, Mo., church**. Rev. Odis James of St. James, Mo., was the evangelist. Twenty-three seekers claimed spiritual help in the six-day revival. □

Pastor C. S. James reports the **Norco, Calif., church** recently had an outstanding revival with Evangelist John Peck. "God blessed night after night as seekers found help at our altars." □

Pastor John S. Kisse, of the **Rio Linda, Calif., church** reports a Spirit-anointed revival with Lay Evangelist Jimmy Dell. "Forty seekers have brought new life and hope to the Rio Linda church." □



The Chiclayo, Peru, Bible School Choir finished the school year after a busy schedule. During the year, the choir traveled to various churches presenting its program, "Life Abundant." The choir was also privileged to tour the Southern Peruvian District. The highlight of the year was the opportunity to sing on television and record for radio programs. Pictured are: the choir members; (*extreme l.*) Dr. E. S. Julca, Bible school director; and (*extreme r.*) Norma Brunson, choir director.



BOOKS HAVE BEEN HER LIFE

Floy O'Ferrell retired from teaching in Nashville schools in 1964, closing a 45-year career that influenced the lives of thousands of children. Her title, "Librarian-teacher."

In 1925, Rev. H. H. Wise appointed her husband, Will, librarian of First Church. "Librarian" at the time was the title given the individual who ordered Sunday school literature. But a library was born. Floy had her foot in the door.

Mrs. J. O. McClurkan, wife of the founder of First Church, donated a bookcase. Floy gathered and dusted all the stray books around the church. Space was not available, so she placed the bookcase in her Junior Department room where she was supervisor.

No funds were available either, but she contributed books to get the project started and has continued to do so throughout the years. It was not unusual to see Mrs. O'Ferrell carrying books in boxes and sacks from her car into the church.

From table to table, corridor to room, the library grew under her guidance. Progress was made when a portable library was designed which



As a token of appreciation for 12 years of progressive ministry by Pastor and Mrs. R. B. Acheson, the Indianapolis West-side Church presented them with an all-expense-paid 16-day trip to the Bible lands. The presentation was recently made in a Sunday morning worship service. Pictured (l. to r.) are: Rev. R. B. Acheson, Mrs. Acheson, and Mr. Don Robinson, layman.

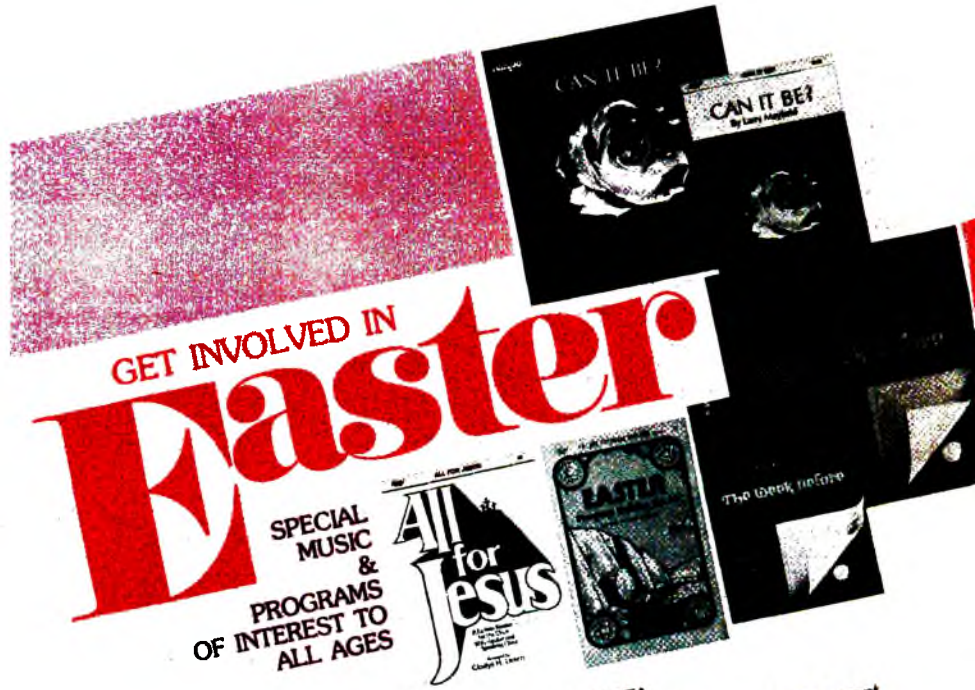
could be moved throughout the church.

The library was in full bloom when a budget was finally established by the church board. Adequate room for growth, a publications rack, a lighted glass display, a book-return slot in the door—all are indications that she has thought of everything.

A perfectionist, "Mrs. Will" runs a tight ship. A graduate of Peabody College in Nashville, she practices her specialty to the letter. As a result, the First Church library of more than 4,300 books is professionally run from

catalog care to Dewey Decimal classification, Sears Subject Headings, and Cutter Author Table.

A staff and workroom keep the ship on course. A library committee must pass on all books not originating from the Nazarene Publishing House. "We are not competing with the public library, but are interested in religious books, books helpful to pastors and teachers, books on doctrine and for reference. Not all the children's books have a religious theme, but all must have high ethical standards and patriotic emphases.



EASTER SERVICE ALL FOR JESUS

NEW!

By Gladys H. Leach. A unique presentation for choir, re-arranged, and speaking group. Narrative is from the Scriptures, interwoven with six simplified oratorio selections from Steiner's famous choir with limited rehearsal time. Performance time, approximately 15 minutes.

50c

EASTER CANTATA CAN IT BE?

Written by Larry Mayfield in contemporary style. A combination of solos, narrative, dramatic choral speech, and personal testimonies to depict the predicament of humanity and point to the risen Christ as our Solution. Performance time, approximately 55 minutes.

ME-225
MB-387
L-7120
MU-7120
MU-7120C
MU-551

Choral Book \$2.95
Stereo Album \$5.98
Book/Album Combination \$7.95
Accompaniment Tape (7" reel) \$35.00
Accompaniment Tape (Cassette) \$25.00
Service Folder Package of 100 / \$3.50

Examination copies available to any program director or choir leader upon request.

EASTER CANTATA THE WEEK BEFORE

By Ed Seabough and Bob Burroughs. This recent cantata for adult choirs brings the Easter message to life with a contemporary sound, enhanced by flute and optional guitar, handbells, finger cymbals, and brass quartet. Its beauty and inspiration will make a lasting impression of events leading up to the Resurrection. Performance time, approximately 25 minutes.

\$1.50
\$5.98
\$6.45

ME-18 Choral Book
L-218 Stereo Album
L-218C Book/Album Combination

EASTER PROGRAMS PROGRAM BUILDER #14 LATEST!

Compiled by Grace Ramquist. Save hours of searching for materials and planning a well-rounded Easter program. Offers an excellent variety of music and graded program materials for kindergarten through young adult with no duplications of previous Builders.

95c

ME-114
FOR THE COMPLETE LINE of Easter material, see the Lillenas Easter brochure sent to all churches or send for a free personal copy.

Plan NOW for Easter Sunday—April 10

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141

"Basically we want books by the Nazarene Publishing House," says Floy.

Most of all, the library has been a labor of love—51 years of love and dedication except for a brief period when Floy felt she couldn't continue working. With strength renewed and supported by a patient husband, she is now on the job every Sunday. □



The Medford, Ore., First Church dedicated their \$1.5 million church building facility November 21, with General Superintendent George Coulter bringing the dedicatory message, and District Superintendent Carl B. Clendenen, Jr., bringing the dedicatory prayer. The complete complex consists of five buildings which are related to each other under one roof. The facility consists of a sanctuary seating up to 1,000, a chapel accommodating 160, Sunday school facilities, church offices, and a multipurpose building containing a gymnasium. The building, covering a floor space of over 45,000 square feet, was designed by Nazarene architect Don Eby of Vancouver, Wash. The church staff consists of Pastor Daniel H. Penn, Rev. Ernest G. Holscher, and Mr. Larry Vinyard.



Flanked by their faculty colleagues, Dr. Charles E. Isbell (*third from l.*), assistant professor of Old Testament, and Dr. Rob L. Staples (*r. of President Nease with back to camera*), associate professor of theology, hear charge from Dean Willard H. Taylor. President Nease prayed the prayer of consecration.



A group of pastors from the Central Latin American District recently attended an intensive two-weeks course at the Nazarene Bible College in Colorado Springs. The seminar was sponsored by the district, the Department of Home Missions, and the Bible College. Dr. Norman Oke was the professor for the course on Local Church Administration, and Dr. G. B. Williamson, Dr. L. S. Oliver, and Rev. Jim Bond gave several lectures. All classes, lectures, and materials were translated into Spanish. The pastors received college credit for their participation in the course, and they shared fully in the daily life of the Bible College. Seated are (*l. to r.*): Rev. Esteban Velasquez; Dr. Norman Oke; Dr. G. B. Williamson; Dr. L. S. Oliver, NBC president; District Superintendent H. O. Espinoza; Dr. Arnold Airhart; and Rev. Ted Flores.

NEWS OF CHURCHES

The Newberg, Ore., church burned the mortgage of the 14-year-old property and building on December 5. The property is presently valued at \$300,000. Participating in the mortgage-burning ceremony were Mr. Mel Haveman, chairman of the building and grounds committee; Mrs. Grace Dixon, secretary of the church board at the time of land purchase and building construction; Mr. George Barnum, the only paid worker in the building construction; Mrs. Wilma McFall and Mr. Earl Gardner, church board members at the time of construction; District Superintendent Carl B. Clendenen; and Pastor Robert Quanstrom. □

November 7, the Vandalia, Ohio, church dedicated a newly built Family Center. It is a multi-purpose structure, serving as a social meeting place, church education, and a day care center. It has 2,500 square feet, kitchen facilities, and a 12-foot fireplace. Guests at the dedicatory service were Dr. Eugene Stowe, general superintendent, and Dr. Dallas Baggett, district superintendent of Southwestern Ohio. □

OF PEOPLE AND PLACES

Mrs. Katie Hicks (known as Aunt Katie to her friends) was recently presented the Distinguished Christian Service Award at the Malden, Mo., church. It was given in recognition

of her 27 years of service there. Pastor Howard Casteel, assisted by Mrs. Lynn Woolverton, NWMS president, made the presentation. □

Pastor Richard L. Fisher of Nashville, Ind., First Church, known as "The Brown County Chaplain," ministers through the C.B. radio. Three families recently attended church as a result of this manner of communication. Others have requested prayer and sought counseling. Pastor Fisher also uses the C.B. in connection with his jail ministry as chaplain of the Brown County Jail. □

Rev. Tom Gilham, for 26 years a Nazarene pastor and a member of the McAlester, Okla., church, has recently been assigned to the Whitaker State Children's Home in Pryor, Okla., as institutional chaplain. He is chaplain to nearly 300 children, ages 8 to 19, and a staff of employees numbering over 250 as a part of the Department of Institutions' Social and Rehabilitative Services. □

On December 12, Mr. Roy L. Munger celebrated his 90th birthday as he was honored by an open house arranged by his family and church friends. He has been a member of the Santa Maria, Calif., Maria Highlands Church for the past seven years. □





A community Thanksgiving service held in Laingsburg, Mich., a town of under 1,500, drew over 500 people. The service was in St. Isador's Roman Catholic Church, and the speaker was Rev. Lester White Pigeon, a Nazarene minister and missionary to the Comanche Indians in Oklahoma. An expression of thankfulness for the message of salvation and sanctification was expressed. Pastor Roy D. Harriger reports the local church attendance has climbed since Thanksgiving, with new families attending nearly every week.

GENERAL BOARD MEMBER RECEIVES ACADEMIC HONOR

Mr. Ephraim V. Dlamini, permanent secretary for education in the government of Swaziland and a life-long member of the Church of the Nazarene in that country, was honored with an honorary degree granted by Eastern Michigan University, Ypsilanti, January 20.

The university, recipient of a \$3.5 million grant from USAID (United States Agency for International Development), sent a team to Swaziland to work with the Swazis in a program of revision and structuring of a system for Swazi national education. Mr. Dlamini was the chairman of this commission.

Mr. Dlamini holds a B.A. in history and anthropology and a professional certificate in educational methodology. His present position as permanent secretary for education places him as superintendent of all Swazi schools. He had previously served as headmaster for the Siteki Nazarene High School.

Mr. Dlamini was elected at the 19th General Assembly of the denomination in Dallas, June, 1976, as a lay member of the General Board representing Intercontinental Zone No. 1. His father, now deceased, was one of the first four ordained elders in the Church of the Nazarene in Swaziland in 1939. His mother is currently pastoring the Shelton Memorial Church. He is married and has six children. He and his family live in Mbabane, Swaziland. □

—NCN

ENC'S WORLD OUTREACH SOCIETY WELCOMES MISSIONARIES HOME

Banners reading "Welcome Home Karkers and Hetricks" recently added a touch of excitement to the Boston Airport. A delegation of students and staff from Eastern Nazarene College greeted the Paul Hetrick, Srs., and the Oliver Karkers when they arrived back from Africa.

Richard Prah and Dan Calcaterra, representing the World Student Outreach Society, presented the men with ENC pins and the ladies with bouquets of red, white, and blue flowers. Karen Hetrick and Glenn Karker, children of the returning missionaries, are students at ENC and were a very special part of the welcoming delegation.

Another recent WSOS event was a "Write Your Missionary Day" held at a booth in the Mann Student Center. Excitement reigned as students selected a missionary to write to.

During February, the annual Missions Blitz will be held. Speakers this year include Mr. Ken Walker, Rev. Ed Drinkwater, and Dr. Chuck Gailey. WSOS officers have announced a goal of \$3,000 as a project for Rev. and Mrs. Don Davis of Argentina, who last year were part of the ENC community. □

ANNUAL QUESTIONNAIRE SENT TO LICENSED MINISTERS

All district-licensed ministers currently enrolled in Primary Group Term Life Insurance through the Department of Pensions and Benevolence have been mailed the Annual Insurance Questionnaire. Completion of this questionnaire will determine their continued eligibility for this insurance coverage.

District-licensed ministers are eligible for Primary Group Term Life Insurance if they earn at least \$400 net from their ministry annually. In addition, licensed ministers who are U.S. citizens must be participating in Social Security. The earnings requirement is waived for students at Nazarene Theological Seminary and Nazarene Bible College.

Ordained ministers will *not* receive an Annual Insurance Questionnaire. They need only have their name appear in the Roll of Elders in their district journal in order to be eligible for Primary insurance.

Premiums for Primary Group Term Life Insurance are paid by the Department of Pensions and Benevolence.

The questionnaire must be returned by May 16 to prevent a lapse in this insurance coverage. □

—Dept. of Pensions and Benevolence



Taylorville, Ill., First Church ministers to five generations. Pictured with Mrs. Sarah Burch, 92, (l. to r.) are: her daughter, Mrs. Ruby Mollet; her son, Kenneth Mollet; his daughter, Vicki Sims; and her daughter, Kelly Elizabeth Sims. Mrs. Burch became a Nazarene in 1945. Rev. M. Richard Jones is the pastor.



Publishing House music and sales department personnel provided special music during the holidays for a senior citizens group in the community. The program was given at the Kansas City Chapel Hill Church. General Superintendent Orville W. Jenkins and his wife also attended. Participants (l. to r.) were: Bob Stringfield, Lee Mosely, Phil Richardson, Ken Bible, and Ron Bryan.

MOVING MINISTERS

BILL ABELL to Mt. Carmel, Ohio
 EUGENE A. ANDERSON from Hayes, Kans. to Grand Island, Neb.
 PAUL BAMBLING from Pittsburgh First to Gwynn's Island, Va.
 HOWARD BECKER to Cincinnati Fairfax
 EUGENE T. BRANTLEY to Hayward, Calif.
 ARTHUR COMBS from associate, Poulsville, Wash., to Ukiah, Calif.
 WARREN COPE to Stephenville, Tex.
 THARON H. DANIELS from Phoenix Monte Vista to associate, Bethany (Okla.) First
 DON M. DAVIS from Douglas, Ariz., to Payson, Ariz.
 MARK L. DENEEN from Leighton, Pa., to Waltersburg, Pa.
 RALPH DINGUS to Higgins, Tex.
 CLELL ELLIOTT from evangelism to Hanging Rock, Ohio
 BRANDT F. FREEBURG to Sioux City (Ia.) Central
 CECIL GEIGER to Prince George, British Columbia, Canada
 LAWRENCE GHOLSON from Paris, Tex., to Parsons, Kans.
 ROBERT GILPIN to Stephenville, Tex.
 GEOFFREY GUNTER from Texarkana (Tex.) North to Irving (Tex.) First
 GUY W. HALL from Sacramento Trinity to San Leandro, Calif.
 KENNETH HELLER from La Moure, N.D., to Dickinson, N.D.
 MARK HENDRICKSON to Wilmington, Calif.
 EVERETT E. HERRON from Cleveland South-

west to Department of Pastoral Cares at Gaslite Villa Convalescent Home, Canal Fulton, Ohio
BOBBY HUFFAKER from Little Rock (Ark.) Rose Hill to Hereford, Tex.
ROGER JORDAN from Cincinnati Fairfax to Dayton (Ohio) Maryland Ave.
CHARLES McGORON to Goshen, Ohio
ROCKY MEO from associate, Bloomington, Calif., to El Centro, Calif.
GLEN MILLEY to Coquiltam (British Columbia) Como Lake, Canada
GAIL MOORMAN to Loveland, Ohio
DAVID PORTERFIELD to Findlay (Ohio) Summit Street
GARY REDD from El Dorado (Ark.) First to Cleveland (Miss.) Davis Chapel
E. H. SANDERS from Wichita (Kans.) Westside to evangelism
ROBERT SHEARER from Yuba City (Calif.) Wilson District to Lake Elsinore, Calif.

TERRY SOLES from Covington (Ga.) First to Tifton, Ga.
MEL TUCKER to Victoria (British Columbia) First, Canada

CORRECTION:
DANIEL PENN remains the pastor at Medford, Ore.

MOVING MISSIONARIES

REV. AND MRS. JERRY BROWN, Specialized Assignment, field address: P.O. Box 7195, Newton Park, C.P., Republic of South Africa
REV. AND MRS. ARMAND DOLL, Mozambique, furlough address: Peck Plaza, Apt. 15, S.W., 2625 S. Atlantic Ave., Daytona Beach Shores, Fla. 32018
REV. AND MRS. PAUL HETRICK, SR., Mozambique, furlough address: 92 Franklin Avenue, Wollaston, Mass. 02170

REV. AND MRS. AL JONES, Specialized Assignment, field address: P.O. Box 86, Round Corner, N.S.W. 2158, Sydney, Australia
REV. AND MRS. OLIVER KARKER, Republic of South Africa, furlough address: c/o Nazarene District Center, Rte. 1, Louisville, Ohio 44641
MISS KATHALEEN NEWLIN, Republic of South Africa North, furlough address: 700 Monterey, Hutchinson, Kans. 67501
REV. AND MRS. WILLIAM PEASE, India, field address: Plot 235 (in front of CIDCO office), New Aurangabad, Maharashtra State, India
REV. AND MRS. JACK RILEY, Republic of South Africa South, field address: Box 261, Amanzimtoti, Natal, Republic of South Africa
MISS JANIE SEMLAR, Republic of South Africa North, field address: P.O. Box 2, Acornhoek, E.Tvl., 1360, Republic of South Africa
REV. AND MRS. KENNETH SINGLETON, Mozambique, field address: P.O. Box 739, Potchefstroom, W.Tvl., 2520, Republic of South Africa
MISS JUDY SLATER, Republic of South Africa North, furlough address: c/o Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780
MISS DONNA SUTTLES, Papua New Guinea, field address: P.O. Box 456, Mt. Hagen, W.H.D., Papua New Guinea
REV. AND MRS. AL SWAIN, Ecuador, field address: Casilla 7034, Guayaquil, Ecuador, South America
MISS ELISABETH TUBBS, Swaziland, furlough address: Rte. 1, Pleasant Lake, Ind. 46779

ANNOUNCEMENT

Yuma, Colo., First Church will celebrate its sixtieth anniversary on February 20. Dr. Eugene Stowe will be the featured speaker. All former pastors, members, and friends are invited to attend. For further information, contact Rev. Ralph E. Hess, 303 S. Albany, Yuma, Colo. 80759.

RECOMMENDATIONS

REV. CLARENCE DISHON, who has served for 34 years in the Church of the Nazarene, has entered the field of full-time evangelism. He is a commissioned evangelist on the Indianapolis District. It is my privilege to recommend him to our pastors and churches for revivals. His address is: 1634 1/2 E. National St., Indianapolis, Ind. 46227; telephone—317-788-1734.—*John F. Hay, Indianapolis district superintendent.*

REV. VOLA VAUGHN, 9400 93rd St. N., Seminole, Fla. 33542 (phone 813-392-9378) is available for revivals and crusades. We recommend him to our Christian family.—*J. V. Morach, Central Florida district superintendent.*

VITAL STATISTICS

DEATHS

STANLEY ASHBY, 89, died Oct. 6. He is survived by two daughters: Rev. Eva Nail and Mrs. Loretta Hoopengardner; six grandchildren; and six great-grandchildren.

LARKIN L. BURCH, 71, died Dec. 2 at Richmond, Va. Services were conducted by Rev. C. L. Thompson. Survivors include his wife, Gladys; a daughter, Helen Hess; three grandchildren; two brothers; and two sisters.

CLYDE D. HILL, 76, died Oct. 30 at Seymour, Ind. Funeral services were conducted by Dr. B. G. Wiggs. Survivors include his wife, Irma; 2 daughters, Mrs. Jude (Constance) Richardson and Mrs. Gordon Barker; 4 sons, Scott, Robert, Douglas, and Rev. Ralph Hill; 15 grandchildren; 2 sisters; and 2 brothers.

MARY STEVE HOPE died Nov. 22 at Marshall, Tex. She is survived by her 4 children, O. C. Hope, Jr., Mrs. Jane Williams, Mrs. Wayne (Emma) Woodfin, and Mrs. Wayne (Stevie) Sledge; 14 grandchildren; and 8 great-grandchildren.

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NEWS

OF RELIGION

MRS. VIRGIL (FLOSSIE) McCLUNG, 69, died in Harmon, Okla., Nov. 2. Surviving her are: her husband, two brothers, and three step-daughters. Services were conducted by Rev. W. I. Poteet and Rev. Calvin Nicholson. Burial was in Mooreland, Okla.

ADA MORGAN, 84, died Nov. 19 at Lake Charles, La. Services were conducted by Rev. Gary Smith. Survivors include two daughters, Wilma Fike and Lorena Scott; one grand-daughter; three sisters; and one brother.

DONALD R. THOMPSON, 67, died Sept. 16 at Hot Springs, Ark. Services were conducted by Rev. Harold Thompson. He is survived by his wife, Edna; one son, James; two stepsons, John Gilmer and Leo Gilmer; seven grandchildren; two great-grandchildren; and one sister.

BIRTHS

to CHRIS AND CHRISANNE (LEIGH) BROWN, Leadore, Ida., a girl, Rebecca Ann, Aug. 31
to REV. ROBERT AND TERRI (DONAHAY) DODD, Ocoee, Fla., a boy, Matthew Ryan, Dec. 14

to LINDSAY AND JOANNE ENDERBY, Hobart, Tasmania, Australia, a girl, Sharon Elizabeth, Dec. 9

to REV. CHARLES R. AND ANNA (DENNY) FERGUSON, Stonewall, Okla., a boy, Charles Wayne, Dec. 25

to HAL AND VIVIAN (CASTELS) HATLEY, Jacksonville, Fla., a boy, Jason Christopher, Nov. 25

to WAYNE AND GAIL KILOH, Santa Cruz, Calif., a boy, Jarrod, Dec. 20

to MIKE AND DENISE (EMMERT) MURRAY, Bethany, Okla., a boy, Jon David, Dec. 1

to DELYON AND CAROL (VANSANT) NIGHT-INGALE, Anadarko, Okla., a girl, Lydia Dawn, Dec. 9

to DOUG AND SANDY (SPENCER) PATTON, Lima, Ohio, a girl, Angie Lynn, Oct. 28

to DAVID AND CELENE SALO, Poulosbo, Wash., a girl, Sabrina Cathleen, Nov. 23

to DAN AND CHERYL (YANDELL) SMITH, Atlanta, Ga., a boy, David Riley, Dec. 14

to DON AND LINDA (SODOWSKY) STAMPS, St. Francis, Kans., a girl, Tiffany Dawn, Dec. 4

to REV. L. DEAN AND NORMA THOMPSON, Columbus, Kans., a girl, Tara Leigh, Dec. 19

to LARRY L. AND ZINA (LAMBERT) WEIHE, Olathe, Kans., a girl, Kammie Larae, Oct. 19

MARRIAGES

SANDRA RUTH FOX and DAVID EARL SHEARER at San Diego, Calif., Sept. 10

DIANE ELAINE PIERCE and JOHN JOSEPH MEYMAN at Millville, N.J., Oct. 16

NANCY LEE SUMAN and DOUGLAS WIL- LIAM PETTIT at Millville, N.J., Nov. 13

DORIS MAY RIGOLI and CLAUDE WESLEY ATKINSON at Millville, N.J., Nov. 27

JOYCE LYNN ELLIOTT and JABURS EV- ERETT TERRY, JR., at Point Pleasant, W.Va., Oct. 23

"Showers of Blessing"

PROGRAM SCHEDULE

February 6
"The Real Test"
by Chuck Millhuff

February 13
"Christian Criticism"
by Chuck Millhuff

METROPOLITAN NEW YORK ADULTS AGREE: TOO MUCH SEX, VIOLENCE ON TELEVISION. A random telephone survey of 532 metropolitan New York adults revealed that two-thirds of them believe there is "too much sex and violence on television" and that television should "be required to observe a family hour in the evening during which programs with sex, violence, and obscenity would not be shown."

The survey, taken by the *New York Daily News*, also found that 43 percent believe the family hour represents a level of "government censorship" which is "about right." A quarter thought it constitutes "too much" censorship, 11 percent "not enough" and 21 percent "don't know."

Figures for the "too much sex and violence on television" question were 66 percent "yes," 28 percent "no," and 6 percent "don't know."

The family hour concept got the endorsement of 66 percent of respondents; 24 percent voted "no" and 8 percent "don't know."

A federal judge has ruled a government-imposed family hour an unconstitutional violation of the First Amendment, but that decision is being appealed by CBS and ABC. □

U.S.S.R. ALLOWS IMPORT OF 20,000 BIBLES. The All-Union Council of Evangelical Christians—Baptists has been given government permission to receive 20,000 Bibles in Russian.

The project was arranged by the United Bible Societies, with financial support for the books and their transport costs from the European Baptist Federation, the Federation reports. □

NUMBER OF MISSIONERS FROM BRITAIN DROPPED BY 25 PERCENT OVER 4-YEAR SPAN. The number of missionaries from Britain has declined by nearly 25 percent in the past four years, according to the 1977 edition of the *United Kingdom Protestant Missions Handbook*.

It reveals that as of July 1, 1976, there were 4,592 missionaries in service with 82 societies who supplied information.

The 1972 figure was 5,507 from 78 societies, but the decline is greater than these figures reveal, because the 1972 figures did not include missionaries serving with the United Society for the Propagation of the Gospel—one of the biggest and oldest of Anglican missionary societies—and the Salvation Army, which would have accounted for another 1,000.

Two large groups are excluded from the handbook's figures—Operation Mobilization and the Brethren missionaries, currently totalling between them 1,300. They are listed in the handbook under literature and support agencies. If they are included and the adjustments made to take account of societies whose details were not recorded in 1972, the resulting figures show a decline from nearly 8,000 in 1972 to just over 6,000 this year.

Women still outnumber men in the mission field. In 1972 they accounted for just over 60 percent of the mission force; this year their share dropped to 53 percent. □

ADVENTISTS SELECT MONDAY AS REST DAY. *Ministry*, a Seventh-Day Adventist magazine, has suggested a nonreligious day of rest for the U.S.—Monday.

Christianity Today Editor Harold Lindsell had asked readers to "consider the case for quiet Saturdays," but SDA leaders objected to legislation for any observance. Monday is better, say the SDA officials, because "in no way could a law to this effect create a church-state problem, since there is no religious organization in this country that places any religious connotation on the second day of the week, Monday, as far as we know." □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ **The Christian's responsibility to "obey those in authority" was the subject of discussion recently in an adult Sunday school which I teach. Corrie ten Boom's experience was cited. When the Gestapo agent asked, "Where are the Jews?" she replied, "There are no Jews here." She engaged in deception and lying to protect the Jews, according to her story in "The Hiding Place."**

I think her actions were highly commendable, even though she may have tarnished her halo a bit.

We would appreciate your comments regarding this matter: Are "saved and sanctified" Christians ever justified in engaging in deception or defiance of those in authority in extreme instances of injustice?

Christians are justified by faith in Jesus Christ, not in or by works either good or bad. If I had been in Corrie ten Boom's place, I think I would have done what she did, placing a higher value on human life than on telling the strict truth. Then I would have asked and trusted for the forgiveness of an understanding God.

At the same time, I think only the extreme situation warrants such actions. To make deception and lying a rule for one's own advantage is to pre-

sume upon God's mercy and can be spiritually destructive.

In our kind of world the Christian may, at rare times, be in a spot where the choice will be made, not between good and evil, or right and wrong, but between the lesser of two evils. Contrary to some, however, I don't believe that such a situation makes lying truthful or good, and for such actions I think we need forgiveness.

Thankfully, the extreme instances are extreme and not constant. □

■ **Billy Graham said in a TV sermon that animals have souls. Since we speak of the saving of souls or of souls being lost, I didn't think of animals as having souls. Would you comment on this?**

The Bible does use the phrase "a living soul" to describe both human beings and animals.

In the case of animals it designates them as having instincts, feelings, desires; and some animals probably do low-threshold thinking.

In the case of people, "soul" is used to designate the whole person and is used to designate the inner life of thinking, feeling, willing, desiring, etc. But the Bible makes it very clear that man is more than an animal with an advanced diploma! Man is different in

kind as well as in degree from the animals. He is unique in his capacity for conscious communion with God (Luke 12:6-7; 13:15-16; Genesis 2:18-20; 9:2-6).

"Soul" and "spirit" are not precise technical and psychological terms in Scripture, and we cannot force a single meaning on these terms.

To speak of a lost soul, or of the saving of souls, is to use the word in the sense of "person," which is one of its most frequent usages in the Bible. □

■ **In a recent Bible study a question was raised about the mother of the virgin Mary. Does the Bible mention her name? Is it mentioned in any commentary that you know of?**

The Bible doesn't name Mary's mother. It does mention a sister (John 19:25) who was probably Salome, the mother of John and James (Mark 15:40; Matthew 27:56).

There is a nonbiblical "infancy gospel" called the *Protevangelium of James* which contains an account of Mary's life from her birth until the

birth of Jesus. The document is dated by most scholars in the second century. It names Mary's parents as Joachim of Nazareth and Anna of Bethlehem. However, Jewish customs and history are so obviously garbled in this writing that it cannot be accepted as trustworthy evidence for the names of Mary's parents. □

VALERIE LYNN WHITE and GAIL EARL HODGES at Point Pleasant, W.Va., Dec. 3
SUSAN MARGARET SOMERVILLE and TOMMY EDWARD VANSKOY at Point Pleasant, W.Va., Dec. 10
JANIS BUCHANAN and RICHARD CASSICK at Largo, Fla., Dec. 11
YVONNE FAYE WARNOCK and MICHAEL KLANDERUD at Las Vegas, Nev., Oct. 9
JEANETTE MOORE and DOUGLAS ENGEL at Nampa, Ida., Nov. 27
NATALIE ANN HEYER and LUVERNE S. WARD, JR., at Nampa, Ida., Dec. 16
KARLA ELAINE GOLLADAY and ROBERT RICHARD OGDEN at Grandview, Wash., Dec. 23
MARIETTA BUNN and CHUCK THOMPSON at McMinnville, Ore., Dec. 28
MYRNA GARRISON and CURTIS RULON at Sacramento, Calif., Sept. 25

ANNIVERSARIES

MR. AND MRS. C. G. BEADLE of Whitesboro, Tex., celebrated their sixtieth anniversary Dec. 11. They are members of Gainesville, Tex., First Church. They have four children: Lenora Underwood, Geneva Buckhanan, and Alvenzie Beadle of Whitesboro, and Paul Beadle of Denton, Tex. They have nine grandchildren and seven great-grandchildren.

MR. AND MRS. FRANK CASSIDY recently celebrated their fiftieth wedding anniversary with an open house held in their honor by their children: Herbert at home; May belle Gallup, Tulsa; and Betty Harris, Coweta, Okla.

DR. AND MRS. R. V. DELONG recently renewed vows in a fiftieth wedding anniversary setting at the St. Petersburg, Fla., Kenneth City Church. Family and friends, including Dr. George Franklin, Dr. R. T. Williams, Jr., Martin Insko, and Byron Maybury, participated in the ceremony and reception. The bridal party, all relatives, included Pauline Robinson Gale, Ruta DeLong Rundlett, Edith Angell Wynot, Harold M. Gale, Carolyn DeLong Willis, Marily DeLong Shepherd, Pamela Miller, Valerie Burpo, and Patricia Robinson. Pastor Overby, C. E. Winslow, and District Superintendent J. V. Morsch represented the district church. Two Golden Books of Remembrances were presented to the DeLongs, containing congratulatory telegrams and letters from friends, church and government leaders around the world. The invited guests heard excerpts of the tape from the well-known "The Unique Galilean," sermon of R. V. DeLong originally preached in New York City.

REV. AND MRS. JAMES DOZIER celebrated their fiftieth wedding anniversary Nov. 24 with the family at West Milton, Ohio, at the home of their daughter, Mrs. Kenneth Thomas. They have seven children: Louise Stewart, Kalamazoo, Mich.; James E. Dozier, Hamilton, Ohio; Marlene Thomas, West Milton, Ohio; Douglas Dozier, Akron, Ohio; Ruth Donahue, Cincinnati; Delores Hering, Fairfield, Ohio; and Ronald Dozier, Cincinnati. They have 20 grandchildren.

MR. AND MRS. ERNEST WILLIAMSON were honored with a reception for their golden anniversary at the Hermosa Beach, Calif., church. They have two sons, B. A. Williamson of Hermosa Beach; and S. E. Williamson, Jr., of Little Rock, Ark. There are seven grandchildren and three great-grandchildren.

DIRECTORIES

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

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PALCON/EUROPE

PALCON is something everyone has heard of, but no one knew what to expect from it. That is no surprise—PALCON is new—it has never been done before. Maybe that is why some of us wondered about it, especially in Europe, the home of the traditional.

Would all the different aids that were promised be in fact helpful to us in all of our varying cultural backgrounds? What was more difficult for us, perhaps, was that we had no example to look at; PALCON/EUROPE was the "first of the firsts." How would it go for us? We were to find out.

The date of PALCON/EUROPE arrived and so did 185 registered participants from Italy, Portugal, Denmark, Germany, Switzerland, Holland, Great Britain, and even—in embryo—from France.

We waited, we listened, and then we began to rejoice. We praised the Lord and thanked the church for making this conference possible. The comment overheard again and again from different conversing groups was "I've never been to so good a conference or preachers' meeting in my life."

They were not simply talking of the inspiration, though there was plenty of that. Nor were they solely concerned with the mental stimulation, though that was refreshing. It was not even the fellowship, though there is none better than that found among Nazarenes. They were talking about the equipping, the instruction, the help, the aids. The promises were kept in full.

We took a fresh look at ourselves as pastors. What were we doing? Why were we doing it? Are we really deep down satisfied in our lifework? How do we cope with the frustrations, fears, even failings of the pastorate?

Too rarely do we have time to look at ourselves honestly in this way. PALCON gave us time and direction along with help to fulfill Paul's injunction, "Let a man examine himself," and to rediscover, or at least to begin to rediscover the true role of the pastor-servant in the Body of Christ.

From a consideration of ourselves, we turned to look at the ones we too often bypass in our busyness. We needed to be reminded that as ministers we are to pastor our own immediate family. The area of family relationships in the parsonage has needed covering for a long time. Wives will no doubt nod in agreement, or perhaps even shout a loud "Amen." We began to see that God doesn't expect us to neglect any one of our flock; and to play off our responsibility to wife and family against local church involve-

ment is not only undesirable in God's sight, but can lead ultimately to our failure not only as pastors but also as partners.

How refreshing it was to hear someone give voice to thoughts and anxieties and problems that we had thought uniquely ours.

The circle of our concern was enlarged to include the flock, the Body of Christ, which we as pastors, under God, attempt to lead. Such good things were shared with us. Church growth—we are all interested in that; music—the ministry of which became meaningful even to the tone deaf; and finance—what can one say about that? All of these things were dealt with openly, questions being not only welcomed but also answered. Church management, the church board, with other related topics were given an airing like they have never had before. The questions were legion, but at the end there was order, understanding, and enlightenment, with thankfulness.

The circle stretched yet more and included the world, those for whom our Saviour died. Evangelism, the heart of the church's task, took its rightful share in our thinking. It took on a far broader meaning for us than

just revival meetings and evangelism clinics. Our every contact with one who is lost was seen to be part of the total picture of evangelism.

Without doubt, in future days here in Europe, many will indirectly give thanks to God for PALCON, because it was the beginning of a new dynamic in evangelism for the church that won them to Christ.

Names spring to mind: Wiseman, Orjala, Hamilton, Gibson, Dudney, these who carried the main load of speaking assignments; and others who added to the program from their own expertise presented thought-provoking and action-stimulating studies. From which point General Superintendent V. H. Lewis took us again and again back to the Word of God from whence all that we had shared had found its source. The Word reminded us of our utter dependence upon Christ and to our knowledge of His will. That Word assured us again that the Church will triumph and the gates of hell cannot prevail against her.

PALCON is in the past for the Church of the Nazarene in Europe, yet in a very real sense it will always be in the present, because PALCON is now at work at home. □

*Reported by Frank Morely
London, England*



NEWS OF REVIVAL

The Nashville, Ind., First Church had recent revival with Rev. David Hall. Pastor Richard L. Fisher reports it was "very fruitful with a number of seekers for salvation and sanctification. The revival served to strengthen the church as a whole." □

Pastor James Kelley reports the **Keene, N.H., church** is "experiencing

some of the best days of its existence." The church recently had a helpful meeting with Evangelist Stanley E. Brooks, Jr., a member of the local church, and Paul Mullen, singer. This was followed by weekend meetings with Rev. Stryker and Cal LeVigne of Eastern Nazarene College and with the Evangelistic Association of ENC. All contributed to reaching new people. □



CHURCH AND PARSONAGE AT MOTHUTLUNG, SOUTH AFRICA

October 16 was an historic day at Mothutlung in the Transvaal when the first church building of the Church of the Nazarene in the area was dedicated by Pastor Gary Henecke of Oskaloosa, Ia., church.

The Oskaloosa congregation sent the money for the building of the Mothutlung Church and assisted Rev. and Mrs. Henecke to go to dedicate it. In the photo, Rev. Gary Henecke can be seen at the left of the crowd gathered at the front door prior to the cutting of the ribbon by Mrs. Henecke. The Mothutlung congregation presented the Henecks with a cheetah skin by which to remember the occasion.

During their four-day visit to South Africa, Rev. Henecke also preached at the field Bible college at Arthurseat and also the Pretoria church. □

A MIRACLE OF HEALING

The *Alabama Nazarene* recently carried a report of the healing of Jimmy Richey, a member of Decatur, Ala., First Church.



From an account supplied by Mr. Richey, we wanted to offer *Herald* readers this thrilling reminder of the love and power of God.

Mr. Richey became paralyzed on October 15, 1962, following three major operations, two minor surgeries, and a battery of tests involving 35 doctors. That year he spent 179 days in the hospital, and his condition was viewed as hopeless by most of the doctors.

For 14 years, Jimmy Richey was unable to walk, and gradually became very lonely and depressed.

But on June 2, 1976, while viewing a religious telecast, he was prompted to say, "Thank God, today is my day for healing." As a woman sang, "Rise and be healed," he sensed the Lord's

touch and stood to his feet beside the bed, arms raised and tears flowing in praise.

At God's command he took three steps forward; as he puts it, "one for the Father, one for the Son, and one for the Holy Spirit."

He has been walking ever since, and witnessing to hundreds of people in many churches, where some have been saved, others healed, and others filled with the Spirit. □

SCHUBERT PROMOTED IN BETHLEHEM STEEL CORPORATION

Richard F. Schubert, assistant vice-president of Bethlehem Steel Corporation, was elected vice-president in charge of public affairs effective February 1.



Born in Trenton, N.J., Mr. Schubert was graduated cum laude from Eastern Nazarene College in 1958 with a B.A. degree. He then entered Yale Law School from which he was graduated in 1961 with the LL. B. degree. Mr. Schubert joined Bethlehem Steel in June, 1961, as an attorney in the labor relations division, and in 1966 was promoted to assistant manager of that division.

In March of 1970, Mr. Schubert accepted appointment as executive assistant to James D. Hodgson, former undersecretary of labor. He later served as solicitor of the Department of Labor. After another brief period with Bethlehem Steel, he was confirmed by the United States Senate as undersecretary of labor. He returned to Bethlehem Steel April 1, 1975.

As vice-president in charge of public affairs, Mr. Schubert is responsible for corporate activities involving advertising, news media, community affairs, and state and federal government affairs. He is a member of the Northhampton County and Pennsylvania Bar Associations and has been admitted to practice before the

Northhampton County Court of Common Pleas, the Supreme Court of Pennsylvania, and the Supreme Court of the United States.

Mr. Schubert received an honorary Doctor of Laws degree from ENC in June, 1975. He is a trustee of the college and past president of the alumni association. He is married and has two children. □

WINNING DISTRICT LEADERS HONORED

At the luncheon of district superintendents and district church school board chairmen in the Hilton Airport Plaza Inn, Wednesday, January 12, district winners in the 1976 church school attendance promotional program competition were honored. The winning promotional programs were judged on (1) the increased attendance realized during October as compared to the previous year's October average, (2) the extent laymen were involved, and (3) their adaptability to a general church school program.

The first-place award of \$500 was presented to the Northwestern Ohio District (James Blankenship, superintendent, and Robert Anderson, chairman); second-place award of \$200 went to the Central California District (W. H. Deitz, superintendent, and Harold N. Little, chairman); and the third-place award of \$100 to the Iowa District (Forrest Whitlatch, superintendent, and Crawford M. Howe, chairman).

The luncheon was a joint closing event for two simultaneous conferences: the Leadership Conference in the Holiday Airport Plaza Inn and the Conference of District Church School Board Chairmen held in the Airport Ramada Inn. Both conferences began Monday, January 10. Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, presided at the luncheon and presented the awards. □

—NCN

H. E. HEGSTROM SUCCUMBS TO CANCER

Evangelist H. E. Hegstrom died at his home Thursday morning, January 6. He had been ill with cancer. His condition worsened following the General Assembly, which he attended as a delegate.



Funeral services were January 10 in Oskaloosa, Ia., First Church, with Rev. Gary Henecke officiating.

He is survived by his wife, Charlotte; a son, Paul, Minneapolis; and a sister, Ruth, in Minnesota. □

—NCN

Thank You, God

by ANN OGDEN
Bourbonnais, Ill.

Malignant cancer. Well, maybe now he will understand!"

Before that statement had crossed my mind, I hated myself for it. I thought with compassion of my Uncle Ward, a man in his seventies who had attended church no more than a dozen times in his entire life. It sometimes seemed that his favorite pastime was ridiculing those of his family and friends who attempted to live a Spirit-filled life.

Then the same thought reoccurred in a different vein. Yes, perhaps this was God's way of causing him to see his need of salvation.

Distance prohibited my visiting Uncle Ward in person. Instead the mails were peppered with get-well cards, each containing a gospel tract, and followed by the sincere prayers of my family.

In return, Mother wrote letters of encouragement. "I prayed with Ward today. He said he wants to be a Christian but has waited too long." These words helped. At least he was displaying concern for the first time.

The death of another uncle, himself a recent convert, provided opportunity for me to visit with my parents. Uncle Ward's body was deteriorating even more rapidly than I had expected.

Still, his spiritual condition had not changed. Mother told of attempts by both laymen and ministers of various denominations to work with him. All had failed.

"Surely, God, there is someone who can help him," I cried in dismay. As I prayed, my mind wandered by to college days. I remembered the Evangels, a group of students who dedicated their Sunday afternoons to visiting the local nursing homes.

One ministerial student particularly stood out. I could almost hear him explaining the plan of salvation again. Was God telling me that he was the one?

But he lives so far away and has responsibilities in his church there. My short argument with God ended as I placed a long-distance call.

My friend readily accepted my invitation to come and pray with Uncle Ward. That afternoon, he and his wife made the six-hour drive, visited with my uncle, and returned home in time for their services the next day.

Uncle Ward's response to their visit was cordial, but nothing more. I returned to Bourbonnais with a heavy heart. There, Mother's letter awaited me. "Ward is a different person today. He seems to be completely at peace. Tell your friends thank you."

This was rapidly followed by a second letter. "I prayed with Ward again today and he said God saved him. I don't know what your friend said to him, but it must have been the right thing."

Mother called yesterday. Her words, "Ward just died," filled me with a peace I had thought impossible a short time ago.

"Thank You, God."

"Yes, thank You, God, for so many things. Thank You for continuing to love an old man who spent his life scoffing at You and Your followers. Thank You for giving this man's family and friends a burden for his soul—one that grew in spite of seeming failure. Thank You for causing one of Your servants to love enough to drive 12 hours in order to visit a stranger. Most of all, thank You for sending Jesus to die for all of us. Help us always to be mindful of Thy love." □

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



General Superintendent Eugene L. Stowe charges Dr. Nease at his inauguration as president of Nazarene Theological Seminary.

INAUGURATION OF PRESIDENT NEASE

Dr. Stephen W. Nease was inaugurated as the fifth president of Nazarene Theological Seminary on Friday, January 14, 1977, at 8 p.m. at Kansas City First Church.

Besides faculty and students of the seminary community, representatives of the Board of Trustees, the general church, the four seminaries of the Kansas City area, and the American Association of Theological Schools of the United States and Canada were in attendance at this auspicious occasion.

Rev. Carl B. Clendenen, chairman of the Seminary Board of Trustees, presided. The inaugural address was given by the new president, and Dr. Eugene L. Stowe, general superintendent adviser to the seminary, conducted the ceremony of inauguration. Former president of the seminary, Dr. William Greathouse, offered the invocation.

A banquet in honor of Dr. Nease was held earlier in the evening. Greetings were brought from the student body; the alumni association; the faculty; the president of Midwestern Baptist Seminary, Kansas City, Mo.; and the Hon. Charles Wheeler, mayor of Kansas City, Mo.

Dr. Nease was elected to the presidency in June, 1976. He came to the seminary from a four-year presidency of Bethany Nazarene College, Bethany, Okla. Prior to that time, he served as founding president of Mount Vernon Nazarene College, Mount Vernon, Ohio. □

DR. ZACHARY RESIGNS

Dr. E. E. Zachary, district superintendent of the Northern California District, has submitted his resignation, effective March 1. He has served in this capacity for 16 years. Previous to his move to California Dr. Zachary was superintendent of the Northwest District for 12 years.

Dr. Zachary was sent by the church to Australia following World War II to begin the work of the church there. He returned to the United States in 1948. He has been a member of the General Board and numerous committees of the general church.

He has accepted a position as special representative for the Division of Life Income Gifts and Bequests of the new Department of Stewardship and plans to make his home in Vancouver, Wash., after March 1.

Dr. V. H. Lewis, general superintendent, will meet with the district advisory board to make the appointment of a successor. □

—NCN

NEW FILM PREMIERED

A new film, *To Wipe the Tear . . .*, produced by the Department of Communications, was premiered at a dinner meeting on Thursday, January 13, at the Hilton Plaza Hotel, Kansas City, to an invited group of about 125 leaders of the Church of the Nazarene.

The film relates the story of Dr. Orpha Speicher, retiring medical missionary, and her 40 years of service in India, where she started a hospital and superintended the erection of most of the hospital buildings.

Film director/script writer Paul Miller of the Department of Communications and photographer Fred Paddock of Paddock Films attended along with some members of the cast. At the close of the dinner and premiere a scene from the film was reenacted in real life when Tim James, a former India missionary's son, presented Dr. Speicher, the guest of honor, with a bouquet of red roses.

A musical group from Mid-America Nazarene College was also on the program.

The film was shown in 23 Kansas City area Nazarene churches on Sunday night, January 16.

With the premiere the film becomes available at a nominal rental fee for local churches.

Paul Skiles, executive director of the Department of Communications, announced that a 30-minute television special would be made from the film. □

—NCN

TWO THIRD WORLD MINISTERS ELECTED TO GENERAL NWMS COUNCIL

The General Council of the Nazarene World Missionary Society, in its annual meeting January 7, elected two

Nazarene ministers from Third World countries to be members representing Intercontinental Zones No. 2 and No. 3. Their election was approved by the General Board which met January 17-19 in Kansas City.

The new representatives are Rev. Mrs. Ricareda Valenzuela of Binalonan (Luzon), Philippine Islands (No. 2), and Rev. Joseph Murugan of Georgetown, Guyana (No. 3).

The council, in addition to its routine annual business, studied ways to increase the income for medical assistance to missionaries in light of the spiraling medical and hospital costs. □

—NCN

PAUL MARTIN DIES IN HIS SLEEP

Evangelist Paul Martin, 61, died of a heart attack in his sleep January 13, at his home in Oakland, Calif. Funeral services were held in Oakland, Calif., First Church, January 15, with Dr. Edward Lawlor and Dr. E. E. Zachary officiating.

Most of Paul Martin's ministerial life was spent in evangelism. He pastored several churches including Mukilteo, Wash.; and Glendale, Berkeley, and Porterville, Calif. He also pastored the Chinese Church in San Francisco part time for several years.

He is survived by his wife, Monica; and his son, Dr. Michael, also of Oakland, Calif. □

—NCN

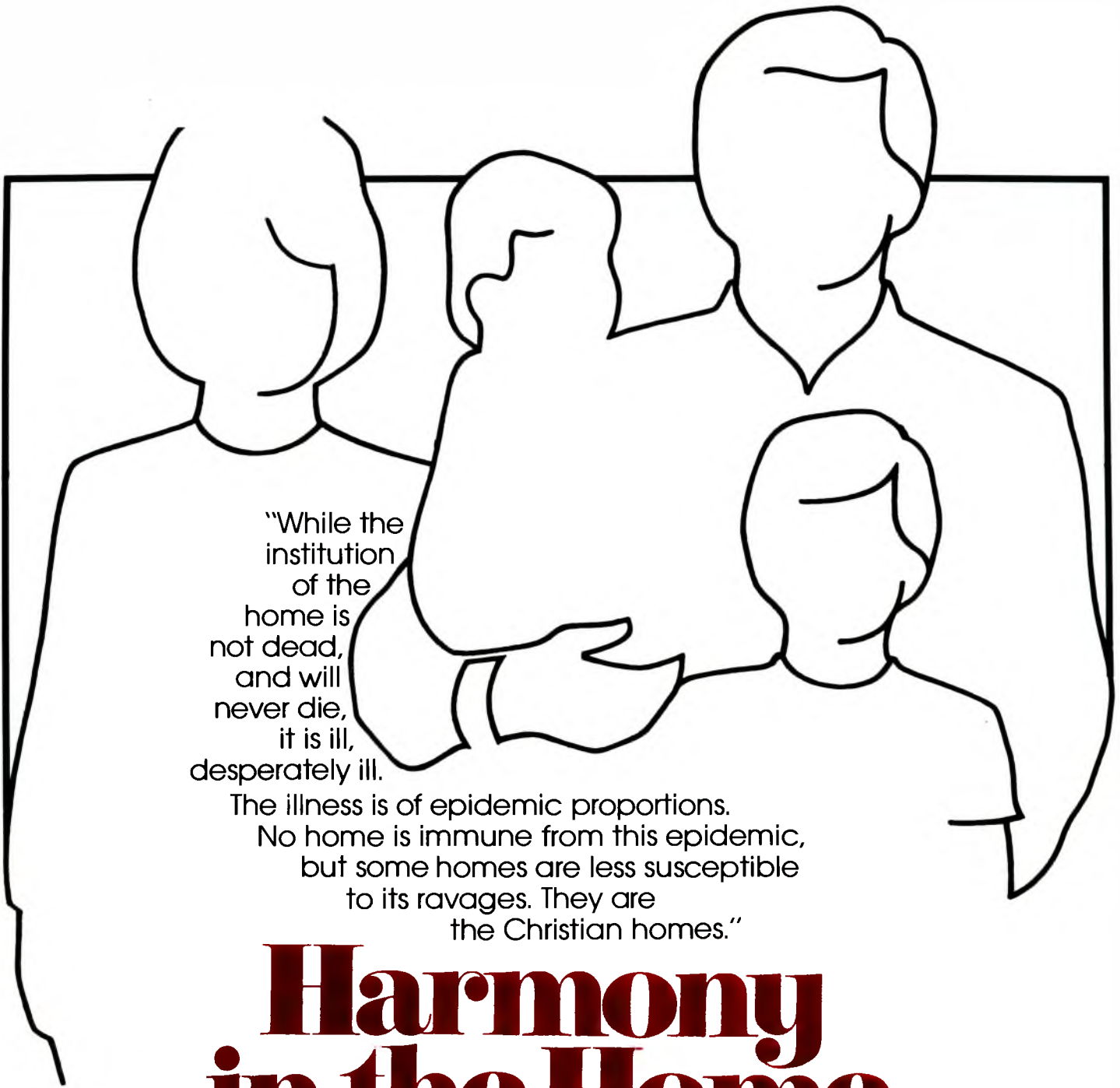
CHURCH GROWTH SEMINAR FOR DISTRICT SUPERINTENDENTS FILLED

Enrollment for the first session, March 21-25, at Nazarene Theological Seminary, Kansas City, has 40 superintendents preregistered.

The seminar has been approved for credit toward the Doctor of Ministry degree as special projects. Dr. Paul Orjala, director of the seminar, advises that seminary graduates who can qualify for entrance into the D.Min. program must contact Dr. Willard Taylor of Nazarene Theological Seminary for application and provisional participation.

Dr. Eugene Stowe, general superintendent, plans to attend the opening session. Joining Dr. Orjala in directing the seminar will be Drs. Peter Wagner and John Wimber of the Fuller Evangelistic Association—Department of Church Growth, Pasadena, Calif. □

—NCN



"While the institution of the home is not dead, and will never die, it is ill, desperately ill.

The illness is of epidemic proportions. No home is immune from this epidemic, but some homes are less susceptible to its ravages. They are the Christian homes."

Harmony in the Home

A Study* in Christian Family Relationships

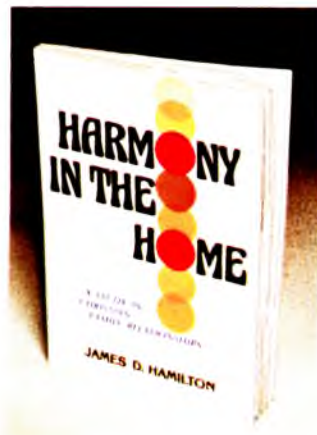
By James D. Hamilton

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