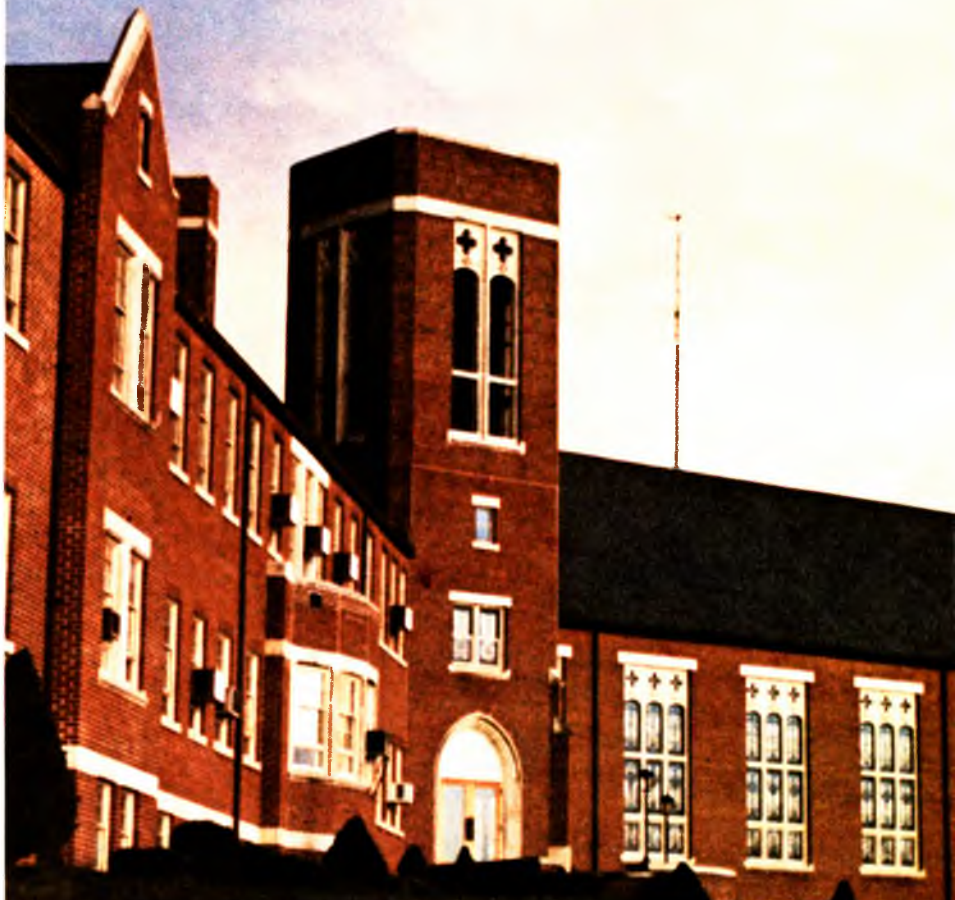




HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 29 '75



**THIRTIETH ANNIVERSARY
NAZARENE THEOLOGICAL SEMINARY**
Seminary Sunday, February 9

General Superintendent George Coulter



IT'S TIME TO GIVE A LIFT— SEMINARY OFFERING, February 9, 1975

From the very beginning, the Church of the Nazarene has been committed to a sound educational program for her ministers. Even in the early days of denominational development, liberal arts colleges were established in various sections of the church.

It was a significant day in 1944 when the Board of General Superintendents challenged the church to establish a graduate theological seminary.

Nazarene Theological Seminary had humble beginnings, sharing buildings and facilities with headquarters offices. But there was an almost "fierce" determination to make this new institution a place where genuine scholarship, deep spirituality, and loyalty to the way of holiness should abound.

The vision of men like Dr. J. B. Chapman has been realized. Nazarene Theological Seminary has achieved and is maintaining a high quality of educational service to the church. Her graduates are found on every district in North America and on practically every mission field of the church.

She has attracted a faculty of competent scholars, committed to the great fundamental truths of the Bible and the propagation of scriptural holiness. These

men are devoted churchmen, maintaining a vital contact and ministry in the church.

From every section of the church, including some outside the United States and Canada, young men and women have come. This year, the enrollment has reached its highest level with a total of 356 students!

The atmosphere of the seminary is one of openness and blessing. Any Nazarene would feel at home in the chapel services. Holiness is preached and taught and practiced without apology. Instruction in soul winning, youth ministries, missionary service, religious education, as well as ministerial training, is provided by competent and experienced men in these fields.

Once a year the entire church has an opportunity to "give a lift" to the seminary in a special offering. Because of the crowded conditions this year, many extra expenses have been incurred which are not provided for in the regular budget.

On Sunday, February 9, let every church "give a lift" by giving an offering to Nazarene Theological Seminary.

So let us give, "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

Editor's Note: Apart from regular features, the articles in this issue are selected from material submitted by professors of Nazarene Theological Seminary in recognition of the seminary's thirtieth anniversary.

CHRISTIAN NONCONFORMITY

BY
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ONE OF THE most difficult assignments of a Christian is to learn how to live *in* the world without being a part of the world. The tendency is either to withdraw completely from the world and thus lose our influence on those about us or so to identify ourselves with the world as to lose our Christian life and witness.

A whole book is needed to give guidance on this matter, but St. Paul certainly points our thinking in the right direction when he admonishes us, "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Romans 12:2).

This is a double exhortation, not to be divided.

First, we have a warning against world-conformity: "Don't let the world around you squeeze you into its own mold" (J. B. Phillips). The world around us is the present evil age. It has been defined as "society organized apart from God." It is the culture-pattern of unregenerate men. This society has its systems of thought and values which are in direct opposition to the faith and values of God's kingdom. As such, it poses a serious threat to every one of us.

The world demands conformity. It cajoles and belittles us, sometimes even threatens us, if we do not acquiesce to its wishes and ways. Its godless culture is the very atmosphere of our daily existence; its Christless philosophy is sung to us, seeps in upon us, until sometimes before we even realize it we have accepted its characteristic ways of thinking. The corrosives of worldliness would eat

away the very imprint of grace upon our minds and hearts.

Nevertheless, negative nonconformity is not enough. Something positive is required: "Don't let the world around you squeeze you into its own mold, *but let God remold your minds from within*" (Phillips). The secret of true Christian nonconformity is day-by-day transformation by the mind of Christ.

When nonconformity is the end, the result is not holiness but legalism—legality rather than spirituality. Simply reacting against the world we become negative, critical, and self-righteous. Whereas we once got our kicks from sin, we now derive our satisfaction from parading our saintliness! Self rather than God is running the show. This phony holiness fools nobody but its victims.

Christian nonconformity is something quite different from all this; it is a Christlike way of life which flows from a daily *metamorphosis* (Paul's actual word here). As the caterpillar undergoes the change which transforms it into a beautiful butterfly, so we are changed from within by the power of Christ's love. With our minds thus remolded, we see the emptiness of the present world and its way of life. We shed the world's philosophy and value-system just as the butterfly sheds its cocoon. Then we sing,

*All the glory and glamor of earth to me have
grown strangely dim.*

*The world's fleeting joys seem like poor,
broken toys in the radiance that shines
from Him.**

In the final stage of biological *metamorphosis* the cocoon splits open, and the fully developed butterfly, called the *imago*, emerges. In that moment the "predestined" form of the insect is realized.

You and I were created in the *imago Dei*, the image of God. Lost in the Fall, this *imago* is restored in Christ. The transformation by which we are changed from mere worldlings to Christians is all to one end, that the *imago Dei* may emerge; that Christ, "who is the image of God" (2 Corinthians 4:4), may truly live and be seen in us. This is what God is intent on, working faithfully within us until we are "conformed to the image of his Son" (Romans 8:29).

Immediately preceding Paul's call for Christian nonconformity is his appeal: "Present your bodies a living sacrifice." The call is for once-for-all consecration of the total self to God. But, as Bishop Handley Moule says, the outcome of this hallowing of self is to be a perpetual progression; a growth in which the surrender in purpose becomes a long series of deepening surrenders in habit and action; and a larger discovery of self, and of Christ, and of His will in a transfigured life of service.

Christ's ultimate prayer for us is not mere nonconformity but total immersion in the world as His witnesses. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them. . . . As thou hast sent me into the world, even so have I also sent them into the world . . . that the world may believe" (John 17:15-21). □

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HOW GREAT IS GOD?

*Who can describe the greatness of God?
Or measure His power and grace?
Who can explain the mysteries of life?
Or the limits of outer space?*

*How high is heaven above the earth?
How far is east from the west?
So great is His mercy toward those who fear:
So far He removes guilt from our breast.*

*Oh, the depth and riches of wisdom
And knowledge, that made one to shout:
"How unsearchable are his judgments,
And his ways past finding out!"*

*Many have tried to extol His power
In sermons, in books, and in songs;
Yet words fail to show the full extent
Of the glory to whom it belongs.*

*But we can rejoice, in spite of the fact
That, though we can know but in part
This mighty God of the universe
Can be so real in our heart!*

—Sylvan F. Starks
Springdale, Ark.

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FRUITAGE

*Our Father gave us lips to speak,
His message to impart.
Oh, may we not be hushed and weak,
But in His holy presence seek
An understanding heart.*

*A heart that knows a love divine,
Submitted, owned, and blest!
That our words may His love enshrine,
A fruitage from the Living Vine,
The love of God expressed!*

—Pearl Burnside McKinney
Phoenix

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BY
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REV. MARTIN LUTHER KING, SR., experienced triple tragedy between 1968 and 1974: the assassination of one son, the drowning of another, and the murder of his wife. Through it all, he did not question God, nor did he charge God foolishly (Job 1:22).

Following the death of his wife, Dr. King said, "I know that God is not going to willfully hurt us. *Why* there is suffering is the business of the Lord, but He never seems to give us any more than we can bear."

The unwillingness to question the character of God is a mark of a committed Christian. When tragedy strikes the sinner, he questions God's character. When tragedy strikes the Christian, he may ask, "Why?" but he does not question the integrity of God. A Scottish Sunday school teacher instructed his class of boys, "Whatever ye do, lads, keep the character of God clear."

Therein lies the secret of the committed life: keeping the character of God clear. The kind of God some people have is a God not worth loving or serving. Indescribably evil acts are sometimes attributed to God, such as causing wars, killing babies, sending diseases, and a number of other things which are an insult to an all-loving Providence.

An angered parishioner once asked her pastor, "Would it surprise you if I told you I hated God?"

He replied, "No, and if I had the kind of God you have, I would hate Him too." The pastor knew that she was living with a distorted image of the nature and character of God. His response was not an assessment of God as He is; rather, it was an assessment of God as perceived by his parishioner.

When his wife was killed, Rev. King asserted, "I am not going to question the ways of the

Lord or ask myself why this came about. His reasons will be known. But this I can assure you, I am not going to hate."

How can a man who has experienced enough grief to make most persons deeply bitter bear the sorrow which comes to him? In an interview following the senseless and tragic murder of his wife, Dr. King gave the answer to that question. He said that during his childhood days in rural Georgia, he often heard his saintly mother say, "Let the Lord have that." That is the secret: letting the Lord have what we cannot understand.

"Letting the Lord have that" is the life of commitment. It is a deliberate, willful surrendering what comes to us to God. Such commitment lets God be God without questioning His character. It is keeping the character of God clear.

The committed life is letting God handle what we cannot handle. It is letting Him bear what we cannot bear. It is understanding that He understands what we cannot understand.

When suffering comes, *let the Lord have that*. He can handle it. If you try to handle it, you will experience the frustration of trying to understand a mystery, the solution of which has eluded the mind of man throughout the ages.

When sorrow comes, *let the Lord have that*. Be assured that God's promise is that Christ can give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3). The Psalmist said that the Lord heals the broken in heart and binds up their wounds (Psalm 147:3).

When disappointment comes, *let the Lord have that*. God knows how you feel and He can help you with your feelings. His grace will be sufficient for you.

When life hands you its worst, hand it back to God. *Let the Lord have that*: this is the secret of consecrated living. □



The Beginnings of Nazarene Theological Seminary

THE FIRST ANNUAL meeting of district superintendents of the Church of the Nazarene was held in the first week of January, 1944. This was a historic event from the viewpoint of the founding of Nazarene Theological Seminary. During the course of this convocation, two significant pronouncements were prophetically articulated regarding the seminary.

The first definitive statement was made by General Superintendent Chapman in his pace-setting address entitled the "Nazarene Manifesto." He made a clarion call for the church to rally its material resources and raise a million dollars for missions in the coming year. He also went on record favoring the immediate launching of plans for the establishment of a graduate school of theology for the training of Christian workers who could effectively serve in the marketplace of ideas.

The second spokesman for this cause was Dr. Russell V. DeLong. He had been asked to present an address to the District Superintendents' Conference on this subject: "The Future of Education in the Church." He pictured each of the educational institutions of the Church as a child of the parent organization, and gave a vivid account of the trials and growing pains each had gone through. Then he pointed out the fact that our young ministers were already receiving advanced theological training beyond the college level, but in seminaries foreign to our spiritual climate and doctrinal distinctive. The only question we must answer is whether they will receive this type of training in our own institution or not.

Before the close of the Superintendents' Conference, this group went on record as favoring the establishment of a seminary and referred the matter to the General Board and the Board of General Superintendents for implementation.

In the light of these favorable developments, a Seminary Commission was appointed consisting of the following five persons: Dr. Russell V.

DeLong, chairman; Dr. E. O. Chalfant, Dr. M. Kimber Moulton, Mr. Harlan Heinmiller, and Dr. M. Lunn.

This commission diligently researched the entire field of seminary education, and drafted a series of recommendations to submit to the General Assembly of 1944. These recommendations were unanimously adopted by the General Assembly, and the organizational pattern was set in motion to have a full-fledged seminary operational by September of 1945. The responsibility was lodged with the Seminary Board of Trustees, which was elected by the General Assembly.

According to the bylaws of the seminary, the Board of General Superintendents was to nominate one person to serve as president of the newly authorized institution, and the board of trustees was to elect or reject this nomination. The name of Dr. Hugh C. Benner was submitted for this office to the board of trustees on September 20, 1944, and he was unanimously elected. We often said to him that he was elected to be president of a seminary that did not have "a book or a dollar, and brick or a scholar."

However, with Dr. Benner's dynamic leadership the seminary was ready for full-orbed activity within one year from that date. He made a selection of a faculty of five as his first official act. These included the following: R. V. DeLong, philosophy and evangelism; L. A. Reed, homiletics and church administration; S. S. White, theology; Ralph Earle, biblical literature; Mendell Taylor, church history.

As Dr. Benner notified each of us of our selection for the faculty, he also directed us to go to the secondhand bookstores and strip their shelves of theological books, so we could move ahead with an adequate library from the opening day of the seminary.

The faculty met as a group for three days in January, 1945. As we started pooling our ideas, Dr. Benner turned to me and he said: "Someone should be keeping notes on our conversation, and since you are the youngest, you keep the

record.”

We talked about getting out a catalog, forms that would be used for application, graduation requirements, and curriculum.

After my writing up these notes, Dr. Benner said to me: “Again, since you are the youngest one, you go ahead and evaluate transcripts, work up a schedule of classes, and be our registrar.”

The next problem was funding the seminary. The first annual budget was set at \$30,000. Of this amount the General Board voted to assume \$15,000, and the Nazarene Publishing House agreed to pay \$15,000.

Another major item to be settled was where the seminary would be housed. There needed to be space for a library, a president’s office, some classrooms, and a meeting place for chapel.

Once more Dr. M. Lunn, as manager of the Publishing House, came to our rescue. He said the north end of a warehouse would be sealed off and made into a library space; the first floor of an apartment building owned by the publishing house would be turned over to the seminary for office and class use.

At that time, the headquarters offices were on the first and second floors of an old mansion located at Troost and 30th Street. The large attic up three flights of narrow steps had been a ballroom for the original owners. It was converted into the chapel and also served as a classroom. The cloakroom, adjoining the ballroom, was ideal for small classes. The basement had a furnace, and a long hallway. This hallway was another classroom, where all the students could hear the teacher but not all could see him.

In this setting, Nazarene Theological Seminary officially opened on September 19, 1945, with 61 students enrolled.

In the first chapel service, the first song that the all-male student body sang was: “The Blood Will Never Lose Its Power.” In crowded quarters, these voices literally raised the roof. The sound effect, plus the presence of the Lord, was overwhelming. From that moment, the reality of divine approval was indelibly stamped upon our hearts. Over a 30-year period, the truth of this song has not changed one iota.

We never dreamed of the potential leaders of the church who were enrolled in the first class. These included Dr. Willard Taylor, Dr. Ottis Sayes, Dr. Fletcher Spruce, Dr. Kenneth Grider, Dr. Norman Oke, Dr. Kenneth Rice, and Dr. Reuben Welch. That tells us that we are never to underestimate what the Lord will make of those we have a chance to influence through the classroom.

Soon after the initial chapel service, I was impressed with the fact that one has a chance to be in on the starting of a great institution like this only once in a lifetime. Thus, I started keeping a chapel diary, day by day, and have continued this practice over the entire history of the seminary.

The first commencement program listed as the closing hymn: “Lead On, O King Eternal.” That has been on every subsequent commencement program. There is no better way to express the philosophy of education which characterizes Nazarene Theological Seminary than this thrilling declaration:

*Lead on, O King Eternal,
The day of march has come. . . .
And now, O King Eternal,
We lift our battle song.* □

PEN POINTS

THE POWER IS FOR LOADS

The great truck-cab I saw on a street was so sawed-off I hardly realized it had two sets of axles and wheels. It was just a huge cab, with a driver, but without a load. It was not even toting an empty trailer.

At the back end, which came so soon, I could see the large, circular, greasy steel plate designed so that a trailer with a load capacity of many tons could be hooked on; but no load was there.

This scene reminded me that sometimes we Christians are like that truck. We are connected to a Source of great power, so that we could carry considerable loads, and be a real help to many people; but we carry no actual load at all. We might carry a few things with us, designed mostly for ourselves, as the truck-cab would if it carried some tools and some bedding inside the cab; but we carry no real cargo for others.

The power we are connected with can transform a lecherous person into a loving person, a selfish person into a selfless individual, a scoundrel into a

saint. It can transform a persecutor into a propagator, an unfulfilled monk into a Luther, a slave trader into the writer of “Amazing Grace,” a stuttering cowhand into a Bud Robinson.

“Ye shall receive power,” we read, “after that the Holy Ghost is come upon you” (Acts 1:8). After our Pentecost, we have a Source of power for hooking up to great loads in local churches, in the church’s institutions, in service to a community or an entire city.

It is still possible to move about without using the power we are connected to. But that has about it the look of the ridiculous, even the pathetic. The more natural, normal, expected thing for a power-filled Christian to do for Christ and His Church is to carry some kind of cargo—unlike a trailerless truck-cab—a cargo appropriate to the power. □

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BY
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WHAT DOES IT MEAN?

ATORNADOLIKE ROAR; tongues of fire; talking in tongues. Yes, they all happened on the Day of Pentecost. But what did they mean?

For the answer, let's look at the second chapter of Acts. The first verse reads: "When the day of Pentecost came, they were all together in one place" (NIV).

The second verse says, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." They were not on their knees in agonizing prayer; this was all past. They were now sitting, waiting for the fulfillment of Jesus' promise (1:5). We are never filled with the Spirit at the moment of our greatest struggle, but always at the point of our full self-submission.

Thoroughly roused by the roaring *sound*, those in the Upper Room now saw a strange *sight*. Tongues of fire appeared and scattered over the audience, a single fiery tongue resting on each person. It was an individual experience for each one there.

Then comes the central fact of Pentecost: "They were all filled with the Holy Spirit" (verse 4, NEB). All else was peripheral accompaniment. "Filled with the Holy Spirit" becomes the key phrase of Acts, occurring some five times.

The rest of the fourth verse says that those who were filled "began to speak with other tongues"—Greek, "different languages"—"as the Spirit gave them utterance."

What did all this mean? In addition to the *Possession*—"filled with the Holy Spirit"—there were three accompanying signs. The first was the tornadolike roar, which symbolized *Power*. The second was the fire, which symbolized *Purity*. The third was *Proclamation*, symbolized by the speaking in tongues. Pentecost means all three *P*'s. We cannot have power without purity, and the power is for proclaiming the Good News by life and lip.

The main problem connected with this passage concerns the speaking "with other tongues." What does this signify?

The answer is given very clearly in the context. Verse 6 tells us that a crowd gathered, and the people were bewildered because "every man heard them speak in his own language."

The Greek word for "language" here is *dialectos*, from which we get *dialect*. This term is used again in verse 8: "Then how is it that each of us hears them in his own native language?" (NIV). The King James Version tends to be misleading in translating *dialectos* in verse 8 as "tongue," for it is the same word as in verse 6.

In verse 11 the people of 15 different countries (listed in verses 9-11) exclaimed: "We do hear them speak in our tongues the wonderful works of God." The word for "tongues" is *glossais*, as in verse 4.

Several facts emerge clearly from Acts 2:1-11. The first is that the Spirit-filled disciples on the Day of Pentecost were speaking in known, intelligible languages of that day. People from 15 different language areas heard the gospel, each in his own native language.

The second fact is that "tongues" and "languages" are used interchangeably and synonymously in the passage. A comparison of verses 6, 8, and 11 makes this incontrovertibly clear.

The third fact is that the speaking "with other tongues" in the Upper Room (verse 4) was talking in intelligible languages used in that day. The use of "tongues" in verses 4 and 11 proves that conclusively.

Two conclusions logically follow. The first is that speaking in "an unknown tongue" is never a sign of the Pentecostal baptism with the Holy Spirit. It was not unknown tongues but well-known languages that the disciples used at Pentecost.

A second conclusion is that this ability was given to the disciples that day for a definite purpose—the proclamation of the gospel. It is obvious that speaking in an unknown tongue does not proclaim news to those who cannot understand it.

It also seems logical to conclude that in the only other two places where speaking in tongues is mentioned in the Book of Acts (10:46; 19:6) it was the same phenomenon—talking in intelli-

ble, known languages of that day.

John the Baptist predicted (Matthew 3:11) and Jesus promised (Luke 24:49; Acts 1:5, 8) that the disciples would be baptized with the Spirit. It is certainly significant that speaking in tongues is mentioned nowhere in the Gospels. (Mark 16:17 is not in the two oldest Greek manuscripts, the only ones we have from as early as the fourth century.)

Outside of Acts, tongues is mentioned only in 1 Corinthians (chapters 12—14). And the church at Corinth was carnal, quarreling, and divided (1 Corinthians 3:1-3); condoning immorality in

the membership (chapter 5); embroiled with lawsuits between members (chapter 6); and indulging in drunkenness at the Lord's Supper (11:20-21)—hardly an example to be copied!

The experience that every Christian needs is being filled with the Holy Spirit. That is the meaning of Pentecost.

Gypsy Smith was once asked, "What is the greatest need of Christendom?" Three times he answered, "Another Pentecost." On this thirtieth anniversary year of the seminary our greatest desire is for another gracious outpouring of the Holy Spirit. May it come! □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.
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GOD'S UNCONDITIONAL LOVE

All of us, after committing ourselves to Christ, continue to experience some degree of difficulty in believing the truth of our relation to Him.

Psychologists have observed a number of "defense mechanisms" designed to protect our self-image against contrary evidence and the anxiety that self-knowledge often produces. These include such strategies as attributing our feelings to others (projection) and giving less than honest reasons for our actions (rationalization).

It is also possible that we haven't heard the truth about a particular area of life experience. Maybe we have heard but not received the new word in obedient faith. All our faulty ways of thinking about ourselves and relating to others obviously don't get lost or cleansed in our spiritual crisis experiences. We thank God that He brings new life and cleanses desire, giving Him control to continually accomplish His purpose and our best in us.

Step by step, just as Jesus promised, ". . . the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you" (John 14:26, NASB). In Paul's call for complete surrender given to Roman Christians, he also emphasized the transformation that is to take place by the renewing of our minds, "that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:2, NASB).

Practically, our renewal works like this. Consider the human need, some say the most profound we have, to be unconditionally loved while perfectly known. If we are "loved" without self-disclosure, we can always say, "But if they only knew . . ." Many Christians "believe" that God in Christ Jesus demonstrated

this in dying to save us, yet continue to "believe" that they are inferior, worthless, and unlovable as seen by Him and others.

Logically, we can't faithfully obey John 3:16-17; Romans 8:38-39; and other such biblical truths concerning God's perfect and constant love for us while continuing to "believe" the lie that we are losers with God and others. (If He's so smart, and I'm so worthless, how come He gave His life for me and tells His followers to do likewise?)

But emotionally, we can and do hold on to such nonsense. We must have convincing encounter with another believer living in Him who puts flesh and blood to this truth in our lives before we'll give up such self-defeating lies.

It is probably right to say that most of us have heard all the right words of instruction about love among the brothers. We simply need to experience more of this fruit of the Spirit in our relationships. Jesus said this would glorify His Father and we would thus prove to be His disciples.

Dear Father, help us to continually open our thought lives to Your renewal. We confess our insecurity in the face of new truth, and our fear of the intimacy and self-disclosure of godly love. Jesus told us to love and be loved as He did, and we will have to change. Sometimes we think we'd like to stop our pilgrimage. Why are we often afraid to admit our struggles and failures? Success is easier to bring to You and our brothers. Do we think You or others won't care? We've experienced separation before. We want to stay in You. Does this mean close to others too? Do keep us in the way, loving the truth, living the life, now and forever. Amen. . . . Amen. □

BY JAMES MCGRAW

Professor of Preaching
and Pastoral Ministry
Nazarene Theological Seminary



*"Purge me with
hyssop, and I
shall be clean:
wash me, and I
shall be whiter
than snow"
(Psalm 51:7).*



Homesick for Holiness

IF THERE IS a single characteristic condition common to every unsanctified Christian, that condition is a longing to be made holy, a desire to be made perfect in love, a wish to be cleansed from all sin. Until they are fully redeemed and reconciled, men are homesick for holiness. The reason is quite simple. God made them that way.

When God said, "Let us make man in our image, after our likeness," He knew what He was doing and He did it well. A holy God requires of His creatures that they be holy, and it was in that image that He created man. When sin changed that wonderful relationship, it was God's plan that there be a remedy. He has provided a way back.

Some, in repentance and obedience, have taken their first giant step back, and through faith in God's only begotten Son they have been born again. What a joy to experience forgiveness for sins!

The Christian soon realizes, however, that after he has experienced forgiveness for his sinful deeds there remains a need for cleansing of the pollution of sin. The polluted nature is a condition, not an act. For sins committed, you need forgiveness; but for the "sin condition," you need cleansing. And for that cleansing you yearn, if you are following Christ. Like all other Christians worthy of the name, you are homesick for holiness.

Isaiah's sense of need was overwhelming when he realized he was not ready for fellowship with the Lord sitting upon His throne, high and lifted up. He cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5). His homesickness for holiness did not go unsatisfied. The live coal touched him, and the good word came to him: "Thine iniquity is taken away, and thy sin purged" (verse 7).

The unsanctified Christian's dilemma is explained in St. Paul's Epistle to the Romans: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because

the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:6-7). Nothing short of a heart made perfect in love by the cleansing baptism with the Holy Spirit will satisfy the longing in the Christian's soul.

We sense this in our Christian pilgrimage, and our songs and hymns reflect our homesickness for holiness. We sing with Charles Wesley:

*Take away our bent to sinning;
Alpha and Omega be.
End of faith, as its Beginning,
Set our hearts at liberty.*

James Nicholson's hymn expresses our deep desire:

*Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol, cast out every foe.
Now wash me and I shall be whiter than
snow.*

For two centuries Christians have been singing with Augustus M. Toplady:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood
From Thy wounded side which flowed
Be of sin the double cure,
Save from wrath and make me pure.*

More recently, Mildred Cope's hymn has been sung by those who acknowledge their homesickness for holiness:

*Holy Spirit, my heart longs for Thee;
Holy Spirit, abide in me.
Make me clean; oh, make me pure!
I must know the double cure!**

There is good news for those who are homesick for holiness. Zechariah's prophetic vision enabled him to predict, "In that day there shall

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helps **To** holy living

be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1). Joel also saw it, and heard God declare: "I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:27-28).

Peter cited Joel's inspired words when the disciples were all filled with the Holy Ghost on the Day of Pentecost, and went on to declare that this promised blessing "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Christ gave himself for the church, that "he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26). He was crucified "that he might sanctify the people with his own blood" (Hebrews 13:12).

The good news for you who are homesick is that God wants you back where you belong. He has made the provision for you to be holy, and He will sanctify you. To quote from His own inspired word, "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

You can claim His promise and sing with the fully sanctified:

*The cleansing stream, I see, I see!
I plunge, and, oh, it cleanseth me!
Oh! Praise the Lord, it cleanseth me!
It cleanseth me, yes, cleanseth me!* □

BY OSCAR F. REED

Professor of Philosophy of Religion and Christian Ethics
Nazarene Theological Seminary



I'M RUNNING HARD TO KEEP UP!

TO HEAR OVER 300 young men and women singing and praising God in chapel is a superlative experience and one of the rewards of teaching at the seminary. But it is one of several.

Having been the junior member of the faculty after many years in both the pastorate and education at the college level, I was interested in looking out from the inside of the circle after years of looking in. It is always different looking out than looking in.

1. *The faculty is competent!*

Some of us, in addition to our duties, sit at the feet of our colleagues. It is always a creative experience regardless of the field.

The men are graduates of the great universities and seminaries of America and overseas. They have made independent studies all over the world. Their breadth of discipline and insight would make them a well-balanced faculty in any educational environment. They are continually entering into self-improvement disciplines through workshop, convention, sabbatical and personal study to keep abreast of their fields. Their writings cover the globe.

2. *The faculty are men of wide experience!*

Most of the faculty have taken their undergraduate work in Nazarene colleges, ministered within the framework of the church; have pastored and worked as counselors, religious educators, and administrators.

The men serve widely in preaching across the denomination as well as entering into specialized teaching activities in many different capacities. This keeps them close to

the grass roots of the church, which is the genius of an effective seminary staff.

3. *The faculty are deeply involved with their students!*

Their offices are full of students receiving counsel, both spiritually and vocationally. Praying with a young man studying for the ministry is not out of order at any time. The faculty know that great thoughts are incisive only as they are communicated with passionate commitment—and students must be both impregnated with and respond to that kind of dialogue in personal confrontations.

4. *The faculty are men of faith!*

I speak of their active trust in the Saviour and their loyalty to the spiritual, theological, and ethical tradition of their church.

It is a mountaintop experience to hear Dr. Earle speak of the providences of God down through the 30 years of seminary history; or the president, with openness, share some of his burdens.

The men are active in churches all over the Kansas City area and serve in local capacities as time and assignment allow.

It is nothing novel to hear one of them sharing how a soul was won to the Lord or how a believer was guided in commitment into the fellowship of Christian holiness.

The church should be delighted and encouraged by the calibre of its seminary faculty and administration. They are a dedicated fellowship—dedicated to produce holiness ministers in a cultural setting which is openly calling for the gospel.

And me? I'm running hard to keep up! □



By Charles "Chic" Shaver
Assistant Professor of Evangelism
Nazarene Theological Seminary

The Holy Spirit Is Working in

SCARCELY HAD I stepped inside the door of my home, after flying back from Winnipeg, Canada, when the doorbell rang. It was Paul, one of my seminary students. There was a big smile on his face.

He just wanted to stop to tell me that the lady with whom we'd shared Christ just 16 days before had sought God at the altar of their church that Sunday. Her husband, too. She was still carrying the picture of Christ knocking at the door, that I had given her after presenting the gospel to her.

There's a special reason that Paul and I were together beyond the classroom. There's a reason we both could carry a concern for someone else. The special reason is a Person—the Holy Spirit. He lives many places, but I must tell you He lives in the hearts of men and women who walk in the halls of Nazarene Theological Seminary.

Let me tell you a little more of what He has been doing just recently in this place.

A special class was offered to the seminary wives last semester: "Evangelism for the Pastor's Wife." Ninety-one women filled our biggest classroom. These women were challenged to deepen their own spiritual lives by participation in a planned discipleship program.

As a result many of them were up at 5:30 daily for prayer, carried out at least one unselfish act daily, and witnessed regularly. Each 2½-hour Tuesday night class began with 20 minutes of enthusiastic testimony as to what the Spirit was doing in their lives.

JoAnn told that her faith had been strengthened to believe God to open up a teaching job.

She quit her secure job and went on the substitute teaching list. It was scary. A few days ago she told me she had been called in to work every day but one since she stepped out on faith.

Another seminary wife testified, "The habit of getting up at dawn and spending time with the Lord will be a never broken one. I came to a total commitment of my all and know that I am sanctified."

Vicki reported that God had helped her husband and her to open their eyes to others' needs. They took the opportunity of helping another seminary couple with a financial need.

Several said that their attitudes toward people had improved. Some did their deeds of kindness for those they found it most difficult to love—and then the Holy Spirit gave them God's kind of love.

Linda was bold to pray for a specific financial need, but it was a prayer that was private—the class didn't know. Just before the next class began, a strange man handed the professor an envelope addressed to Linda. When she opened it, it contained \$100, the amount she had prayed for.

Debbie was so honest. She said: "I realized how much there is to be done in God's work, and I felt so inadequate, but the Lord told me He chose me for this work and He would use me as I am. Now I am confident I will be an asset to my husband in his work as a pastor."

Meanwhile the regular classes, mainly filled with men, were being touched by the Spirit. Lowell was prompted to see me to discuss a plan for establishing his own devotional life. He reported, "My wife's life has changed since she began the planned discipleship program recommended in the class."

This Place

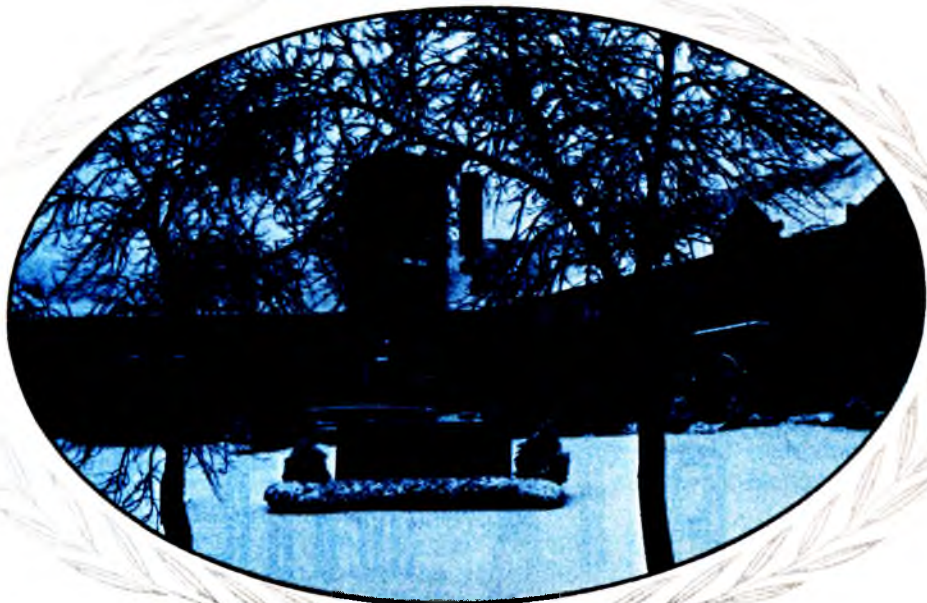


Photo by Lowell Moore

Joe was convicted by his own spiritual weakness and his required reading in the evangelism class—Rees Howells, one of the authors he read, was clearly filled with the Spirit. Was Joe? He searched his heart. Then he described the day in the fall, 1974, semester the Spirit came.

Hear him: *It was a unique day from the beginning. While driving to NTS I sensed a special nearness of the Spirit so I began talking to Him.*

I told Him that I would be obedient to Him throughout the day. He reminded me of that promise as the chapel service began. His prodding was subjectively sensed and I responded during the singing that if there was a plea for entire sanctification, regardless of what else happened, I would present myself as a candidate.

The scripture was varied, all the verses relating to the Holy Spirit. But the passage that stood out to me was Luke 11:13: "If you then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to those who ask Him?" (NASB).

I nearly shouted for joy as the Spirit seemed to say, "This is your designated time." There was no struggle in my pew during the invitation.

Dr. Mendell Taylor assisted me at the altar. His method was to pray silently. He was led of the Spirit in that regard; I don't feel that guidance was necessary on this occasion.

Satan was quick to show me my self-centeredness and suggested there was no cure. It was a difficult battle. However, the Spirit reminded me, "There is no pressure of merit on your part; it is a gift."

After committing myself to Him, it was an

act of simple trust. There was not the emotion that I had expected. It troubled me some that I had little sense of release from myself. I needed some assurance, so I placed that in His hands. During the noon hour of the same day I took those scriptures given and knelt in the prayer chapel and received the assurance by faith.

Then there were Mary and Tim. Mary said, "As a result of this class in evangelism I have acquired a real enthusiasm for personal evangelism."

Tim was taking another class in evangelism during the same semester. He was impressed by the description of what made a good prospect, building bridges of friendship to the unsaved, and the "salvation readiness" created by the Holy Spirit.

As he worked as a bank teller at a drive-in window, he sensed spiritual need and openness in Alice and Phil. Tim made an appointment for himself, his wife, Mary, and his friend (Professor Shaver) to visit in this couple's home.

On October 25 this threesome visited Alice and Phil. In a Spirit-directed evening, Alice wept and prayed her way to Christ. Phil was not quite ready for that commitment but said he would encourage his wife in her newfound faith.

On Sunday this new couple attended the Nazarene church with Tim and Mary. Amazing—the same Holy Spirit who directed the Friday night call directed the Sunday morning service. Alice, in her first Nazarene service, went to the altar to make her testimony public. This family, with their children, have been attending Nazarene services with Tim and Mary since.

Rejoice! The Holy Spirit is working in this place. □

By
Paul R. Orjala
Professor of Missions
Nazarene Theological Seminary



ARE
WE
AN

INTERNATIONAL CHURCH?

THE APOSTLE John had a vision of an international Church: “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb” (Revelation 7:9). The authentic Church of Jesus Christ is an international Church. What kind of church are we?

There are two basic options for the world organization of the church. Most denominations have chosen the way of separate, autonomous national churches in each country, with a loose world fellowship. This is probably the easiest way to do it.

The other option is what the first Nazarenes chose: a *world fellowship of districts* which are bound together by structural ties for the purpose of achieving a common goal—to evangelize the world for Christ and holiness.

This bond, which ties the Los Angeles District with the Japan District (and every other), is a precarious one in a world of increasing nationalism. But this is the way that we have chosen—and it is biblical, if we

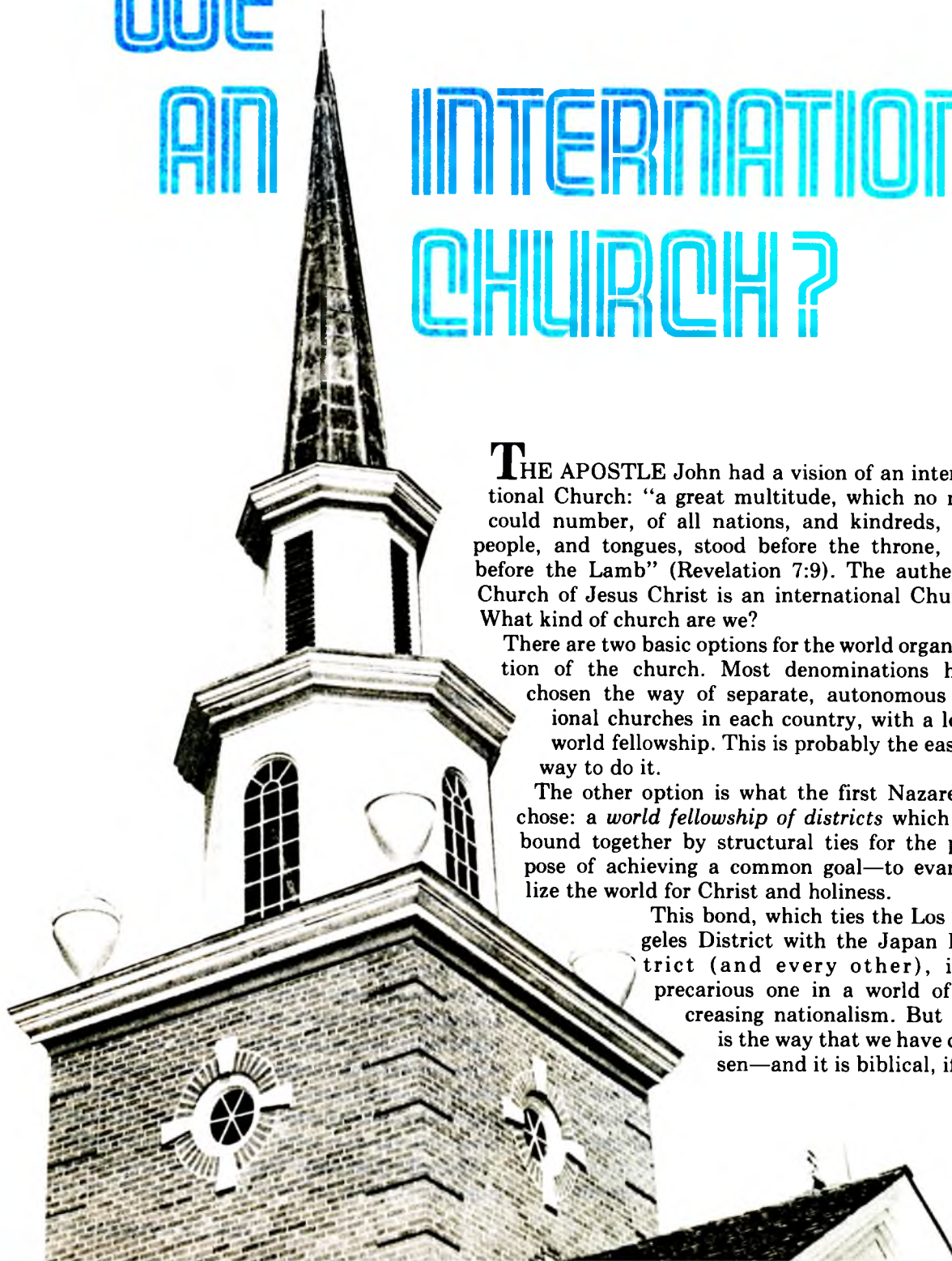


Photo by
Daniel D. Gomes

believe that the gospel can really make us one.

In *scope* and *spirit* we have been an international church since before we were born as a denomination in 1908. The groups that united had already started missionary work around the world. Now, almost 70 years later, international missions continues to be the exciting task of the church, and at a time when many other churches are giving it up.

One of the clearest conclusions of the International Congress on World Evangelization in Lausanne last summer is the continuing mandate for world missions and the increasing need for missionaries in a world that has less than 10 percent of its population who are Protestants, let alone evangelical Christians.

What we have been in *scope* and *spirit*, we have now translated into *structure*. The General Assembly at Miami Beach, Fla., in 1972 provided for all Nazarene districts around the world to be classified and developed according to the same process; and to be represented, at their given stages, in equal ways at the General Assembly and on the General Board.

Just last year, Guatemala became the first district overseas to become a regular district through these recently voted provisions. Other

world districts are soon to follow in taking their places with full status in our world fellowship. The church is coming of age around the world.

To be truly international, we must be so in *participation*. Although the Church of the Nazarene had its beginnings in North America, one out of five Nazarenes is now found in other world areas. A tour of headquarters in Kansas City would disclose leaders at the executive and editorial level from many different parts of the world, and the seminary has an international student body.

The new element in present-day missions is the appearance and rapid increase in missionaries *from* the Third World, creating multinational teams. This feature has already begun to appear in our Nazarene world missionary program and is likely to become an increasingly needed one.

As we speed through this last quarter-century toward the year 2000, there is likely to be a dramatic increase in receptivity to the gospel and opportunity to enter new fields. As we become more and more of an international church, we just may be providing the Lord of the harvest with the kind of instrument which He can use to bring millions more into the Kingdom. May we be equal to the task. □

PEN POINTS

A ROOM FOR ME

I wiped away a bead of perspiration from my freckled face, and tossed my sun-bleached head with determination as I positioned the nail on the orange crates I was attempting to nail together.

I had a mission, and that mission was to build a room of my own.

The old stone house in which we lived had two rooms on the ground level, and two rooms on the upper level. One of the upstairs bedrooms I shared with a younger sister and two younger brothers. Four iron beds lined the walls, flanked the ivy-covered windows of that upstairs room. Even at the age of six, I craved privacy, a refuge, a place of my own.

Soon my father dismounted his tractor in the gravel lane and clanked the yard gate behind him as he came in for lunch. Noticing my industry, he asked, "What are you building?"

"A room of my own," was my adamant reply. By this time drops of tears or perspiration on my face could not be distinguished.

Dad stood there a moment, gazed at me thoughtfully, and said, "Don't worry, Missy; we'll get you a room of your own."

He kept his promise. Within a year we moved into a more spacious farm home and I had my heart's desire—a little yellow room all my own.

Many summers have passed since then, and weightier problems have beset me. But when the cares and troubles of life plague me, I am comforted by a promise given to me by my Heavenly Father of a special place, a mansion in heaven which is reserved for me.

Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

So I'll not get bogged down building a luxurious home here on earth, for even the finest house is but an orange-crate shanty when compared with the mansions of heaven. I'll be content with my earthly abode (faulty plumbing and all), and look to that special place He has saved for me above; for my Father has promised, and I know He will not fail! □

By Marcia Schwartz
Falls City, Neb.

Something Saving Happens

BY
WILLARD H. TAYLOR

*Dean of the Faculty and
Professor of Biblical Theology
Nazarene Theological Seminary*



MORE THAN A few decades have passed since that memorable day when my encounter with the Lord was so compelling that I believably said to Him, "Be the Lord of my life." There are only a few episodes in life which redirect and reshape life, and this was one of them for me. The struggle between two wills, God's and mine, came to an end, and His will for my life prevailed. I am finding His way the good and perfect way.

Not a small part of that conflict related to ministry. I really did not want to invest my years in a parsonage—or in any form of ministry, for that matter.

But on that grace-full occasion it was all "settled," as we like to say. The all-encompassing "Yes," inspired by the proclaimed Word and aided by the Holy Spirit, gushed forth from the depths of my spirit. And that affirmative response has controlled all the life-adjusting decisions since then.

What surfaces again at this time in my life is the scriptural promise which was given me back there. It was both a seal of my experience and an instructive word for my life. Paul wrote it to Timothy. "Take heed unto thyself, and unto the doctrine [teaching]; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16).

It is the combination of personal discipline and devotion to the truth that has made this verse meaningful to me through the years. No ministry, whether in the pulpit or behind the lectern, can survive long without these twin commitments: to spiritual growth and to understanding of the faith.

The man and the message, which bring salvation, touch a common center in the Holy Spirit. The Spirit makes the minister adequate for proclamation and teaching. The Spirit also gives us "the mind of Christ" and relates truth to life. What wisdom of Paul's instruction!

"Take pains with yourself and your teaching" (Weymouth). Far too many of us pay too little attention to the cultivation of our spiritual lives. And we come up weak in our message to others. Equally tragic is our failure to study diligently until we are confident that we understand the word we are called to share.

Paul exhorts continuous attention to these two matters, for the hope of our personal salvation depends upon it. Moreover, the salvation of our hearers rests with our faithfulness.

This is an awesome word. It says that in some special way the called servant's personal salvation is all tied up with the salvation of others. Daily prayer and study of the Word will create a channel for God's grace.

In recent years in my present ministry of teaching I have been experiencing the meaning of this lifelong promise in increased measure. When I am close to the heart and mind of my Lord and when I am deeply involved with His written Word, searching its depths and exploring the Church's interpretation of it throughout the centuries, a sense of security overwhelms me, and my teaching ministry takes on redemptive effectiveness.

It was a good word that Paul gave Timothy 20 centuries ago. It has been a good word for me across my years of service. It's a good word for all of us. When cultivation of the inner life is matched with diligent preparation for witness and service, something saving happens! □



BY LAURA MAE
DOUGLASS, R.N.

FROM A NURSE'S NOTEBOOK

CHRISTIANS AND DRUG DEPENDENCY

Carol was an intensely devout Christian who was the first to volunteer for any Sunday school or church-related activities. When no one else could be found for a special task, it was Carol who filled the gap. The pressures of home responsibilities with three young children and an enterprising husband added to her work load.

In the end, this rigorous schedule took its toll upon her body and mind. She was feeling exhausted most of the time and found herself becoming extremely nervous and irritable in her contact with others.

Normally Carol was soft-spoken; but on one occasion when her five-year-old daughter spilt milk upon her dress, she lost control, screamed at the child, and administered a sharp slap across her face. The incidence of temper outbursts increased until she was pressured by her husband to seek medical help.

Carol shared with the family physician that she was having problems in getting to sleep at night and that the slightest adversity precipitated a reaction far beyond the extent of the circumstance. A thorough examination revealed no physical abnormalities, whereupon the doctor prescribed a mild tranquilizer for relief.

Over the weeks and many refilled prescriptions, Carol's body began demanding increased dosages. When the family physician sought to curtail the medication, Carol turned to another doctor. This pattern continued until she was increasingly relying on drugs to maintain physical and mental equilibrium.

Carol's condition spotlights the fact that being Christian does not automatically make one immune from succumbing to drugs for answers to problems. It is estimated that one out of every four who sit in church pews rely upon minor tranquilizers, hypnotics, or sedatives to complete the tasks of the day.

Billions of pills are swallowed by Christians who, due to stress and mental strain, have forced themselves to the brink of their endurance. To bolster their sagging energy they reach for a crutch in the form of medication, expecting to be lifted into a state of restfulness, euphoria, and renewed vitality.

The end results are disappointing, for soon the added pickup dissipates, leaving the victim in a worse condition than before the cycle began.

Unfortunately there are nonlegitimate avenues for obtaining mind-altering drugs. It is common practice when among friends, for example, for the conversation to slip into a discussion of ailments and their remedies.

"My doctor ordered Librium for me, but I like my wife's Valium much better"; or, "You should try a little Milltown with a cup of hot milk—it puts me to sleep like a baby. I know of a friend who is taking them; I'll get you some. You look like you could use a few."

Since the use of these kinds of medications is so common to American life, how does one distinguish between their proper use and misuse? What is the line between drug dependency and habituation?

Generally speaking, anxiety and stress to varying degrees is a part of everyone's life. It is how one copes with these stresses that indicates his position on the health-illness continuum. When one reaches the stage where he is unable to restrict or cease the use of tranquilizers, hypnotics, and sedatives, he is drug-dependent and needs help.

At this point it is necessary to establish a program to enable the addicted one to break the drug cycle. The therapist approaches the problem by first evaluating the patient as an individual with all of his conditions and circumstances. Then he reassesses the situation at definite intervals.

If medications are given, the prescriptions for the drugs under consideration are limited to two or three weeks at the most and are never refillable without a face-to-face reassessment.

Through this phasing-out program the Christian should be able to rely upon the support of the doctor-therapist and the family, the counsel of the pastor, and the love and prayers of fellow Christians.

Among the most powerful aids to breaking the dependency is a sound religious experience backed by personal prayer and devotion. A Christian need not fight these battles alone, for God has promised strength and grace in times of trouble. This includes the moments in drug dependency when there is dire need for reduction of anxiety and promotion of sleep.

Jesus promised, "Lo, I am with you alway . . ." (Matthew 28:20). "Alway" includes moments of desperation, periods of dependency, and times when only the crutch of drugs seems the answer.

Certainly it is not God's will that His children become drug-dependent, but God's promise is, "I will never leave thee, nor forsake thee" (Hebrews 13:5). Then we may say with assurance, "The Lord is my helper" (Hebrews 13:6). □

editorially SPEAKING

By W. T. PURKISER

The Seminary's Thirtieth Anniversary

The present school year is the thirtieth anniversary year of Nazarene Theological Seminary in Kansas City, Mo. In the fall of 1945, the then brand-new school opened in Headquarters and Publishing House facilities in the 2900 block on Troost Avenue.

In recognition of this significant milestone and in preparation for the church-wide seminary offering on February 9, the major contributed articles in this issue of the *Herald of Holiness* were prepared by President William Greathouse and members of the seminary faculty.

Our readers will find a wide range of topics considered, illustrating the broad interests of the seminary professors. Limitations of space did not permit contributions from all of the teachers, since the seminary faculty now consists of 17 full-time men and 7 part-time instructors.

In October of each year the Church of the Nazarene takes an offering for capital needs at the Nazarene Bible College in Colorado Springs. The second Sunday in February is the time traditionally given to the capital fund offering for the seminary.

No quotas are assigned and no pressure put on for either of these offerings. But this does not mean that they are unimportant and may therefore be ignored.

Our two general ministerial training institutions, the Bible college and the seminary, are supported by General Budget funds and student tuition and fees. Provision for buildings and equipment must come from individual gifts plus the denomination-wide annual offerings.

With increasing emphasis on continuing education for the ministry and in view of its central location, Nazarene Theological Seminary hopefully will develop into a major center for continuing education for our ministers and missionaries. To realize this will require funds not provided in the ordinary operating budget of the school.

Leaders in all professions recognize that a college or graduate degree is not the end of educational needs. Such is certainly true in the training of ministers and missionaries.

New problems, new issues, new challenges con-

stantly confront pastors, evangelists, church school directors, and missionaries. Not all of these, to be sure, can be met in a classroom. But many of them require the kind of understanding that can best be gained in a group learning experience.

The Church of the Nazarene is concerned about the continuing education of its ministers to the extent that it has enlarged the scope of the Department of Education to include "Education and the Ministry" and has selected Dr. Richard S. Taylor, founding principal of the Nazarene Bible College in Brisbane, Australia, and for many years professor of theology and missions at the seminary, to head this work.

This, for just one consideration, is reason for special emphasis on the 1975 Seminary Offering, February 9. If each congregation will give its members and friends an opportunity to give, funding for an important interest of our total Kingdom work will be assured.

What Time Is

"It is easier to ask, 'What time is it?'" said the late Georgia Harkness, "than to tell what time is."

Yet some grasp of "what time is" is indeed "of the essence." We need to know both: what time it is, and what time is.

It is commonplace to say that there are two kinds of time. One is "objective time," chronological time—measured by clocks and calendars, by the turning of Planet Earth upon its axis, and earth's stately march around the sun.

Seconds, minutes, hours, days, weeks, years, centuries are all measures of objective time. To greater or lesser degree, we order our lives within the framework of chronological time.

One of the ironic jokes of history is that all people worldwide—atheist, Communist, pagan, Jew, or Christian—live within a time framework whose focal point is one short Life lived out in Palestine almost 20 centuries ago.

Whenever an unbeliever writes a date—February 1, 1975, for example—whether he knows it or not, he is relating to the birth of Jesus Christ, whose coming was "in the fulness of time" and whose birth, life, death, and resurrection divide the centuries into B.C. and A.D.

Kairos is strategic time, the "now" of decision, the time of opportunity and demand. It is the time for choice, the time that changes all the future either for better or for worse. Whatever else it may be, 1975 is kairos time.

Such time is independent of us all. Time like this "waits for no man." Its march from future to present to past is relentless and irreversible. We cannot turn it back. The poet who prayed,

Backward, turn backward, O Time, in thy flight;

Make me a child again just for tonight,

was asking what both he and we know to be impossible.

BUT THERE is another kind of time. It is what we might call "experienced time." It is time as we live it, and as it seems to us.

"There are no long or short sermons," says the teacher of preaching. "There are only sermons that seem long and sermons that seem short."

Half an hour in the dentist's chair can seem like a year; half an hour in pleasant conversation with friends may be gone before we realize it.

There is another aspect of experienced time that is important. A brief interval of experienced time may take up more "room" in our lives than many other hours through which we live, simply because of what it means to us.

Psychologist Rollo May gives the illustration of a young man who spent an hour on the subway travelling each way to work, 8 hours on an uninteresting job, 10 minutes after work talking with a girl he had recently fallen in love with and hoped to marry, and 2 hours in the evening in an adult education class.

The two hours on the subway leaves nothing in his memory. In fact, he closed his eyes and tried to sleep—to suspend time.

Eight hours on the job made little impression, and two hours in class only a little more.

He had four dreams that night: one about the class, and three about the girl. Ten minutes with his girl filled more "room space" in his life than 20 hours during the rest of the day.

It is not the sheer passage of time that matters, but its meaning—what is significant for our hopes, anxieties, and growth.

Ten minutes in prayer can make more difference to us than many days or weeks of toil. Definite encounters with God in conversion and entire sanctification can make more difference than years of self-righteous striving.

IN ADDITION to chronological and experienced time, the New Testament speaks of a third kind of time. In the New Testament, chronological and experienced time are referred to as *chronos* or *hora*.

But the New Testament has a third word for *time*. It is *kairos*. It literally means a fixed or definite period or season of danger or opportunity. It is the word of a time of crisis, a decisive moment.

Kairos is strategic time, the "now" of decision, the time of opportunity and demand. It is the time for choice, the time that changes all the future either for better or for worse.

Whatever else it may be, 1975 is *kairos* time. It is not just 365¼ days of existence. The days are only the framework within which momentous decisions are destined to be made.

This is the last full year for emphasis on our quadrennial theme, "The Time for Truth." That time is not *chronos*—mere duration. That time is *kairos*—decisive and determining the future.

Times like these demand decision. To be alive, to be human, means to decide. Not to decide is in fact to decide not to. To put off choosing is in itself a decision.

This applies to the human response to God's calls to repentance and to holiness. To unconverted people, Jesus said, "I came not to call the righteous, but sinners to repentance" (Luke 5: 32). To unsanctified Christians, Paul wrote, "For God hath not called us unto uncleanness [the stain of carnal attitudes and dispositions], but unto holiness" (1 Thessalonians 4:7).

These are words that put demand upon us. We must answer. We must say yes or no. To say nothing is to say no.

"What time is it?"

"It's later than you think!"

"What is time?"

It's not only the time we measure by clocks and calendars and the time we experience.

It's *kairos* time—the time for choice, the time of demand and decision, decisive and determining all the future.

"Knowing the time [*kairos*], that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Romans 13: 11). □

TRIBUTES BY NAZARENE THEOLOGICAL SEMINARY ALUMNI

After 18 years of pastoral experience, I can say the most lasting influence in the foundation of my ministry in the church has been the Nazarene Theological Seminary. During my years there as a student from 1953 through 1956, President Corlett and the entire faculty were examples of honest scholarship, Christian caring, and unwavering devotion to the Church of the Nazarene. The church is providing an outstanding graduate school for our young men and women who are answering God's call into His service. I thank God for seminary days. □



—D. Eugene Simpson, *pastor, Anderson (Ind.) Goodwin Memorial Church*

You have heard of calls to the ministry or to the mission field. My call was to attend Nazarene Theological Seminary. I grew up in Latin America and have always felt that God was leading me toward some phase of ministry among my people.



answer. The day after I had seen the article, NTS Professor Robert Crabtree, spoke in chapel. He announced he would be available to counsel with anyone interested. How much clearer could the Lord be! I did qualify. I needed only to make up a few deficiencies after enrolling.

I am now in the center of the Lord's will. I couldn't be happier. The Lord knows what we need. All we have to do is listen—then follow. □

—Debbie Nelson, *student, Nazarene Theological Seminary*

I shall ever be grateful that God led me to our seminary. The fellowship and counsel of students, the preaching and teaching of professors, and the well-balanced emphasis on redemption and sanctification gave me a foundation to fit and fortify me for years of missionary and pastoral service to my King.



Attending NTS unquestionably made the greatest single contribution to my total ministry. The academic disciplines were only part of the many benefits to my life. The seminary gave me an insight into the mission and ministry of the Church of the Nazarene that I could not have gained in my college years.

The lives of godly professors and general church leaders made an impact that continues to inspire. At the seminary my commitment to be a holiness preacher was made. As a pastor, I enthusiastically support our seminary, its president, and faculty. □

—Walter M. Hubbard, *pastor, Seattle First Church*

The Student Mission Corps made it possible for me to serve in Ecuador last summer. I felt needed. I felt burdened. It was hard to come back to the U.S.

In six months, I would graduate from Point Loma College. The double major, the years of preparation, where would it all lead me? God had a plan.

Late one Wednesday night, after a very busy day, I was quite prepared for a good night's rest. I rationalized—Since I've attended prayer meeting, I can skip my private devotions. There was an uneasy feeling inside. I opened my heart.

The Lord began to speak—"Learn of no one but Me. Teachers are to point the way to Me." That was the answer—I needed to study the Bible.

"But, Lord, I've already completed all the studying You would have me do, haven't I?"

It wasn't a loud voice that I heard, but instantly Nazarene Theological Seminary came to my mind. I was sure then that it was just late and I was very tired, because anyone knew that girls didn't attend the seminary! Besides, the Lord wouldn't make that kind of mistake.

The next day I reflected on my experience. Then a whole week went by. I had been too embarrassed and leery to ask if ladies could attend the seminary. Providentially, I saw a January issue of the *Herald of Holiness* lying on a table at a friend's home. On the cover was a beautiful picture of NTS. Inside was all the information I needed.

The Lord wasn't mistaken. I was still making excuses. "Lord," I argued, "I don't qualify for seminary." Again He had a convincing

The Holy Spirit used seminary to prepare me to trust Him to lead when there was no precedent or pattern to go by; to drive on steadily through barred and difficult places; or to wait on Him through tense, trying, and sometimes rather explosive situations. □

—Earl Morgan, *missionary, Israel*

On many occasions since my 1954 graduation at NTS, I have reflected upon its meaning to me. The influence of three years is reflected in my lifetime. The administrative leaders and God-called professors left an indelible impression. Every student gave influence to my life, with many strong friendship ties. Spiritually the Word of God became a new Revelation. The depth and the vision of the Church of the Nazarene became more realistic to me. I find it to be the same today. □



—C. Marselle Knight, *superintendent, San Antonio District*

I am proud to be a graduate of Nazarene Theological Seminary. The high degree of scholarship and particularly the humble and dedicated spirit of each one of my professors at NTS have been a constant source of inspiration. These have not only helped me in setting academic goals, but also for my spiritual renewal and sense of responsibility and service to God and the church. □



—Ismael E. Amaya, *professor, Point Loma College*

As a ministerial senior in Trevecca Nazarene College, I felt that the holiness ministry deserved my best in both preparation and performance. My great church, though young, felt that it should provide its best in the preparation of its ministers. Consequently, in 1945, at Kansas City, Mo., the twain did meet in my personal experience.

My years at NTS have meant much to me. The friendships formed, the influence of the dedicated staff, the opening of vistas of truth, the lifting of horizons, the blessings of God in the chapel services, the principles of truth and practices for a scripturally sound and effective holiness ministry—all have been incalculable and abiding blessings through the years.

I am forever grateful to God and the Church of the Nazarene for the privilege of being one of the pioneers of Nazarene Theological Seminary. □

—B. W. Downing, *pastor, Evansville (Ind.) First Church (first person to register at Nazarene Theological Seminary)*

I've appreciated the sound biblical and theological education which was coupled with an excitement instilled by the NTS faculty for preaching, pastoring, and evangelizing. These have provided a basic foundation for the ministry that has since opened to me in the church. □

—Roy E. Carnahan, *superintendent, Washington District*



"Dad," my PC graduate son asked me, "where do you think I should go to best prepare myself for the ministry?" Knowing the rich contribution that Nazarene Theological Seminary has made to my own life, I strongly urged and secretly prayed that Craig would go there. The disciplined studies with an opportunity to search the Scriptures and find life's answers under the godly influence of dedicated professors really prepared me for the many varied demands of missionary service. I shall always be grateful that God led me and my son to NTS. □



—George E. Rench, *missionary, Indonesia*

Nazarene Theological Seminary builds the base from which one springs to a meaningful ministry. A faculty with a sense of calling and mission makes a tremendous impact upon those it serves. It's not hard to give continual thanks for Nazarene Theological Seminary. □



—Clarence J. Kinzler, *pastor, Nampa (Ida.) College Church*

NTS provided me with opportunities to broaden my theological understanding and deepen my Christian experience. Recent training and experience in the fields of psychology and pastoral counseling have renewed my appreciation for a solid foundation in the biblical-theological disciplines. NTS is providing critically important training in the areas of pastoral care and counseling. □



—Cecil Paul, *professor, Eastern Nazarene College*

At a point in my life following college graduation, I heard someone quote Dr. P. F. Bresee, "If I knew I only had 10 years to live, I would spend the first 5 in preparation." Believing that further study was God's will for me, I loaded my wife and two sons into our Chevy and headed for Kansas City.



I will never forget the assurance I felt as we sang that first hymn in seminary chapel—"Through days of preparation, Thy grace has made us strong." I discovered a creative climate for learning . . . a freedom

to deal with doubts . . . encouragement in searching deeply into the Word. Since my years of seminary, I have never lost the excitement of seeing God work through a church that proclaims holy living. □

—Wil M. Spaite, *pastor, Porterville, Calif., church*

THANK GOD I WAS EMBARRASSED

It had been a tremendous day. Ten centenarians had come from across the nation to our Third Na-

tional Centenarian Reunion. We had broken our old record and established a new one for the nation. Among our 10 centenarians was Charlie Smith, who is 132, America's oldest person. He has had a birthday since.

It was nearing 10:30 p.m. and time for the local TV news. All three of our local TV stations had covered the reunion. I was anxious to see what they had to show and say about it. For 10 minutes I switched from station to station. I was fortunate enough to change

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stations just at the right time to see it on all three stations.

WHAS gave a fine report and showed several pictures. WAVE reported the reunion in detail, showing pictures of the church, parsonage, gym, congregation, dinner, and the centenarians.

The last station to show and report it was WLKY. This station passed up so many good things about the reunion and focused most of its coverage on an interview with Charlie Smith. In answering the reporter's questions, Mr. Smith attributed his long life to the fact that he drank. The reporter played this up and had a lot to say about it. I was humiliated and embarrassed. I knew the reaction to this telecast would be bad and embarrass my church and people. It spoiled for me what had been a wonderful day.

I rolled and tossed on my bed and could not sleep. A real burden came to my heart for Charlie Smith. I got out of bed about 3:30 a.m. and knelt to pray for him. Most of the night I prayed. I promised the Lord that, if He would help me, I would talk to Charlie about his soul and do what I could to get him saved.

Early the next morning I called some of my folks and asked them to pray for me as I attempted to talk to Charlie. At breakfast, I asked our 104-year-old guest preacher and his wife, Rev. and Mrs. W. A. Moore, from Seattle, to also join our prayer circle.

As we drove to the airport, I opened my heart and talked to Charlie. He is a pretty stubborn old gent, set in his ways, and only listens when he wants to. I feared he might tune me out, but I had made God a promise and expected to keep it. I thanked Charlie for coming to help me and told him I had come to think a great deal of him. Then I shared how I was hurt as I watched the telecast and became concerned for him. I told him about our church's stand on drinking and how we were embarrassed about the program. I reminded him of God's goodness to him and pointed out that he should give God credit for his long life.

I reminded Charlie of how good God had been to him and that he should be thinking more seriously about God. I asked if he had ever been a Christian or joined a church. The answer to both questions was no. Once in Oklahoma as a member of the Jesse James gang, he had shot up a church. Later he apologized for this and was sorry, but he admitted he was not a church-

man. He had never thought about God and religion.

All the way to the airport, I talked with him about his soul. He promised me he'd think seriously about this matter and promised to go to church. His court-appointed guardian (who was accompanying him) promised to take him to church. I felt relieved as I dropped them off at the Eastern Air Lines door and drove on to park my car.

As I walked from deep in the parking area, the Lord rebuked me and reminded me that I had not done my full duty—I should have pressed the matter and asked Charlie to let me pray with him and definitely try to lead him to Christ. I asked God to forgive my failure and give me another opportunity.

When I located Charlie inside the terminal, a porter had him in a wheelchair, taking him to gate No. 23 for the flight. His assistant was in the gift shop. I asked the porter to let me wheel him, and wheeled him half the distance to the gate. There I stopped and told him I wanted to talk to him for a few minutes. The porter stepped aside. Charlie and I were alone except for those who passed by.

By God's help, I unburdened my soul to Charlie. I pointed out that life had been good to him, but that he had missed the most important thing in life. I reminded him he had lived longer than any other living American, but someday he would have to die. I reminded him he should prepare for that time.

I found Charlie ready to listen and willing to pray. I told him what to do and say. I quoted the scripture to him. I urged him to confess his sins and trust the Lord. And right in that airport, Charlie and I openly and unashamedly prayed, almost totally oblivious to those who passed.

In a moment I asked Charlie if he could trust God and believe. He answered, "Yes." I asked him if he felt God had forgiven him and he answered, "Yes." I could not control my emotions as I told the porter and Charlie's court guardian what had happened. I asked her to take him to church, tell her pastor what had happened, and help Brother Charlie make a success of the Christian life.

Three weeks after this happened, TV station WLKY phoned and asked me if I would like to come down and appear on one of their talk programs and tell them about our centenarian reunion. My reply was yes, on one condition, that I could tell about the conversion of

Charlie Smith. They agreed, and I went on the station that had so embarrassed us and told viewers about the miracle of Charlie's conversion. I was on cloud nine spiritually for days. To think God had helped me to lead the oldest person in our nation to Christ!

I have not ceased to be blessed when I think about it. I thank God for that embarrassment. It led to one of the greatest victories and blessings of my life. □

—Hadley Hall, pastor, Louisville (Ky.) First Church



Charlie Smith



During 1974, the Loveland, Colo., church celebrated its fiftieth anniversary with special services. Dr. G. B. Williamson, general superintendent emeritus, was guest preacher and Mrs. Williamson quoted Psalm 48. Former members and pastors were invited to the homecoming and anniversary service. A time of fellowship and refreshments was enjoyed in the youth center following the service. The first pastor in 1924 was Rev. F. R. Sterling. The present pastor is Rev. Henry L. Wells.

The Fort Wayne (Ind.) Trinity Church went over the goal of \$5,000 in its first Faith Promise Convention. Rev. Victor Edwards of Argentina was guest missionary speaker. Nearly \$6,000 was committed for world missions for the 1974-75 church year. Mrs. Marlene Leitzman, local NWMS president, is shown standing by the thermometer indicating victory with a margin. E. Ray Jewell is pastor.





"It's a Small World" was the theme of the sixth annual International Day at Lawrence (Kans.) First Church on Sunday, October 27. Samuel Pickenpaugh is pastor.

The Sunday school and the NWMS co-sponsored this event and were able to bring together more than 75 internationals from 22 countries of the world. Most of these were students at Kansas University.

During the Sunday school hour several internationals spoke to the various classes while the others shared together in music, testimony, and related ministries in the college department. A typical Nazarene morning worship service, with the pastor speaking, was followed by a fellowship dinner hosted by the church families.

BABY BOY AND BABY CHURCH ARRIVE THE SAME DAY

Rev. and Mrs. Steve Bringardener really entered into the spirit of the day on October 6, 1974, when the Mankato (Minn.) Church of the Nazarene was officially organized with Rev. Bringardener as pastor.

That afternoon Mrs. Bringardener entered the hospital and little Jeremy Alain, 6 lbs. 7 oz., arrived before 8 p.m.

The birth of the Mankato church and the birth of the baby were both on Sunday, October 6, 1974.

About a year ago, Mr. and Mrs. Ralph Shephard of Wichita, Kans., responded to an appeal for lay home missionaries which they saw in the *Herald of Holiness*. They corresponded with the Department of Home Missions and learned of plans to start the new work in Mankato. They were among the seven men, eight women, and three older teens who were welcomed as charter members of the new church.

Rev. Norman Bloom, district superintendent of the Minnesota District, asks prayer for this church and their fine people, that a building or property may be found soon.

—John Oster, for

Department of Home Missions

Rev. and Mrs. Steve Bringardener and family.



OF PEOPLE AND PLACES

The Perry, Mich., church celebrated its thirtieth anniversary with a month of special services during October. During the series, former pastors returned to the pulpit and were honored by the church. Guests included Rev. Erwin Self, Rev. Joseph Polmouter, and Rev. John Wright.

Pastor George V. Harris preached during the midweek services and on the final Sunday when charter members were honored. Special recognition was given to Mr. George Banker, who has served on the official church board for 29 years and as treasurer for 28 years. Also recog-

nized were Mr. and Mrs. Carroll Corn, who have also been actively engaged for years as members of the church board and in visitation ministries of the church. □

The Chicago Mt. Greenwood Church joined with community leaders to lead and win a dry proposition for the sixth precinct in which the church is located. Pastor R. A. Hill helped to petition the precinct to get the dry proposition on the November ballot. A court fight by the liquor establishments to keep the proposition off the ballot failed. The proposition passed by a 47 vote majority out of 383 ballots cast.

A citizens' organization for the sixth precinct has been organized from this effort to work on other community problems. Pastor Hill will serve on the executive committee. □

Rev. Salvatore Scognamiglio has been elected secretary of the Italian Evangelical Alliance in the national assembly held November 23 in Florence, Italy. Rev. Scognamiglio is a graduate of European Nazarene Bible College. He pastors the Church of the Nazarene in Civitavecchia. He also serves as secretary of the Italian District. □



Rev. Scognamiglio

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◆**FILES, GLORIA & ADAMS, DOROTHY. (C)** 2031 Freeman Ave., Bellmore, N.Y. 11710

FINE, LARRY. (R) c/o Mid-America Nazarene College, Olathe, Kans. 66061

FINKBEINER, A. J. (C) c/o NPH*

FISHER, YEARL. (See Martin-Fisher Evangelism.)

◆**FISHER, WILLIAM. (C)** c/o NPH*

FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167

FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728

◆**FORD, RUTH E. (C)** Children's Worker, 1605 Laura St., Clearwater, Fla. 33515

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FOWLER, THOMAS. (C) 1251 S. Union, Ozark, Ala. 36360

FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431

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FULLER, J. FRANCIS. (R) 412 Center Ave., Sturgis, Mich. 49091 (full-time)

GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061

GAUT, ROBERT. (C) 1325 S. Cedar, Ottawa, Kans. 66067

◆**GAWTHORP, WAYLAND & JOAN. (C)** Box 383, Mahomet, Ill. 61853

◆**GILLESPIE, SHERMAN & ELSIE. (R)** 203 E. Highland, Muncie, Ind. 47303 (full-time)

◆**GLENDENNING, PAUL A. & ROBERTA. (C)** 700 E. Broadway, Fairfield, Ia. 52556

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◆**GREEN, JAMES & ROSEMARY. (C)** Box 385, Canton, Ill. 61520

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◆**GRIMSHAW, MICHAEL & MRS. (C)** c/o NPH*

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◆**GRINDLEYS, THE SINGING (GERALD & JANICE). (C)** 539 E. Mason St., Owosso, Mich. 48867

GUY, MARION O. (C) 444 Fairfax, Muskogee, Okla. 74401

◆**HAINES, GARY. (R)** 246 Tanna Ct., Colorado Springs, Colo. 80916 (full-time)

◆**HALL, BILL & SHARON. (C)** Box 623, Trevecca Naz. Col., Nashville, Tenn. 37210

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◆**HAPPINESS SINGERS. (C)** c/o NPH*

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HAYES, CECIL G. (C) R.D. 2, Howard, Ohio 43028

◆**HEASLEY, JIMMY & FERN. (C)** c/o NPH*

HEGSTROM, H. E. (C) c/o NPH*

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HENDERSON, DONALD. EVANGELISTIC ASSOCIATION. (C) Box 338, Fern Park, Fla. 32730

HESS, BILL. (C) Box 92, Owasso, Okla. 74055

HIGHER GROUND. (C) P.O. Box 40139, Nashville, Tenn. 37204

HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404

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HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910

HOLLOWAY, WARREN O. (C) 445 W. Lincoln Way, Lisbon, Ohio 44432

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◆**HOPKINS, BOB & LINDA. (C)** R. 2, Box 719, Indianapolis, Ind. 46231

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HYSONG, RALPH. (C) Stone Church Rd. (Mail: Gen. Del.), New Stanton, Pa. 15672

IDE, CHARLES D. (C) 1794 52nd St., S.E., Grand Rapids, Mich. 49508

INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022

◆**IRWIN, ED. (C)** 7459 Davis Mill Cr., Harrison, Tenn. 37341

ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914

◆**JACKSON SINGERS, CHUCK. (C)** Box 17177, Nashville, Tenn. 37217

◆**JANTZ, CALVIN & MARJORIE. (C)** c/o NPH*

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JETER, H. LESLIE. (C) 1309 N. Elizabeth, Ferguson, Mo. 63135

◆**JEWETT, LARRY & PATRICIA. (C)** R. 4, Box 265, West Monroe, La. 71291

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JONES, FRED D. (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)

KALDENBERG, R. T. (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)

KEALHER, DAVID. (C) 316 Dufur, Nampa, Ida. 83651

KENNEDY, GORDON L. (C) 405 W. Benton St., Wapakoneta, Ohio 45895

◆**KLEVEN, ORVILLE H. (C)** 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740

KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606

KOHR, CHARLES A. (C) R. 2, Box 298, Brookville, Pa. 15825

KOHSER, HAROLD L. (C) R. 3, Box 106, Denton, Md. 21629

LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060

LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748

- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ♦LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
- ♦LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- ♦LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE. (C) 150 Valley View Dr., Johnstown, Ohio 43031
- LESTER, FRÉD R. (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- ♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901 (full-time)
- LOWN, A. J. (C) c/o NPH*
- ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, DICK. (See Martin-Fisher Evan.)
- MARTIN, PAUL. (C) c/o NPH*
- ♦MARTIN-FISHER EVANGELISM. (C) c/o NPH*
- MAYO, CLIFFORD. (C) Box 103, Afton, Tex. 79220
- McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155 (full-time)
- McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDONALD, CHARLIE. (R) R. 1, Box 308, Dale, Tex. 78616 (full-time)
- McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
- ♦McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008
- MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
- ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
- MEYER, VIRGIL. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- ♦MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
- ♦MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
- MILLHUFF, CHUCK. (C) c/o NPH*
- MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MOOSHIAN, C. HELEN. (C) 2501 H St., Apt. 109, Sacramento, Calif. 95816
- MORGAN, J. HERBERT. (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE. (C) 717 Kanawha Ave., Nitro, W. Va. 25143
- ♦MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
- ♦MYERS, HAROLD & MRS. (C) 575 Ferris, N. W., Grand Rapids, Mich. 49504
- ♦NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- ♦NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NEWBREY, ROBERT L. (R) Box 1196, Gainesville, Fla. 32602 (full-time)
- NICHOLAS, CLAUDE. (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
- ♦NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
- ♦OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N. J. 08097
- ♦OYLER, CALVIN B. (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
- ♦PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- ♦PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
- PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON. (R) Box 205, Pioneer, Ohio 43554 (full-time)
- PFEIFER, DON. (C) Waverly, Ohio 45690
- PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- ♦PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- ♦POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
- ♦POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
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- PRICE, JACK L. (C) 1214 W. Third Ave., Flint, Mich. 48504
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- ♦RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
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- ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, LINDA. (C) See Higher Ground.
- ♦ROBISON, ROBERT & WIFE. (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, RUFUS. (C) c/o NPH*
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- ♦SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCARLETT, DON. (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- ♦SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
- ♦SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101
- ♦SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM. (R) Box 16166, Louisville, Ky. 40216 (full-time)
- ♦SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY. (R) c/o NPH* (full-time)
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- ♦SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
- ♦SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, Okla. 73008
- ♦SMITH, DUANE. (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- ♦SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351
- ♦SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 29180
- ♦SNELGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ♦SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
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- ♦STARK, EDDIE G. & MARGARET. (C) 6906 N. W. 36th, Bethany, Okla. 73008
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- ♦STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
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- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- THOMAS, J. MELTON. (C) c/o NPH*
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- ♦THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
- TOEPFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- ♦TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH JR. (C) c/o NPH*
- ♦TURNOCK, JOHN J. & MRS. (R) c/o NPH* (full-time)
- UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD N. (C) 1188 Kottlinger Dr., Pleasanton, Calif. 94566
- VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
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- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
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- ♦WELCH, RICHARD & CLAUDIA. (C) c/o NPH*
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- ♦WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
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- WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
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- ♦WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
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- ♦WISEHART, LENNY & JOY. (C) 1136 Westfield Pl., Olathe, Kans. 66061
- WOLPE, JOSEPH P. (C) 7139 El Prado, Riverside, Calif. 92506
- WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- ♦ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

FEBRUARY SLATE

- ANDREWS: Mountain Home, Ark. (Twin Lakes), Feb. 11-16; Plainville, Kans., Feb. 18-23; Ottawa, Kans., Feb. 25—Mar. 2
- BAILEY, C. D.: Terre Haute, Ind. (zone), Feb. 3-9; Evansville, Ind. (Ricky Foster Mem.), Feb. 10-16; Monongahela, Pa. (1st), Feb. 17-23
- BAILEY, CLARENCE: Celina, Ohio (Ch. of God), Feb. 16-23
- BATTIN: Hereford, Tex., Feb. 2-9; Wichita Falls, Tex., Feb. 16-23; Los Alamos, N.M., Feb. 25—Mar. 2

BECKETT: Roseville, Calif., Feb. 24—Mar. 2
 BELL: Tishomingo, Okla. (1st), Feb. 4-9; Austin, Tex. (Grace), Feb. 11-16; Pueblo, Colo. (Belmont), Feb. 25—Mar. 2
 BENDER: Port Saint Joe, Fla., Feb. 21—Mar. 2
 BERTOLET: McAllen, Tex. Feb. 11-16; San Benito, Tex. (1st), Feb. 18-23; Killeen, Tex. (1st), Feb. 25—Mar. 2
 BLUE: Portage, Ind. (1st), Feb. 2; Decatur, Ill. (1st), Feb. 24—Mar. 1
 BOHL, JAMES: Walnut Creek, Calif. (Anderson Ch. of God), Feb. 7-9; Albuquerque, N.M. (Sandia), Feb. 12-16; Chicago, Central Dist. (Indoor Camp), Feb. 19-23; Danville, Ill. (Hol. Conv.), Feb. 25—Mar. 2
 BOHL, ROY: Ardmore, Okla. (1st), Feb. 11-16; Cuba, Ill. (1st), Feb. 17-23
 BOND: Salina, Kans. (Belmont), Feb. 5-9; Fairborn, Ohio (1st), Feb. 11-16; Huntington, W. Va. (Wal. Hills), Feb. 18-23; Worthington, Ky., Feb. 26—Mar. 10
 BONE: Snoqualmie, Wash., Feb. 10-16; Vale, Ore., Feb. 24—Mar. 2
 CASTEEL: Broadview, N.M., Feb. 18-23
 CAUDILL, STEVE: Toledo, Ohio (Oregon), Feb. 4-9; Binghamton, N.Y. (Hol. Conv.), Feb. 18-23; Alton, Ill. (Hillcrest), Feb. 25—Mar. 2
 CAYTON: Norwich, Conn. (1st), Feb. 4-9; Fitchburg, Mass. (1st), Feb. 14-16; California, Pa. (1st), Feb. 23—Mar. 2
 CLARK: Pleasantville, Ohio, Feb. 4-9; Wellington, Ohio, Feb. 11-16
 CLIFT: Pomeroy, Wash., Feb. 10-16; Orofino, Ida., Feb. 17-23
 CLIFTON, DICK: Crothersville, Ind., Feb. 3-9; Rising Sun, Ind., Feb. 14-16; Clay City, Ind. (Union Chapel), Feb. 17-23
 CLINE: Tullahoma, Tenn. (Hilltop), Feb. 4-9; Nicholasville, Ky. (1st), Feb. 11-16; Russell, Ky., Feb. 18-23; Nancy, Ky. (Delmar), Feb. 25—Mar. 2
 COOK: Conroe, Tex., Feb. 25—Mar. 2
 COX: Chillicothe, Ohio (Chr. U.), Feb. 10-16; Salem, Ind., Feb. 17-23; Lambersville, Mich., Feb. 28—Mar. 9
 CRABTREE: Midway City, Calif., Feb. 11-16; Hayward, Calif., Feb. 18-23; Oakdale, Calif., Feb. 24—Mar. 2
 CRANE: Moundsville, W. Va., Feb. 4-9; Newell, W. Va. (Glendale), Feb. 11-16; Coraopolis, Pa. (1st), Feb. 18-23; Rowsburg, Ohio, Feb. 25—Mar. 2
 CREWS: Austin, Tex. (1st), Feb. 10-16
 CULBERTSON: Cle Elum, Wash., Feb. 4-9; Marysville, Wash., Feb. 16-23; Monroe, Wash., Feb. 25—Mar. 2
 DARNELL: Greensburg, Ohio, Jan. 30—Feb. 9; East Liverpool, Ohio, Feb. 13-23; Pittsburgh, Pa., Feb. 27—Mar. 9
 DIXON: Ariz. Dist. Preachers' Mtg., Feb. 4-9; gospel concerts, Ariz. Dist., Feb. 11-16; Somerton, Ariz., Feb. 18-23; Winterhaven, Calif. (Bard), Feb. 25—Mar. 2
 DUNCAN: Chillicothe, Ohio (1st U. Meth.), Feb. 10-16; Westlake, Ohio (Parkside), Feb. 21-23; Grove City, Ohio, Feb. 25—Mar. 2
 DUNNIRE: Brandon, Fla., Feb. 11-16; Ft. Lauderdale, Fla. (1st), Feb. 17-23; Chattanooga, Tenn. (East Lake), Feb. 25—Mar. 2
 ELLINGSON: Wichita, Kans., Feb. 21-23
 ELLWANGER: Columbia, Mo. (1st), Feb. 4-9; Orange, Tex. (1st), Feb. 11-16; Macon, Ga., (1st), Feb. 18-23; Charlotte, N.C. (Calvary), Feb. 25—Mar. 2
 EMSLEY: Sidney, Mont., Feb. 12-23; Sedalia, Mo., Feb. 25—Mar. 2
 FELTER: Ocoee, Fla., Feb. 4-9; South Daytona, Fla., Feb. 18-23
 FILES & ADAMS: Annadale, N.J. (Children's Cru.) Feb. 11-16; Portage, Pa. (Children's Cru.), Feb. 25—Mar. 2
 FINKBEINER: Kuna, Ida., Feb. 16-23
 FISHER, C. WM.: Pomona, Calif. (1st), Feb. 4-9; Ashland, Ore., Feb. 16-23
 FLORENCE: Rushville, Ill., Feb. 24—Mar. 2
 FORTNER: Barry, Ill. (1st), Feb. 3-9; Olney, Ill. (1st), Feb. 12-23; Maunie, Ill. (1st U. Meth.), Feb. 26—Mar. 2
 FRODGE: Larimore, N.D., Feb. 3-9; Ellendale, N.D., Feb. 10-16; Oaks, N.D., Feb. 17-23; La Moure, N.D., Feb. 26—Mar. 9
 GARDNER: McPherson, Kans., Feb. 25—Mar. 2
 GAUT: Oswego, Kans., Feb. 18-23
 GAWTHORP: Fairfield, Ill., Feb. 10-16
 GLENDENNING: Pahokee, Fla. (1st), Feb. 2-9; De Land, Fla. (1st), Feb. 25—Mar. 2
 GRAVVAT: Las Vegas, Nev., Feb. 2-9; Boise City, Okla., Feb. 12-19; Elkhart, Kans., Feb. 19-23; Anthony, Kans., Feb. 23—Mar. 2
 GREEN: Bloomington, Ind. (Indoor Camp), Feb. 4-9; Portage, Ind. (Grace), Feb. 12-16; Shreveport, La. (Werner Park), Feb. 18-23
 GRIMSHAW: Phoenix, Ariz. (Westdale), Feb. 4-9; Coolidge, Ariz., Feb. 11-16; Peoria, Ariz., Feb. 18-23; Tulsa, Okla. (Dawson), Feb. 25—Mar. 2
 GRINDLEY, GERALD: Brandon, Fla. (Fellowship for Christ), Feb. 18-23; Brunswick, Ga. (1st), Feb. 25—Mar. 2
 HAINES: Lincoln, Neb. (1st), Feb. 7-9; Longmont, Colo. (Mountain View), Feb. 14-16; Sparks, Nev. (city-wide), Feb. 17-23; Littleton, Colo., Feb. 28—Mar. 2
 HAMILTON: Mt. Vernon, Ind., Feb. 11-16; Nashville, Ind., Feb. 18-20; Tell City, Ind., Feb. 25—Mar. 2
 HAPPINESS SINGERS: Concerts, S. Fla. area, Feb. 11-16; Brunswick, Ga., Feb. 25—Mar. 2
 HARROLD: Van Buren, Ind. (1st), Feb. 2-9; St. David, Ill. (1st), Feb. 18-23
 HEASLEY: Batesville, Ark. (1st), Feb. 9-16; Grenada, Miss. (1st), Feb. 18-23
 HEGSTROM: St. Joseph, Mo. (1st), Feb. 18-23; Frankfort, Ky. (1st), Feb. 24—Mar. 2
 HENDERSON, DONALD: Lake Wales, Fla. (1st), Feb. 3-9; Nashville, Tenn. (Whites Creek), Feb. 17-23; Nashville, Tenn. (Richland), Feb. 24—Mar. 2
 HESS: Tulsa, Okla. (Regency Park), Feb. 3-9; Pryor, Okla. (1st), Feb. 13-16; Cleveland, Miss. Feb. 25—Mar. 2
 HOLCOMB: Mission, Tex., Feb. 3-9; Midland, Tex. (1st), Feb. 18-23; Smyrna, Ga., Feb. 18-23; Ft. Valley, Ga. (1st), Feb. 25—Mar. 2
 HOLLEY: Apache Junction, Ariz., Feb. 4-27
 HOLLOWAY: Reserved, Feb. 4-9; Orangeburg, S.C. (Mem.), Feb. 11-16; Cumberland, Md. (1st), Feb. 18-23; Easton, Pa., Feb. 25—Mar. 2
 HUBART: Muncie, Ind. (N. Wal.), Feb. 11-16; Jerseyville, Ill. (1st), Feb. 18-23; Edwardsville, Ill. (1st), Feb. 25—Mar. 2
 HUNDLEY: Dayton, Ky. (1st), Feb. 9-16; Pioneer, Ohio, Feb. 24—Mar. 2
 HYSONG: Kalvesta, Kans., Feb. 18-23
 IDE: Punta Gorda, Fla., Jan. 31—Feb. 9; Lansing, Mich. (city-wide), Feb. 23—Mar. 2
 INGLAND: New Castle, Pa. (East Side), Feb. 3-9; Wellsville, Ohio, Feb. 17-23
 IRWIN: Rushville, Ind., Feb. 3-9; Indianapolis, Ind. (Speedway), Feb. 11-16
 JANTZ: Midwest City, Okla. (Indoor Camp), Feb. 4-9; S.E. Okla. Preachers' Mtg., Feb. 10-12; Poteau, Okla., Feb. 12-16; Mt. Gilead, Ohio, Feb. 18-23; Charleston, W. Va. (Loudendale), Feb. 25—Mar. 2
 JAYMES: Elwood City, Pa. (U.B.), Feb. 19—Mar. 2
 JETER: Canadian Naz. College, Jan. 27—Feb. 16; Sparks, Nev., Feb. 17-23
 JEWETT: Des Moines, Ia. (East Side), Feb. 4-9; Mayfield, Ky. (1st), Feb. 25—Mar. 2
 JONES, CLAUDE: Hollywood, Fla., Feb. 4-9; Jacksonville, Fla. (University Blvd.), Feb. 25—Mar. 2
 LANIER: Jonesboro, Ind. (Community), Feb. 5-16; Gas City, Ind., Feb. 19—Mar. 2
 LAXSON: S.W. Ind. Dist. (Indoor Camp), Feb. 4-9; S.W. Ind. Dist. (Indoor Camp), Feb. 18-23; Ferguson, Mo., Feb. 25—Mar. 2
 LECKRONE: Grandview, Mo., Feb. 26—Mar. 2
 LESTER: Watonga, Okla., Feb. 11-16; Sheridan, Mich. (Free Meth.), Feb. 18-23; Zeeland, Mich. (Free Meth.), Feb. 25—Mar. 2
 LIDDELL: Uhrichsville, Ohio (Rush Comm.), Feb. 18-23
 LOWN: Bentonville, Ark., Feb. 11-16; Chicago Central Dist. (Indoor Camp), Feb. 19-23; Decatur, Ill., Feb. 25—Mar. 2
 MANLEY: Port Arthur, Tex. (Grace), Feb. 4-9; Groves, Tex., Feb. 11-16; Port Arthur, Tex. (1st), Feb. 18-23; Odessa, Tex. (1st), Feb. 25—Mar. 2
 MARTIN-FISHER: Antioch, Calif., Feb. 4-9; San Jose, Calif. (Central), Feb. 11-16
 MARTIN, PAUL: Berkeley, Calif. (1st), Feb. 3-9; Nampa, Ida. (1st), Feb. 11-16; San Diego, Calif. (Univ.), Feb. 17-23; Spring Valley, Calif., Feb. 24—Mar. 2
 McCLURE: Sylvania, Ohio, Feb. 14-16
 McCULLOUGH: Grand Prairie, Tex., Feb. 4-9; Ardmore, Okla., Feb. 11-16; Amarillo, Tex. (San Jacinto), Feb. 18-23; Springfield, Mo. (E. Grand), Feb. 25—Mar. 2
 MEREDITH: Shelbyville, Ind. (Indoor Camp), Feb. 3-9; San Antonio, Tex. (E. Terrell Hgts.), Feb. 10-16
 MICKEY: El Paso, Tex. (Grace), Feb. 25—Mar. 2
 MILLHUFF: Reserved, Feb. 3-10; Shreveport, La. (Werner Park), Feb. 11-16; Long Beach, Calif. (1st), Feb. 19-23; Seattle, Wash. (city-wide), Feb. 25—Mar. 2
 MONTGOMERY: Freedom, Ind., Feb. 7-16
 MORRIS: Alum Creek, W. Va., Feb. 7-16
 MULLEN: Moncton, N.B., Feb. 3-9
 MYERS: Tecumseh, Mich., Feb. 4-9; Montrose, Mich., Feb. 11-16; reserved, Feb. 18—Mar. 2
 NEFF: Concert tour, Feb. 1-24; Brunswick, Ga., Feb. 25—Mar. 2
 NEUSCHWANGER: Grandview, Wash. (Indoor Camp), Feb. 11-16; Grand Junction, Colo. (1st), Feb. 17-23
 NICHOLAS: Georgetown, Ohio (1st), Feb. 4-9; Bedford, Ohio, Feb. 11-16; Marine City, Mich., Feb. 19-23; Cridersville, Ohio, Feb. 25—Mar. 2
 NORTON: Electra, Tex., Feb. 11-16; Hillsboro, Tex., Feb. 18-23
 OVERTON: St. Cloud, Fla. (Ch. of God), Feb. 14-16; Orlando, Fla. (Ch. of God), Feb. 19-23
 PALMER: Perryville, Mo., Feb. 2-9
 PASSMORE: Lebanon, Ind. (Wes.), Feb. 4-9; Fulton, Ohio, Feb. 11-16; Mansfield, Ill., Feb. 21—Mar. 2
 PERDUE: Kenton, Ohio, Feb. 10-16; Piqua, Ohio, Feb. 17-23
 PFEIFER: Griggsville, Ill., Feb. 4-9; Lakewood, Ohio, Feb. 18-23; Grove City, Ohio, Feb. 25—Mar. 2
 PHILLIPS: Urbana, Ill. (Faith), Feb. 4-9; Stinesville, Ind., Feb. 11-16; Ft. Smith, Ark. (Faith), Feb. 18-23; Hays, Kans., Feb. 25—Mar. 2
 PIERCE: Brooksville, Fla. (Meth.), Feb. 4-9; Commerce, Ga., Feb. 11-16; Fort Mill, S.C., Feb. 18-23; Rock Hill, S.C. (W. Main), Feb. 24—Mar. 2
 POWELL, FRANK: Shenandoah, Ia., Feb. 25—Mar. 2
 QUALLS: Ypsilanti, Mich. (1st), Feb. 11-16
 REEDY: Butler, Ga., Feb. 4-9; Montrose, Ga., Feb. 11-16; Wrightsville, Ga., Feb. 18-23; Adrian, Ga. (Emmanuel), Feb. 25—Mar. 2
 ROTHWALL: Freeport Tex., Feb. 23—Mar. 2
 RUTHERFORD: Doyle, Tenn., Feb. 3-9
 SANDERS: Columbus, Ohio (Wilson Ave.), Feb. 3-9; Tulsa, Okla., Feb. 17-23
 SAY: Calera, Ala., Feb. 4-9; Washington, Pa. (Hart Ave.), Feb. 18-23; Bonfield, Ill. (U. Meth.), Feb. 25—Mar. 2
 SCHOONOVER: Columbus, Wis., Feb. 10-16; Ravenna, Ky., Feb. 24—Mar. 2
 SHARP: Spring Arbor, Mich., Feb. 11-16; Muskegon, Mich., Feb. 25—Mar. 2
 SHARPLES: Washougal, Wash. (1st), Feb. 5-16; Van Zandt, Wash., Feb. 18-23
 SHUMAKE: Gainesville, Fla., Feb. 3-9; Atmore, Ala., Feb. 10-16; Glasgow, Ky. (Trinity), Feb. 24—Mar. 2
 SMITH, DUANE: Martinsville, Ind. (Trinity), Feb. 4-9
 SMITH, OTTIS: Cape May, N.J. (Rio Grande), Feb. 4-9; Egg Harbor City, N.J., Feb. 11-16; Freeport, N.Y., Feb. 18-23; Kingston, N.Y. (1st), Feb. 25—Mar. 2
 SNOW: Fairborn, Ohio (Wrightview), Feb. 4-9; reserved, Feb. 11-23; Gahanna, Ohio (Shepherd), Feb. 26—Mar. 9
 STAFFORD: Lexington, Ind. (Wes.), Jan. 30—Feb. 9; Danville, Ill. (Cedar Grove), Feb. 10-16; Sandwich, Ill., Feb. 17-23; Clayton, Ind., Feb. 24—Mar. 2
 STEWART: Elyria, Ohio (1st), Feb. 18-23
 STRICKLAND: Des Moines, Ia. (East Side), Feb. 4-9; Ypsilanti, Mich. (1st), Feb. 11-16; Estill Springs, Tenn., Feb. 18-23; Springfield, Mo. (Scenic Dr.), Feb. 25—Mar. 2
 SWANSON: Bloomfield, Ia., Feb. 11-16; Grinnell, Ia., Feb. 18-23; Fairfield, Ia., Feb. 24—Mar. 2
 SWEARENGEN: Westminster, Colo., Feb. 18-23; Hoisington, Kans., Feb. 25—Mar. 2
 THOMAS: Harlingen, Tex., Feb. 11-16; Casa Grande, Ariz., Feb. 18-23; Carlsbad, N.M. (Church St.), Feb. 25—Mar. 2
 TOMPKINS: Jackson, Miss. (Grace), Feb. 4-9; Atlanta, Ga. (Riverside), Feb. 18-23; Springfield, Mo. (Scenic Dr.), Feb. 25—Mar. 2
 VANDERBUSH: Pahokee, Fla., Feb. 2-9; De Land, Fla. (1st), Feb. 25—Mar. 2
 VARIAN: Dayton, Ohio (city-wide), Feb. 4-9; Lexington, Ky. (Calvary), Feb. 11-16; Jackson, Miss. (1st), Feb. 18-23; Lombard, Ill. (1st), Feb. 25—Mar. 2
 WALKER: Somerton, Ariz., Feb. 18-23; Winterhaven, Calif., Feb. 25—Mar. 2
 WALLACE: Savannah, Ga. (East Side), Feb. 4-9
 WARD: Reserved, month of Feb.
 WELCH, W. B.: Rock Hill, S.C. (Emmanuel), Feb. 4-9; Bennettsville, S.C. (Wallace), Feb. 11-16
 WESTS: Aiken, S.C. (1st), Feb. 28—Mar. 9
 WILLIAMS: Edmond, Okla. (Waterloo), Feb. 17-23
 WOLPE: Hermosa Beach, Calif., Feb. 16-23
 WYLIE: Winfield, Kans. (1st), Feb. 27—Mar. 9
 WYRICK: Oklahoma City, Okla., Feb. 4-9; Tifton, Ga. (1st), Feb. 11-16; Antioch, Tenn. (Trinity), Feb. 18-23; Amelia, Ohio (1st), Feb. 25—Mar. 2

WEDDING ANNIVERSARIES

Rev. and Mrs. J. L. Bates celebrated their sixty-fifth wedding anniversary on December 1. A reception was held at their home in Bethany, Okla. A host of friends and relatives attended.

The couple have 3 children, 12 grandchildren, 21 great-grandchildren, and 4 great-great-grandchildren. The Bateses have served in the preaching ministry for 65 years.



Rev. and Mrs. Bates



Mr. and Mrs. Clippinger

Rev. and Mrs. Paul A. Clippinger were honored by Colorado Springs First Church, November 24. The occasion marked their golden wedding anniversary. Following a vow-renewal ceremony, a reception of 100 guests was hosted by their children in the fireside room of the church.

The couple have one daughter, Mrs. William D. Van Meter (Esta Mae), whose husband is Major Chaplain Van Meter of Fort Wadsworth, N.Y. They also have two

grandchildren, Sarah and Cynthia.

Rev. Clippinger has pastored churches in Iowa and Illinois. He is now serving as visitation minister at Colorado Springs First Church.

Mr. and Mrs. George Smith of Omaha celebrated their golden wedding anniversary on October 2. Married in Omaha, the Smiths are active members of the Fay Boulevard Church, in which she was a charter member. The church hosted a special reception in their honor, assisted by their five grandchildren.

The Smiths have two children: Gerald, of the Gospel Travelairst Quartet; and Mrs. Eugene (Ardeh) Ratz, wife of the Woodstock, Ontario, pastor.



Mr. and Mrs. Smith

Rev. and Mrs. L. J. Scherrer celebrated their sixtieth wedding anniversary, Tuesday, November 26. Rev. Scherrer is an ordained elder on the East Tennessee District and has been a minister for 33 years. He served as assistant pastor of the Chattanooga (Tenn.) First Church from 1960 to 1962 under Dr. Lawrence B. Hicks.

He has also pastored the following East Tennessee District churches: Johnson City, Dechard, Knoxville, Bristol, South Pittsburg, and Palmer.

The Scherrers are the parents of one daughter, Mrs. C. M. Bowes. Mrs. Bowes is the wife of Rev. C. M. Bowes, pastor at Dodge City (Kans.) First Church. The Scherrers also have three grandchildren. Mrs. Scherrer has been confined to the Bork Nursing Home in Chattanooga since last year.

Rev. and Mrs. Scherrer



Something *Special* for **EASTER** Easter Sunday—March 30



THE STORY OF JESUS

By Doris Graf. This cantata for children's choir tells Christ's story from birth through His triumphant death, in original and traditional music. Narration with violin or flute obbligato and two trumpets. Approximately 20 minutes.

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NEW!

By Ed Seabough and Bob Burroughs. This brand-new 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. The beauty and inspiration of this cantata will make Easter a high point of your year.

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NIROGA* II MEMORIES YIELD TO PLANNING FOR TWO 1975 RETREATS

Niroga II, which now gives way to planning for two 1975 Nirogas, reached everyone's expectations with a total of 1,040 registrations, more than double the previous year.

Participants came from 34 states—demonstrating that senior adults are ready for action and involvement, not retirement from life and living! The Niroga slogan, "The best is yet to be," became a reality.

Laymen were in the majority, but there were ministers and missionaries too. Retired farmers and ranchers, tradesmen, housewives, businessmen, professionals—people from all walks of life and every section of the country—gathered together in an exciting new fellowship which, it is predicted, will continue to build and break to the surface of church life locally in the form of Senior Adult Ministries.

The bond of this new fellowship goes beyond age. It rests more in a common desire to remain alive and active, age notwithstanding, to serve God and the church, and to keep renewed and fit spiritually, mentally, and physically. These objectives, while not spelled out, were nonetheless realized at Niroga II, held again at Glorieta, N.M.

Many, not content to wait another year for another "Niroga," went home determined to project the fellowship they enjoyed into the local church setting. They want to do something now.

Chartered busses and privately owned church busses brought most of the retreaters to Glorieta. They came from Oklahoma, Kansas, Oregon, Idaho, Iowa, California, Missouri, Illinois, and Colorado.

Two groups arrived by Amtrak and two came by air. Special arrangements with Albuquerque First Church provided transportation for those arriving in Albuquerque and Santa Fe.

The identity of the Mount Vernon, Ohio, group prompted Amtrak to give them a special snack and refreshment time in the lounge car—an unexpected bonus.

The Kansas City group enjoyed a 2½-hour service on the return bus trip, including the Sunday school lesson, a message, and singing—a never-to-be-forgotten experience.

The renewing of old acquaintances was one of the many delights of Niroga. Profs and students, college chums, pastors and laymen, Sunday school teachers, and leaders of other days and other places exchanged greetings and memories. Such a warmth of exchange made even the cafeteria lines enjoyable.

Among those signally honored were Dr. and Mrs. Henry Wallin, for 65 years of married bliss; Dr. Carl S. McClain, for having taught school the longest (all at ONC); Frank Ferguson, for being the oldest person present (94);

*Nazarene International Retreat of Golden Agers.



Rev. Mel Shroul making a special presentation to Rev. and Mrs. Sam Stearman (Brother Sam and Mrs. Sam).

and A. Leroy Taylor, for his 43 years service on a church board (Bethany First).

Casa Robles and our retired missionaries were again well represented by the Everette Howards, the Elmer Schmelzenbachs, William Eckel, Frank Ferguson, Louise Chapman, Mrs. Russell Birchard, and others.

Governor Bruce King of New Mexico headed the list of outstanding night speakers. The governor not only welcomed the unique assembly to New Mexico, but spoke of his own faith and involvement in the cause of Christ.

Wendell Nance, in his role as "Mr. Enthusiasm," charged the Nirogans to a life of simple faith and achievement—based in the Holy Scriptures.

Pastor James Tharp spelled out forcefully the role of the Holy Spirit in the life of the senior adult.

These speakers were all used significantly by the Holy Spirit to inspire and renew the Niroga group.

The morning devotional periods were similarly supercharged and deeply moving. Dr. K. S. Rice, Rev. Elmer Schmelzenbach, Rev. Estelle Crutcher, and Dr. V. H. Lewis (representing the Board of General Superintendents), each ministering in his or her own characteristic style and message, contributed greatly to the spiritual tone of the retreat.

Looking back, many will think of the Thursday night banquet as the high point of the week. To say that the dining halls were decorated Hawaiian style, complete with grass hut, water fountain, gorgeous table flowers, and giant, gently floating butterflies, is to leave the reader without a hint of the fascinating color and beauty achieved by the banquet committee.

Imagine table space for 1,000, and giant butterflies with seven-foot wingspreads, and many more smaller ones—and the beautiful people, all wearing leis; the ladies wearing flowers in their hair. In a delightful way, there was a congruity between the people who have lived so well and have given so much to so many across the years, and the paradise-like setting!

The Shoremen Quartet added their artistry to the handiwork of Gloridel Diffee and her committee with beautiful renditions of Hawaiian music. And Charles Hastings Smith, who at other gatherings gave moving performances with his biblical character portrayals, was the featured speaker of the evening. What is believed to be the largest Nazarene banquet to date is not likely to be excelled—except perhaps in size.

The inimitable, genial, and laryngitis-plagued Sam Stearman was the director of the retreat. He was honored Friday morning by the Department of Church Schools for his outstanding achievement as a "pi-



Dr. V. H. Lewis receiving a Niroga II medallion from Mrs. Vic Diffee, banquet director. Also pictured are Mr. Music Man Ron Lush and his wife, Myrtlebel.

oneer in Senior Adult Ministries." An appropriately inscribed *Cross* pen desk set was presented to Sam as a memento of the occasion.

Stearman's new book, *Senior Adult Ministries with Brother Sam*, made its debut at Niroga and several hundred copies were sold. Sam and Senior Adult Ministries will long be associated in the minds and hearts of Nazarenes everywhere.

Workshops, arts and crafts, afternoon recreation, and tours were part of the daily schedule. All enjoyed popular support and active participation. The only scheduled function not receiving overwhelming support was the rest period.

Music director Ron Lush, with Myrtlebel and other worthy assistants (senior adults all), provided some high moments of enjoyment. The Lush formula for the instant choir worked at Niroga II, and an all-senior-adult choir of over 80 voices, plus orchestra, resulted. Another first! And what sound!

Two other departments, quite naturally involved with this age-group, enjoyed benefits from Niroga II. They are Life Income and Bequests, and Pensions and Benevolence. Rev. Bob Crew conducted a workshop on wills and related items, and Dr. Wessels had a brief meeting with the retired ministers and widows.

NIROGA FOR 1975

Requests for information about Niroga plans for 1975 are already coming in. Two retreats are planned:

1. Niroga West, September 22-27, Glorieta, N.M.
2. Niroga East, October 13-17, Montreat, N.C.

Niroga West and Niroga East mailings, giving full details of each, including prices and registration procedures, will be ready for distribution in March. All registrants for Niroga II (1974) and all retired elders will receive mailings without sending a request. Others, 55 years

Banquet scene, which had an attendance of 1,040—the largest banquet in the history of the Church of the Nazarene.





Group picture of Niropa II

of age and older, who wish full information may send their requests to: Director of Senior Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131. □

—MELVIN SHROUT, *Director*
Senior Adult Ministries Reporter

MOVING MINISTERS

- VAUGHN BAILEY to Sugar Grove (Pennville, Ind.)
HERMAN EUGENE BOYETT from Quitman, Ga., to Manchester (Ga.) First
MARVIN A. BRESSLER from Pixley, Calif., to Astoria, Ore.
H. M. CURTIS to Stillwater (Okla.) First
DENNIS G. DeLONG to Muncie (Ind.) Forest Park
KENNETH J. FIELDS from Waterloo (Ia.) Downing Ave. to Abilene (Tex.) Baker Heights
GEOFFREY GUNTER from Nazarene Theological Seminary, Kansas City, to Texarkana (Tex.) North
TALMAGE HAGGARD from Indianapolis South Irvington to minister of administration, Indianapolis West Side
HAROLD H. HAYES from associate, Lexington (Ky.) Lafayette, to Fairbury, Ill.
FLOYD A. HUGHES from Atwater, Calif., to Sacramento (Calif.) Madison Ave.
VILLARD L. HUNTER from associate, Little Rock (Ark.) Cedar Lane, to Hot Springs (Ark.) Richard Street
NORMAN H. LINCOLN to Syracuse, Ind.
DARRELL LUTHER from Lansing (Mich.) First to Detroit (Mich.) First
EDWARD MCFARRLAND to associate, Lynn, Ind.
WEBER MCGARRAH from Ogden, Utah, to Payette, Ida.
BRANCE E. MOYER from Wichita Falls (Tex.) University Park to San Antonio East Terrell Hills
ARTHUR CARL ODLE from Atoka, Okla., to Osborne, Kans.
W. BYRON OSBORN from Eau Gallie, Fla., to Orlando (Fla.) Pine Hills
DAVID PATTERSON from Nazarene Theological Seminary, Kansas City, to Quitman, Ga.
PHIL REYNOLDS to Eaton (Ohio) First
PHILLIP SHOMO from associate, Anderson (Ind.) Goodwin Memorial, to evangelism
FRANK TAYLOR from Belton, Tex., to Jasper (Tex.) Wesley
DALLAS DEWEY WISE from Orlando (Fla.) Lockhart to Winter Haven, Fla.

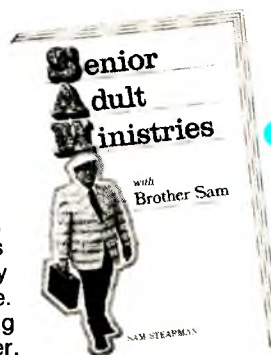
MOVING MISSIONARIES

- REV. & MRS. DOUGLAS ALEXANDER, Mozambique, field address: C.P. 1333, Lourenco Marques, Mozambique, Africa
REV. & MRS. KENNETH BEDWELL, Republic of South Africa, South, new field address: P.O. Box 240-63, Hillary 4024, Natal, Republic of South Africa
REV. & MRS. LOUIE BUSTLE, Puerto Rico/Virgin Islands, language study address:

SENIOR ADULT MINISTRIES

BY SAM STEARMAN

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REV. & MRS. WALLACE WHITE, Papua New Guinea, field address: P.O. Box 456, Mt. Hagen, WHD, Papua New Guinea
REV. & MRS. ALLEN WILSON, Costa Rica, field address: Apartado 5749, San Jose, Costa Rica, Central America

RECOMMENDATION

I recommend Glen W. Williams, who is entering the field of evangelism. He spent many years in the pastoral ministry and now feels a burden for the field of evangelism. —George Scutt, district superintendent, Northwest Indiana District.

EVANGELISTS' OPEN DATES

Don Scarlett, Sr., has open dates in early 1975. Please contact him at 3643 Chrysler St., Indianapolis, Ind. 46224.

HOME GOING OF REV. LAND

Rev. D. Herbert Land, 73, an ordained elder since 1933, died in Houston on November 30. He became ill on November 27 with a massive heart attack and was in the Parkway Hospital Intensive Care Unit, Houston, at the time of his death.

Rev. Land, son of Rev. Hope G. Land, who was a pioneer Nazarene minister, had pastored numerous churches in Texas, Oklahoma, Arkansas, and Florida. He had spent a number of years in full-time evangelism over the past 52 years.

At the time of his death, he was interim pastor of the Houston Irvington Church. He was a member of the church at Pampa, Tex., where he had resided the past nine years while he was active in evangelism and pulpit work.

Survivors include his wife, Edna, Pampa, Tex.; two sons: Rev. Leroy, pastor at Houston Lake Forest Church; and Kenneth, Los Angeles, Calif.; two daughters: Mrs. Nelda Wall,



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

February 2—"The Way of the Transgressor Is Hard . . . on Everyone"

February 9—"How to Measure Maturity"

ANNOUNCEMENTS

The Hawthorne (Calif.) First Church will celebrate its fiftieth anniversary Feb. 2. Dr. George Coulter will be speaking in the morning and evening services. Dr. Nicholas A. Hull will speak in a 2:30 p.m. service. There will be dinner on the grounds for everyone present. For more information contact Rev. K. L. Robinette, 4500 West El Segundo Blvd., Hawthorne, Calif. 90250.



Rev. Land

NEWS

OF RELIGION

Pampa, Tex.; and Mrs. Lynda Boardman, Fort Wayne, Ind.; two sisters: Mrs. Gladys Mosshart, Abilene, Tex.; and Mrs. Lucille Lee, Wichita, Kans.; nine brothers: Rev. Horace, Pasadena, Calif.; Victor, Austin, Tex.; Tom, Waco, Tex.; Rev. Homer, Rifle, Colo.; Paul, Riverside, Calif.; Harlan, Louisville, Ky.; and Brack, Hal, and R. T., all of Denver; and seven grandchildren.

Funeral services were conducted on December 4 in Pampa by Rev. Amos R. Meador, pastor of Borger (Tex.) First Church; and Rev. Edward O. Jackson, pastor of the local church. Interment was in Fairview Cemetery, Pampa, Tex.

ONC PROFESSOR SUCCUMBS TO LEUKEMIA

Rev. Moody Johnson, 59, assistant professor of Bible at Olivet Nazarene College, Kankakee, Ill., died Wednesday, December 18, after a prolonged bout with leukemia. He had pastored on the Eastern Michigan District before joining the ONC faculty in 1966. He was a graduate of Nazarene Theological Seminary.

Surviving are his wife, Geneva; and three children, Mrs. Kathy Shaw, Joy, and Becky. Funeral services were held in College Church of the Nazarene, Kankakee, Ill., Friday, December 20, at 2:30 p.m.

VITAL STATISTICS

DEATHS

BOBBY GLENN HARRIS, 15, died Nov. 11 in Plymouth, N.C. Funeral services were conducted by Rev. Robert F. Turner. Survivors are his parents, Mr. and Mrs. Robert Harris; Mike; and sister, Penny.

KENNY MOSES, 21, died Dec. 17 in Roanoke, Va. Funeral services were conducted by J. Ted Holstein. He is survived by his parents, Mr. and Mrs. Clarence Moses, and brother, Joe.

MILTON "BOBBY" ROBINSON POOLE died Nov. 8 in Oakland, Calif. Funeral services were conducted by Dr. E. E. Zachary, and assisted by Professor Reuben Welch and Rev. J. M. Anderson. Surviving are his parents, Mr. and Mrs. Milton Poole; three sisters, Rosalyn Anne, Dorothy Jean Chandler, and Sallie L.

MRS. MARY ELLEN SMITH, 100, died Dec. 26 in Guthrie, Okla. Funeral services were conducted by Rev. Forrest Woodward. Surviving children are Marie Thorn and Alleen Cook.

MRS. BEULAH WILLIAMS, 70, died Dec. 3 in California. Funeral services were conducted by Dr. Nicholas A. Hull and Rev. Don Thurman in Costa Mesa, Calif., and by Dr. G. A. Gough at Wichita, Kans. Survivors include her husband, Rev. Clive Williams; a son, Rev. Jim Hamilton; three grandchildren; and four sisters.

BIRTHS

to **REV. AND MRS. RICHARD GAMMILL**, Overland Park, Kans., a girl, Julie Noel, Dec. 21.

MARRIAGES

CAROL ANN JOHNSON AND KENNETH EDWIN WISER at Melrose, Mass., Nov. 30
MARTHA ANN MAYEUX AND LOCHLYN C. ANDERSON at Marksville, La., Dec. 20
BARBARA EILEEN CARROLL AND GERALD RAY FAULK at Lake Charles, La., Dec. 14

DIRECTORIES

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

CHURCH-STATE TOP 10 STORIES SELECTED BY AMERICANS UNITED. Defeat of a "parochial" bill by Maryland voters in a referendum was ranked as the "top church-state story of the year" by Americans United for Separation of Church and State.

A "top 10" list, selected by analysts of Americans United, was released by the organization's headquarters in Silver Springs, Md.

Tenth on the list was the U.S. Supreme Court's refusal to restore Americans United's tax-exempt status, which had been revoked by the Internal Revenue Service in 1969.

Following is the list of top church-state stories for 1974 as cited by the agency:

"1. On November 5, by a margin of nearly 57 percent to 43 percent, Maryland voters rejected a state law to divert \$9.7 million annually to parochial and private schools. . . .

"2. The U.S. Supreme Court and other federal and state courts continued their crackdown on tax aid for parochial schools. . . .

"3. Four Roman Catholic cardinals, in an action unprecedented in the country's history, appeared at a U.S. Senate hearing to demand that the Constitution be amended to impose their views on all citizens on the question of freedom of choice on abortion.

"4. In May, voters in Italy solidly turned back the Vatican attempt to repeal the country's modest divorce law.

"5. President Ford reiterated his support for tax aid for parochial schools, despite Supreme Court rulings against such aid.

"6. State aid for sectarian colleges was ruled unconstitutional in Tennessee and Nebraska, partially outlawed in Kansas, and upheld in Maryland and Kentucky. . . .

"7. U.S. Senator Jesse Helms (R.-N.C.) introduced a bill in Congress to deny public school children and parents legal protection against government-imposed devotional activities. . . .

"8. Advocates of parochial and government-sponsored religion stepped up their attacks on the religious neutrality of public schools.

"9. A concerted movement developed to label as 'anti-Catholic' even legitimate criticism of Catholic hierarchy policies adversely affecting religious liberty and public institutions. . . .

"10. Americans United lost one bid before the Supreme Court, for technical reasons, to restore the tax-exempt status improperly revoked by the Internal Revenue Service in 1969." □

AMERICAN BIBLE SOCIETY HONORS EUGENE NIDA. Dr. Eugene A. Nida, one of the world's leading authorities in linguistics and cultural anthropology, was presented with a book of essays by 25 scholars on the occasion of his sixtieth birthday at the headquarters of the American Bible Society in New York.

The American Baptist clergyman, executive secretary of the Society's Translations Department, was given the volume by Edmund F. Wagner, president of the Society's Board of Managers.

Entitled *On Language, Culture and Religion: In Honor of Eugene A. Nida*, the book was edited by Dr. Matthew Black of the University of St. Andrews, Scotland, and Dr. William A. Smalley, an associate of Dr. Nida's in the Society's Translations Department and a translation consultant of the United Bible Societies. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ I am a new convert and have been a diabetic for one and a half years and hard of hearing most of my life. I have prayed for the last three weeks that God would heal my body, but I am still not healed. Does that mean I will not be healed at all, or later on? Does God want me to prove anything, or how must I know? The Bible says if you have faith in God you will receive healing. How can faith be measured? I thought it would take only a simple faith that would be possible for me.

You raise some of the most perplexing problems there are in relation to divine healing. There are many clear and definite testimonies to God's present healing power; but it is still true that not everyone who prays in faith is healed.

Two clues may help. James 5:14-15 says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The key words are "let them pray over him"—that is, *about* him (not *above* him). This is prayer for

healing "according to the will of God"—expectant but not insistent, restful but not fretful.

The other clue is in 2 Corinthians 12:7-10, where Paul tells about his "thorn in the flesh." All efforts to make this something other than a physical malady are unconvincing. We don't know what Paul's thorn was for sure, but we know what ours are.

Paul said, literally, "I was praying the Lord three times that it might depart from me." This was no hasty, hit-and-run sort of prayer. His language means, "I prayed through three periods of time for healing."

Finally, the answer came: Jesus said, "My grace is sufficient for

thee: for my strength is made perfect in [your] weakness." Then Paul testified that he had got beyond where most of us are. We bear our infirmities. He said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

God does want you to prove something. Whether healed or not, He wants you to prove the sufficiency of His grace.

The faith that brings healing is not the simple trust that brings personal forgiveness and cleansing. It is a gift, given to different persons at different times according to the sovereign will of the Spirit (1 Corinthians 12:9, 11—note the plural). □

■ I have a friend who has given me some Baha'i literature, and I'm at a loss to know how to answer him. They claim to base their belief on the writings of one they say is Jesus Christ come back again. Why don't we believe that Jesus has indeed come back again?

Because what Jesus said would happen when He comes again has not happened. There is no more conclusive proof than that.

You should read Matthew 16:27; 24:29-31; 25:31-46. See also Acts 1:11; 1 Corinthians 15:23-24, 51-54; 1 Thessalonians 4:15-17; 2 Peter 3:7-13.

The official Baha'i summary of the teachings of Baha'u'llah, its founder, contains the following statements:

"Religious truth is not absolute but relative."

"Divine revelation is a contin-

uous and progressive process."

"All the great religions of the world are divine in origin, [and] their basic principles are in complete harmony . . . their aims and purposes are one and the same . . . that they differ only in the non-essential aspects of their doctrines, and that their missions represent successive stages in the spiritual evolution of human society."

Each one of these statements is false and completely contradictory to the teachings of the New Testament and historic Christianity.

From the standpoint of the

Christian faith, Baha'i is another humanistic "religion" without redemptive value.

Paul put it clearly and completely in Galatians 1:7-9, "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." □

■ Will you please be so kind as to define the word "heart" as used in a spiritual way, especially in Mark 12:30?

Heart in a spiritual and psychological sense in both the Old and New Testaments means the very center or focus of an individual's personal inner life. It relates to motives, feelings, thought, and conscience.

Any Bible concordance will give you a hundred illustrations of the

way in which the term *heart* is used for the total inner being.

The unregenerate heart is deceitful and desperately sick (Jeremiah 17:1-10), but it may be cleansed (Psalm 51:10; Matthew 5:8; Acts 15:8-9), renewed (Ezekiel 36:26),

and enlightened (2 Corinthians 4:6).

In Mark 12:30, the emphasis is on the totality of love for God. Heart, soul, mind, and strength are not segments or parts of personality. They represent its completeness, its wholeness. □



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GENERAL BOARD PRESIDENT TAKEN BY A STROKE



Dr. Fletcher C. Spruce, 61, superintendent of the Northeastern Indiana District, died Friday, December 27, at 4:30 a.m.

Dr. Spruce suffered a stroke on Christmas Day. Thursday he seemed to rally but suffered a second, massive stroke in the afternoon, which claimed his life.

Dr. Spruce had suffered a cardiac failure two years ago which required open-heart surgery and the use of a pacer.

Fletcher Clarke Spruce was born on February 28, 1913, in Floresville, Tex. He was the son of Mr. and Mrs. Robert E. Spruce.

In 1936, Rev. Spruce graduated from Bethany Nazarene College and married Irene Holloway of Topeka, Kans. In their early ministry, they pastored churches in Drumright, Okla.; Fayetteville, Searcy, and Little Rock, Ark.

During the pastorate in Blytheville, Ark., their first child, James Robert, was born in 1942. In 1943, a daughter, Sara Elizabeth, was born while Rev. Spruce was serving as pastor in Kansas City, Kans.

During his ministry in Kansas City, Rev. Spruce attended Nazarene Theological Seminary.

Rev. and Mrs. Spruce also pastored churches in Texarkana, Tex., and Canton, Ohio; and Rev. Spruce served as district superintendent of the New England District from 1962 until 1968, at which time he assumed the superintendency of the Northeastern Indiana District.

In 1957, Rev. Spruce was granted the "B" Award from Bethany, and since 1958 had written a weekly article featured in the *Standard*, the adult Sunday school periodical.

In 1970, Olivet Nazarene College conferred on Rev. Spruce the doctor of divinity degree. He was serving as secretary of the board of trustees of that institution, and also on the boards of Nazarene Bible College and Nazarene Theological Seminary. He previously served on the boards of Bethany Nazarene College and Eastern Nazarene College.

In 1972, Dr. Spruce was elected a member of the General Board for his third quadrennium. In January of 1974 he was elected president of the General Board. At the time of his death, he was serving as chairman of the Department of Publication and as a member of the Department of Church Schools.

Dr. Spruce authored the following seven books: *When God Comes,*

When God Leaves; Revive Us Again; Fighting the Stars; Now Here Is Your Church; You Can Be a Joyful Tither; Storehouse Tithing Enlistment Program; When God Taps Your Shoulder; and was completing his eighth. He was also responsible for more than 1,000 published articles. For 10 years he was a member of the Book Committee.

Mrs. Spruce has been district missionary president of NEI. Their son is pastor of Champaign (Ill.) First Church, and their daughter is the wife of the pastor of Trenton (Ohio) First Church.

THE FUNERAL SERVICE

A memorial service was held in the First Church of the Nazarene, Muncie, Ind., Monday, December 30, at 11 a.m. with approximately 1,000 people in attendance.

Approximately 200 ministers served as honorary pallbearers, and read in unison the ninety-first psalm during the service.

General Superintendent Dr. Eugene L. Stowe officiated at the funeral. Tributes were made by Dr. Harold Reed, president of Olivet Nazarene College; Rev. C. D. Westhafer for the District Advisory Board; Ted Martin for M. A. Lunn of the Nazarene Publishing House and Book Committee; Dr. George Scutt, district superintendent of the Northwest Indiana District, for the district superintendents.

Special music was brought by Rev. Jesse Martin. An original poem was recited by Evangelist Rev. Charles Hastings Smith, a longtime friend of the Spruces.

General Superintendent Dr. V. H. Lewis brought the message. He read several appropriate scriptures. He said these reminded him that God's grace is adequate for every trouble, that the future is well in the care of God, that God's plan for every man's life is good.

The service closed with the con-

gregation singing "Higher Ground."

Pallbearers were Rev. L. E. Humrich, Dr. Clyde Dawson, Rev. S. J. Roberts, Rev. Lorne MacMillan, Dr. Dallas Baggett, Rev. Ross Lee, Dr. Forrest Nash, and Rev. Charles Oliver. Plans for the service had been made by Dr. Spruce some time before and it was conducted as nearly according to them as possible.

On Tuesday, December 31, at 3 p.m., the family and a large group of friends, including those from the Nazarene Publishing House and the International Headquarters of the Church of the Nazarene, gathered in the mausoleum at Mount Hope Cemetery in Topeka, Kans., for a brief committal service—conducted by General Superintendent Dr. Orville W. Jenkins, who spoke words of tribute.

Dr. Fred Parker, book editor of the Nazarene Publishing House and secretary for the Book Committee, paid tribute to Dr. Spruce's contribution to the literature of the church. Dr. H. T. Reza, executive director of Latin Publications, read scripture and led in prayer. Rev. James Robert Spruce read a tribute to his father.

In lieu of flowers the family requested that gifts be sent to the Nazarene Theological Seminary, 1700 Meyer Blvd., Kansas City, Mo. 64131.

Dr. William Greathouse, president of the seminary, expressed appreciation for Dr. Spruce's counsel and help as a member of the board of trustees and stated that the funds would become "The Fletcher Spruce Memorial Scholarship" to help young ministers who attend the seminary. □

—T. E. Martin, NIS

EXCERPTS FROM THE TRIBUTES

Dr. Fletcher Spruce was a strong pillar in the church of God. He served ably, faithfully, and well in every assignment. . . . He contributed largely to Olivet as an evangelist, as a district superintendent, and as a member of the board of trustees. His influence will live on for an eternity. —Harold Reed

The outreach of his pen has been phenomenal. Best known have been his commentaries on the Sunday school lesson. He wrote about 800 of them, and the combined

circulation of all those issues in which the feature appeared was a staggering 117 million.

—J. Fred Parker

In the home-going of Fletcher Spruce, the Church of the Nazarene has lost a dedicated leader, "a workman that needeth not to be ashamed." Some of us have lost an associate and many have lost a friend, the glow of whose spirit shone through his countenance in a never failing smile. —M. A. (Bud) Lunn

T "BY ALL MEANS...
SAVE SOME"

THE WALLS CAME TUMBLING DOWN

The teen choir walked out onto the platform. In the small group stood three new boys: Phil, Mike, and Kim. Why were these three new boys at church on a Sunday night?

It all happened so innocently. A group of guys met at 1:30 at Lincoln Elementary School to play football. Phil, Mike, and Kim arrived in a dented pickup truck. Two hours and a dozen bruises later, the boys headed back to their cars. As they walked, Ron asked, "Why don't you guys come to church with me this evening?"

When they hesitated, Ron enticed them with the promise of a party after the service. He called it a "sing." The idea of a party, food, and fun tilted the scales and the boys agreed to go. Ron volunteered to pick them up at six o'clock.

At dusk, Ron drove up in his red Volkswagen. Soon all four friends were on their way to the Church of the Nazarene.

Ron's dad preached, and God's Spirit drew near. The altar was soon lined with men, women, and teen-agers. Many were crying and all were praying. The three newcomers were obviously bothered by the praying people and the Spirit of God.

After the service, everyone rode to the sing. Since the new guys had never played the games before, they always lost. But Phil, Mike, and Kim excelled at eating. At ten o'clock we all headed for home.

The following Sunday at seven o'clock, 15 teen-agers filed into the choir loft. In the back row stood the new trio: Phil, Mike, and Kim. They had returned because they were interested in the girls they had met the last week.

Within four months, Phil and Mike found the Christ whom Pastor Benefiel preached. Phil became engrossed in the Bible; Mike began to share his faith at school. Kim was the only holdout. He ignored Phil and Mike's newfound Lord.

March brought Easter and the teens' annual retreat. We headed for Lake Arrowhead and a commodious cabin. On Friday night the pastor preached on turning from sin to God. Following the service, no one got a good night's sleep.

We awoke to eat half-baked pancakes. After breakfast, the guys found a football field. It was a mountain studded with tree stumps and rocks, but it suited their purposes. In the afternoon, everyone piled into cars to search for the elusive snow.

Saturday night came, and again there was a service. It started with singing. Phil and Mike were up near the preacher, but Kim hung back by the staircase.

This meeting was different; there would be no preaching. Everyone was given a pinecone. The leader said, "If you have accepted Christ as your Saviour, place the pinecone into the fire and share your testimony."

The service moved everyone to tears, everyone except Kim. Then Mike stood up and pitched his pinecone into the flames. With tears rolling down his face, Mike said, "I did not deserve to be a Christian. But I am, and I want to bring my kid brother to Christ."

It was this testimony that brought the walls down. There on the plush shag carpet, surrounded by weeping teen-agers, Kim prayed. His petition was short: "I don't know if You are real, but if You are, You can have me. I don't know how long I can keep my heart open to You, so You had better come in right away."

In those seconds, Christ slipped through the crack of the open door of Kim's heart.

I not only found Christ, but later I married one of those pretty girls. Next year I will step from the seminary doors and into a church to lead others to the Lord I found when my walls came tumbling down! □

BY KIM VANDER LINDEN
Kansas City

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene in Atlanta, Ga., for its one hundred seventh annual convention, April 2-4, 1975. The Church of the Nazarene may send 50 official representatives to that convention.

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

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 Paseo, Kansas City, Mo. 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15, 1975. □

—B. EDGAR JOHNSON
General Secretary

DR. BRUCE TAYLOR SUPERINTENDENT OF NORTHEASTERN INDIANA

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I hereby appoint Dr. Bruce T. Taylor (presently serving in South Africa) superintendent of the Northeastern Indiana District effective January 20, 1975.

—EUGENE L. STOWE
General Superintendent

Dr. Taylor fills the vacancy caused by the death of Dr. Fletcher Spruce, December 27.

Dr. Taylor was ordained in 1944. He pastored churches in Leanington, Trenton, and Woodstock, Ontario; Paterson, N.J.; and Augusta, Me.

He served as district superintendent of the Canada Atlantic and Canada Central districts, and in 1971 he was appointed district superintendent of the South Africa District.

Under his leadership the South



Dr. Bruce Taylor

Africa District had a 15½ percent increase in membership this last year. This fall he guided it in the election of one of its leaders, Rev. David Whitelaw, as district superintendent. □

TRAGIC DEATH OF MRS. ROSEMARIE HYND

Mrs. Rosemarie Hynd, 43, wife of Dr. Samuel Hynd, missionary in Swaziland, was tragically killed in a car accident on January 1, 1975, at Manzini, Swaziland.

Dr. and Mrs. Samuel Hynd have been missionaries at the Raleigh Fitkin Memorial Hospital in Manzini, Swaziland, for 24½ years. Dr. Hynd is superintendent of the hospital.

During these years, Mrs. Rosemarie Hynd served the church in many capacities as hospital secretary, X-ray technician, bookkeeper, leader of weekly outpatient services, leader of local church women's meetings.

She conducted wayside Sunday schools, was district president of the NWMS, was secretary and treasurer for the zone elementary schools, and carried numerous other assignments.

Often she carried a number of these tasks simultaneously, in addition to the special assignment of conducting regular Bible studies for King Sobhuza's wives, which the king himself personally requested.

Rosemarie Ballard Hynd was born in Beckenham, Kent, England, on July 16, 1931. Her parents were the late Mr. and Mrs. Stanley Ballard. She was educated at Pitman's College in London, and Eastern Nazarene College in Wollaston, Mass. She was a member of Sharpe Memorial Church, Parkhead, Glasgow, Scotland.

She is the daughter-in-law of pioneer medical missionaries, Dr. and Mrs. David Hynd, now retired and living in Mbabane, Swaziland.

Funeral services for Mrs. Hynd



Mrs. Hynd

were held Saturday, January 4, 1975, at Manzini, Swaziland. Rev. Leonard Sibandze, Swaziland district superintendent, preached the funeral sermon.

Burial was at Manzini, near her parents, who preceded her in death in March and July, 1974.

Mrs. Rosemarie Hynd is survived by her husband, Dr. Samuel Hynd, and three daughters: Elizabeth Rose, 20; Audrey Grace, 15; and Margaret Elaine, 12, all of the home; and a brother, Mr. George Ballard, of Beaconsfield, Quebec, Canada. □

MELVIN MARTINI DIES OF HEART ATTACK

Rev. Melvin G. Martini, 63, pastor of the Highland, Ind., Church of the Nazarene, died suddenly of a heart attack Saturday morning, December 21. He has pastored the Highland church for three years.

Previous to that he served as pastor at the Grand Avenue Church, Lima, Ohio, for 15 years. He had also pastored the Douglas Road Church in Toledo, Ohio.

Rev. Martini was a graduate of Northwest Nazarene College. He was ordained in 1941.

Funeral services were held in the Highland church, Monday, December 23, with Rev. George Scutt, district superintendent, officiating.

Surviving are his wife, Evelyn Grace; three daughters, one son, two brothers, and one sister.—NIS.

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I have appointed Thomas M. Cox (now pastor of the Linwood Church of the Nazarene, Wichita, Kans.) superintendent of the North Arkansas District. This will become effective March 15, 1975.

—Charles H. Strickland
General Superintendent

The Nazarene Chaplaincy Study Committee met December 5-6 in Washington, D.C. The committee studied the role of the General Board sponsorship of Nazarene chaplaincy. Left to right: Colonel Clifford Keys, U.S. Army; Rev. Melvin McCullough, Youth Department executive; Major General Gerhardt W. Hyatt, chief of U.S. chaplains; Dr. Edward Lawlor, general superintendent; Commander Dudley Hathaway, U.S. Navy; and Major David Grosse, U.S. Air Force.



'75
SUBSCRIPTION
CAMPAIGN

DISTRICT CAMPAIGN SCHEDULE

FEBRUARY

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

MARCH

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

APRIL

- Eastern Michigan
- Iowa
- Missouri
- Nevada-Utah
- New Mexico
- North Arkansas
- Northwest Oklahoma
- South Arkansas

MAY

- Southern California

SEPTEMBER

- Nebraska
- New England

OCTOBER

- Akron
- Arizona
- Canada Atlantic
- Idaho-Oregon
- Illinois
- Joplin
- Maine
- Michigan
- Northwest
- Oregon Pacific
- Philadelphia
- Washington

NOVEMBER

- Canada Pacific
- Georgia
- Hawaii
- Los Angeles
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