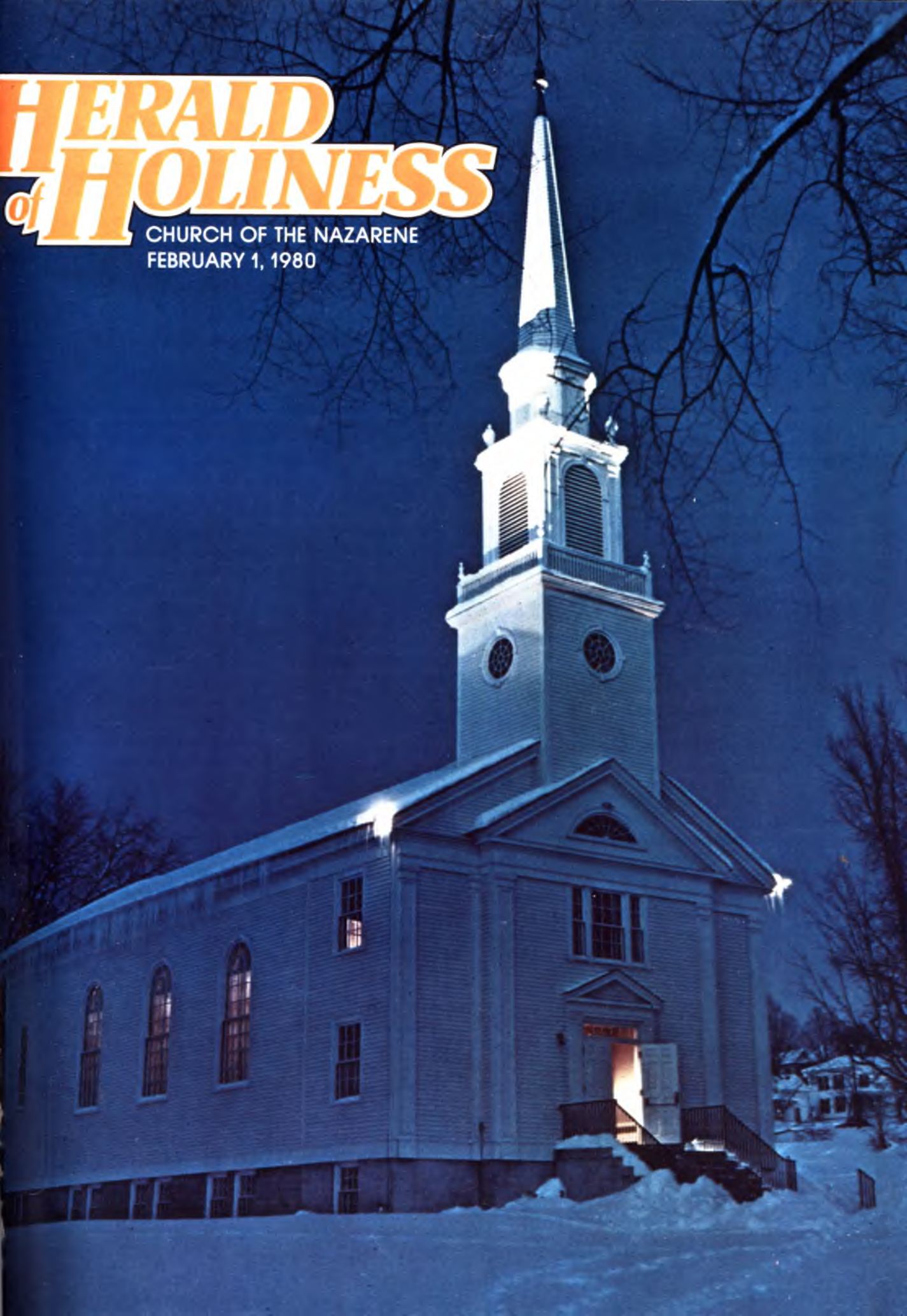


HERALD of HOLINESS

CHURCH OF THE NAZARENE
FEBRUARY 1, 1980



NAZARENE THEOLOGICAL SEMINARY—A HOLINESS SEMINARY

From its earliest history the Church of the Nazarene has stressed the importance of higher education and a prepared ministry. It started and developed a number of colleges to meet the needs of its constituency. For a generation the church depended on its college religion departments to prepare its ministers.

By the early forties it was becoming evident that the Church of the Nazarene needed its own seminary, since an increasing number of our young ministers were attending divinity schools and seminaries of various theological persuasions.

It was General Superintendent J. B. Chapman who sensed this need most keenly. In the Superintendents' Conference on January 5, 1944, Dr. Chapman made an eloquent and impassioned plea for a Nazarene seminary. A few days later the Board of General Superintendents appointed a special commission to study the need. The commission reported to the Eleventh General

Assembly convened in Minneapolis, Minn., in June, 1944. The assembly authorized the establishment of a graduate theological seminary and elected a Board of Trustees which in turn chose Kansas City as the site for the new school and elected Dr. Hugh C. Benner as president.

Nazarene Theological Seminary opened its doors in September, 1945, in temporary quarters provided by the Publishing House and the General Editorial Building, with 51 students enrolled. It has grown to become one of the larger seminaries of the nation, with an annual enrollment of more than 500. Fully accredited by the Association of Theological Schools in the United States and Canada, NTS offers, in addition to the standard Master of Divinity degree which most students pursue, the Master of Religious Education, Master of Arts (Missions), and Doctor of Ministry degrees. It also has extension programs in Mexico and the Philippines.

NTS is an avowedly holiness seminary in the Wesleyan tradition, "stressing the doctrine and experience of entire sanctification, accomplished in the believer by the Holy Spirit, on condition of faith" (Statement of Purpose). Every member of the faculty, this writer knows by long personal acquaintance, is committed without reservation to the Articles of Faith of the Church of the Nazarene. The scholarly work of the faculty is carried out in commitment to the mission of the church; namely, "to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures."

Throughout its almost 34 years of history NTS has furnished multiplied hundreds of pastors, evangelists, missionaries, teachers, chaplains, Christian education and youth ministers, and other specialized ministers to the church. Her graduates hold key positions not only in the Church of the Nazarene but in other holiness denominations.

On Sunday, February 10, the annual seminary offering will be received throughout the church. Let us make this offering a generous expression of appreciation to President Nease and the seminary family. □



by General Superintendent William M. Greathouse



Dr. Hugh C. Benner
Founding President



"NOT . . . JUST ANOTHER SEMINARY!"

by STEPHEN W. NEASE, *President*

*Nazarene Theological Seminary
Kansas City, Missouri*

THE 1944 General Assembly authorized the establishment of a graduate school of theology for the Church of the Nazarene. Dr. Hugh C. Benner was elected as first president of a "graduate school of theology . . . without property, a faculty member, a book for the library, or one prospective student of record . . ."

Dr. Benner's vision for Nazarene Theological Seminary is forcefully set forth in his early reports to the Board of Trustees.

In his first report in 1945, NTS's first president said:

. . . we are not called to develop just another seminary. The Nazarene Theological Seminary must be a genuine Nazarene institution in which our specific reasons for existence as a denomination and our particular genius in spirit and methods will be emphasized and conserved. At the same time the work given, both as to curriculum and level, must rank with the best. If "this is the Lord's doing," which I firmly believe, then by prayer, faith, care, mutual understanding, unity, brotherly love, and vision, we can build an institution that will glorify our God, do exploits in spreading the precious doctrine and experience of scriptural holiness around the world and be a real "Tower of Spiritual Strength" for the Church of the Nazarene.

In subsequent years, Dr. Benner constantly reaffirmed his conviction:

(In 1946) . . . We are not just establishing another seminary, but a *Nazarene* seminary.

(In 1948) . . . As with all church institutions, we face dangers, but we can be true to God and His highest will. We can keep our Seminary program "fervent in spirit"; we can cultivate that "compassion" which characterized the ministry of our Lord; we can blend advanced training with a burning passion for a lost world; we can maintain our emphasis on "second-blessing holiness"; we can keep "the unity of the Spirit"; we can maintain a worldwide vision and a sacrificial spirit of service.

(In 1949) . . . I believe, as never before, that the message of scriptural, second-blessing holiness is the one adequate message for this, or any other age. I am convinced that Nazarene Theological Seminary will play a major part in enabling our church to more rapidly and effectively realize her divine mission. To this end we are prepared to give our best.

On the 30th anniversary of Nazarene Theological Seminary, in what proved to be his last public message before his death, Dr. Benner challenged the graduates:

The Church of the Nazarene has had a clear mandate from the beginning. Founded upon the highest Christian truth in doctrine and the highest ideals of Christian living, we have a clean-cut biblical theology which is Christ-centered and a mission which is primarily that of spiritual redemption as well as a biblical standard of holy living. . . .

. . . I would . . . urge you to develop a basic, scriptural simplicity in your way of life and in your preaching of entire sanctification and the Spirit-filled life. Remember that for Nazarene preachers our evangelistic commission is not completed or fulfilled until Christian believers have been sanctified wholly. . . .

It is good to review our heritage and renew commitment to our task from time to time. We give God praise that Dr. Benner's vision of "a genuine Nazarene institution"; "a Tower of Spiritual Strength"; "a *holiness* seminary"; has been realized! For 35 years this institution, staffed by godly professors who are fully committed to "second-blessing holiness," has been sending its graduates to the ends of the earth ministering the gospel of Jesus Christ with its holiness message.

As we joyfully anticipate our annual "Seminary Sunday," February 10, 1980, we join with Nazarenes everywhere in affirming with Dr. Benner that "for Nazarene preachers our evangelistic commission is not completed or fulfilled until Christian believers have been sanctified wholly." Join with us in prayer and financial support on Seminary Sunday, that God-called men and women today may be adequately prepared to fulfill our Great Commission! □



HERALD of HOLINESS

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Litho in U.S.A.

I'LL CALL HIM CLIFF HURT, although that is not his real name. A bright young man with a pleasant countenance, he sat, four days each week, along with 50 other students, in the elective course I was teaching, designated "T50—Wesley's Theology."

As the course progressed, and as reading assignments began to be tackled seriously (by most of the class!), I noticed Cliff's interest begin to accelerate. As he got deeply into his reading of John Wesley's *Works*, particularly those parts dealing with entire sanctification, he found himself engaged in an encounter which was not only intellectual but profoundly spiritual as well. His encounter with Wesley was turning into an encounter with God!

Cliff was a product of a Nazarene home, a Nazarene church, and a Nazarene college—a son of whom each of them could be justly proud. He had been converted at an early age. Later he had sought and professed entire sanctification. Still later he felt called to Christian ministry.

But now he was realizing that entire sanctification for him had been something rather "rote" and mechanical, something tied up with human achievement, a "second trip to the altar" followed by diligent effort to be good. Now in his reading of Wesley, he was seeing a much richer and fuller dimension to this doctrine. His heart was stirred as he read such words as these from Wesley's sermon on "The Scripture Way of Salvation":

Look for [entire sanctification] every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first, before* you are sanctified. You think, I must first *be* or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*. It is of importance to observe, that there is an inseparable connexion between these three points,—expect it *by faith*; expect it *as you are*; and expect it *now*.

Soon after reading those words, one day after class Cliff found a quiet place of prayer. Later that day he came to me and said: "Prof, entire sanctification is now a living reality in my life!"

Enrolled in the same course in Wesley's Theology was Dave Daniels (that's not his real name either). The doctrinal focus of his discovery was different from that of Cliff, but just as definite. Furthermore, it was shared by Dave's wife. Dave had been reading the *Journal* account of Wesley's return to England from America in February, 1738, when the discouraged traveler had cried out: "I want that faith which none can have without knowing that he hath it." He then read of Wesley's "warmed heart" discovery of living faith at Aldersgate on May 24 of that same year. Dave's own discovery came as he finished reading three of Wesley's sermons: "The Spirit of Bondage and Adoption," "The Righteousness of Faith," and "The Lord Our Righteousness."

by ROB L. STAPLES

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But I'll let Dave tell it himself, in the words he appended to his next reading report:

Last night, after reading these sermons, I finally became a Protestant! Since this course in Wesley began, I have been thinking and praying about this—that we are saved *by faith*. Last night my wife and I did some reading in Romans where Wesley had based these sermons. We decided to go with faith rather than works. We have been believing something like this: If we did good on a certain day then all was well between us and God, but if we did poorly we had backslidden. Our standing with God depended upon good works, and upon feeling. We have been burdened, defeated, and unhappy for a long time. But no more.

One wonders how a student of religion could come along this far without *really* understanding the heart of the gospel. My wife was raised in a Nazarene parsonage, but last night after reading Romans 4:4-5 she said, 'I've never heard anything like that before!' How did we become so legalistic? Are we that fearful of antinomianism? I have despised Calvin's doctrine of eternal security, but I wonder if it is any worse than the legalism and bondage I was in. Anyway, I now see that God really *loves* me. Yesterday my God was a cold, demanding slave driver. Today I am free. For the first time in my life I am free!"

I will make just three observations about these testimonies from Cliff and Dave. First, if I tend to be surprised that two seminary students, both of them typical Nazarene "products," could be so unac-

quainted with the inner meaning of two basic Nazarene doctrines (justification by faith in Dave's case, and entire sanctification in Cliff's), my surprise diminishes during my weekend preaching engagements when I find in our churches many people, young and old, for whom both justification and sanctification are cherished beliefs and public professions but not living, inward realities experienced *by faith*.

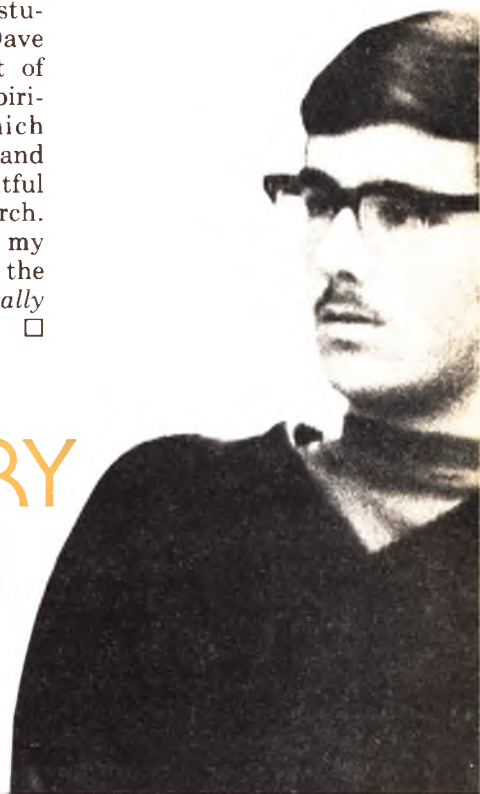
Secondly, what happened to Cliff and Dave did not happen as something *apart from* their studies. Rather, it happened precisely while they were taking their *academic* work seriously. That is what Christian education is all about; there is no conflict between faith and learning.

Finally, I have to confess that sometimes I get to wishing that God had not called me out of the pastorate into the *teaching* ministry of the Church. In many folks' eyes, the academic life is not "where it's really at." There are other forms of service where the rewards seem bigger and the fruits of one's ministry more quickly harvested. But such thoughts get pushed out of my mind quickly when I recall 17 years of teaching (13 at a Nazarene college and 4 at Nazarene Theological Seminary) and think of multitudes of former students like Cliff and Dave who, in the very act of learning, made some spiritual discoveries which changed their lives, and are now having fruitful ministries in the church. Then I know that my classroom is one of the places "where it's *really* at." □

SPIRITUAL DISCOVERY IN A CLASSROOM



Yesterday my God was a cold, demanding slave driver. Today I am free.



Can we change "I demand my rights" to . . .

STRANGE TITLE? I agree! But this fact points to the problem I wish to discuss. There is a widespread failure among citizens of the nation and members of the church to realize that rights quickly lose their power for shaping either mature citizenship or Christian discipleship when divorced from responsibility.

In the Western democracies the phrase, "I demand my rights," has become very familiar. In the courts, through the media, and by various forms of public assembly, individuals and groups have demanded the freedom and protection guaranteed them by their respective constitutions and governments. As a result, the quality of life has often been improved, not only for the appealing individual or group, but also for the nation or society in general. When people are denied full access to basic human rights, the quality of life is diminished for everyone. Unjust laws and institutions not only enslave the immediate victims but the supposed benefactors as well.

Even with the best of intentions it is often difficult to settle on the proper response to the various demands made for "rights." Nevertheless, the gospel of Jesus Christ, the gospel of reconciliation among men, does commit the Christian to helping all people achieve the most complete forms of human existence possible. "Rights" are important to Christians because we know that the value and sanctity of the individual is inviolable. We believe that each person has a unique standing before God that protects his personhood. Equally central to our Christian faith is the belief that freedom and human wholeness are inseparable from the meaning of Christ's resurrection.

The gospel of Jesus Christ places its full weight *against* ideas, customs, laws, and institutions that undermine the full human dignity of any individual. And it places its full weight *on the side of* human wholeness and the God-given capacities for human achievement and enrichment. The gospel of the kingdom of God presses every Christian to join in the battle against all forms of oppression and dehumanization.

Appeal to the gospel of our Lord as a way for preserving selfish and special privileges gained at the expense of others, cannot be reconciled with Jesus of

Nazareth who preached the Good News of the gospel to the poor and outcast, and who was received gladly by the oppressed people of His day. Furthermore it must be remembered, Jesus was angrily rejected by those whose ill-begotten privileges made it possible for them to exploit others.

But what has been said so far needs to be balanced by another and neglected theme. Rights lose their meaning and creative power when exercised outside the balancing context of responsibility to the wider community. True, responsibility does become an empty term unless there is freedom to exercise one's rights. But it is also true that rights become destructive of both the individual and the community if they are separated from responsibility, or what we might call accountability, to the general well-being of the community as a whole.

In our day, in both national and religious life we seem to be forgetting that the dignity and rights of the individual are very shallow concepts when separated from the significance and dignity of the community—whether this be the nation or the church—to which the individual belongs. The breakdown at this point stems in part from a failure to understand the basic nature of human existence. Individual fulfillment can be achieved only when there is participation in, and contribution to, the life and integrity of the familial, national ecclesiastical or world community.

In his 1979 Lincoln Day speech delivered at Springfield, Mo., Senator Thomas Eagleton told his hearers that one of the greatest threats to the United States is the selfishness of its people. This warning was also given by President Carter in his address to the nation in July, 1979. Washington columnist Jack Anderson says that too often "the helping hands of the past have been replaced by hands that are grabbing for what they can get. . . . The new values are self-fulfillment, self-expression, self-gratification" (*The Kansas City Star*, July 23, 1979).

Often it seems that our rampant individualism has led us to adopt the notorious slogan, "Every man for himself, and God help the rest." For example, there is a widespread blindness among many that makes thievery from one's employer, or the government, acceptable "because," the error says, "I a



"I DEMAND MY RESPONSIBILITIES"?

AL TRUESDALE

Kansas City, Missouri

not stealing from anyone." Such moral blindness keeps its victims from seeing that thievery of any kind attacks the entire fabric of human life.

It is true that freedom to exercise one's rights means freedom *from* some form of oppression or undue restriction. But this is not the complete picture. Rights also mean freedom *for*, freedom to help create a responsible community among men in which the rich possibilities of human life can be achieved. Commitment to individual rights apart from a parallel commitment to their responsible use is finally destructive, chaotic. Rights are not licenses for selfish gratification, but foundations upon which the educational, governmental, domestic, economic, and religious institutions are built.

No one should be more able to understand all of this than the Christian. And no one should be better prepared to help set a pattern of responsible living in the world. Christians serve a Lord who did not insist on His own rights at the expense of others. Although He was rich, for our sakes He became poor. Facing death on the Cross for our sins, Jesus prayed to His Father, "Not my will but thine be done." He "did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, . . . he humbled himself and became obedient to death—even death on a cross" (Philippians 2:6-8, NIV).

In the letter to the Romans, the apostle Paul carefully explores what it means to be crucified and raised to new life with Christ. He traces the bitter record left in man's spirit by the self-centeredness that makes responsible living impossible. This spirit says, "No God but me!" Moreover, the self-centered spirit not only excludes room for God, it leaves no room for other people either. It has destroyed civilizations, homes, and individuals. A death that breaks out in every direction and cripples every facet of human life is its inevitable fruit.

What else could it produce? Paul asks. It is the sworn enemy of God and of man. It cannot be subjected to God or to the well-being of the neighbor. It is inherently unaccountable to any higher ideal than the individual ego. Its appetite is insatiable! Thus the self, ruled by the spirit of lawlessness, tries to submit the whole world to itself. However,

when the human spirit forsakes its true source of life and claims deity for itself, it starves, perishes, dies!

But sin's tyranny among men, and between man and God, is not the final word. Jesus Christ has the final word and it is a word of hope for the whole world. The Risen Lord guarantees it! The old self can be crucified *with* and *by* Christ. And a new selfhood can be brought to life through Christ's life and resurrection.

The old self that cared nothing for responsible life, and everything for unbridled freedom, led to death. But the new life of freedom in Christ that comes through death to the old self, and complete submission to His Lordship, yields abundant life as its fruit. Irresponsibility and tyranny marked the old life, but responsibility and peace mark the new. "Now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life" (Romans 6:22, NIV).

Life in Christ puts the basis and focus of human life back where it belongs, in God. It makes responsible living possible. It provides for *true individuality* and *true community* because it frees a person from the slavery that forced him to gain life at the expense of others, and it sets him free *for* sharing and fostering life in others. In Christ we learn that God loves the world, seeks its salvation, its true community, and sends us out to share this message with others.

The church is to be a place, an event, where individual fulfillment and communal responsibility are harmonized and demonstrated. But there is more. The Christian witness among men is that this balance between rights and responsibility, the individual and the community, can be achieved through God's grace and that it is central to God's will for all mankind.

As God's ambassadors among men, let us demand our responsibilities. Let us so live that others will know there is a way of life that lies beyond the selfishness, fragmentation, exploitation, and revenge that separates the individual from God, from himself, and from his neighbor. Let us teach our neighbor that Christ is indeed the Liberator, the One who makes all things new, and sets the prisoner free (Luke 4:18)! □

THE LIFE OF HOPE AND THE HOPE OF OUR LIVES

WHEN ST. PAUL sent his “love chapter” to the church in Corinth, he wrote: “. . . and now abideth faith, hope and charity, these three; but the greatest of these is charity” (1 Corinthians 13:13). We ought not to overlook the fact that St. Paul included hope in this trilogy of excellence, while acknowledging that love is primary and that faith is an essential quality of the Christian life.

Marjorie Jantz has indicated that these three lend stability to the Christian’s life much as the three legs of the old-fashioned milking stool gave stability to it. We tend to give primacy to love and faith, by emphasis, while overlooking our need for hope.

Hope looks at the disappointments of today with high expectations for a brighter tomorrow. Hope sees the forlorn failures of our unrealized dreams and thwarted plans, with a twinkle in its eye. Hope looks upon the open grave of a loved one with unabated anticipation of a glad and never-ending reunion beyond this life. While love’s motives are of the highest order, and faith’s confident trust makes us pleasing to God and enables God to send His peace to our hearts, it is hope that makes our lives bubble over with the joy of the Lord!

They function best when they function together, these three lovely sisters, the daughters of the grace of God; these three angels of mercy who weave their patterns of godliness out of the loving motives, faithful confidences, and joyous hopes of the believer’s heart.

King David, the sweet singer of Israel, was a man of great faith. When David was a young man, King Saul flew into a jealous rage and tried twice to kill him by his own hand. Failing in these attempts, King Saul then sought to hunt him down like an animal in order to take his life. On two occasions David spared Saul’s life. When Saul had fallen into David’s hands, David would not harm the king, the Lord’s anointed one. Rather, he waited for deliverance by God. This faith, which results in self-restraint and waits upon God rather than taking the situation into our own hands, is almost the greatest faith a human being can

exercise. It falls short only of saving faith but is akin to it. It, likewise, seeks not to save itself but relies upon the Lord God Almighty to save it.

King David had a loving heart as well. His treacherous son, Absalom, took the throne away from David and defiled the king’s household. Nevertheless, when David’s forces went on the march against Absalom, David admonished them to spare the young man. Only a loving heart can be that forgiving to those who betray its trust, despise its love, and maliciously wreak havoc in its life and fortunes. David’s love for his rebellious son was demonstrated to the whole nation in David’s inconsolable grief and mourning when he learned that Absalom had been slain in the battle.

anything but awe

*Wind in the snow
mountains on fire
dust storm
sunlight refracted
in violence
God of power,
to be in anything
but awe
is to be blind.*

—J. ROBERT SHERWOOD
Kansas City, Missouri

Helps to
HOLY Living

The final quality in the character of this man, David, whom the Lord God referred to as a man after His own heart, was his abiding hope in God. When circumstances had turned against him and the outlook was full of gloom and forebodings of more evil to come, David took himself in hand and admonished himself to maintain his high hopes in God.

“My tears have been my meat day and night, while they continually say unto me, Where is thy

God? When I remember these things, I pour out my soul in me: for I had gone with the multitude . . . that kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psalm 42:3-5).

Hope is born of love and faith, love for God and faith that God is love. And yet our faith is buoyed up by hope. Instead of just grimly holding on by faith and our fingernails in all the gloom of disappointment, our spirits are exalted by hope. Such hope is not synthetic, but finds its rationale and justification in the hope we have in Christ, our Lord: "Which is Christ in you, the hope of glory" (Colossians 1:27). In the darkest night we can say with faithful David: "Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life" (Psalm 42:8).

Hope is real only when our troubles are real, it

has merit only when it shines forth through life's darkest hours. But hope is so essential! For when we pray, we exercise our faith, but when we hope in our God and in His Christ, our hope transcends faith and enlists the prayers of the Holy Spirit himself on our behalf. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:24-26).

And so, beloved of the Lord, love God and man and faithfully trust in our Lord, Jesus Christ. But for those special, trying times, when life seems to fall apart at the seams, let your love and faith soar on the unfettered wings of hope. Throughout the untried but promising days of our lives, may you and I face life rejoicing with the exuberance of hope! □

THE MARKS OF THE SPIRIT

by OSCAR F. REED
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IT IS EASY to talk about the abuses arising out of misunderstanding of the Holy Spirit, and to place in opposition the various aspects of the work of the Spirit. It is quite different to identify the marks of the Spirit's work which we should expect to see in the church.

In our quest for order and freedom, where can we find continuing reconciliation? unity guarded without crushing spontaneity? fellowship deep and honest? worship authentic and shared? proclamation declared with confidence and evangelism in action? These mark the community where the Holy Spirit holds sway under the Lordship of Christ!

We shall see the work of the Spirit "in the interdependence of the church membership, where love controls attitudes, and where gifts are used for the good of the community, not for the gratification of the individual."¹

Such a church will be very concerned with building up its members in obedience to Jesus Christ, for to live under the Lordship of Jesus is both their initiating confession and undying obligation.

The church is the community where the Spirit is given freedom; where individual members will not take advantage through their gifts, nor the settled ministry fear them. In this regard the church will guard the unity which is the "child" of the Spirit in peace, joy, and mutual service.

The unity of the Spirit does not express itself in a perfection of method, strategy or organization. Even when the church stands together in spirit, it is usually pluralistic in judgment. It is one, but

never complete. It stands in the "now . . . but not yet" category of a future hope.

We never have the fullness of the Spirit *in ourselves alone*, but only as we are incorporated in Christ's Body in which the Spirit expresses His beauty and variety. We never have the fullness of the Spirit *in this life alone*. He is the earnest of a glorious future.

The life that we experience in community here and now is at best "only a foreshadowing of the unity and service, the harmony and love, the final and complete reconciliation, the unending praise and worship, of heaven itself. This is no 'pie in the sky' when we die. It is the final climax of a reality we already enjoy if we are able to say from personal experience and commitment, I believe in the Holy Spirit."²

The marks of the Holy Spirit are seen only in their relationship to community under the Lordship of Christ. It is the *many in one* that makes possible the work of the Spirit in the *one and in the many*. □

1. I am indebted to Michael Green for the thought of the article: *I Believe in the Holy Spirit* (Grand Rapids: William B. Eerdmans Pub. Co., third printing, 1977), pp. 217-18.
2. *Ibid.*

BRIDGE INTO THE 80s

by LUTHER S. WATSON

Warren, Pennsylvania

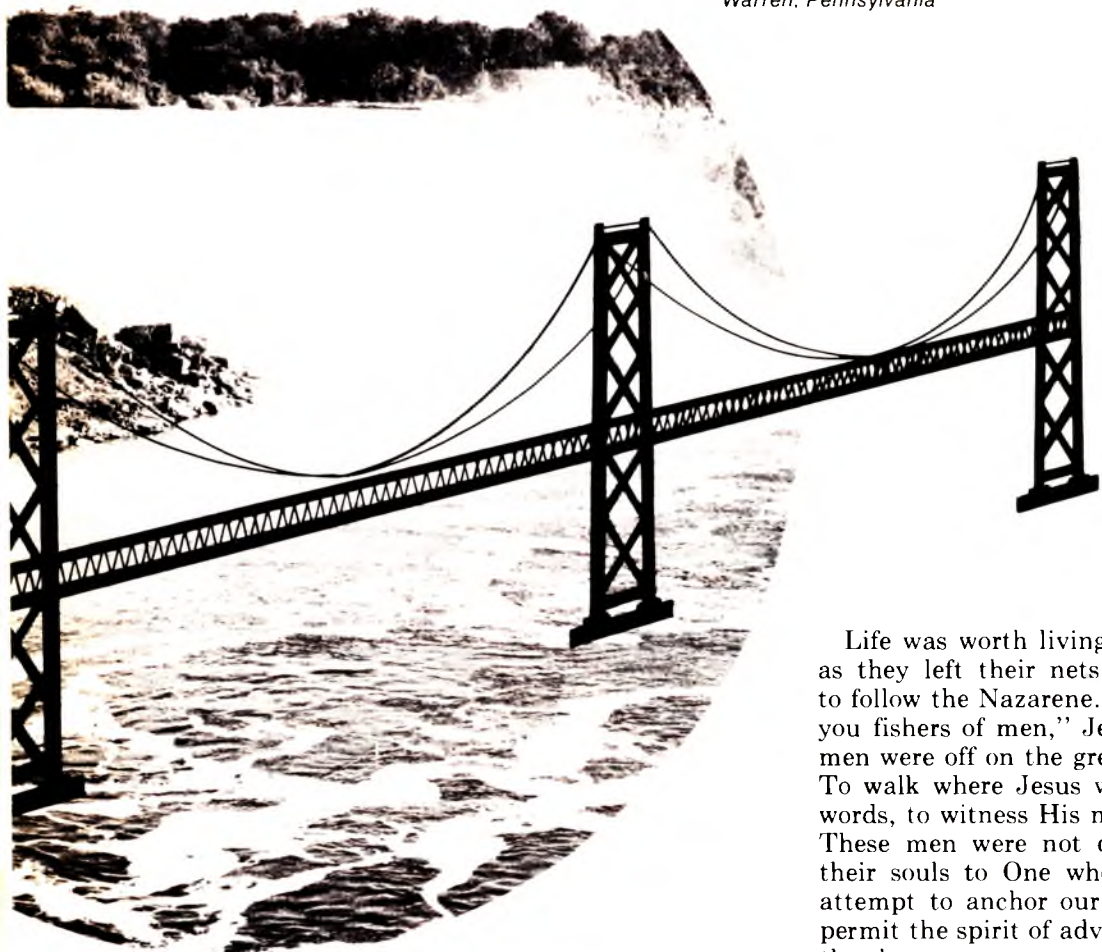
stances is folly. "Keep on keeping on!" is the way to triumph over indifference, inactivity, and spiritual slothfulness. "Life is real! Life is earnest! And the grave is not its goal." When the spirit of adventure possesses a person, life is worth the strife.

Life was worth living for Abraham who obeyed God by leaving Ur: "And he went out, not knowing whither he went." The promised land is for the adventurer, and God's reward is for those persons who do His will and work. Let "Upward still and onward!" be the cry of our heart as we leave the roaring 70s and venture into the decade of the rushing 80s.

Life was worth living for Peter, James, and John as they left their nets by the blue Sea of Galilee to follow the Nazarene. "Follow me, and I will make you fishers of men," Jesus said. Immediately these men were off on the greatest adventure of their life. To walk where Jesus walked, to hear His gracious words, to witness His miracles is highest adventure. These men were not disappointed; they anchored their souls to One whom they could trust. In our attempt to anchor our souls to the Eternal, let us permit the spirit of adventure to be our string across the chasm.

As the string of adventure is used, one soon comes to the stronger twine of faith. Without faith, nothing of worth is accomplished in one's life. Our faith is receiving severe testing today with respect to the survival of our civilization. As we face a new decade, thoughtful persons are asking, "Is man morally good enough to control the inventions of man's mind?" I believe that, with faith anchored in God, man will solve the important issues of the 80s which loom before us. God will open the door to an entirely new and radiant future. Let us put our faith to work and act in each situation as persons worthy of the name Christian or Nazarene.

Our faith put into action will greatly advance the coming of God's kingdom on earth. We will be able to say with Paul, "I am persuaded that he is able to keep [me] against that day." During these days of dark uncertainty the command of Jesus is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in



I STOOD one evening on the Canadian side of the majestic Niagara Falls. Looking over my shoulder I saw the bridge linking Canada with the United States, and it brought to my mind the poem, "Anchored to the Infinite," by Edwin Markham. In this poem Markham describes the building of the bridge. First a kite was flown across the river, then the string on the kite was caught by unseen hands on the far side. Next the string was pulled in, followed by heavier twine; later came the rope and cable and finally the bridge was erected in its proper place. The author continues, "So we may send our little timid thoughts across the void, out to God's reaching hands." It is possible for every person to be anchored to God if one will allow the spirit of adventure, faith, hope, and love to guide his life.

Few people retain the spirit of adventure that attempts great things for man and God. To lose the zest for life is tragic, to surrender to one's circum-

Just the Right Combination

Shortly after 10 p.m. on October 18, Jay was mugged. Without a car and unable to afford bus fares, he lives in a \$40-a-month basement apartment just 30 minutes walking time from the Broadhurst Library at Nazarene Theological Seminary. On that Thursday evening, as usual, he turned out the lights, locked the library doors, and headed home. A stolen wallet, three stitches, and two hours later, Jay arrived.

Life is easier for most of us. Oh, some are annoyed by those "ridiculously noisy" locusts common to Kansas City. And those from foreign countries are frustrated, at times, with the American way of life. But whether the going is hard or easy, the time spent in seminary is crucial to our future ministry. It forces us to stretch our minds and to wade deeper into our faith. It is a time to test our understanding (and to have our understanding tested!). It is an opportunity to benefit from the guidance and experience of professors and area pastors.

On occasion, though, our enthusiasm to throw ourselves into God's work tempts us to pack up our Bibles and our commentaries and get out into the "real" world. Sometimes in a moment of frustration we wonder what significance medieval church history is going to have for a saint suddenly widowed or a sinner intent on self-destruction.

In such times we hold to the wisdom of those who delivered the idea of a Nazarene seminary into existence in 1945. This wisdom was born of conviction that effective ministry rests not only on enthusiasm and compassion, but also on a lifetime of studenthood devoted to God's Word and His world. The seminary shapes us for such a lifetime of study. □

—STANLEY J. RODES
Student, NTS
Kansas City, Missouri

heaven." Yet how often we fail to measure up to the possibilities God has placed within us. Faith in God, faith in our fellowman, and faith in ourselves will help us in the challenging decade ahead.

As the twine of faith is unraveled and we come to the rope of hope, we arrive at a virtue that makes life more meaningful. Life is at times stormy, and one does not live very long before the trials and burdens and disappointments try one's soul. Faith, hope and love are the three cardinal virtues, and it is hope that gives us courage to face the future with the knowledge that conditions change, personalities change, and with these changes tomorrow may be brighter than today.

Hope for improved health keeps us searching for new medication and the right physician. Hope for our children's betterment keeps us interested in educational problems. Hope for better economic conditions keeps us seeking sources of food and energy. Hope for a better America takes us to the polls to cast our ballots this year for the candidate of our choice. Hope for a world of peace, making it possible to circle our world with the message of full and free salvation, engages our service, our talents, and our wealth in church activities. The Psalmist says, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God" (Psalm 42: 11).

Each of us who is honestly seeking to anchor his soul in certainty will find the strong cable of love following the rope of hope. The early Christians found the secret of abundant life: "See how they love one another." God is love! How thrilling it is for people today to make that discovery! The poise, confidence, and strength it brings is beyond language to describe. All selfish ambitions vanish when viewed in the light of that love of God.

As a high school boy I visited each summer my grandfather's farm in south central Kentucky. One summer evening with three other young men we found an old cave which we explored thoroughly enough to become lost. Fortunately we found a string which had been hung in place by some thoughtful person who had explored the cave before us, and by following that string we eventually arrived, a bit frightened, at the entrance to the cave. I have often thought about that unseen person who had strung that cord in that cave. He must have been a loving, concerned person to have been so thoughtful.

There is also a cord of love that encircles the whole world if we will but use it. Poet Markham, to whom I have referred, expressed this when he says:

He drew a circle that shut me out—

Heretic, rebel, a thing to flout.

But Love and I had the wit to win:

We drew a circle that took him in.

'Greater love hath no man than this, that a man lay down his life for his friends.' The supreme example of love at work in today's world is Jesus Christ, the Son of God. It is this Nazarene in all His beautiful and unselfish love who has made it possible for us to bridge the storms of life which may surge in the rushing 80s and to anchor our souls in the Eternal. □

GOD GAVE ME PEACE OF MIND



by MARION SESSIONS

Birmingham, Alabama

MY SISTER and I decided to have an impressive garage sale. We even had an organ for sale.

However, I had overlooked our fall revival. How could I handle my part-time job, take care of my responsibilities to a husband and three energetic children, attend revival services each night, and prepare for a garage sale! Something had to give.

Satan assured me that the logical solution would be to miss a few revival services. Others do, why couldn't I? After all, I am at church as often as the pastor. The temptation was almost overwhelming, but I am thankful now I attended every service.

I later realized that the Friday night message was for me. I did not know that the next day my eight-year-old son's life would be instantly taken from him.

The message was entitled "Times When There Is Not Time to Pray." Probing questions were asked: How faithful are you? (to think, I almost did not come!). Is your tithe paid up to date? (no problem there). Is there any ill towards your brother? (that

In this same hospital he was born . . . now, just eight years later, he was dead.

was settled earlier). What peace settled upon me to know all was well with my soul.

Early Saturday morning our sale was booming. Our money box was green with bills and silver with coins. Around 11:45 a.m. it happened . . .

A terrible fear gripped me as I heard a friend's voice on the telephone telling me that David had been picked up from a ditch, apparently the victim of a hit-and-run driver. My body was numb and my feet felt like cement. I could not move or think. This was my youngest child, my only son. He could not possibly have been hit by a car. He knew the rules of safety.

I battled stop signs and traffic lights all the way to the hospital. A 15-minute drive seemed to take forever. All I could think of was the sermon the evening before. Now I was faced with a situation where I could not pray, only hope, trying to assure myself God had everything under control.

I struggled to convince myself that David had suffered only a broken arm or leg. Surely Bill, my husband, would have everything taken care of since he had followed the ambulance. Within my heart I hid from the truth I was so fearful of hearing.

As I ran through the emergency room I was quickly taken to a small office adjoining the examining rooms. There sat my husband sobbing with his head buried in his hands. He looked up at me and pitifully gave me the awful news, "He's dead! He's dead!" I grabbed the desk for support, my mind confused. Not us, not our son! Why, I saw him full of life less than an hour ago. My body began shaking as a terrible chill went through me. Extra clothing was put around me but I could not get warm.

The doctors finally allowed Bill and me to see him. As we viewed his little body my mind raced back eight years. In this same hospital he was born, and now, just short years later, he was dead.

The emergency room filled with so many relatives and friends that we were moved to the hospital conference room. There the coroner made his report. He had carefully examined David and could find no indication that a car had struck him. I asked for the cause of death. The crowd gasped when he replied, "a gunshot wound."

I felt I could take no more. This was unreal. It was like the television programs or news reports. Not the Sessions family! I had to face the reality . . . it had indeed happened to us.

But *who* and *how*? Several hours of intense investigation brought an agonizing story to light, agonizing for all involved.

David had been at the home of a playmate along with his best friend. The parents were away, and the playmate got his father's .38 pistol and thought he unloaded it. However, there was one bullet left in the chamber. The second time the trigger was pulled the bullet entered David's left side, went through his heart and lodged in the right lung. (Numerous doctors have assured me he never knew what happened.) Horror stricken, his best friend ran.

When we learned the circumstances, I felt a strong impulse to go to this 11-year-old lad. I knew he was hurt and torn with grief also. This was a memory he would always live with.

The sun was setting and shadows were falling across the houses and yards as I walked to his home. I wondered what I would say, and what my reactions toward him would be. I knew God would have to give me words and strength. I prayed, "O God, how we need You now."

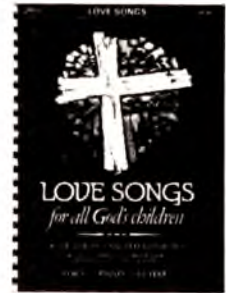
He was alone in the bedroom, and as I sat down beside him and gently put my arm around him I immediately sensed God's presence. I tried to assure him that we loved him and realized this was an accident. We knew he loved David and would not have intentionally harmed him. I wanted him to know we held no resentment or hate in our hearts toward him. When he heard this, he threw his arms around me and we both wept. I knew I had done the right thing by going to him.

I once read that a brief life is not an incomplete life. Although it may seem incomplete to us that David never enjoyed the thrill of hitting a home run with the Little League, getting his driver's license, or having a family and home of his own, God has permitted this to happen. It was no accident over which God had no control. This is all a part of His discipline for a higher place. God knew what was in the future for David.

I am learning to give thanks in *all* things, and I thank God for His presence during such dark hours. I know His grace is sufficient for every situation, because He tells us in Isaiah 43:2, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . ."

Satan subtly attacked me again, trying to make me doubt that David went to heaven. Regardless of my Bible knowledge, I was horrified and would not share my anxieties with anyone. How important it is to hide God's Word in our hearts for such desperate times. I knew I had faithfully taken him to church and had taught him about Jesus' love and forgiveness. Well do I remember the night he sincerely asked Jesus into his heart. I also knew God had made a provision for children. With this, God gave me peace of mind that cannot be shaken. David loved Jesus and is safe in His keeping.

Book Brief



LOVE SONGS FOR ALL GOD'S CHILDREN



R. W. STRINGFIELD,
compiler

There was a day when every home had a piano and a bench stuffed with sheet music and songbooks. Christian homes, more often than not, have retained this same high regard for good music. Someone recently observed, "How can anyone survive the pressures of today's living if one doesn't have a song?"

Lillenas (the music division of Nazarene Publishing House) has produced a gigantic collection of songs that are guaranteed to relieve tension, *Love Songs for All God's Children*. Parlor pianists and budding guitarists will give this book a real workout. Diversity is the key to this collection that contains the old timers as well as the songs that are as bright and new as the shine in your family's eyes when they first open this 9 x 12 spiral-bound book.

Compiler R. W. Stringfield describes the project: "Of the several thousand songs and hymns published by Lillenas, certain numbers have become especially favored and are widely used by church musicians, sacred concert singers, and recording artists. Our aim was to bring all these into one collection, simply arranged in easy-to-play-and-sing form—an anthology of the "best-loved songs from Lillenas."

The title of this collection is appropriate, as the theme of God's love for His children is what it's all about. Among the songs are: "His Love," "Ten Thousand Angels," "Love Is Why," "The Bond of Love," and "He Giveth More Grace."

MB-372, \$6.95

Lillenas Publishing Company
To order, see page 23.

Other troubles and heartaches have since crossed my pathway. The valleys have seemed tremendously deep and God's chastening rod rather severe. I know today, better than I did yesterday, that "greater is he that is in you, than he that is in the world." Heaven's attraction is stronger every day. I am seeking things eternal, and I have a heart full of compassion for others. □

what's wrong with

HATE?

by J. RAY SHADOWENS

Clarksville, Tennessee

HATE is a reprehensible “four letter word.”
L-o-v-e is also a four letter word.

Admittedly, not much of a case could be made for this jarring expression of character in Christian living if it were not for the fact that one of the most sublime passages of Scripture teaches us: “Thou [god] hast loved righteousness, and hated iniquity” (Hebrews 1:9). It would not be incorrect, then, to say that with the same force and intensity that God loves, He also hates. Although we might wish that these parallel truths were conveniently separated by at least one paragraph, they appear here in juxtaposition. That in the same utterance—love for righteousness and hatred for iniquity—would come this dual aspect of the divine nature, may shock the ultra-sensitive, aesthetic soul. Be that as it may, we dare not surrender either facet of this revelation, especially in these morally-confused days.

Who of us would not rather read: “God is love”; “Love your enemies”; “Love worketh no ill to its neighbor”; “Love suffereth long, and is kind”; “The love of God is shed abroad in our hearts by the Holy Ghost”; “The love of Christ constraineth us”; “Love is of God”; “Love one another with a pure heart fervently”? Only the most insensitive person would not affirm that these passages provide much more pleasant reading. One need not be familiar with shades of meaning that the Greek words for love signify to really appreciate the New Testament teaching concerning this glorious theme.

Charles E. Jefferson, in his enduring work *The Character of Jesus*, states, “The power of loving and the power of hating must always go together.” Indeed, the symmetry of the divine-human nature of our Lord is nowhere more in evidence than in the

expressions of this dual quality of His holy character. He loved the Pharisee; He hated his sham. He loved the Samaritan; He hated his bigotry. He loved the rich young ruler; He hated his avarice. He loved Pilate; He hated his moral cowardice. He loved the city enough to weep over its wayward inhabitants; He hated its wickedness and cruelty. He loved the Temple moneychangers; He hated their greed. To focus attention exclusively on Christ’s “power of loving” is to picture Him as a sentimental deity; to overplay His “power of hating” is to project an unscriptural tyrant. In perfect balance, these provide us the only satisfactory Christ worthy of our love, loyalty, and labor.

“It is right to *hate* evil,” writes Leslie D. Weatherhead in his book *The Significance of Silence*. “No tepid disapproval is sufficient. It will not fire the energies of personality against that which must be ruthlessly fought. But let us not hate people. Let us believe in them. We hate only what evil people do, because we have seen a better way of life. If we hate people who do evil, we shall never win them to doing differently; we shall antagonize them and make between us and them a gulf harder and harder to cross. Hate is a right reaction to evil but a wrong reaction to a person. To express the emotion of hate against evil is to purge the soul. To express the emotion of hate against a person is to poison the soul.”

Entrenched wrong threatens to destroy the last vestige of decency and honor among us. Let’s *hate* it. Double standards of ethical behavior in political life pose a serious menace to our cherished freedoms. Let’s *hate* them. Sinister forces of disruption and destruction cast ominous shadows over established institutions. Let’s *hate* them. Bribery and scurility would make a mockery of justice and fair play. Let’s *hate* them. Moral compromise, in high places and in low places, has almost become a way of life for many. Let’s *hate* it. “No tepid disapproval” will provide the strength of inner resolve necessary to thwart the rising tide of immorality which would overwhelm Christian high ideals and obscure treasured spiritual values. Only by following Christ’s lofty example will there be the proper safeguard against the “poisoning of the soul.”

Occasionally, but all too rarely, a respected voice is raised in opposition to the prevailing moral laxity and glaring permissiveness. Such a forthright denunciation by Will Durant appeared in several leading periodicals. “Let us say, humbly and publicly, that we resent: corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaninglessness in art.”

While “resent” may not be the exact synonym for “hate,” the meaning of this strong declaration related to current flagrant vices comes through loud and clear. What is voiced here by this leading thinker, finds a significant concurrence in the minds and hearts of concerned people everywhere. □

WILLIAM J. WOLFE, of the Episcopal Theological School in Cambridge, Mass., has written: "Lincoln is one of the greatest theologians of America—not in the technical meaning of producing a system of doctrine, certainly not as the defender of some one denomination, but in the sense of seeing the hand of God intimately in affairs of nations. Just so the prophets of Israel criticized the events of their day from the perspective of the God who is concerned for history and who reveals His will within it. Lincoln now stands among God's latter day prophets."

A true theologian must have a strong consciousness of the existence and reality of God. He must be able to see God at work in His world. Bishop Matthew Simpson, who was Lincoln's friend and confidant, said of him, "Abraham Lincoln was a good man; he was known as an honest, temperate, forgiving man; a just man; a man of noble heart in every way. He read the Bible frequently, loved it for its great truths, and he tried to be guided by its precepts. He believed in Jesus Christ, the Saviour of sinners, and I think he was sincere in trying to bring his life into harmony with the principles of revealed religion. Certainly if there ever was a man who illustrated some of the principles of pure religion, that man was our departed president."

Attorney Herndon, who was Lincoln's law partner, wrote: "For fifty years God rolled Abraham Lincoln through his fiery furnace. He did it to try Abraham and to purify him for his purposes. He was called of God for the fulfilling of His purposes." Any theologian who dares interpret the character of God certainly must feel called of God for that purpose. Lincoln's life was a reflection of his concept of God.

Lincoln's reason for not uniting with any denominational church is best summed up in one of his most widely quoted phrases, "I have never united myself with any church because I found difficulty in giving my assent to the long, complicated, and questionable statements of Christian doctrine which characterizes their articles of belief. When any church will inscribe over its altar as its sole qualification for membership the Master's condensed statement of both the Law and the Gospel, 'Thou shalt love the Lord thy God

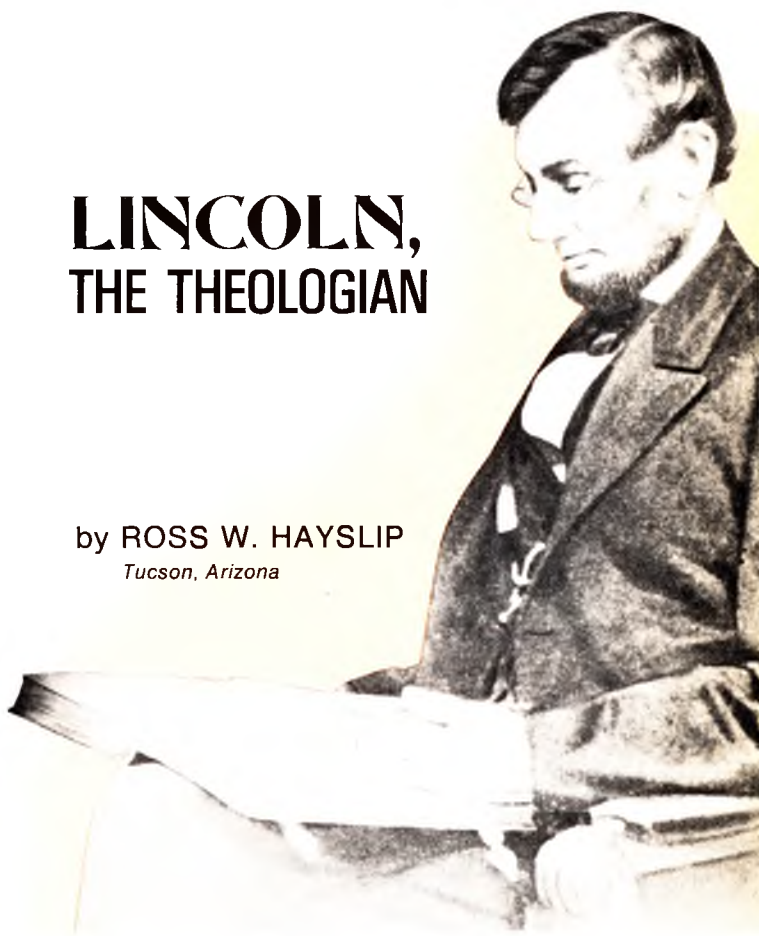
with all thy heart, soul, mind and strength and thy neighbor as thyself,' that church will I join with all my heart."

Lincoln's second inaugural address contains 14 references to God and 4 direct quotations from Genesis, Psalms, and Matthew. Among his attributes as a theologian none appeals to me more than the way he followed his own advice: his lack of malice, his compassion and gentleness, and most of all his tremendous observation, "In times like the present men should utter nothing for which they would not be willingly responsible through time and eternity." □

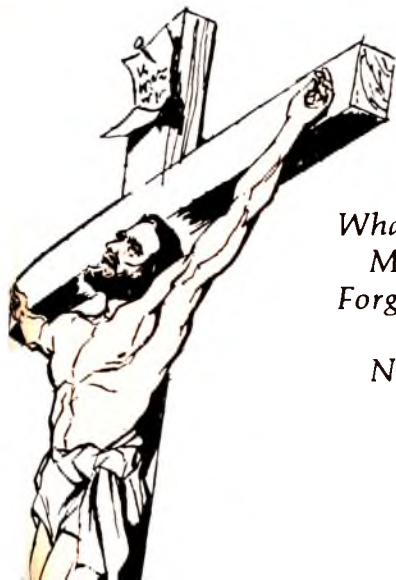
LINCOLN, THE THEOLOGIAN

by ROSS W. HAYSLIP

Tucson, Arizona



A. Deva



THE PRIZE

*What lies behind is past and gone,
My failures, sin, and loss—
Forgiven through His nail-scarred
hands,
Nailed to that rugged cross.*

*Onward, forward, unafraid,
Ahead I cast my eyes—
Preparing for a heavenly goal,
Eternity the prize!*

—GERALDINE NICHOLAS
Scarborough, Ontario, Canada

the editor's STANDPOINT

NO WRECKERS NEEDED

As I was driving to the office recently a sign caught my eye. It was on a truck and read "Official Wrecker."

Just that week I had received a letter from a woman who felt that her church was being wrecked. A carnal leader, whose shabby moral life was an embarrassment to the people, continued to exercise power over the affairs of the church. As a result, some had left in disgust and others were on the verge of leaving.

Sometimes churches are wrecked. The wrecking is done at times by ignorant or carnal laymen. At other times churches are wrecked by ignorant or carnal preachers. In all cases the damage is needless and tragic.

There are no official wreckers in the church. Anyone who wrecks a church does so by acting contrary to the beliefs and polity of the church. No general superintendent ever laid hands on a person in an ordination service saying, "take thou authority to wreck a church." No annual meeting ever elected a member to the office of church wrecker.

Of course, the sign on the truck was a misnomer. A writer is one who writes. A painter is one who paints. Logically a wrecker is one who wrecks. That truck didn't go about smashing other vehicles. It went to the rescue of those that had been damaged. A half mile later, on another street, I saw a similar truck. Its sign was more accurate: "Salvage And Tow Service."

We don't need wreckers in the church, but blessed are those who devote themselves to salvage and tow service! Thank God, they outnumber the wreckers. The church is filled with godly and caring persons who are ready to help others. They specialize in lifting and pulling, in rescuing and restoring. They seek to prevent wrecks from happening, and they repair as quickly and quietly as possible whatever damage occurs.

The Lord save us from wreckers and grant us more salvagers and towers is my prayer! It is a terrible thing to wreck a church, and a blessed thing to help people out of trouble.

PUTTING PEOPLE IN THEIR PLACE

Some people boast of questionable achievements, like the fellow who claimed to lead the league in stolen baseballs.

I thought of that because of a recent conversation with a layman who said, "I've probably put more preachers in their place than any layman in the church." His tone of voice seemed to imply pride in himself and contempt for the ministry. I hope I conveyed to him the sadness I felt in my heart during our conversation.

He reminded me of a woman who used to say, "Bless God, we can vote 'em out." Once in a while a pastor may actually deserve to be voted out, but when pastor-people relationships reach that point it is a time for tears, not for praise.

Most of our preachers and most of our laymen are eager to love one another, serve one another, and encourage one another. They do not view themselves as competitors but as "labourers together with God" and "members one of another." Theirs is a common life, a common task, and a common goal. In the

interest of their mutual participation in Christ, and their mutual concern for the church, they play down their differences and concentrate upon "the things which make for peace."

Where is the preacher's "place"? High in the esteem of the layman and high on his prayer list! Concerning spiritual leaders, Paul exhorts the church to "esteem them very highly in love for their work's sake." And in the same letter he appeals on behalf of himself and his fellow ministers. "Brethren, pray for us" (1 Thessalonians 5:1, 13, 25).

Where is the layman's "place"? Right in the heart of the preacher! To the most troubled and troubled making of his churches Paul wrote, "you are in our hearts" (2 Corinthians 7:3). And to another and happier church he says, "I have you in my heart" (Philippians 1:7).

The true pastor-people relationship can be described by a single New Testament phrase, "fellowship in the gospel." When we are all put in our proper place this is the fellowship which results.

Our pastors and churches should make "Seminary Sunday" more than a short squib in the bulletin, wedged in between the announcement of a baby shower and a wiener roast.

SHAPING TOMORROW'S CHURCH

In Israel the priests were responsible for teaching the Word of God to the people.

Our pastors are not priests in the technical sense, but this is one priestly function which has been preserved in our ministry.

Before our pastors can teach the Word they must first be taught.

This is the primary function of Nazarene Theological Seminary. There a group of professors are responsible for training young men and women to become life-long students and teachers and preachers of the Bible.

The professors model as well as instruct. Among them are some of the ablest preachers in our entire corps of ministers. And they do maintain an eager interest in the Word of God throughout their entire lives.

These seminary teachers have earned our respect and deserve our support. The annual offering for NTS should be both generous and enthusiastic.

Nothing will determine the direction and progress of

our church in the future more surely than the quality of its pastors. The schools in which those pastors are trained have an influence and importance that is awesome to contemplate.

Among the schools that train our pastors, none is more significant than the seminary. It is our only graduate school of theology. The shadow of the seminary is the shape of our church.

It was not my privilege to attend our seminary. I am poorer for that. But as a pastor I gave whole-hearted support to the seminary. I am richer for that.

Our pastors and churches should make "Seminary Sunday" more than a short squib in the bulletin, wedged in between the announcement of a baby shower and a wiener roast. Pastors, take the lead in supporting the seminary with prayers and money. Keep faith with its purpose and mission and needs. Inform the people, and call for more than a desultory offering. Invest in the preparation of our ministers and you will invest in the total well-being of the church. □

THE GENTLENESS OF JESUS

One of the most impressive traits of Jesus was His gentleness. Matthew applies to Him the prophetic words of Isaiah: "Behold My Servant . . . A battered reed He will not break off, and a smoldering wick He will not put out" (12:18, 20, NASB).

In our world, where violence is so rife, such gentleness is rare. The spirit of the world is "fight fire with fire." The weak are despised. The infirm are exploited. All around us bruised reeds are crushed and flickering lamps extinguished.

But we are called to be like Jesus. We are called to gentleness. The secret of Jesus' gentleness is found in the context: "I will put My Spirit upon Him." The Spirit of God, the very power by which worlds are created and sustained, can gentle the spirit of man. "The fruit of the Spirit is . . . gentleness" (Galatians 5:23). When Jesus lives in us by the Spirit we can reproduce the traits of our Lord's humanity.

Gentleness is not softness. Jesus was not soft. He could suffer persecution without cringing before His tormentors or begging to be spared their blows. Only

a strong man whose strength was superbly controlled could have endured, with silent love, the abuse heaped upon Jesus. No, gentleness is not a synonym for softness or weakness.

We are called upon to answer violence with gentleness. We are called upon to abandon as unworthy the world's worship of force and its contempt for the defenseless. So far from kicking those who are down, Christians are to "strengthen the hands that are weak and the knees that are feeble" (Hebrews 12:12, NASB). Christians are to "encourage the faint-hearted" and "help the weak" (1 Thessalonians 5:14).

Nothing reveals our character more quickly and surely than our treatment of those who are helpless. Either we will exploit their vulnerability, or we will protect their rights. James teaches us that "This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world" (1:27, NASB). The world stains us when we adopt its ungentle, uncaring attitude toward the distressed. □



by RICHARD S. BARNETT
Missouri City, Texas

A ROSE IN THE WILDERNESS

IS THERE NO BALM IN GILEAD; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jeremiah 8:22).

Gilead had no shortage of balms.

The authentic "balm of Gilead" is a small tree. A respectable number of other Palestinian trees and shrubs yield fragrant resins which were put to use with astonishing versatility in biblical times. Myrrh was obtained from a roselike shrub which is now known as the rockrose. Ladanum extract from the rockrose has a limited use in some medicines and perfumes to this day.

The myrrh and other balms of Gilead ranked as prized items of international commerce during the second millennium B.C. They were even valued as gifts of state and tribute to royalty. Myrrh and frankincense from South Arabia had eclipsed the Palestinian products in world trade by the time of Jeremiah, but the domestic balms did not pass from use in the folk medicine of Gilead.

The words *balm in Gilead* inevitably suggest Jesus Christ to us once we have ever heard the spiritual song,

*There is a balm in Gilead
to make the wounded whole.*

*There is a balm in Gilead
to heal the sin-sick soul.*

The metaphor fits beautifully into scriptural spirit and tradition, whatever its origin. One reason for the accuracy of the comparison of the balms of Gilead with Jesus is that all of the balms of the Holy Land have one thing in common: they are basically saps or refined from resinous saps which are obtained by cutting or tapping or a similar operation. They are not produced as seeds or fruit. Ladanum is now prepared commercially by cutting fresh shoots of the rockrose and soaking them in alcohol to dissolve the resins in them. Peasants formerly flailed the bushes and then scraped the gummy resin off their traditional instruments and off the bruised stems and leaves. Some injury to the tree or bush is unavoidable, although it is certainly done in a controlled way.

"... without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22, TLB).

There is forgiveness! His blood was shed. The trial and sentencing amounted to no more than a legalized lynching. The sentence was standard official procedure for rebellious slaves, as prescribed by a people who enjoyed the sporting spectacle of violent death in the arena. They had copied the method from a conquered enemy who had once practiced child sacrifice and who had carefully refined other methods of unusual punishment. Hate, cruelty, and evil were fully met together in the shedding of His blood, the wanton crushing of the fairest rose in the wilderness.

There is forgiveness! He shed His blood for that purpose. He gave it freely and completely. He gave it in love. He gave it for many. "It is through the Son, at the cost of his own blood, that we are redeemed, freely forgiven through that full and generous grace which has overflowed into our lives and opened our eyes to the truth" (Ephesians 1:7, Phillips).

There is forgiveness of sins. There is a balm of Gilead.

The ancient balms have nearly vanished from practical knowledge. They have been replaced by a growing host of modern analgesic and curative compounds. Among the earliest of these was aspirin, which was first prepared from a substance found in willow trees. The ancient sacrifices are no more, and will never be used again. But the blood which was shed for the forgiveness of sins makes that forgiveness complete and lasting.

There is forgiveness. God chose the fairest rose of the wilderness to crush. From the broken petals He distilled the balm of Gilead. "It was in him that the full nature of God chose to live, and through him God planned to reconcile in his own person everything on earth and everything in Heaven, making peace by virtue of Christ's death on the cross" (Colossians 1:19-20, Phillips).

There is forgiveness of sins.

There is a balm in Gilead.

God will wipe away every tear, and there shall be no more death, and sorrow and sighing shall flee away.

There is a balm in Gilead. Praise God! □

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CONGRATULATIONS TO THE **TOP 5 DISTRICTS** in the "HERALD" SUBSCRIPTION DRIVE

Winners in the five district membership groupings for the 1979 *Herald of Holiness* subscription campaigns have been announced by editor W. E. McCumber. Three of the districts, Illinois, Northwest Indiana, and Dakota, carry over from the 1978 winners. Two new districts have moved into the winners' circle: Washington has risen from fourth position in 1978 to first place within the grouping; Southeast Oklahoma has moved up from the sixth spot.

Superintendents of the five winning districts and all who achieved 100 percent or more of their goal will be honored at the Leadership Conference to be held later this month in Kansas City. All district campaign managers are to be congratulated and properly thanked for their efficient work. Their recognition will be made at district functions this spring.

PRESENTING

The 1979 District Campaign Results

18 DISTRICTS ACHIEVE 100 PERCENT OF GOAL OR MORE

	Largest no.			Largest no.			
	1979 Goal	of Subs in 1979	Percent of Goal Reached	1979 Goal	of Subs in 1979	Percent of Goal Reached	
GROUP I (Over 8,500 members)							
Illinois	4,503	6,329	140.6	Iowa	3,206	3,528	110
Southwest Indiana	4,317	4,735	109.7	South Carolina	2,850	2,811	98.6
Central Ohio	5,087	4,639	91.2	Virginia	3,171	2,940	92.7
Kansas	4,279	3,902	91.2	New England	2,746	2,316	84.3
Michigan	4,994	3,942	78.9	Houston	2,529	2,032	80.3
Northeastern Indiana	5,426	4,221	77.8	Northern California	3,071	2,373	77.3
Southwestern Ohio	5,310	4,112	77.4	Central California	3,198	2,439	76.3
West Virginia	6,136	4,710	76.7	Southern Florida	2,708	2,044	75.5
North Central Ohio	4,284	3,193	74.5	Dallas	3,179	2,347	73.8
Eastern Michigan	4,446	3,215	72.3	Eastern Kentucky	2,846	2,069	72.7
Kansas City	4,447	3,185	71.6	East Tennessee	2,589	1,822	70.4
Alabama	4,256	2,929	68.8	Joplin	2,928	1,950	66.6
Tennessee	4,673	3,119	66.7	GROUP IV (3,500-4,999 Members)			
Los Angeles	5,427	3,240	59.7	Southeast Oklahoma	1,892	2,075	108.7
Akron	5,460	3,245	59.4	Mississippi	1,809	1,887	104.3
Southern California	7,998	4,447	55.6	Upstate New York	2,119	2,167	102.3
Colorado	5,255	2,918	55.5	Maine	1,753	1,744	99.5
Oregon Pacific	5,402	2,893	53.6	Southwest Oklahoma	2,443	2,416	98.9
GROUP II (6,500-8,499 members)							
Washington	3,481	3,718	106.8	Northeast Oklahoma	2,162	2,106	97.4
Missouri	3,615	3,827	105.9	North Florida	2,062	1,880	91.2
West Texas	3,499	3,474	99.3	North Arkansas	2,164	1,887	87.2
Philadelphia	3,600	3,572	99.2	North Carolina	2,282	1,936	84.8
Northwest	3,886	3,753	96.6	New York	1,928	1,531	79.4
Northwestern Ohio	3,474	3,132	90.2	San Antonio	2,080	1,596	76.7
Central Florida	3,332	2,956	88.7	South Arkansas	2,425	1,377	56.8
Northwest Oklahoma	4,184	3,570	85.3	New Mexico	2,251	1,254	55.7
Sacramento	3,343	2,836	84.8	GROUP V (3,499 Members or Less)			
Chicago Central	3,582	2,926	81.6	Dakota	1,010	1,467	145.2
Pittsburgh	3,970	3,211	80.9	Louisiana	1,685	1,934	114.8
Washington Pacific	4,031	3,172	78.7	Alaska	492	561	114
Intermountain	3,922	2,944	75.1	Canada West	1,700	1,833	107.8
Georgia	3,685	2,624	71.2	Rocky Mountain	1,245	1,339	107.6
Indianapolis	3,745	2,580	68.9	Nebraska	1,194	1,280	107.2
Arizona	3,524	2,354	66.8	Minnesota	1,220	1,300	106.6
Kentucky	3,623	2,168	59.8	Canada Pacific	514	532	103.5
GROUP III (5,000-6,499 Members)							
Northwest Indiana	3,088	4,207	136.2	Wisconsin	1,202	1,130	94.1
Northwestern Illinois	2,856	3,625	126.9	Canada Central	1,358	1,223	90.1
				Hawaii Pacific	404	315	78
				Canada Atlantic	680	454	66.8

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**'80
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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
- Northwestern Indiana
- Northwestern Ohio
- Rocky Mountain
- Sacramento
- San Antonio
- Southeast Oklahoma
- Southern California
- Southern Florida
- Southwest Oklahoma
- Southwestern Ohio

- Upstate New York
- Washington Pacific
- West Texas
- West Virginia

- Northwest Oklahoma
- South Arkansas

SEPTEMBER

- Nebraska
- New England

OCTOBER

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

NOVEMBER

- Canada Pacific
- Georgia
- Hawaii
- Los Angeles
- Pittsburgh

MARCH

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

APRIL

- Eastern Michigan
- Iowa
- Missouri
- New Mexico
- North Arkansas

THE PROPHET ISAIAH records the lament of King Hezekiah, "This day is a day of distress, of rebuke, and of disgrace; children have come to the birth, and there is no strength to bring them forth" (Isaiah 37:3, RSV). There is a sense in which our Evangelistic Conference in Oklahoma City in '78 made these words live in my heart. There the emphasis on renewing evangelism was so clear-cut and beautifully presented by our leaders that my mind burned with these words.

Some two years ago now my daughter lay in a Kansas City hospital—threatened by toxemia and possible death for her and her unborn baby. I understood just a little of the physical meaning of these words from Isaiah. Through the skill of the surgeons and the grace of God, mother and child were both delivered. The baby is normal and lovely and my daughter is a happy pastor's wife. Someone aided my daughter in her time of weakness to "bring forth."

Our great church seems to be at a turning point. With a 1.3 percent increase in membership in the U.S.A. in 1977 we seem to be at a point of emergency. We have come to the time of birth, but lack strength to bring forth.

There are three suggestions I have as an evangelist that *might* help.

The scriptural emphasis is clear—Zion travails and brings forth. We *make* disciples and they, by the nourishment of their fresh blood, energize tired blood and make the church brand-new. The methods may vary, but we must bring forth. We may utilize mass evangelism and personal evangelism, but travail and evangelize we *must*. Nothing can occur within any church until someone *cares* enough to *share*.

"No **STRENGTH** to **BRING FORTH**"

by BILL VARIAN

Kalamazoo, Michigan

My suggestions are:

1. We need a new emphasis on sin so that men within the church are made conscious that sin is as real as love; otherwise the Cross was foolishness, and Jesus died needlessly.

"Sin is a willful transgression of God's *known law* to the individual." I am not speaking of secondaries, but primaries, the Ten Commandments plus Jesus' interpretation.

2. We need a clear statement of our doctrinal position at all points—especially sanctification. Men ought to *know* our theology and preach it clearly so our people know what they believe and why. There is an increasing shallowness at this point in many local churches.

3. We need to teach our people how to live. Bible reading and prayer, real concern about the lost, soul-winning techniques, special prayer meetings, and adherence to our standards (which are not guidelines but standards of behavior which we have adopted) should be encouraged.

My prayer in these days is simple: "Give us, O God, the strength to bring forth like never before in history." □

the creation of **HOPE**

*Why didn't God just throw them out
as we would burnt potatoes?
Who would have known?
Why didn't He start all over again
with a new Adam and a new Eve?
Perhaps because of the eternal truth of
the Sunday school song:
"God is love; God is love!"
God would have known.
Hope had never before existed until
the moment of sin and failure.
There was no doubt in God's mind
that He could create the heavens
and the earth,*

*the stars and the planets
and the plants and animals—
but hope?*

*In the moment of anguish
when God realized man's sin
and its consequences,
His creative being
went out to them
and hope emerged.*

*And as He sewed every stitch,
the dream of hope grew stronger.
Whatever historians have written
about the day Adam and Eve
were driven from the garden,
There is another side of the scales:
HOPE was born in the twilight
of that day.*

—HAROLD IVAN SMITH
Kansas City, Missouri

HOW TO DISSOLVE DISCORD BETWEEN GOD'S PEOPLE

by LOLA M. WILLIAMS
St. David, Illinois



DISCORD can be found everywhere. It has become so commonplace, we've almost accepted it as a normal way of life. Starting at an early age, there is rivalry among siblings. Later the fights are on the school grounds. Gang wars erupt among teens. We are being made more aware of battered wives, husbands, and children. Many times these cases end in arrest. Then our courtrooms become the battlegrounds. Countries have been torn apart by the ravages of civil war. Nations rise against nations. The list goes on and on.

But what about strife among the Christians? If God's people can't get along, how can we expect the world to be at peace? If we are going to fight, let's fight the forces of evil instead of each other. The Bible admonishes us, "If possible, so far as it lies with you, live at peace with all men" (Romans 12:18, NEB).

Some friends of ours, a minister and his wife, were in the process of changing pastorates. I inquired about the church they were leaving. The pastor's wife shook her head sadly. "The people loved us, but in all the years we've been here, we've never been able to teach them to love one another. They constantly pick at each other. It keeps the church in a state of turmoil all the time." That congregation had not taken seriously 1 John 4:21, which says, "And this commandment have we from him, That he who loveth God love his brother also."

So then, how can Christians dissolve discord between themselves? Here are six steps that will help to greatly reduce tension.

1. Listen to the other person's point of view. In Joshua 22:9-34 we read of a division between the children of Israel about worshiping the Lord. So great was the strife that it almost caused civil war. The one side sent a delegation to the other side to find out why they had erected their own altar. A reasonable explanation was given and accepted. War was averted.

2. Discuss but don't argue. When I was in junior high, a friend of mine got saved in another church.

Soon we got into a very strong discussion on which of our churches was correct in its interpretation of a certain point. We met again after school, and became involved in a heated argument, each one determined to persuade the other. Finally, we discovered we were not making any progress with each other, and were not doing ourselves any good, either, so we called a truce. Thereafter, we remained friends, and often discussed our beliefs, but never again argued them. Edwyn Bevan in *Hellenism and Christianity* said, "Argument, generally speaking, in religion, can do no more than clear the track; it cannot make the engine move."

3. Keep your voice down. The only thing yelling accomplishes is to let the one you are yelling at, and everyone around you, know that you have lost your self-control. "A soft answer turns away anger" (Proverbs 15:1, NEB).

4. Pray. A very wise woman once told a group of ladies, "If you find yourself in a situation where you have a personality conflict with someone, go into your closet, shut the door, and pray, pray, pray! Don't pray for the Lord to make that person over the way you think they should be. Instead, pray for yourself. Ask the Lord to help you to find something about that person that you can love."

I found that to be sound advice, which I have heeded many times through the years. I've often prayed, "Lord, help me to love that person for Jesus' sake." For all I know, that same person may have been home in their closet praying for the Lord to help them to love me for Jesus' sake. One thing I know for sure, it works. William Law said, "There is nothing that makes us love a man so much as praying for him."

5. Compromise and cooperate. Two people on the same church board may have difficulty agreeing on many things. One is an only child, and grew up in the

heart of New York City. The other is the oldest of 10 children, and grew up in the hills of Tennessee. They have completely different backgrounds and their points of view are as different as night and day. Because they do not always see eye to eye, this does not imply that one is a Christian and the other is not. They need to learn to bend a little on non-essentials, accept the wishes of the majority, and cooperate.

Sometimes it may be helpful to have an impartial third person act as a mediator, or go-between. This would need to be someone who can keep a cool head and present both sides of the issue unemotionally.

6. Delay can sometimes help to ward off an explo-

sion. This is not a cowardly approach; nor is it refusing to face up to the problem. Delay allows for a cooling-off period. This gives both parties time to think things over. Sometimes in the heat of emotions, we may say or do things we later regret. Seneca said, "The greatest remedy for anger is delay."

We may not choose for our closest friends those whose ideas are vastly different from our own. We can, however, by working at it, learn to live at peace with them. Dwight L. Moody put it this way. "A great many people are trying to make peace, but that has already been done. God has not left it for us to do; all we have to do is to enter into it." □

the mark is worth pressing towards



by NEIL HIGHTOWER

Winnipeg, Manitoba, Canada

OUR HIGHLY focused athletic and recreational world understands St. Paul's characteristic illustrations of the Christian life. "Beating the air," "running the race," "keeping my body under," show the great missionary apostle to have been conversant with the sports-minded culture of his day. In Philippians 3:14, he says: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

The high calling of God to Christian perfection is a mark worthy of our single-minded attention, because it is God's goal for His people. Hebrews 12:14 says, "Without holiness no man shall see the Lord." So important is it that we ought to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us" (v. 1). We must lay aside our practice-weight of self-sanctification, and lay aside the besetting sin of carnal self-righteousness, so that we can run our race of life as entirely sanctified believers.

Scientific study of the world's super athletes has isolated factors that are present in them all. Physical factors are important, but of far greater importance are the inward spiritual and psychological factors. An interesting article in *Trans World Airlines Ambassador Magazine* points out that "it is not so much the way athletes are put together physically as the way they envision themselves that spells success or failure."* For instance, a figure skater must "think pretty" because grace and beauty count as much in scoring as mechanical performance.

Laboratory testing indicates four physical factors which are important to super athletes:

- (1) A high center of gravity in relation to body mass;
- (2) Narrow hips and legs;
- (3) Highly efficient lungs and cardiovascular system;
- (4) Physical adaptation to emotional stress.

But of far greater significance, the same scientific investigations isolated four psychological factors that are invariably present in champions:

- (1) Emotional control in high degree;
- (2) Quick reaction time to stimuli;
- (3) Mental toughness;
- (4) Motivational drive.

All of these latter qualities have to do with the spirit of the athlete. These may apply to our Christian life. They have to do with our will, our goals and directions. "Pressing toward the mark" is a volitional quality that has to do with our motivation in spirituality.

It was interesting to me that the article previously quoted bound together the four qualities of the athlete's spirit into one umbrella characteristic. It said: "the most important characteristic of all . . . is the ability to withstand pain. Pain invariably occurs whenever the body is pushed to the very threshold of its abilities . . . It can tear apart an athlete's will to win."

Too often Christians today are so conscious of themselves, so inwardly sensitive to self-performance, that they aren't sensitive enough to the high calling of God. The slightest pain or inconvenience becomes a mountain over which they will not climb. The call to total commitment, to push to the limits of endurance, is resented or resisted. But pressing Christians are highly motivated by their calling. They are convinced that to live completely in Jesus is worth everything. They know that permitting His Spirit to fill every area of their inner life is the secret of receiving the prize. □

**Ambassador*, TWA Magazine, St. Paul, Minn.: The Webb Company, January, 1978, p. 38

IN THE NEWS

PEOPLE AND PLACES

Sunday mornings **Mark Lewis**, with his wife, Linda, is known as teacher of the kindergarten class at Anchorage, Alaska, First Church. However, during the week, Mark is better known as "Marcus in the Morning."

Lewis, a disc jockey on Anchorage radio station KFQD, was recently featured in a full-page story by the *Anchorage Daily News*. The story calls him "King of Drive Time," when commuters are on their way to work. A reporter suggested that Mark is possibly the most-listened-to disc jockey in Alaska. □

James H. Boardman, former Early Youth editor in the Department of Youth Ministries, has been selected as one of the Outstanding Young Men of America for 1979



—an honor that recognizes young men from 21 to 36 years of age for professional achievement and exceptional community service. The 15th annual volume of *Outstanding Young Men of America* includes a biographical sketch of Mr. Boardman. The OYMA program is endorsed by the United States Jaycees.

James Boardman is a 1969 graduate of Olivet Nazarene College with a B.S. degree in religious education. He has attended Nazarene Theological Seminary and is now a candidate for the M.Th. degree from ONC. He is also serving as an assistant instructor in the Religious Education Department.

Mr. Boardman was director of youth, music, and education at Fort Wayne, Ind., Lake Avenue Church before moving to International Headquarters in 1975. □

Mrs. Mary K. Lohmeyer of Woodstown, N.J., was honored at a 90th birthday party held recently at the Alloway, N.J., church. Among the 50 attending were Pastor Ernest A. Hinson, friends in the church, and members of her immediate family.

Mrs. Lohmeyer, who was born in

Austria-Hungary, came to the United States in 1904 when she was 15 years old. Her husband died in 1963. They had three sons, George, John, and Charles. She has eight grandchildren and eight great-grandchildren.

Mrs. Lohmeyer enjoys gardening and continues to do all her own housework and cooking. She attributes her longevity to hard work and regular church attendance. □

FLORIDA SINGLES GATHERING

A team effort by three district single adult directors made November 9-11 a special time for 70 Florida single adults. They gathered at Camp Moon near Leesburg for the All Florida Singles Retreat. The retreat was an outgrowth of the recent YSARI.

The event was spearheaded by Tom Legg, single adult director of the Central Florida District, with the assistance of Ken Hostetler, Jacksonville, single adult director for the North Florida District, and Wayne Thomas, Miami, for the Southern Florida District.

Harold Ivan Smith, Kansas City, director of Single Adult Ministries, spoke on "Identity: Who Am I?" and drew from 2 Samuel and Ruth for his messages. Pastor Willis Scott, of



Leaders from the three Florida districts took time out to discuss the upcoming SoloCon '80 (YSARI) which will be held in July at the Sarasota, Fla., Hyatt House. (L. to r.) are: Harold Ivan Smith, general director of Single Adult Ministries; Tom Legg, Central Florida director; Ken Hostetler, North Florida director; Willis Scott, pastor of Largo, Fla; Dr. J. V. Morsch, superintendent, Central Florida District; and Wayne Thomas, Southern Florida director. The three Florida districts are looking forward to hosting several hundred single adults from across the church.



Central Florida participants with Tom Legg, retreat director (in upper l.).



North Florida participants with Ken Hosteller (standing, upper l.), district single adult director.



Southern Florida participants with Wayne Thomas (upper l.), district single adult director.

Largo, organized a strong program of athletic fellowship.

The retreat closed on Sunday morning with a time of worship and a meaningful outdoor Communion service. The Department of Adult Ministries and Single Adult Ministries is studying the retreat as a model of cooperation for other districts as they organize ministry to single adults. □

HOME MISSION CHURCH IN TOLEDO, OHIO EXPERIENCES REVIVAL

After 30 months of contacts, personal evangelism, organization, and development of the Toledo Center for Spiritual Development, this new church witnessed her first revival. Standing alone, that announcement may not communicate a great deal. Pastor Randall Davey explains:

"Revival is certainly not new to the Church of the Nazarene and it is not

unusual to experience precious outpourings of the Holy Spirit during a revival crusade. God is faithful and people often are obedient so a spirit of expectation coupled with the fine memories of past victories is usual business for most Nazarene churches.

"Our home mission congregation, however, is composed largely of persons who have a 'high church' history. By habit, Sunday morning attendance is normal, whereas any other involvement is held suspect if not ruled abnormal.


"Our group of new Christians has grown from 0 to an average of 124 in the first weeks of October, 1979. The same crowd is diminished by 50 percent come Sunday or Wednesday night.

"With no heritage of 'three service' behavior, the very idea of several services back-to-back smacked of day-dreaming. With a mixture of reluctance and faith, Evangelist Robert Anderson was called.

"A leadership training session was held by the evangelist during the first evening to equip 12 persons to function as altar workers. What followed was an evidence of God's unique ministry. Five services were held averaging 87 persons per service with a high of 134 Sunday morning. Twelve adults were sanctified, 4 were saved, many prayed for assurance, while others found help for particular needs. Offerings, exceeding \$2,100, were received without pressure.

"The evangelist is gone but the Holy Spirit is present! We press on, learning to lean on Jesus . . . finding more power than we ever dreamed . . . we're learning to lean on Him!" □

—Department of Home Missions



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RENEWING the SPIRIT of REVIVAL

- ALLEN, JIMMIE: Opelika, AL, Feb. 2-6
ANDREWS, GEORGE D.: Junction City, KS, Feb. 12-17; Roswell, NM (Central), Feb. 26-Mar. 2
BARCOCK, KENNETH & MILDRED: Spanish Ministries, Florida, Month of February
BALLARD, DON: Brookhaven, MS, Feb. 5-10; Houka, MS (Pearson Chapel), Feb. 19-24; Gadsden, AL (First), Feb. 26-Mar. 2
BEARDEN, LESLIE: Bradford, OH, Feb. 12-17; Wilshire, OH (First), Feb. 19-24; Buckhannon, WV (First), Feb. 27-Mar. 2
BELL, JAMES & JEAN: Oklahoma City, OK (Britton), Feb. 13-17; Henryetta, OK (First), Feb. 20-24; Kilgore, TX (First), Feb. 26-Mar. 2
MUSICAL BERTOLETS: Lakeland, FL, Feb. 5-10
BOHI, JIM: Mississippi District Concert Tour, Jan. 28-Feb. 3; Nacogdoches, TX, Feb. 5-10; S.E. Oklahoma Preachers' Meeting & Indoor Camp, Feb. 11-17; Concerts in Iowa, Feb. 19-24
BOND, GARY & BETH: Marion, OH (First), Jan. 29-Feb. 3; Silvis, IL, Feb. 5-10; Yakima, WA (Indoor Camp), Feb. 12-17; Creve Coeur, IL, Feb. 19-24; East Peoria, IL, Feb. 26-Mar. 2
BREWINGTON, JANE: Reading, MI, Feb. 7-10; Coldwater, MI, Feb. 10-13; Pitman, NJ, Feb. 15-17; Richmond, KY (First), Feb. 19-24; Rochester, MN (Dist. Singles Retreat), Feb. 29-Mar. 2
BROOKS, GERALD & JUNE: Tiffin, OH (First), Feb. 12-17; Tuttle, ND (First), Feb. 26-Mar. 2
BROWN, ROGER N.: Muncie, IN (Indoor Camp), Feb. 5-10; Fort Lauderdale, FL (Faith), Feb. 12-17
BUCKLEY, RAYMOND: Richland, OR (New Bridge), Feb. 19-24; Port Angeles, WA, Feb. 26-Mar. 2
CAMPBELL, BILL: Fort Walton Beach, FL (First), Jan. 29-Feb. 3; Lake City, FL (Trinity), Feb. 5-10; Winduma, FL (Community Church), Feb. 12-17; Pensacola, FL (First), Feb. 19-24
CAUDILL, STEVE & SUE: Medina, OH (N. Cent. Ohio Laymen's Retreat), Feb. 1-3; North Miami, FL (First), Feb. 5-10; Springfield, MO (City-wide Crusade), Feb. 12-17; Morgantown, WV (First), Feb. 19-24
CAYTON, JOHN: Mooers, NY (Wesleyan), Feb. 5-10; East Wareham, MA (Emmanuel), Feb. 12-17; Yarmouth, ME, Feb. 19-24; Hamburg, NY, Feb. 26-Mar. 2
CLARK, GENE: Blue Island, IL, Feb. 20-24; Shelby, OH, Feb. 26-Mar. 2
CLINE, JERRY: Cottondale, AL (First), Feb. 5-10; Reserved, Feb. 12-17; Texarkana, AR (First), Feb. 19-24
COBB, BILL & TERRI: Yukon, OK, Jan. 29-Feb. 3; Bethany, OK (Williams Memorial), Feb. 5-10; Northern Missouri Holiness Convention, Feb. 12-17; Fairmont, WV, Feb. 19-24
COLLINS, LUTHER: Reserved, Feb. 19-24; Canoga Park, CA (West Valley), Feb. 29-Mar. 2
COX, CURTIS B.: Orlando, FL, Feb. 12-17; Ellis, LA, Feb. 19-24; Pineville, LA (Christian Chapel), Feb. 26-Mar. 2
CRANDALL, V. E. & BARBARA: Phoenix, AZ (Sunnyslope), Feb. 12-17; Wilcox, AZ, Feb. 26-Mar. 2
CRANE, BILLY D.: Vienna, WV, Feb. 12-17; Burgettstown, PA (CCCU), Feb. 26-Mar. 2
CROFFORD, DON: Port Gibson, NY (U. Meth.), Feb. 3; Niagara Falls, NY, Feb. 24
DARNELL, H. E.: St. Marie, IL, Feb. 7-17; Noblesville, IN, Feb. 21-Mar. 2
DELL, JIMMY: Hayward, CA (First), Feb. 6-10; Rio Linda, CA, Feb. 13-17; Yuba City, CA (First), Feb. 20-24; Yuma, AZ (First), Feb. 27-Mar. 2
DENNIS, DARRELL: West Columbia, SC (Pelion), Feb. 19-24; Orangeburg, SC (First), Feb. 26-Mar. 2
DIXON, GEORGE & CHARLOTTE: Gospel Concert Tours, West Coast, Month of February
DUNMIRE, RALPH & JOANN: Logan, WV, Feb. 5-10; Roanoke, AL (Chattahoochee Valley Indoor Camp Meeting), Feb. 19-24; Louisville, KY (Greater Louisville Indoor Camp), Feb. 25-Mar. 2
EASTMAN, RICK: Clovis, NM (First), Feb. 14-17; Kansas City, KS (Metropolitan), Feb. 22-24
EDWARDS, TERRY: Tishomingo, OK, Feb. 5-10; Tahoka, TX (Grassland Comm.), Feb. 12-17
ELLINGSON, LEE: College Corner, OH, Feb. 5-10; Warren, IN (Hillcrest), Feb. 12-17; Wilkinson, IN (Warrington), Feb. 19-24; Norwood, NC, Feb. 26-Mar. 2
ESSELBURN, BUD, THE KING'S MESSENGERS: Newcomers-town, OH, Feb. 2-3
ESTERLINE, JOHN: Costa Mesa, CA, Feb. 5-10; Riverside, CA (Arlington Ave.), Feb. 12-24
FELTER, JASON: Lakeland, FL (Camp Meeting), Feb. 14-24; Orlando, FL (Colonial), Feb. 26-Mar. 2
FINE, LARRY: House Springs, MO, Feb. 15-17
FISHER, WILLIAM: Oakdale, CA, Feb. 5-10; San Bernardino, CA (First), Feb. 12-17; Chula Vista, CA, Feb. 19-24
FORTNER, ROBERT: West Frankfort, IL, Feb. 19-24; Harrisburg, IL, Feb. 26-Mar. 2
FRODGE, HAROLD: Lacon, IL, Feb. 12-17; Grinnell, IA, Feb. 19-24; Sioux City, IA (Central), Feb. 26-Mar. 2
FULLER, J. O.: Bainbridge, GA, Feb. 4-10; Florida Camp Meeting, Feb. 14-24
GAWTHORP, WAYLAND: Spencer, WV, Feb. 19-24; Tullahoma, TN (West Side), Feb. 26-Mar. 2
GLENDENNING, PAUL & BOBBIE: Concerts & Weekend Meetings, Month of February
GOODMAN, WILLIAM: Honolulu, HI (Kamuki), Feb. 2-9
GORMAN, HUGH: MelHort, Sask., Canada (Free Meth.), Feb. 5-10; Hamilton, Ont., Canada (First), Feb. 12-17; Hamilton, Ont., Canada (Mountain), Feb. 19-24; Calgary, Alta., Canada (South Calgary), Feb. 26-Mar. 2
GREEN, JAMES & ROSEMARY: Chattanooga, TN (First), Feb. 5-10; Taylor, MI, Feb. 12-17; Tyler, TX (Lakeview), Feb. 19-24; Bourbonnais, IL (Chicago Holiness Conv.), Feb. 26-Mar. 2
GRIMES, BILLY: Denver, CO (Heritage), Feb. 5-10; Greenville, TX (First), Feb. 19-24; Hope, AR, Feb. 26-Mar. 2
GRINDLEY, GERALD & JANICE: Miami, FL, Feb. 5-10
HAINES, GARY: Hereford, TX, Feb. 9-13; Phoenix, AZ (Monte Vista), Feb. 19-24; Modesto, CA (First), Feb. 29-Mar. 2
HALL, CARL: Louisville, GA, Jan. 29-Feb. 3; Valdosta, GA (First), Feb. 5-10; Dublin, GA (Graham Memorial), Feb. 12-17; Miami, FL (South Miami Heights), Feb. 19-24; St. Petersburg, FL (First), Feb. 26-Mar. 2
HANCOCK, BOYD: Grafton, OH (First), Feb. 26-Mar. 9
HAYNES, CHARLES & MYRT: Chickamauga, GA, Feb. 19-24
HENDERSON, LATTIE: Winston-Salem, NC (Sal Army), Feb. 13-17
HILDIE, D. W.: Westminster, MD (First), Feb. 26-Mar. 2
HILL, HOWARD: St. Petersburg, FL (Gulf Port), Jan. 29-Feb. 3
HOECKLE, WESLEY: McGehee, AR (First), Feb. 3-10
HOLLEY, CLEVELAND D.: Albany, GA, Feb. 5-10; Royallton, IL, Feb. 19-24; Lansing, MI (Kendon Dr.), Feb. 26-Mar. 2
HUBBARD, WILLARD (MRS.), CHILDREN'S MINISTRIES: Plant City, FL, Feb. 23-Mar. 2
JACKSON, PAUL & TRISH: Augusta, KS (First), Jan. 29-Feb. 3; Wichita, KS (Park City), Feb. 5-10; Benton, AR (Valley View), Feb. 12-17; Texas City, TX (First), Feb. 19-24; Wray, CO (First), Feb. 27-Mar. 2
JANTZ, CALVIN & MARJORIE: La Junta, CO (First), Feb. 26-Mar. 2
JOHNSON, RON: Twin Falls, ID (Magic Valley Indoor Camp), Jan. 29-Feb. 3; Concert Tour, Pacific Northwest, Month of February
LAKE, GEORGE: Deputation Tours, Month of February
LANIER, JOHN: Rayland, OH, Feb. 19-24; New Straitsville, OH (Baptist), Feb. 25-Mar. 2
LASSELL, RAY & JAN: Littleton, CO, Jan. 31-Feb. 3; Rutland, OH (Indoor Camp), Feb. 4-10; Connersville, IN (First), Feb. 12-17; Indianapolis, IN (Southwest), Feb. 18-24; Carwick, PA, Feb. 26-Mar. 2
LAXSON, WALLY & GINGER: Richland, WA (Indoor Camp), Feb. 5-10; Bedford, IN (Terre Haute Indoor Camp), Feb. 19-24; Orlando, FL, Feb. 25-29
LEMASTER, BEN: San Fernando, CA (First), Feb. 5-10; Fullerton, CA, Feb. 12-17; Newbury Park, CA (Conejo Valley), Feb. 19-24; Ventura, CA, Feb. 27-Mar. 2
LIDDELL, P. L.: Chattanooga, TN (First), Feb. 5-10; Tallahassee, FL (First), Feb. 19-24; Catlett, VA, Feb. 26-Mar. 2
LOMAN, LANE & JANET: Holt, AL, Feb. 5-10; Tuscaloosa, AL (Alberta), Feb. 12-17; Lakeland, FL (Florida Holiness Camp Meeting), Feb. 19-24; Columbus, GA (First), Feb. 26-Mar. 2
LUSH, RON: Tucson, AZ (City-wide), Feb. 3-10; Prineville, OR (First), Feb. 13-17; Spokane, WA (City-wide), Feb. 18-24; Coeur d'Alene, ID, Feb. 27-Mar. 2
MANLEY, STEPHEN: Terre Haute, IN (Indoor Camp), Feb. 5-10; Ravenna, OH (Akron Zone Indoor Camp), Feb. 12-17; Cortland, OH (Warren Zone Indoor Camp), Feb. 19-24; Elkhart, IN, Feb. 26-Mar. 2
MANN, L. THURL & MARY KAY: Dublin, GA (First), Feb. 5-10; Gainesville, FL (First), Feb. 12-17; Fort Meyers, FL (Galvary Baptist), Feb. 19-24; Geneva, FL, Feb. 26-Mar. 2
MATTER, DAN: Vero Beach, FL, Feb. 18-24
MCDONALD, C.: Thomasville, AL (Meth.), Feb. 24-29
McKAIN, LARRY: Ottumwa, IA (Trinity), Feb. 1-3
McWHIRTER, STUART: Fayetteville, NC, Jan. 29-Feb. 3; Moultrie, GA (First), Feb. 4-10; Winterhaven, FL, Feb. 12-17
MICKEY, BOB & IDA MAE: Floydada, TX, Feb. 5-10
MILLHUFF, CHUCK: Reserved, Feb. 4-12; Defiance, OH, Feb. 13-17; Puyallup, WA, Feb. 20-24
MOORE, NORMAN: Flint, MI (First), Feb. 5-10
MULLEN, DE VERNE: East Wareham, MA, Feb. 12-17; Fairhaven, MA, Feb. 18-24; Westminster, PA, Feb. 26-Mar. 2
MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Colorado Springs, CO (Indian Heights), Feb. 3-7; Colorado Springs, CO (Trinity), Feb. 10-14; Westminster, CO, Feb. 17-21; San Antonio, TX (Valley-Hi), Feb. 24-28
MYERS, HAROLD: Salem, IL (Grace), Feb. 5-10; Nebo, IL, Feb. 12-17; Pana, IL, Feb. 19-24; Georgetown, IL, Feb. 26-Mar. 2
NEFF, LARRY & PAT: Miami, FL, Feb. 3; Concerts in Florida, Month of February
NEWTON, DANIEL: Hagerstown, IN, Feb. 27-Mar. 7
ORNER TRIO MINISTRIES: Tampa, FL (Sulphur Springs), Feb. 5-10; Miami, FL (Coral Village), Feb. 12-17; Sebring, FL, Feb. 23-24; Concert Tour Alabama, Feb. 26-Mar. 2
OYLER, CALVIN & VIRGINIA: Port Arthur, TX (Grace), Feb. 5-10
PASSMORE EVANGELISTIC PARTY: McConellstown, PA, Feb. 12-17; New Ellenton, SC, Feb. 19-24; Lawrenceville, GA, Feb. 26-Mar. 2
PERDUE, NELSON: Muncie, IN (Indoor Holiness Camp), Feb. 5-10; Bradford, PA, Feb. 12-17; Wapakoneta, OH, Feb. 19-24; Pioneer, OH, Feb. 26-Mar. 2
PFEIFER, DON: Jacksonville, FL (North Jacksonville), Feb. 5-10; Hollywood, MD, Feb. 12-17; Morgantown, WV, Feb. 19-24; Louisville, KY (Louisville Zone Crusade), Feb. 25-Mar. 2
PITTS, PAUL: Central California Concert Tour, Feb. 3-10; Northern California Concert Tour, Feb. 17-24
PORTER, JOHN & PATSY: Mesquite, TX (First), Feb. 5-10; Sulphur, LA (First), Feb. 12-17; Lake Charles, LA (First), Feb. 19-24; Columbiana, AL (First), Feb. 26-Mar. 2
QUALLS, PAUL: Concerts in Florida, Month of February; Brunswick, GA (Crusade), Feb. 19-24
REEDY, J. C.: Adel, GA, Feb. 19-24; Douglas, GA, Feb. 26-Mar. 2
RICHARDS, LARRY & PHYLLIS: Indianapolis, IN (Ch. of God), Feb. 17, p.m.
RICHMOND, RON: Midwest City, OK (Chapman Memorial), Feb. 20-24
ROBINSON, TED: East Liverpool, OH (First), Feb. 1-3; East Liverpool, OH (LaCroft), Feb. 5-10; East Liverpool, OH (Boyce), Feb. 12-17; Fairmont, WV (First), Feb. 19-24; Sunbury, OH, Feb. 26-Mar. 2
SEMRAN, KIM & GINDY: Houghton Lake, MI (First), Feb. 16-17
SMITH, CHARLES HASTINGS: Amarillo, TX, Feb. 12-17; Oakridge, OR, Feb. 20-24; San Jose, CA (Central), Feb. 27-Mar. 2
SMITH, DUANE: Corsicana, TX, Feb. 12-17; Alexandria, LA (First), Feb. 26-Mar. 2
SMITH, HAROLD & ORPHA: Sandusky, MI, Feb. 10; Battle Creek, MI (Michigan Ave.), Feb. 29-Mar. 2
SMITH, OTTIS & MARGUERITE: Coolidge, AZ, Feb. 5-10; Pueblo, CO (Belmont), Feb. 12-17; Hays, KS (First), Feb. 19-24; De Ridder, LA, Feb. 26-Mar. 2
SPRAGUE EVANGELISTIC FAMILY: Upland, IN, Feb. 5-10; Dallas, TX (Bruton Terr.), Feb. 12-17; Sherman, TX, Feb. 19-24; Jacksonville, AR (First), Feb. 26-Mar. 2
STAFFORD, DANIEL: West Middlesex, PA (Allegheny), Feb. 1-10; Brownburg, IN, Feb. 18-24; Beech City, OH (Peniel Holiness Church), Feb. 29-Mar. 9
STEGALL, DAVID: Bristol, OK, Feb. 26-Mar. 2
STEVENSON, GEORGE: Miami, FL (First), Feb. 5-10; Marion, VA (Seven Mile Ford), Feb. 19-24; Littlefield, TX (First), Feb. 26-Mar. 2
STOCKER, W. G.: Youngstown, OH, Feb. 20-Mar. 2
STONE FAMILY EVANGELISTIC TEAM: Sheboygan, WI, Jan. 27-Feb. 2
SUTHERLAND, CHRIS: Pittsburgh, PA (Lincoln Place), Feb. 8-10; Wellsburg, WV (First), Feb. 15-17; Newport News, VA, Feb. 19-24; Edinboro, PA (NYI Zone Rallies), Feb. 25-Mar. 2
TAYLOR, ROBERT: One-Night Learn-to-Live Rallies, Month of February; Hamilton, OH (First), Feb. 26-Mar. 3
TUCKER, BILL & JEANETTE: Morgantown, NJ (Grace Evangelical Meth.), Feb. 1-3; Pageland, SC, Feb. 5-10; Hortense, GA (Wesleyan), Feb. 12-17; Stratton, OH, Feb. 22-24; Canton, OH (Canton Zone NYI Crusade), Feb. 26-Mar. 2

VARIAN, BILL: Fayette, OH (First), Feb. 6-10; Concord, CA (First), Feb. 13-17; Tuscaloosa, AL (Indoor Camp), Feb. 19-24; Padukah, KY, Feb. 28-Mar. 2
WADE, E. BRUCE: Jasper, TX (Wesley Chapel), Feb. 19-24; Marlow, OK, Feb. 26-Mar. 2
WELCH, JONATHAN & ILONA: Phoenix, AZ (Assoc. of Naz Building Professionals), Feb. 7-10; Birmingham, AL (Holiness Convention), Feb. 13-17; Tuscaloosa, AL (Holiness Convention), Feb. 19-24
WELCH, W. B.: Pensacola, FL (Ensley), Feb. 12-17; Dechered, TN (First), Feb. 19-24; Taloga, OK, Feb. 26-Mar. 2
WELLS, LINARD: Gainesville, TX (Eastside), Feb. 5-10; Hydro, OK, Feb. 12-17; Mission, TX, Feb. 19-24; Vidor, TX, Feb. 26-Mar. 2

WEST, EDNA M.: Winnsboro, LA, Feb. 10-17
WHITED, CURTIS: Bolivar, MO, Feb. 22-24; Baxter Springs, KS, Feb. 25-Mar. 2
WISEHART, LENNY & JOY: El Dorado, KS, Feb. 12-17; Portland, OR (East Metro Crusade), Feb. 19-24; Evansville, IN (Tri-State Indoor Camp), Feb. 26-Mar. 2
WOODWARD, S. OREN: Fort Pierce, FL (Sebastian), Jan. 25-Feb. 3; Port Richey, FL (Bayonet Point), Feb. 5-10; Lehigh, FL, Feb. 12-17; Daytona Beach (First), Feb. 19-24
WYRICK, DENNIS: Fort Pierce, FL, Feb. 5-10; Fort Lauderdale, FL (Faith), Feb. 12-17; Jackson, GA, Feb. 26-Mar. 2
YATES, BEN J.: Ravenna, OH (Akron Area Indoor Camp), Feb. 12-17
ZELL, R. E.: Houston, TX, Jan. 29-Feb. 3



Mary Lou Tabers (secretary) and Harold Ivan Smith (director) of Service Personnel Ministries in the Department of Adult Ministries are shown reviewing plans for the updating of the *Directory of Nazarene Churches Near Military Bases*.

SERVICE PERSONNEL MINISTRIES TO PREPARE CHURCH DIRECTORY UPDATE

During the months of February and March, all churches will be mailed a form requesting information on their ministry to service personnel. This is in preparation for a major update of the *Directory of Nazarene Churches Near Military Bases*.

The project is under the direction of Harold Ivan Smith, director of Service Personnel Ministries. With the growth of the church, the relocation of new congregations, it is crucial to have an accurate list of churches for military personnel.

"Military families have made strong contributions to local churches in our denomination, particularly in home mission areas. There is something valuable in a military person or family knowing that as they move to a new post or base there is a Nazarene congregation nearby waiting for them."

The book will be a help to Nazarene families with friends or relatives in the military. In identifying churches near military bases, they will be able to say, "Did you know there was a Church of the Nazarene near you...?"

Service Personnel Ministries is an outgrowth of the old Nazarene Serviceman's Commission. With the elimination of the draft and the realization that many military personnel of the church are career people with families, this ministry became part of the Department of Adult Ministries after years in NYPS or NYI. The responsibilities for the chaplaincy were transferred to the Department of Education and the Ministry.

The compilation of the directory is just another way the Church of the Nazarene says to service personnel and their families, "We care about you." □

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3. Read the textbook—the special edition on Luke.



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Members of the Executive Committee of SoloCon '80 are shown (l. to r., standing): Chuck Watson, Edie Sauer, Harold Ivan Smith; (seated) Debbie Salter and Fred Sykes. SoloCon '80 will meet in Sarasota, Fla., July 30—August 3.

SOLOCON '80

SoloCon '80, a gathering of Nazarene single adults, will meet at the Hyatt House in Sarasota, Fla., July 30—August 3.

In announcing the plans for SoloCon '80, Harold Ivan Smith, director of Single Adult Ministries, Department of Adult Ministries, explained the program would not replace YSARI (Young Single Adult Retreat International) but would build on YSARI's foundation.

"YSARI has served the church well in previous meetings in Vail, San Diego, and Sarasota. But there has been a growing awareness among our people of the need for ministry to single adults and single-again adults and not just those under age 39. There are a host of people who need to be involved in a positive experience like this. SoloCon can be more responsive to the needs of our total church constituency. We felt the need for a new name and an expanded emphasis on ministry.

"We would liked to have used SingleCon, but the West Texas District had already used that title. And YSARI was still not a known acronym in the church. As I traveled people continually asked, 'YSARI—what's that?'"

SoloCon '80 is for adults who hap-

pen to be single, whatever the reason. It is geared toward practical daily living for Christian singles in a world where single still has some negative connotations. SoloCon '80 is a "vacation with a purpose."

Dr. Millard Reed, senior minister, Nashville First Church, has been selected as the evening speaker. Dr. Cecil Paul, psychologist from Quincy, Mass., will teach morning seminars on identity and self-image.

Smith commented, "We're really excited about the team of Millard Reed and Cecil Paul. Dr. Reed is a strong preacher of the Word and a caring person. Dr. Paul has made an impressive contribution to the church through his work at PALCON and WILCON, along with his skills as a teacher at Eastern Nazarene College. Both men have an exceptional insight into the needs of Nazarene single adults."

Again this year, Bradenton, Fla., First Church will host the event. Rev. Pal Wright and the people there "did an incredible job in preparing for YSARI last year, in providing a beautiful reception, adequate sound equipment, and a spirit of hospitality and helpfulness that made YSARI a success."

Smith also reported that the Executive Committee of SoloCon is imple-

menting a number of recommendations given by the participants of the last YSARI. They suggested possible workshop subjects and speakers related to living a vital Christian life as a single adult.

Seven workshops will be presented during the mornings in areas requested by previous attendants. The afternoon will be open to the recreational opportunities of Florida.

"The vacation with a purpose" is open to all Nazarene single adults under age 55. Further information may be obtained by writing: Single Adult Ministries, 6401 The Paseo, Kansas City, MO 64131. □

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The Kansas City winter was momentarily forgotten as Nazarene Publishing House employees shared in some Florida sunshine, thanks to General Board member Gerald D. Oliver of Rochester, Ill. Oliver's gift of oranges and grapefruit highlighted a lunch hour during Christmas week.

"AMAZING GRACE" BRINGS IT TOGETHER

It happened for me during the last verse of "Amazing Grace." I heard four languages, representing four cultures, blending into one great, unified expression:

*"When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun."*

Hands were raised across the congregation—a Korean teen, a Black lady, a Thai wife, a Spanish businessman—a mixing and blending, uniting hearts which acknowledge Christ as Lord and give praise to Him.

I was at Los Angeles First Church—one legacy of Phineas F. Bresee's ministry—the "mother" church, successor to the "Glory Barn." Now committed spiritually and administratively to an inner-city ministry

under the leadership of Pastor William Boggs, "old" Los Angeles First is doing more than surviving.

Confronting three Nazarene districts is a vast array of needs—urban to suburban, rich to poor, high to low. A society symbolized by the world's greatest freeway system, with constant mobility, restlessness and absurdity, excess in tension with conservatism—all result in a great challenge to the church.

Superintendent Paul Benefiel of the Los Angeles District is moving to deal with urban issues through churches ministering to Chinese, Koreans, Armenians, Spanish, American Blacks, and others.

Rev. Juan Madrid leads the Western Latin American District, trying to focus energy and resources on those who preserve Spanish language and culture. It is estimated that over 5 million Hispanics presently live in California alone, representing Mexico, Puerto Rico, Guatemala, Cuba, Panama, South and Central American nations, plus Mexican Americans, each representing a unique and distinct cultural heritage.

Superintendent Bob Scott of the Southern California District has created a Cross-cultural Task Force, led by Rev. Bob Goslaw, consisting of 22 persons. They meet often, struggling with the central question, "How does the Church of the Nazarene maximize its impact for Christ in a rapidly changing, pluralistic society?"

My mind had been drifting through these contemplations when organist Dick Willis's aggressive sforzando brought me back to morning worship. Two robed choirs—Korean and English—sang. Four pastors stood at the altar side by side in a call to prayer—and each prayed in his own language.

What power and vision can inspire Nazarenes to take up the gauntlet thrown down by the cities? What wisdom can indwell pastors, laymen, and district administrators in coping with ethnic diversity? Think of California alone! It is estimated that by 1990, 53.2 percent of the state will be composed of Third World minorities. And then there are other cities—Chicago, New York City, Philadelphia, Houston, Atlanta . . . Perhaps a renewal of Bresee's vision of preaching to the poor and dislocated could bring a new dynamic of spiritual ministry.

While Pastor Boggs was preaching, the vernacular was English with simultaneous translation by electronic equipment into Thai, Spanish, and Korean. The equipment was temperamental, but God did not allow



"Looks like Harry took it with him."

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electronics or language to stand in His way.

I thought of Pastor Roger Bowman, preaching at that very moment at Los Angeles Grace; and Pastor Habib Alajaji at the Armenian Church; and Pastor Joseph Lin at Second Chinese; and Pastor Ezequiel Cepeda at Los Angeles Primera Spanish; and Pastor Earl Lee at Pasadena First. What incredible diversity! . . . in pastors, in size, in style, in language, in culture, in buildings, in congregations. But what unity through the Holy Spirit, and what united praise to Him.

The closing hymn was again in four languages. I had done a lot of looking, listening, and thinking. Our strengths rest in a brotherhood of diversity. Our hope rests not in the Tower of Babel—a confusion of language, fear, and mistrust—but in Pentecost, the symbol of unity amidst diversity between those of "like faith."

The benediction was offered by Dr. Victor Peters, ending a beautiful service. And I walked out onto the streets of the city—Los Angeles—a city that only God's "Amazing Grace" can redeem or bring together. □

—By R. Franklin Cook
Coordinator/Urban Missions

FOR THE RECORD

MOVING MINISTERS

J. FREDERICK BELLEVILLE from Merritt, Mich., to West Branch, Mich.
JIMMY G. COOPER from associate, Topeka (Kans.) Fairlawn, to associate, Houston (Tex.) Spring Branch
KEN F. HARPER from associate, Orlando (Fla.) Central, to associate, York (Pa.) First
FRANK E. HEIDLER to Hancock, Md.
RICHARD HUMSTON from Orlando (Fla.) Colonial to chaplaincy, Milford, Kans.
VERNIE L. McVEY from Houghton Lake, Mich., to LeRoy, Mich.
RONALD MILLER from Minong (Wis.) Faith to Altona, N.Y.
F. LEROY PEPPER from associate, Orlando (Fla.) First, to associate, Princeton, Fla.
LARRY M. PETERSON from student, Nazarene Theological Seminary, Kansas City, to associate, Iowa City, Ia.
LARRY RICHWINE from Enid (Okla.) Peniel to Milton-Freewater, Ore.
CARL M. SHERMAN from Harrisonburg, Va., to Denville (N. J.) Lakeland First
HENRY SPAULDING II from student, Nazarene Theological Seminary, Kansas City, to Thomasville (Ga.) First
JOHN R. TAYLOR to Corunna, Mich.
RICHARD H. WADSWORTH from Weidman, Mich., to Nashville, Mich.
J. GENE WILSON from Wister, Okla., to La-Marque (Tex.) Gulf Freeway

KYLE R. YOUNGMAN from Paonia, Colo., to evangelism

MOVING MISSIONARIES:

ROBERT BRUNSON, Peru, Furlough Address: 1224 Saratoga Avenue, Grover City, CA 93433
GARY BUNCH, Brazil, New Furlough Address: 14910 Forest Lodge Dr., Houston, TX 77070
JUANITA GARDNER, Swaziland, New Furlough Address: Chaparral Apartments No. 26, 704 West 4th St., Emmett, ID 83617
BRONELL GREER, India, Furlough Address: c/o Mrs. William E. Chace, 7206 Oakridge Avenue, Chevy Chase, MD 20015
MARSHALL GRIFFITH, Spanish American Nazarene Seminary, New Address: 9203 Brigadoon, San Antonio, TX 78250
NORMAN HOWERTON, Argentina, Furlough Extended: 1139 E. Prairie, Olathe, KS 66061
MARY MILLER, Peru, Furlough Address: c/o Ruth Miller, 1964 Dryden, No. 6, Houston, TX 77030
JACK PATTON, Papua New Guinea, Field Address: P.O. Box 456, Mount Hagen, WHP, Papua New Guinea
JERRY PORTER, Costa Rica, Furlough Address: c/o Lewis Dubs, Rte. 8, Box 87, Days Mills Rd., York, PA 17403
LOLIS ROSBRUGH, Swaziland, Field Address: P.O. Box 3, Siteki, Swaziland
ROBERT SKINNER, R.S.A. North, New Address: P.O. Box 15, Acornhoek, E. TVL, 1360, R.S.A.
DUANE SRADER, Portugal, Temporary Field Address: c/o Dr. Earl Mosteller, Rua Castilho 209, 4. Dir, 1000 Lisboa, Portugal

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EVANGELISTS' OPEN DATES

EVANGELIST JOHN H. LANIER has the following 1980 open dates: April 29—May 4; May 5-11; Oct. 28—Nov. 2; and Nov. 4-9. He may be contacted at 111 West Poplar St., Junction City, OH 43748, phone (614) 987-2441.

VITAL STATISTICS

D. S. SOMERVILLE DIES

DR. D. S. SOMERVILLE, 78, former district superintendent of the Eastern Kentucky District, died December 30. He had been seriously ill for several weeks.

He had pastored churches in West Virginia and Kentucky. In 1952 he was elected the first district superintendent of the Eastern Kentucky District and held that post for 20 years. After he concluded his service in the superintendency, he pastored the Lexington, Ky., Calvary Church until December of 1973.

Funeral services were held January 2, in the Calvary Church.

Dr. Somerville is survived by his wife, Eva Lee, one daughter, Mrs. Robert Cannon of Topeka, Kans., the wife of the pastor of the Topeka Oakland Church; two sisters, and two grandchildren.

—NCN

DEATHS

FRANK M. EASLEY, 91, died Oct. 22 in Eldorado, Okla. Funeral services were conducted by Pastor J. W. Livingston and Rev. Donald Konkle. Surviving are his wife, Melissa Kathryn; two sons, Rev. Gordon Easley and Lawton Easley; two daughters, Mrs. Dillon (Thelma) Shumaker and Mrs. Perry (Kathryn) Freeman.

REV. WALTER MARKHAM, 78, died Nov. 18 in Porterville, Calif. Funeral services were conducted by Rev. W. H. Deitz and Rev. Wil M. Spaite, district superintendent. Rev. Markham pastored churches in San Francisco, Livermore, Sanger, and Woodville, and was a commissioned evangelist for 30 years. He is survived by his wife, Ethel; one daughter, Ethel Dees; four grandsons; and eight great-grandchildren.

REV. KENNETH J. MARTIN, SR., 64, died Sept. 30 in Troy, Ohio. Funeral services were conducted by Rev. Earl McKinney. Rev. Mar-

NEWS OF RELIGION

SURVEY SHOWS 2 IN 3 DONATE TO CHURCHES. Some two-thirds (69 percent) of American families and single adults contributed to religious organizations in 1978, each giving an average \$239, according to a new Gallup Poll survey.

The study was conducted by Gallup for the Coalition of National Voluntary Organizations (CONVO), which includes religious agencies. The poll was conducted on a sample of 1,392 adults.

Supporting the findings of other studies on American giving, the Gallup/CONVO poll showed that religion receives the largest share of the charitable dollar. The new poll showed that the largest number of families donated to religious organizations (69 percent) and health organizations other than hospitals and clinics (66 percent). But religion received a much larger average donation (\$239) than health (\$38).

EVANGELICAL GROUP PROPOSES ACTION TO STEM KLAN GROWTH.

Christians have been urged to engage in preventive action against Ku Klux Klan (KKK) activities and to support victims of the Klan by Evangelicals for Social Action (ESA), a group which promotes evangelical social concern. In a statement issued in Northbrook, Ill., the 43-member ESA board declared that "one reason the Klan is thriving is because of the apathy and silence of the community at large. Christians have a special responsibility in the face of these depredations. We must not have a faulty theology which is tongue-tied in the face of violence, hatred, and the grossest of injustices."

The organization announced it will help congregations to become informed about the Klan and its activities through such means as sermons, church bulletin inserts, audiovisual materials, and readings. "We will seek both to learn and to teach the biblical and practical arguments which can counter the perverted and racist philosophy of the Klan and which can inspire Christians to speak and act against its horrors," it said. □

PEKING WALL POSTER URGES MORE FREEDOM OF RELIGION.


A poster urging that more freedom to propagate religion be permitted in China has appeared on Peking's "democracy wall." Criticizing a recent article in the government press which said only religious workers could spread religion, and then only in places of worship, the wall poster says, "If our country is to fully implement the policy of the freedom of religious belief, then it should not restrict us from basing our behavior on the Bible. The Bible does not specify that only religious workers should propagate religion, nor that propagation should be carried out only in churches." □

BIBLE SCHOOL FOUNDED IN CHINA. The only "known Bible school" in China will be graduating three students in early 1980, according to Dr. Silas Hong, executive director of United Evangelism to the Chinese.

There are three professors at the Bible school which began in 1976 with an enrollment of seven students. The three students soon to be graduated will join UETTC's staff as workers inside Communist China. These students will be spearheading a project to print and distribute Christian literature within the Communist mainland. □

"Showers of Blessing"

PROGRAM SCHEDULE



February 10
"Isaac—Man of Peace"
 by W. E. McCumber

February 17
"Jacob—From Crook to Prince"
 by W. E. McCumber

tin's ministry extended over 40 years. Surviving are his wife, Clara Wise Martin; one son, Kenneth J., Jr.; two grandchildren; two brothers; and two sisters.

MRS. ELMER (MAE) PETERSON, 83, died Nov. 16 in Junction City, Kans. Funeral services were conducted by Rev. O. A. McGuire and Rev. Sumner Morrison. She is survived by 6 sons, Clyde, Earl, LeRoy, Leonard, Paul, and Kenneth; 1 daughter, Esther Stevens; 16 grandchildren; and 14 great-grandchildren.

ALBERT LUTHER (BUD) VENABLE, 68, died Oct. 23 in Austin, Tex. Funeral services were conducted by Rev. Victor Enoch and Rev. Randall Wyles. He is survived by his wife, Tressie; one son, Leroy; one daughter, Harriett Mae; one brother; and three sisters.

WALTER R. WILCOXSON, 73, died Nov. 26 in Oklahoma City, Okla. Funeral services were conducted by Rev. Carl B. Summer. He is survived by his wife, Odessa; one daughter, Sondra Mitts; and one sister.

BIRTHS

to REV. GORDON AND GLORIA (BREVOORT) BARRICK, Aledo, Ill., a boy, Mark Gordon, Oct. 26

to RICK AND DONNA (WHITLEY) BRESSLER, Denver, Colo., a girl, Marie Lynn, Nov. 9

to TONY AND BRENDA (CARPENTER) BY-

NUM, Mount Pleasant, Tex., twin girls, Heather Marie and Kristin Nicole, Nov. 27

to GARY L. and LINDA (MONTGOMERY) CABLE, Washington, Ill., a boy, Brian Allen, Dec. 13

to JAMES AND BERTHENA (NELSON) COOPER, Atoka, Okla., a boy, Thomas Nelson, Nov. 17

to LARRY AND DEBBIE DENNIS, Dayton, Ohio, a boy, Benjamin Evan, Dec. 11

to JOSEPH AND KAREN (EMERICK) GAITHER, Cumberland, Md., a girl, Lora Lee, Dec. 25

to WES AND PATTI (FISHER) JETTER, Greenville, Ohio, a girl, Kathryn Clark, Nov. 4

to REX AND EDIE LUDWIG, Brazil, a girl, Kimberly Lynette, Dec. 13

to REV. DAVID AND SUSAN (WALLACE) MILLER, Ripley, W.Va., a girl, Sarah Michelle, Oct. 27

to C. RAY AND LYNN (SMITH) ROBNETT, Bethany, Okla., a boy, Randall Clifton, Nov. 23

to DON AND CINDY (BOLLINGER) ROBNETT, Lake Charles, La., a girl, Heather Elaine, Sept. 20

MARRIAGES

BARBARA CAROL MONTAGUE AND ALAN THOMAS TRAYLOR at Somerville, Tenn., Nov. 24

DARLA KAY HICKS and EARL FRANKLIN BAILEY, JR., at Muskogee, Okla., Nov. 30

ANNIVERSARIES

On January 1, 1980, MR AND MRS. ALFRED J. HUHNKE of Bethany, Okla., First Church celebrated their 60th wedding anniversary. Friends and relatives honored them at a reception for the occasion on December 30, 1979.

They moved from New Rockford, N.D., to Bethany in 1957 to be near their children, Alfreda (Mrs. Gordon L. Hanna) and Geraldine. Both daughters are faculty members at Bethany Nazarene College. Two daughters, Dorothy Jean and Eunice Delores, died in infancy. The couple have three grandchildren: Terry J., Alfred E., and Nona Christie Hanna.

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Jesus said He would send the Comforter when He went to be with the Father, which happened at Pentecost.

In John 20:22, which was before Pentecost, Jesus blew on them and said, "receive ye the Holy Ghost." If Jesus didn't send the Holy Ghost until Pentecost, what did He mean?

Also, if the Holy Ghost wasn't here until Pentecost, what did David mean in Psalm 51:11, when he said, "Take not thy holy spirit from me"?

Please comment on these scriptures as they are very confusing.

First of all, the Holy Spirit has been present and active in the world from its creation (Genesis 1:2). He is the power by which creation is animated and redemption is applied. But the Holy Spirit, since Pentecost, has been present in the church, and therefore in the world, in a different manner and measure than before.

He came at Pentecost as "another Comforter," that is, another like Jesus. In the same passage, where the Comforter is first promised, Jesus says, "I will come to you" (John 14:15-18). The Holy Spirit is Jesus' way of being in and with the whole church, in all places and at all times. The Holy Spirit *universalizes* the presence of Jesus with His people.

John 20:22 may be understood as a promise, to be fulfilled at Pentecost. Or it may be understood as an actual bestowal of the Spirit, but not in a sufficient measure or in a sufficient number to launch the mission of the church. This would occur at Pentecost, in the church's

fellowship of prayer and faith. Whatever happened on the day of Resurrection, these disciples still needed and received what happened on the Day of Pentecost, in order to be clean, bold, convincing, and fruitful as witnesses for Christ. □

In Matthew 4:8, what is meant by "the kingdoms of the world, and the glory of them"? Don't we often say God rules this world? What would the devil have given Jesus if He had worshiped him?

The "kingdoms of this world" are its political divisions (nations), and their "glory" is their outward wealth and power.

God rules the world, but He does so by overruling those who govern its kingdoms wickedly (including Satan and his human "stooges").

For example: Pilate, as a ruler, had Jesus executed. God overruled by raising Jesus from the dead, and by making His cross an instrument of the divine purpose to save people from their sins.

Satan is called the ruler of this world (John 12:31; 14:30; 16:11). Whether he actually could have given the kingdoms of the world to Jesus is debated by scholars. I doubt it, on the basis of Jeremiah 27:1-15; Daniel 4:25-37; 5:17-31; and Romans 13:1.

You really couldn't expect the devil to keep his promises, anyhow, for he is "a liar" and "there is no truth in him" (John 8:44). □

Why did Jesus curse the fig tree (Mark 11:13-14), since it was not time for it to bear fruit, and it could not help it?

I think He did it as a "prophetic sign"—that is, to illustrate the coming divine judgment upon Jerusalem and the Temple. □

Wyandanch, N.Y.: Community Church had a revival with *Evangelist Clyde B. Rogers*. The church was filled every night. Many new families were contacted for the church, and souls were saved and sanctified. □

—W. Eugene Hazard, pastor

North Miami Beach, Fla.: The church had a revival with *Evangelist Michael B. Ross*. Cottage prayer meetings and round-the-clock prayer prepared the way for the moving of the Holy Spirit. Over 50 went to an altar of prayer for salvation, entire sanctification, healing, and reclamation. The Spirit-anointed messages of Rev. Ross have brought the church to a new depth in understanding and practicing scriptural holiness. □

—Larry G Snyder, pastor

Pablo, Mont.: The church had a great revival with *Evangelist Luther Collins*. The Lord used him in a wonderful way. There were a number of folk sanctified wholly during the meeting. Saturday night was a healing service. □

—Ronald L. Meyers, pastor

Franklin, Ky.: The church had a revival under the leadership of the Holy Spirit. *Rev. William Rhoades*, evangelist, preached old-fashioned ho-

liness and many received help. Family members are finding God in their homes as the church keeps the revival spirit. □

—Darrell Hall, pastor

Hoopston, Ill.: West Side Church had a revival with *Evangelist and Mrs. Kenneth Wade*. Rev. Wade's messages each evening spoke to hearts, with 33 seekers finding help. Mrs. Wade also conducted an effective children's service with many accepting Christ. □

—R. B. Standifer, pastor

Findlay, Ohio: First Church recently had a revival with *Rev. Michael B. Ross* and *Roy Bohi*. Rev. Ross, a newcomer to the full-time field of evangelism, following 10 years of associate and pastoral ministries, brought a fresh approach to holiness and sanctified living to the people. Mr. Bohi presented the gospel in song and helped the music department realize their continuing ministry to the congregation. □

—Cecil F. Cook, pastor

Evangelist W. E. Chapman of Miltonvale, Kans., preached 34 times in 9 different churches in a revival tour on **Canada Pacific District** that lasted for 32 days. The district superintendent traveled with him, conducting noon prayer and fasting which was an important part of the tour. Rev. Chapman is an able preacher of the Word and a very fine singer. His spirit of concern for the church and the lost, resulted in many finding victories at the altar of prayer. □

—D. J. Derksen, Canada Pacific district superintendent

Caruthersville, Mo.: The church had a revival under the ministry of *Rev. Bill Grigory* of Woodward, Okla. There were several at the altar during these special services and a revival spirit prevailed. During this week of revival the church also celebrated its 65th anniversary. The special singers were the *Journeyman Quartet* from Memphis, Tenn. During special services on Sunday, Mrs. Mattie Liggett was honored as "Homecoming Queen." She has been a faithful member of the Caruthersville church since 1925. □

—Gilbert Hollandsworth, pastor

Pasadena, Calif.: First Church has just completed a most unique series of revival services under the delivery of *Evangelist Rev. Charles Hastings Smith*. God's blessing was evident from the initial service of bar-b-que, biblical drama, and a night of fellowship and heartwarming poetry in the church activity center. Record

revival attendance was thrilling for opening night, as well as for the more traditional services that led to fruitful times around the altar of prayer. □

—Eugene Plemons, pastor

Fulton, Ky.: First Church recently completed three days of revival services. The evangelist was *Rev. Joyce Hughes*, with *Paul and Martha Eby* bringing the music. There was a tremendous spirit in each of the services, and seekers in every service. The "sowing in tears" of cottage prayer meetings and personal prayer and fasting was "reaped in joy" through this blessed event. □

—Mark A. Brown, pastor

Mount Juliet, Tenn.: The church had a Christian life crusade with *Dr. H. Ray Dunning*, chairman of the Department of Religion, Trevecca Nazarene College, as the evangelist, and the *Ashworth Singers*. The purpose of this crusade was to present the idea of holiness in a biblical perspective. Dr. Dunning's messages were clear and meaningful. The hearts and lives of the people were moved to a deeper level of living. □

—Hubert Cunningham, pastor

Los Angeles, Calif.: Highland Park Church had a revival with the *Sipes Evangelistic Team*. Spirits were renewed by the challenging messages of *Rev. John Sipes*, which were complemented by the Spirit-filled singing of his wife, *Rosalie*. Saturday night was a healing service. The altars were full of people seeking God's divine touch. He was faithful in physical healing as well as spiritual healings for sanctification and salvation. □

—Don C. Farnsworth, pastor

Dodge City, Kans.: First Church had a far-reaching revival with *Evangelists Gerald and June Brooks*. Rev. Brooks preached soul-searching messages while Sister Brooks preached each night to the children. Souls were saved, Christians were revived, and backsliders repented. The revival concluded with a three-hour love feast. □

—Charles Pickens, pastor

Miami, Fla.: Central Church had a revival with *Evangelists Lane and Janet Loman*. Throughout the week several people found help at the altar. Sunday morning God broke in with people getting saved and receiving spiritual help. Then the real turning point came Sunday night as both pastors knelt at the altar with the whole church kneeling around them . . . revival came! The campaign closed with an old-fashioned love feast! □

—Charles D. Acheson, pastor

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THE CHURCH SCENE



November 4, 1979, the congregation of **Mooreville, N.C., First Church** celebrated a mortgage burning ceremony.

Participating in the mortgage burning were District Superintendent Bill M. Sullivan; Sam Hindman, chairman of stewards; Colen Willis, chairman of trustees; Gorman Ward, church treasurer; Pastor Richard Call; and Joe V. Knox, mayor of Mooreville. □

Victoria, Tex., First Church recently paid off their existing mortgage and held a mortgage-burning service. Participating in the ceremony were Pastor Paul E. Brown; Kenneth Butts, Christian Life director; Bob Evans, board member; and Superintendent Harold B. Graves of the San Antonio District. □

The **Claremont, N.H., church** has a ministry to the deaf and hearing impaired. Mr. Bruce Neilsen is the director. Sign language is used in most church activities and services for their participation.

Early last year, two deaf young people were converted. September 22, 1979, they were united in marriage at

the church. Pamela Hope Haag and Peter Edgar Goguen exchanged wedding vows using their own language, which was interpreted for those who hear. Rev. Elwood C. O'Dell is the pastor. □

On October 28, 1979, **Annapolis, Md. First Church** burned the mortgage on the parsonage. Valued at \$125,000 and built in 1965, the parsonage has four bedrooms and a guest room, three baths, study, a two-car garage, and a large fellowship hall. Attending the mortgage burning were many former members as well as two former pastors of the church, Rev. Nelson H. Henck, the church's first pastor, 1935-43, and Rev. John W. Maybury, 1952-53. Rev. Marcus R. Briggs is the present pastor.

The morning mortgage-burning service was followed with a homecoming dinner, an afternoon concert, and an evening praise and testimony service. □

ELEVEN MORE MARRIAGE ENRICHMENT LEADER-COUPLES CERTIFIED

The Department of Adult Ministries has announced the addition of 11 more couples to the roster of trained leaders in marriage enrichment.

The couples are:
Ron and Ann Attig
Colorado Springs

Leonard and Gene Budd
Kansas City

Dan and Kay Croy
Colorado Springs

Bill and Vonda Downs
Nampa, Ida.

Bob and Connie Dunn
Mission, Kans.

Tony and Yvonda Moore
Kansas City

Bud and Sally Reedy
Shawnee, Kans.

Bill and Lois Rolland
Minneapolis

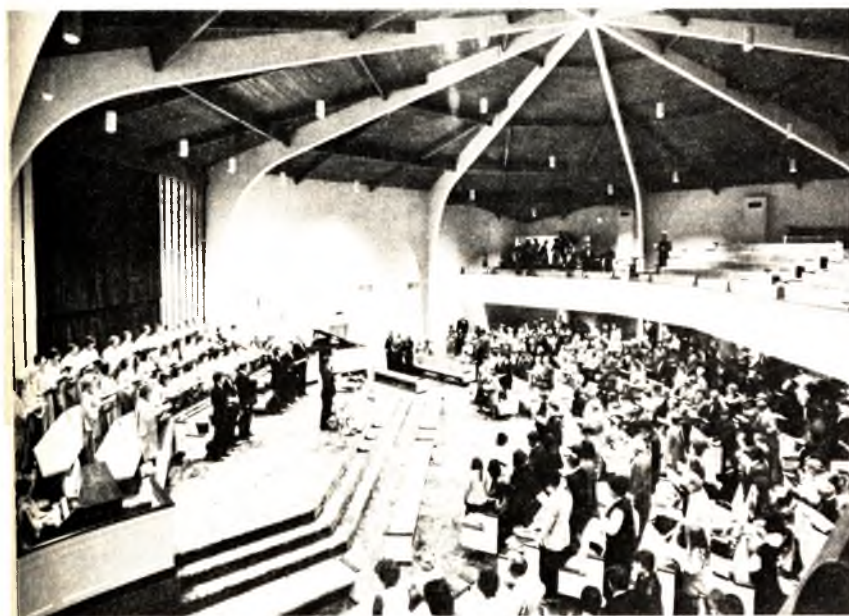
Chuck and Carol Seibold
Beaverton, Ore.

Al and Janet Stiefel
Nampa, Ida.

George and Janet Zickefoose
Denver

These couples qualified themselves by attending a regular Nazarene Marriage Enrichment retreat and then making application to the department. After completing these prerequisites, they attended a department-sponsored training retreat which is usually a Thursday evening until Sunday noon event.

The Department of Adult Ministries has granted these couples provisional certification for a one-year period.



The first service in the new facility of **Nashville Grace Church**, near Opryland U.S.A., was December 9. A ribbon-cutting ceremony preceded, with Congressman Bill Boner and District Superintendent H. Harvey Hendershot participating. The Mount Juliet High School Band played appropriate music as the new site was entered. Several young people from Grace Church are band members. A total of 728 attended the service. In addition to the octagon-shaped auditorium, which, with the balcony and choir loft seats about 1,000, the facility includes 15 departments and classrooms, 6 offices, library, gymnasium, and a Family Life Center which will provide a variety of activities between Sundays. Dr. Harold D. Latham is the pastor.

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During this one-year period they will lead a minimum of two retreats and be evaluated by the participants. Full certification is granted after the one-year provisional status, if favorable evaluations are received.

We recommend these couples to pastors and lay leaders wanting a marriage enrichment experience in their churches.

Another group will be added to the roster in February. As of now there

are 33 couples trained to lead these events. The roster is available upon request from the Marriage and Family Life office, J. Paul and Marilyn Turner, 6401 The Paseo, Kansas City, MO 64131. □

THE RINGING of the telephone interrupted my frantic housecleaning efforts. The familiar voice of the county juvenile caseworker, Mrs. Johnson, responded to my "Hello."

"Clara, I know your family has decided not to take any more foster children for a while, but I have a very tense family situation. Could you take the 16-year-old girl for a couple of days until her dad simmers down a bit?"

After agreeing that I would discuss the possibility with my husband and children, I hung up the phone. Quickly I knelt to ask the Lord for His guidance. The Lord seemed to say an emphatic Yes. His yes was confirmed by my husband and two children, who also believed this to be God's assignment.

Happily I telephoned Mrs. Johnson and we anxiously awaited the arrival of the newest addition to our family. Minutes later, Julie arrived. She was black and blue from waist to ankles, where her father had beaten her in a fit of anger.

"I never want to see you again," he had told her as she left his home that day.

After settling her comfortably in our daughter's room, we listened to Julie's side of the story. Her mother and father had divorced while she was very young. She had lived with her mom for a few years, but they had clashed so constantly that her mother had sent her off to live with her dad. "That was three years ago," Julie reported, "and I have not seen or talked to my mom since that day."

The situation in her father's home grew increasingly tense after her arrival there. She resented the favoritism shown to her father's stepchildren. "I'm flunking out of school," she said, "and Dad doesn't like the boy I'm dating. Our fight this time was because Tom and I stayed out too late. Dad was waiting up when I got home. He started screaming, and I screamed back. I hate him," she cried. We tried to assure her that he would see things more calmly in a couple of days.

ACCEPTANCE TRANSFORMED THE REJECTED

by CLARA OLSON

Edmonds, Washington

Two days passed, then a week. Mrs. Johnson reported to us that Julie's father did not want his daughter to come home. We agreed that Julie could have a home with us for as long as she wanted to stay.

As a member of our family, Julie was encouraged to worship with us at the local Church of the

Nazarene. She seemed to enjoy these times of worship and went with us gladly when I invited her to attend special revival services. On the second night of revival, I sensed that God was speaking to Julie's heart. She sat stiffly during the altar service. As we left the sanctuary, I asked, "Julie, wouldn't you like to invite Jesus Christ into your life?"

"Yes, but I don't know how," she replied tearfully. Together, we went into the pastor's study. He guided her carefully through the Scriptures, revealing God's wonderful plan of salvation. "Julie, would you like to pray?" he asked.

With tears of repentance, she prayed. The joy of sins forgiven and new life in Christ flooded her soul. "I have to tell my dad," she said as we left the pastor's study that night. "I have to ask his forgiveness, too."

The months that followed were exciting as God worked in her young life to bring healing and emotional stability. A weekly session with a Christian psychologist helped Julie to cope with the parental rejection that she had experienced. Julie started dating a young man in our church who had recently given his heart to the Lord. Julie's school gave us little hope that she would graduate with her class; however, with constant prayer and hard work on Julie's part, she did graduate—and on schedule. What a powerful witness she was on graduation day! Teachers, students and friends, and family watched as she proudly received her diploma. Clearly, old things had passed away and all things had become new for Julie.

Today, she is married to the young man that she started dating as a new Christian. Their home is a happy one, providing a Christian atmosphere for the nurturing of their two children. The barriers that once existed between Julie and her family are gone. The hostile, stubborn, and rebellious teenage daughter has been transformed by God's grace into a loving, sensitive, mature Christian woman. □

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

**DUNNING TO WRITE
SYSTEMATIC THEOLOGY**

Dr. H. Ray Dunning, chairman of the Department of Religion of Trevecca Nazarene College, has been asked by the Book Committee and Board of General Superintendents to write a systematic theology. The last such work was done by Dr. H. Orton Wiley, whose three-volume work, **CHRISTIAN THEOLOGY**, was published in 1940, 40 years ago. It has been recognized as the official text of theology for the denomination. However, for some time there has been a growing interest in having a systematic theology of more recent vintage.

Dr. Dunning received his Bachelor of Arts degree from Trevecca Nazarene College, the Bachelor of Divinity from Nazarene Theological Seminary, the Master of Arts from Vanderbilt University, and was awarded the Doctor of Philosophy degree by Vanderbilt in 1969.

He is coauthor of *Beacon Bible Commentary*, Volume 5, having written on the books of Nahum, Habakkuk, Zephaniah, and Haggai; author of *Search the Scriptures*, Volume 13, Pastoral Epistles, and Volume 15, General Epistles; and *Our Standard of Conduct*. □

—NCN

**200TH ANNIVERSARY OF
SUNDAY SCHOOL TO BE
OBSERVED**

In 1980 the Sunday school, as an institution of the church, will be 200 years old. It has ministered to all ages, both educationally and evangelistically through instruction, activity, and Bible learning.

The idea was born in Gloucester, England, in 1780. Robert Raikes, an educated businessman, saw the ramshackle hovels in Sooty Alley, where poor, ragged urchins were picking pockets, stealing, and brawling on a Sunday afternoon—their only free day from a week's hard labor. Instead of recoiling, he sought to remedy the situation.

He began his first Sunday school in 1780. The public made fun of his "Ragged Regiment" and called him "Bobby Wild Goose." Few appreciated his efforts. Many even resented his upsetting the status quo.

Robert Raikes's objective was to teach these children to read. So he chose a common book that was free, teaching them to read the Bibles they could bring from home. By learning to read, many also came to love the Lord and to obey His Word.

On a Sunday evening in 1785, William Elliot founded the first Sunday school in America, patterned after the one of Robert Raikes.

Dr. Richard Spindle, executive coordinator of the Division of Christian

Life, has announced that from January to June, 1980, Nazarene churches are celebrating the Sunday school's great history of accomplishment with evangelism, outreach, and growth. There are six themes for the six-month period:

- JANUARY "REACH
SOMEBODY"
- FEBRUARY "BE INVOLVED"
- MARCH "READ THE
BIBLE"
- APRIL "SHARE"
- MAY "REMEMBER"
- JUNE "CELEBRATE
SUNDAY
SCHOOL"

The quinquennial promotional program (1980-85) will be presented at the General Christian Life Convention in Kansas City, June 19-21. □

—NCN

LAWRENCE BACK TO WORK

Dr. Robert Lawrence, vice-president for academic affairs at Mount Vernon Nazarene College, has resumed a full work schedule after undergoing open-heart surgery October 5, 1979.



Dr. Lawrence has made a rapid recovery from the surgery which included five coronary bypasses. Lawrence began a half-day schedule after Thanksgiving and a full-day schedule as of January 1. Doctors term Lawrence's operation "very successful" and he says he is "feeling better all the time." □

**BANNERS PROVIDE
NAZARENE IDENTITY FOR
GENERAL ASSEMBLY**

With 50,000 people expected as the top attendance for the 20th General Assembly, June 19-27, in Kansas City, ways of helping individual delegates and visitors to feel at home become increasingly important.

The Sunday services will require two sessions, at 8:00 and 10:00 a.m., for the traditional Communion service; and 2:00 and 4:00 p.m. for the missionary rally. Each of these services will require the use of Bartle Hall, seating more than 20,000, and the Municipal Auditorium Arena which seats more than 10,000.

The General Assembly Decorating Committee has planned for the Bartle Hall and later, the Municipal Auditorium to be lined with district banners.

Dr. Bill Manning, chairman, explained that every district will be given the specifications and urged to prepare its banner with some area feature in material or design. The Exhibition Hall will be given a "Naza-

rene identity." The banners of the nearly 180 districts will help to transform it into a grand Nazarene tabernacle for the Sunday services and opening business meeting Monday. They will carry the same atmosphere into the Arena where the remaining business of the assembly will be conducted.

Following the General Assembly, the districts may take their banners for future use throughout the quinquennium, 1980-85.

The Hospitality Committee is planning to help people who come by plane to find their way to housing. Dr. B. Edgar Johnson, general secretary, said that the plans of the Hospitality Committee were the most advanced and thorough that he had known. Shuttle buses will operate between the Convention Center and key points. Tours of Nazarene Publishing House and the International Headquarters are being prepared. These items will undergird the determination of the General Assembly Arrangements Committee to help the largest attendance ever to maintain the sense of "family" which has been a hallmark of General Assembly. □

—NCN

**TAYLOR AND OWENS TEACH
IN THE PHILIPPINES**

In an effort to provide immediate graduate level theological training for East Asian and Southeast Asian students, Nazarene Theological Seminary, the Department of World Mission, and the Department of Education and the Ministry, are providing the first extension cycle, January, 1980, in the recently purchased site in Taytay, Rizal, in the city of Manila, Republic of the Philippines.

Dr. Willard Taylor, dean of the seminary, and Dr. Donald Owens, professor and Manila extension seminar director, are teaching courses in church growth and church planting, and New Testament theology.

Taylor and Owens left Kansas City the first week of January. Classes began Monday, January 7, and continued through the month. □

—NCN

**MISSIONARIES IN AUTO
ACCIDENTS**

In widely separated locations, two missionary families were involved in auto accidents in December.

In Paris, France, Walter and Linda Crow escaped injury in an accident which severely damaged their car.

In Brazil on December 24, Mrs. J. Elton Wood and her daughter, Carol, were in an auto accident. Carol was uninjured but Mrs. Wood suffered a broken arm and ribs. □

—NCN

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