



HERALD

OF HOLINESS

CHURCH OF THE NAZARENE
SEPTEMBER 15 '76

**NAZARENE
BIBLE COLLEGE
OFFERING**

October 10, 1976



by General Superintendent William M. Greathouse

Nazarene Bible College Offering

ON SUNDAY, October 10, all local congregations of the Church of the Nazarene are asked to participate in a liberal offering for the capital needs of Nazarene Bible College in Colorado Springs, Colo. The Sunday school offering on that day should be designated for this project, and our people should rally to make it a banner offering.

Nazarene Bible College and Nazarene Theological Seminary are the two institutions of the church ordered by the General Assembly for the sole purpose of preparing men and women for Christian ministry. Nazarene Theological Seminary is a fully accredited graduate school of theology, and Nazarene Bible College is a candidate for accreditation by the Association of Bible Colleges. Both institutions are enjoying their best days of service to the church.

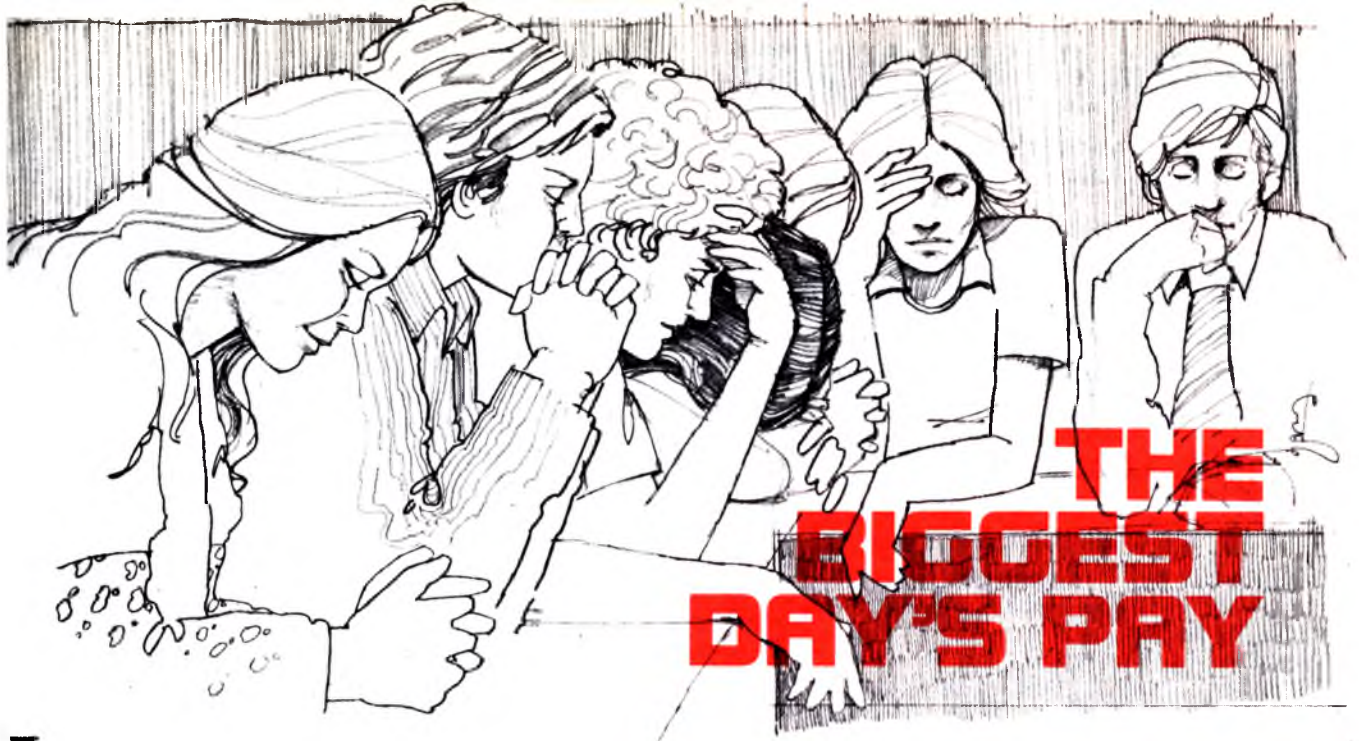
Nazarene Bible College was created by the 1964 General Assembly to "offer adequate training for ordination in the Church of the Nazarene,"

specifically for persons who, called to the ministry later in life, might be unable to pursue the regular college-seminary route to preparation for Nazarene ministry.

While the majority of those looking to ministry in our denomination have continued to choose the broader preparation of one of our liberal arts colleges before pursuing their theological and ministerial education at the seminary, many others whose preparation would otherwise have been limited to the Course of Study have found Nazarene Bible College an exciting and rewarding experience and have gone on to graduate and find a place of service in the church.

President L. S. Oliver and the fine faculty of Nazarene Bible College deserve our confidence and support. While their operational funds derive from the General Budget and student tuition fees, the only source of monies for building and campus needs is this annual campaign. Let all our people give generously to this worthy project!

□



THE BIGGEST DAY'S PAY

by MARY E. LATHAM

Kansas City

IT WAS DURING a revival meeting. One service was to be a special Youth Night. We were urging every Sunday school teacher of teen-agers to work to have all pupils present.

One teacher asked me to pray especially for her class. They were young teens—many from unchurched homes. Not one in the class professed a vital experience of salvation. She had been working and earnestly praying—even fasting.

“If I don’t see some of them converted,” she confided, “I believe I’ll die.”

She herself was a comparatively young Christian—had been converted only a few years before. I remembered her well. She had come to the altar during a former revival meeting we had conducted in that same church. It was the first sermon she had ever heard on the new birth—and she sought and prayed through the very same night.

Later this young Christian was sanctified, joined the church, and became an ardent worker. Now she was teaching a Sunday school class of teens and experiencing what real intercessory prayer means. We were glad to add our prayer to hers.

The special Youth Night would give opportunity to work for 100 percent attendance at the revival. This new teacher laid her plans carefully. She would arrange transportation for every pupil. All would meet at her home for the evening meal. Then they would come together to the service. I had assured her that I would be praying.

What a responsibility—for her—and for the evangelist! Earnestly I sought God’s special guidance for the message. There was much at stake. And what an opportunity!

On that memorable Youth Night I watched the teacher come in with all the young people of her class. They filled one long pew in the church. What a beautiful sight! For a brief moment her eyes caught mine as if to acknowledge our prayer pact.

How dependent upon God’s Spirit we were. And He did not fail us. His presence was very real. The young people entered into the service. They were attentive to the message.

When the altar call was given, there was a brief

hesitation. I do not remember who made the first move—but soon they began to come, one by one, until the whole class came. The altar was filled with teens. And they all prayed through to victory!

The teacher was overjoyed. The whole class rejoiced together. It was a time of precious fellowship. The young people seemed reluctant to leave the service.

Just before she left, the teacher whispered to me some expression of praise to God and gratitude for my help. Then she added, “You know, it’s the hardest day’s work I ever did in my whole life. But then, you see”—and her eyes fairly danced with joy—“it’s the biggest day’s pay!” □

FAITH

*Faith is the light of God, the power
That makes the message leap up whole
From printed Word, to spread a shower
Of burning truths within the soul.*

*Faith brings to us that healing fire—
Indwelling Spirit, from above,
Who purifies all life’s desire,
Who fills the soul with
God’s own love.*

*Lord, grant us faith! Flood us with
light!*

*Oh, set our hearts aflame to find
Thy kingdom, in its joy, and might,
Thy loving will for all mankind.*

—JEAN HOGAN DUDLEY
San Benito, Tex.



HERALD OF HOLINESS

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Cover photo: Carillon Tower, Nazarene Bible College, by Michael White

Bible quotations in this issue:

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FROM MY OFFICE window the panorama is an interesting study. Pikes Peak stands sovereign and austere above the broad landscape. My altitude is slightly over 6,100 feet. The climate is dry but the soil is fertile. Left to its own natural inclinations it produces buffalo grass, wild flowers, cactus, soap weed, and occasional sage.

A bit farther west the elevation climbs to 8,000 feet, and scrub pine thrives. Beyond this the altitude goes to 10,000 feet where the fir trees, the aspen, and an occasional pine grow. On up the slope the thinning fir and scattering of kindred trees survive until about 12,000 feet. From there to the 14,110-foot bald top of Pikes Peak there is nothing growing. It has gone above the timber line.

The seeds of everything from the fir tree to the daisy have been naturally spread over the entire landscape, but the elevation together with other climatic factors determines what will grow. A daisy won't grow well on Pikes Peak's bald dome, no matter how many seeds fall there.

Inside my office at close range I study the effects of climate upon humans. This is not the climate governed by altitude and wind currents. It is the kind created by human beings in the homes where people grow. The lessons are as obvious as are those outside the window.

Different climates produce different kinds of people. Social climate is the product of attitudes, acts, sounds, relationships, and inspirations which flow in and out, around about the presences of persons. Atmosphere is the periphery of presences touching one another and creating a situation which is neither of them nor all of them; but the something which is added to a social situation when two persons become more than two times one person, and four persons living together become more than the multiple of them.

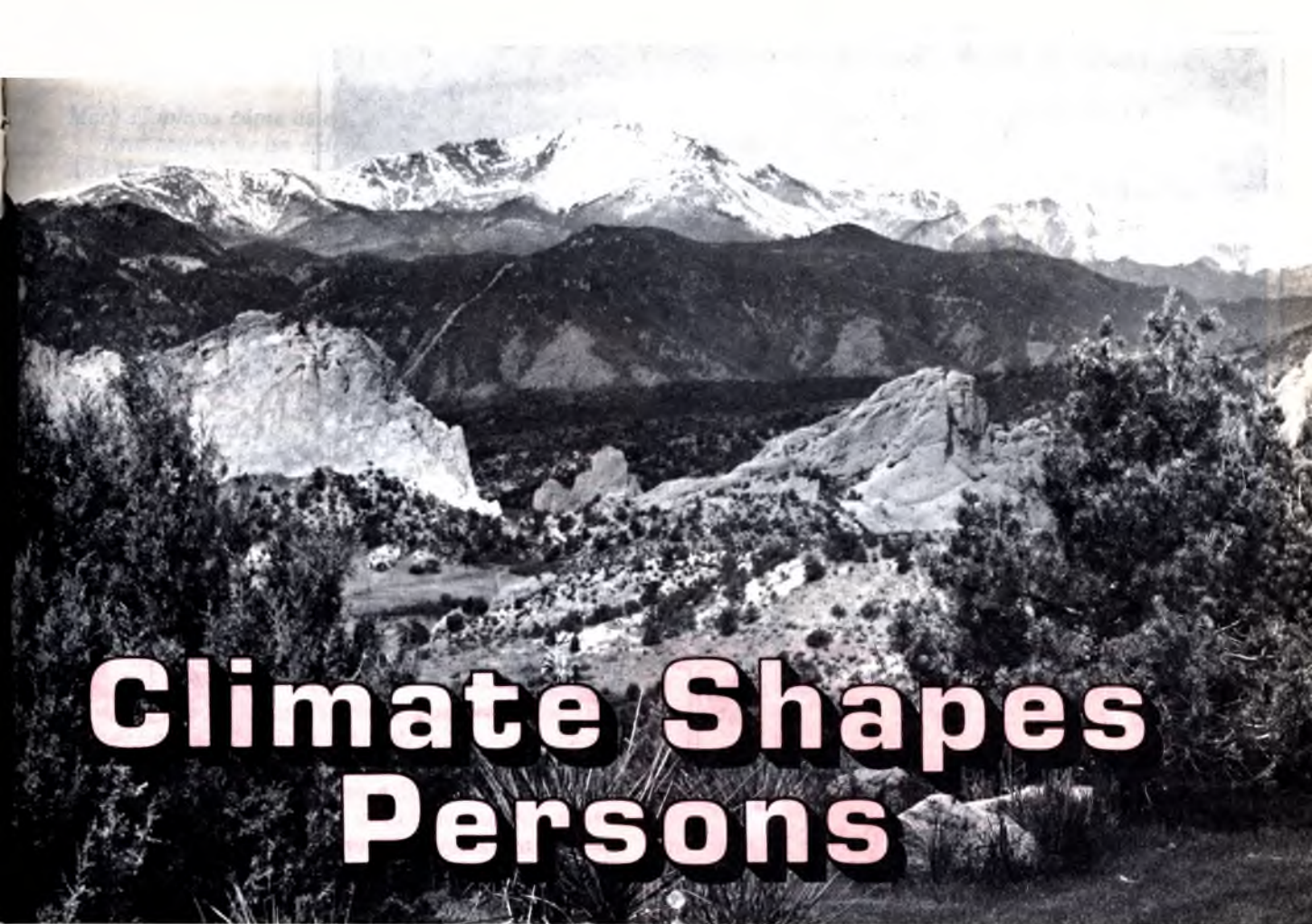
Four little boys playing in your home are more than four times one little boy. There is a climate created by their combined presences which makes all manner of unanticipated incidents possible. A man and woman married to each other and filling a house with their presences are more than a mere multiple. They are what each becomes when in the presence of the other and what they both become when their presences touch to fill the house with a climate.

The climate they create soon begins to shape them so that they incline to become creatures of their own combined environment. Their children are born into that climate, and they in turn become the kind of persons the climate can produce and support. It is sometimes possible to transplant a foreign plant into a new climate and with special care keep it alive. But usually in a home the climate determines what kind of personality will survive and blossom.

You can't argue with climate.

In the Northwest desert I saw petrified trunks of trees and the fossils of tropical marine life. The geologists say that something changed the relation of the earth to her neighbors and the climate changed.

by **MIL O. L. ARNOLD**
Colorado Springs, Colo.



Union Pacific Railroad

Climate Shapes Persons

When the climate changed, the growth potential changed. The flora and fauna cannot but adjust to the climate.

Here inside my office I see the drama of it. The climate of a home is changing because the influence of the persons changes. The climate which once was conducive of grainfields and flower beds is now the climate for thorns and scavenging beasts.

The husband and wife are vainly trying to preserve their own inner qualities of love and dignity and aspiring, but the climate they have created is too much for them. Their children are slowly taking on the thorny ways of the atmosphere. There is an ugliness where once there was beauty. Hatred gouges where love used to heal. Words cut where once words were tender and healing. Attitudes and personalities become thorny and hostile.

These people do not want it this way. They, by some means, created a climate; and the climate produces its own flora and fauna. Twenty years from now their children will be having all manner of agonies because in this climate they became insecure, defensive persons.

Parents who want to rear a specific kind of beautiful person must expose their child to a climate which builds that kind. Children are much more influenced by the climate of the home than by the advice of the parents.

Of course children need discipline and they will eventually be thankful for wholesome discipline. The trouble is that no amount of discipline can do alone what much less discipline would do if the climate

were cooperative with parental good intentions.

The first responsibility of parents is to produce a climate which can support wholesome growth. If climate is produced by the periphery of presences touching, then it boils down to the fact that the adults in the home are inseparable from the climate.

Parents as persons tend to produce a climate which produces in their children a parental reproduction. This is not heredity. It is environment. It is atmosphere, a quality of personhood. It is corporate personality acting, reacting, and interacting.

All the pampering or punishing, instructing and screaming parents can do will not override the influence of the climate they create in the home environment. Children take on our ways, not our intentions.

To change the influence, change the climate. Home climate is acting and reacting. It is affection and it is fear. It is security or insecurity. It is withdrawal or intimacy. It is touching or striking. Climate is songs or sighs. It is not just the presence of persons. It is the something additional which makes two persons more than two times one person.

Change the climate and a lot of things change. Climate can be changed and improved if we dare to do it. Climate can be allowed to deteriorate if we permit it. What happens to the climate in the home happens to every person who lives in that climate. For better or for worse it is happening to you.

You cannot win an argument with climate. But you can let Christ change it by bringing His love into your home. □

THE TEACHER



A tribute to Nazarene college and seminary professors given at the Education Service of the 1976 General Assembly on the evening of June 21.

A NUMBER OF YEARS AGO in late winter, I was driving a rented car back to an airport. The afternoon sun was shining brightly in a cloudless sky. I had just concluded what I judged to be a successful interview with a prospective faculty member. Accepting my offer would mean a loss of approximately \$7,000 in annual income.

As I thought about the matter, it suddenly dawned on me what a tremendous contribution—in hard cash—he would make if he should spend the next 20 or 30 years on a Nazarene campus. Throughout the years, I had found it necessary to raise many hundreds of thousands of dollars from Nazarene churches and from foundations and corporations.

I realized that afternoon that I had been instrumental also in getting an incredible amount of financial support by inviting faculty members to teach at a Nazarene college for only a fraction of what they were earning or could earn at other places. Over a period of years this would amount to millions of dollars.

Many people—faculty, parents, alumni, and constituency—have given selflessly of time, energy, and money to make Nazarene colleges possible. But by far the heaviest portion of the load for the first half-century of our denominational history has been carried by the faculty and staff members of our educational institutions.

You need to have been there to appreciate it fully. Many Nazarene young people, with stars in their eyes, have dreamed of preparing themselves to teach. They have found it necessary to take up residence in small, shabby apartments in university towns. They secure the furniture in their apartment by paying a pittance to the previous occupant.

Five years later, they sell the same furniture for \$25.00 less than they paid for it, climb into a banged-up jalopy with two little children, and ride off into

the future. They are deeply in debt, but they have the required degree.

Their next move is to accept a position at a Nazarene college at a salary which is insufficient to allow the repayment of their indebtedness. So—the wife goes to work and the husband takes on a second job. It may be selling vacuum cleaners, pumping gas, or working on a night shift.

It seems to present an impossible situation, but somehow an omniscient God, who sees to it that all things work together for good to those who love Him, helps them find a way through the very middle of the impossible.

Why then, do faculty members choose to serve at Nazarene colleges? First, because they love to teach.

William Lyon Phelps once said, "I do not know that I could make entirely clear to an outsider the pleasure I have in teaching. . . . In my mind, teaching is not merely a lifework, a profession, an occupation, a struggle; it is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race."

Why do faculty members teach at Nazarene colleges?

Because they love people. The relationship which has existed between faculty and student at Nazarene colleges is particularly precious. It is much like the story of the fabled Mark Hopkins, with similar results. The classic lines read:

*Mark Hopkins sat on one end of a log,
A farm boy sat on the other.*

by EDWARD S. MANN

*Executive Secretary
Department of Education and the Ministry*

Mark Hopkins came as a pedagogue,
And taught as an elder brother. . . .
And the farmer's boy, he thought, thought he—
All through lecture time and quiz—
The kind of a man I mean to be
Is the kind of a man Mark Hopkins is.

Why do faculty members teach at Nazarene colleges?

Because they love the church.

The have felt that the future of the Church of the Nazarene is dependent upon the young people who will be trained at our educational institutions. They have felt that God's will for their lives is in the teaching ministry. They have been motivated by some of the sentiments expressed by Horace Mann many years ago.

Remember the child. Remember youth. Remember that whatever station in life you may fill, these mortals—these immortals—are your care.

Why do faculty members teach at Nazarene colleges?

In words taken from *Pilgrim's Progress*, "for the love they bear to the king of this place."

Each person who joins the faculty of a Nazarene college does so of his own free will. But once he has made the choice, the battle is not necessarily over. It is not so much a matter of his reputation or professional standing. It involves his family. It is one thing to place himself on the altar; it is another to ask his wife and children to join him there.

Tonight, I want to salute you in this auditorium who are Nazarene teachers, and through you many hundreds of your colleagues both past and present, who have made an incalculable contribution to the work of the Church of the Nazarene. I want you to know that the leadership of your church recognizes that there is no task more difficult, more demanding, more challenging, or more rewarding than that which faces a faculty member at a Nazarene college.

You must be more than a teacher. You must be an apostle, a prophet, *and* a teacher. You must be a scholar without sham or pretense . . . a paragon of virtue and conduct . . . a financier of ability and ingenuity. You must often try to make bricks without straw. But, by some miraculous alchemy, you have produced students out of pupils, scholars out of students, and saints out of sinners.

I know, for I was one of them. So were a large number of those who are now the leaders of your church. So, I daresay, were a large proportion of those who are here in this audience tonight. These are the results of those long, difficult years of graduate study. These are the results of those inspiring class discussions . . . of those heart-to-heart talks in the privacy of your study . . . of earnest prayer around the altar during revival time.

I know you despaired of many of us. But you tried kindness, shock, criticism, praise. And, above all . . . love. It shone in your eyes. It permeated your personality. And it was irresistible.

And so—you have helped to produce pastors, pastor's wives, missionaries, Christian workers, district

and general superintendents. You have helped to produce Christian doctors, nurses, lawyers, businessmen, and schoolteachers by the thousands. You have actually produced what is now the backbone of the church we all love.

And the end is not yet.

Your successors will continue to carry on your work. They will teach more students, have better facilities, and hopefully, better salaries. But, the results will be the same.

And even that is not all.

Someday, when you stand before the throne of God, you will not be alone. Jimmy, that problem student of whom you almost despaired, will be there, too. So will Mary, who fought giving up her own ambitions to accept God's will for her life. And countless others . . . as numerous as the stars in the heavens. This is your heritage. □

PEN POINTS

RESTORED OR REMADE?

Words leap up at me! Some I cannot forget and I must not forget. They are the words of Jeremiah as he speaks in the spirit of love: "So he made it again . . ." (Jeremiah 18:4).

I love these words. I need these words. They speak of spiritual restoration, spiritual newness—and more.

Really, the word *restored* is not the right word. *Restored* means "brought back into the original condition."

I read about a man who collects artistic works. He insisted that a major work of art can sustain the greatest damage but not the smallest restoration. To put something phoney or foreign upon the damage just doesn't work. The collector said that he sometimes buys objects that have to be *unrestored*.

No, the Master Potter did not restore the broken vessel . . . He remade it!

Restored might imply "patched." And this isn't the work of Jesus, is it? *Restored* suggests "painted over" . . . covering over the spoiled and the broken . . . Jesus does more than this! He does not even bring us back to the condition we were in when we started . . . like restoring a Model A Ford with its original parts.

Jesus takes us as we are . . . and makes us new. He doesn't give a new body to the "lush" who took away vital spring of life through alcohol. He doesn't suddenly bring homes together that sin split. But he does give new life . . . a new start, a forgiven past, a new future, some new friends, and some healed memories. He makes *all things new*.

Restored is a good word, but *remade* is better. God has good things planned for us. We can spoil that plan through selfishness and sin. But God stands ready . . . lovingly ready to make us—our life and our future—new. □

—PAUL MARTIN
Kansas City, Mo.

THAT GOD HAS in His infinite wisdom made a place in the Christian Church for evangelists beyond doubt. There is no indication in the Holy Scriptures that it is an order or an office. But there is good proof that it is a calling—a vocation.

Many commentaries define evangelists as missionaries to the unconverted. Their functions are similar, but subordinate, to apostles and prophets. They are distinct from pastors and teachers. They are itinerant, not stationary. They are persons of extraordinary gifts.

In Ephesians 4, if the parentheses in verses 9 and 10 are omitted, verses 8 and 11 read, "Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

This makes it absolutely clear that with the calling there is bestowed a gift. Without a certain sense of mission and without the distinguishing gift from God, the evangelist can at best be mediocre.

Rarely should anyone enter the field of evangelism for expediency. To do so is to invite failure for himself, and to belittle the high calling.

1. THE WORK OF AN EVANGELIST CALLS FOR A MAN OR WOMAN WHO—

a. Has an inward compulsion. There must be the vision of fields white unto the harvest. This means opportunity that is present and passing soon. It is a mandate from God to preach both the law and the gospel, whether men hear or forbear. There is an awareness that one must do his duty by his contemporaries lest their blood be required at his hands.

Paul's conviction was so strong that he said, "I go bound in spirit unto Jerusalem not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself" (Acts 20:22-24).

His lodging was a prison. His honorarium was 40 stripes, save 1. He said, "The love of Christ constraineth me." A paraphrase of that word ("constraineth") is "my life is shut up to a single purpose as within a narrow, walled road."

b. Has pure motivation. Like his Lord the evangelist must say, "I came not to do my own will but the will of him that sent me."

He does not sound a trumpet to announce his coming. He does not do the sensational thing to gain the attention of men. He does not demand immunities and considerations because of *who he is*. He does not trample the sensitive spirits of men under his feet.

Like Jesus, "He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment to victory" (Matthew 12:19-20).

The evangelist maintains a tenderness of spirit even though he preaches solemn, rugged truth. He speaks with divine authority but with a Christlike

"He Gave . . . Some, Evangelists"

by G. B. WILLIAMSON

*General Superintendent Emeritus
Colorado Springs, Colo.*

compassion. He pronounces doom, but with the gentleness that the dovelike Spirit of God inspires.

c. Is a person of distinction. The evangelist who is suited to his calling is often unique. Among the Old Testament prophets Elijah was probably the most typical of evangelists; in the New Testament it would be John the Baptist.

There is something contradictory between the vocation and the spirit of the man. He is most often seen in public performance, but he shrinks from the demands of his task. He is *who and what he is* because he must be.

Those who deal with him must understand the extraordinary demands under which he labors. He longs to be appreciated and craves the loving comradeship of those he is called to serve. He may appear to be withdrawn and unapproachable, but he loves people and thrives on their admiration and encouragement. If we want powerful, effective evangelists, we must be willing to indulge their eccentricities.

2. THE WORK OF AN EVANGELIST CALLS FOR A MAN OR WOMAN WITH A MESSAGE—

a. That is relevant. The evangelist must speak to the people of his day and to their peculiar need. He must be as a voice crying in the wilderness, "Prepare



ye the way of the Lord, make straight in the desert a highway for our God.”

The evangelist is thrust out into the wilderness with a message seldom heard. He does not travel the well-beaten trail; he is casting up a highway across the desert. The stationed pastors and teachers can do the usual thing in the customary way. The evangelist must do the unusual in an orthodox way.

His voice is like a trumpet. He is convinced that he has an urgent message for his day. He knows that he is a man to stand in the gap and make up the hedge. He has a message that must be heard. It is a day of emergency.

His message is startling. He hears God say, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let the inhabitants of the land tremble: for the day of the Lord cometh, it is night at hand” (Joel 2:1).

The demand of our day is for a Jeremiah, a Luther, a Wesley. The emergency is upon us. The day of doom is not remote.

b. That is loaded with eternal, changeless truth. It is astounding that men of the past who spoke most appropriately to their times spoke with penetration truth that is vital today.

What could be more fitting than for Moses to thunder the Ten Commandments to this generation even

as he did in the book of the second law to Israel three millennia ago.

No prophet of this century could speak words more pertinent to our times than the woes pronounced by Isaiah upon the greedy, the drunken, the lawless, those with mixed moral principles, the intellectually proud, or those who justify the wicked for reward.

Let the evangelists of today be familiar with the messages of Hosea, Amos, Micah, and Malachi. Let them remember that “the word of our God shall stand forever.”

3. THE WORK OF AN EVANGELIST CALLS FOR A MAN OR WOMAN PLUS GOD.

The very nature of the work of the evangelist is such that he can easily become professional in his manner and his method. He lives on the go. He inescapably preaches the same sermon many times over. He learns what is effective and he repeats the same technique. How can he help but become mechanical in his appeals?

There is but one answer to the question. It is by living close to the God who has called him. He is as a man sent from God wherever he is.

This means much time shut up alone with God. He risks being called a recluse or an ascetic. He denies himself much social indulgence that others enjoy. He lives a life of prayerful meditation. He spends much time with his Bible and in reading literature that searches his own soul and feeds the inner fire.

Thus when he goes before the crowd who will hear his message, he goes from the presence of God who has put His word in his mouth. He has a message, not merely a sermon.

This is the secret of keeping the anointing, the unction of the spirit, upon his mind and soul. This saves him from being casual. He is in dead earnest. He stands between the living and the dead. The destiny of immortal souls is in his hands.

He preaches with the knowledge that those who hear him are judgment bound. He will meet them at God’s great judgment seat. Even while he preaches, he may receive flashes of truth to proclaim that are not in his notes or manuscript. It may be a special delivery message for someone in the congregation whose personal biography is unknown to him.

There should be an element of the esoteric in the message of the evangelist. There are times when he feels that the truth of God has been poured through his lips “like warm oil.” Yes, the evangelist is someone *special*. He is not just an itinerant preacher.

The Church of the Nazarene probably owes more to the evangelist for its beginning and its growth than to any other class of persons.

The perpetuity of the vocation of the evangelist depends on how much the church understands and appreciates those who make themselves a living sacrifice, who accept self-denial, self-discipline, and singleness of purpose. It also depends on the willingness of the evangelist to pay the price required of those worthy of such a vocation.

An evangelist with a message, plus God, will find a large demand for what he has to offer. □

God's Wonderful Promises Are True

by C. WILLIAM ELLWANGER
Leawood, Kans.



WHEREBY ARE GIVEN unto us exceeding great and precious promises . . ." (2 Peter 1:4).

In my childhood I sang, "Every promise in the Book is mine, every chapter, every verse, every line." In recent months I have come to realize that "covenants" form the structural framework of the Bible, and that an earnest study of them can greatly profit a Christian who comes to them with open mind and eager heart.

To what extent do the promises of the Scriptures apply to Christians in our time? Are the following statements too often heard true?

"The days of miracles are past."

"There is not place for the supernatural in our enlightened age."

"Bodily healing was only for first-century Christians."

"The baptism with the Holy Spirit is not for believers today."

"Revivals are not needed by the church in our time."

Do all New Testament promises belong to believers today, or only part?

Do we understand what a Bible covenant is? Lexical evidence establishes the original biblical meaning of *covenant*. It fixes the fact that *God, the Covenantor*, expressed His will, purpose, and disposition when He offered His covenant to men. He indicated what He was disposed to do, and would do, upon the performance of such acts or conditions as stated in the covenant.

The Covenantor set the conditions and pledged himself to His people, *the covenantees*, that something is done, or would be done, for them upon the

PEN POINTS

DO I REALLY WANT REVIVAL?

Once again the church is preparing for another revival. In retrospect my thoughts turn to the previous one.

I remember the concern of a young layman, as he tried to engage us in *active preparation*—prayers, rededication, devotion, asking God for a burden for the lost—that we might really see an outpouring of God's Spirit upon our church and community.

He encouraged us gently to accept the challenge of committing ourselves to 10 rules, guidelines which the Lord might use in bringing revival. We were to submit our names on a piece of paper, or phone him, if we were willing to adopt them as our own.

My initial reaction was that the demands were unreasonable. Pray an hour a day every day, and in addition to that, to meet at a designated place to pray collectively?

I might be able to do some of the things but surely not all. And with that thought, the devil won another victory. There was no real revival in my heart. Revival

passed me by.

Will the current revival effort be the same as the last for me? Contemplating this revival, the question comes to mind, "Do I really want revival?" The thought persists, "What am I willing to pay in order that God would send genuine revival for me and my church?"

I am aware that I will only receive in proportion to what I put into the effort. These thoughts trouble me.

I do want a revival that will strike the slumbering chords of my own heart. I *do* want to see those who make up our church move into a deeper walk with the Spirit and fulfill God's perfect will and plan for their lives.

I *do*, so much, want to see personal differences resolved by the transforming power of God's Spirit. Yes, Lord, I do want to see a REVIVAL this time, both in others in our church and also in me! □

—JOHN SYNDER
Janesville, Wis.

helps to holy living

performance of the required condition or conditions.

The covenant was clearly marked out as being a *conditional covenant*. If the covenantees failed to perform the required conditions, the Covenantor would not be bound to fulfill the covenant promises. The covenantees forfeited their covenant rights if they disobeyed the conditions imposed by the Covenantor. If they obeyed, then the Covenantor—the oath-bound God who binds himself, who stands committed to His Word—would make good His promises.

A Bible promise, or covenant, is God's gracious proposal to His creatures, and it shows what He is disposed to do for them. Search the promises for the conditions, meet the conditions, and the promises are fulfilled in your behalf!

There are thousands of promises which God stands oath-bound and ready to fulfill the moment we meet the conditions of the covenant. There is no need in which we experience that is not included in the vast range and scope of His promises. Where the Divine will has been declared, does it not grieve our Covenantor-God to hear His children pray, "If it be Thy

will"? As one fulfills the conditions as a covenantee, God the Covenantor fulfills the promises.

The absolute and binding force of a covenant is illustrated in the story of Joshua 9:1-27 where the Gibeonites, to save their lives, used old sandals and moldy bread to trick Joshua into making a covenant with them. They knew their lives would be saved from Joshua's army if the scheme worked, and it did.

Joshua learned of the deception in a few days, but he had to make good his covenant word. The Gibeonites were not killed but were made hewers of wood and drawers of water. An Oriental was considered to be worse than a scoundrel if he refused to honor his covenant.

In the Bible there are varieties of covenants. The Adamic covenant deals with redemption, and the Noahic covenant with God's promise of an established natural order. All God's redemptive covenants are executed through Abraham and David.

My discovery that all God's promises are true centers around the meaning of a Bible covenant. God, the Covenantor, has expressed His will and disposition to meet all my needs and has established covenants, the conditions of which I can fulfill and the promises I may now claim if I look for and keep the conditions of the covenant; and God keeps His promises!

"Every promise in the Bible is mine, every chapter, every verse, every line." God is trustworthy. I will claim His promises today! □

FAILURE Need Not Be FINAL

WHAT DO Charles Pinckney, Horatio Seymour, Alton Parker, and James Cox have in common? Not one person in a thousand can answer that question. The answer is, each of these men ran for the United States presidency—Pinckney against Jefferson, Seymour against Grant, Parker against Teddy Roosevelt, and Cox against Harding.

We do not remember these men because, although they almost succeeded, they didn't quite make it, and society is interested primarily in those who succeed.

Our world is hard on failures! Dr. Clovis Chappell tells of watching a prize fight; and when it was over, seeing several strong, husky men pick up one of the fighters and parade him around the ring on their shoulders. The irony of the situation was that the man they were carrying was quite capable of walking by himself, whereas the one who really needed someone to carry him was left lying on the canvas, unable to stand up.

One of the classic examples of failure in the Bible is young John Mark. He was permitted to travel with his uncle, Barnabas, and Paul on a missionary journey. But when John Mark became homesick, he was allowed to go back home. Later, when John Mark wanted to rejoin the team, Paul refused. Sharp words were traded between Paul and Barnabas and the two

men separated over the matter. Mark was labeled a failure in Paul's thinking.

But that is not the last word! God restored this young man and gave him a ministry in the Early Church. Out of miserable failure, God raised up a saint, and John Mark became known by the Gospel which bears his name.

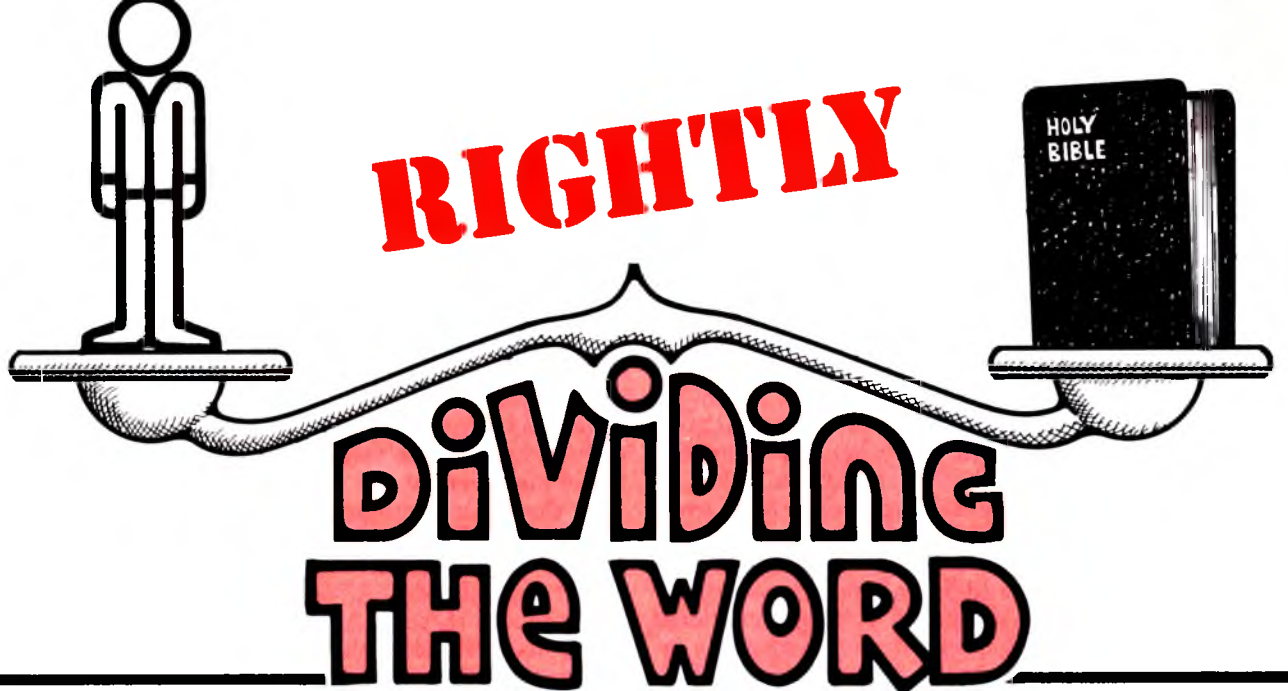
Someone has observed that we tend to write our successes in water and our failures in granite. So often, as we look back over our lives, we see our failures with such clarity and distortion that they blind us to our successes. How encouraging to know that whatever this world may say or think, in God's sight even the smallest good deed, done in His name, is not forgotten and will not lose its reward.

Concerning an actor it was written, "He was never great or well-known, but he was good in the small parts." One may have little opportunity to play great parts in life's drama, but by grace one can be "good."

Faithfulness to assigned tasks, alert helpfulness to persons in need, patience, kindness, and love to family and friends—these are the significant virtues. No one is a failure of whom it can be said, "He was good in the small parts." □

by KENNETH L. DODGE

Richmond, Calif.



THE CALL TO THE LIFE OF HOLINESS

BROADLY SPEAKING there are two ways in which we can come to understand the working of any given object. One is by taking it to pieces, or analysis; the other is by putting the pieces together, or synthesis.

This is true, for example, of the human body. Little progress was made in the understanding of physical processes until medical students—in the teeth of fierce public opposition—began to dissect corpses and learn how the various parts of the human body fitted together.

On the other hand, you cannot learn everything about the body by the dissection of a corpse, for in its normal state the body is a living thing. How a cancer responds to a certain form of treatment can be judged only by observing the reaction of the living cell.

The same is true of the Christian life. It is possible to analyse it into steps and stages, to dissect it and take it to pieces. Some things about it can be understood only in this way. But we must never forget that it is a living thing, and it is only *by combining both methods of description*—analytical and synthetic, static and dynamic—that we can do full justice to all the aspects involved.

The separate mention of each aspect is by no means rare in the New Testament. Sometimes, however, both aspects are mentioned together. One of the most comprehensive of such statements is 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In these words, which form the climax of the section beginning at verse 14 of chapter 6, and constitute a vibrant, intense exhortation to Christian holiness, Paul gives a significantly wide description of the whole life of holiness.

Observe, to begin with, how the life of holiness is *grounded in God's promise*. Sometimes in the Scriptures the call to the life of holiness is based on the

character of God: "As he who called you is holy, be holy yourselves in all your conduct since it is written, You shall be holy for I am holy" (1 Peter 1:15-16, RSV).

However, it is reassuring that the life of holiness is more than a matter of divine *command*; it is equally a matter of divine *promise*. The command by itself would crush us into frustration and despair; it is the *promise* annexed to it which convinces us that the command can be fulfilled. It is another illustration of the principle—to echo Augustine's words—of God's commanding what He wills, and giving what He commands.

The two promises which Paul refers back to are far-reaching in their implications. The first, quoted in 6:16 (from Leviticus 26:11 and Ezekiel 37:27), speaks of Christians as God's temple or, more accurately, God's shrine.

The reference is not to the Temple generally, but to the holy of holies in particular in which God's presence was uniquely located. The point of the promises quoted is that a day would come when the presence of God would be located, not in a consecrated building, but in the hearts of God's consecrated people.

The second promise, quoted in 6:18 (following the command to separation in verse 17) brings together various Old Testament phrases in which God promises that He will one day create a genuine family in which He will be a Father and beget children who will bear His likeness: "I will become a Father to you and you will become sons and daughters to Me, says the Lord Almighty."

The foundation on which the life of holiness is

By A. R. G. DEASLEY
Canadian Nazarene College



based, therefore, is neither human aspiration nor divine command alone—real and relevant though both of these may be—but divine promise.

Note next how the life of holiness *involves a crisis*. Paul is addressing committed Christian people: “the church of God at Corinth and the saints in all Achaia” (2 Corinthians 1:1). Yet he is aware of remaining sin in their lives.

Three points come through clearly in the words “let us cleanse ourselves from all filthiness of the flesh and spirit.” For one thing Paul is urging them to do something decisive. The verb (in the aorist tense) envisages something immediate and decisive. The cleaving sin is to be removed and removed at once.

For another, the responsibility for its removal rests upon themselves. Not that Paul for a moment believed that the Christian could cope with sin in his own strength; the apostle of faith was not likely to make that mistake. But frequently when the New Testament writers are concerned to stress our responsibility for implementing the power God makes available, they speak in this way. (1 John 3:3 is another example.)

And finally, the cleansing Paul has in mind is thoroughgoing. It removes “all filthiness of the flesh and spirit,” a phrase which covers every area of human life.

The life of holiness is not only grounded in God’s promise and furthered by a crisis; it is also *sus-*

tained by a process: “perfecting holiness in the fear of God.” It is not the act of sanctification which Paul has in mind here but the resulting state of holiness (as the Greek word shows). This must be continually perfected.

If the question be pressed: How can perfection be perfected or holiness made more holy? The answer is that there is a paradox here, but a paradox which arises directly from the dynamic quality of human life. A baby can be perfect, but his perfection is not that of the older child, the adolescent, or the mature man.

What is more, *he will retain his perfection only as he keeps on growing*. Far from being contradictory of perfection, the child’s continued growth is the indispensable condition of it.

Alfred Plummer has translated the point into very practical terms. Referring to this passage, he says: “The mere cleansing oneself from defilement is not enough. It is right that the unclean spirit should be cast out; but the place which he has occupied must be filled with such things as will make it impossible for him to return; there must be a process of self-consecration always going on. This is the meaning of ‘bringing to completeness a state of holiness.’”

It is then, a *whole life* of holiness to which we are called, not merely an “event” or “experience.” The promise of purity is the ground of the crisis of cleansing, which in turn opens the way to the process of perfection. □

IN THE BOOKSTALL

By C. NEIL STRAIT ● Racine, Wis.



The Gift of Inner Healing

Ruth Carter Stapleton

Word Books, 1976, 115 pages, \$4.95

This book, I’m sure, will be read with not a little mixed emotion. I read it with such. But I recommend its reading for two reasons: one, the author touches a concept—*healing of memories*—that I feel is long overdue in evangelical circles; two, Mrs. Stapleton is dealing with a vital relationship with Jesus that requires pure faith.

It is this second point that I feel will stir some controversy for the book. And yet as I read what she had to say, I have to admit that this author moves one along the journey toward Jesus, keeping the personality of a “healer” secondary. You may question the method, but the miracles of freedom and forgiveness are convincing.

The weaknesses of this book, I have a feeling, are going to be highlighted in reviews and by those who will attack what Mrs. Stapleton is saying. And there are some weak threads throughout.

But the strength of the book, for me, was the emphasis on the “healing of the memories.” Modern man needs nothing so much as he needs the touch of Jesus on the inner man. If through faith man can come to grips with the past, with all its blight and bitterness, and find freedom, forgiveness, and cleansing through the Saviour, then his tomorrows are channels through which Jesus can work

out His will and way.

While you will not agree with all that this book contains, I think it will be worth your time and money. □

You Can Be Financially Free

George Fooshee, Jr.

Fleming H. Revell Co., 1976, \$4.95

So many of the books on finances are written by businessmen with little or no Christian persuasion. Here is a book written by a Christian who is also a businessman.

Here is a good book for any age, but especially the young married.

There is practical help in this volume, written in the context of the Christian philosophy. A strong biblical base supports all that Mr. Fooshee writes.

An opening statement by the author gives an idea of what is ahead in the book: “To be in harmony with God—to receive the blessings He has for us and to be used for His good purposes—we Christians must know and obey God’s money principles” (p. 9).

This book is filled with helpful charts and diagrams.

An added bonus for the reader are insights shared by the author from his own family, and their experiences in sharing financial help with various Christian organizations.

I put this book on the “must” reading list. □



Upon This ROCK

by JERRY W. McCANT
Macon, Ga.

THEY WERE POWERFUL WORDS! Their power derived from the Man who spoke them. That man was not the vacillating Peter. They were not the words of the loving, Spirit-filled John; nor those of the incisive Apostle Paul. It was Jesus, the Christ, who said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

Literally He said: "You are *Petros* [mas., a Rock], and upon this *petra* [fem., rock] I will build my church." The only difference in *Petros* and *petra* is gender, the feminine being the usual form. But Jesus could not have called Cephias *Petra*, for he was a man and not a woman. In addition to the great truth sounded here, is it possible that with such a play on words Jesus was nicknaming Cephias—"from now on you will be called *Petros* [the Rock]"?

That the Church really does belong to Christ is perhaps the easiest thing for church members to forget. Jesus boldly said, "I will build my church." The Church is in good hands—the hands of Jesus, who founded it. Church life and worship should be conducted so that "in all things he might have the pre-eminence" (Colossians 1:18).

"Upon this rock . . ." Protestants have been afraid to face the full implications of these words. If we admit that the "rock" to which Jesus referred was Peter, then we fear becoming victims of some papal claim. There is no reason for such unfounded fear.

That Peter was ever in Rome has not been proven. From Mark 1 we know he was married, because he had a mother-in-law. Obviously he was not a celibate priest or the first pope. There is nothing here about apostolic succession. It is very clearly stated that Jesus wishes to build His Church on men like His disciple "the Rock."

Take a look at this "Rock." No sooner had Peter

confessed Jesus to be the Christ than he began to do some strange things. His protests against Jesus' sayings that He must suffer and die were so great that Jesus said, "Get behind me, Satan!" It was he who told the Lord that no matter what others did, "I will die with You." Only a few hours later, he had thrice denied his Master.

But didn't all that change after Pentecost? Didn't Cephias really become a veritable Gibraltar after his infilling with the Holy Spirit? Not really. In Acts 10 we read the story of how God had to deal with him in visions about his prejudice. In Galatians 2 Paul states that Peter acted like a hypocrite in relation to the Gentiles. Paul called him that to his face before the other brethren. And this is the Rock upon which Jesus would build His Church?

Before we judge Peter too severely, we'd better look at ourselves. Chances are we haven't greatly enhanced the timbers of the Temple either! We are so human, imperfect, and weak. Yet Christ allows us in His Church. In fact, He stakes His honor on us. The Church never has been and still is not perfect.

Jesus never intended His Church to be filled with plaster saints. The Church has always been a hospital for the sick, not a museum for the mummies. What a marvel—that Jesus Christ should allow such "rocks" in His Church. How patient that He does cast off all the imperfect saints. Out of frail humanity He is willing to shape His Church and then have Paul call that the body of Christ! Could anything be more astounding than that?

Is the Church on the way out? Will it indeed become extinct by the year A.D. 2000 as some have prophesied? Perhaps these "prophets" have not carefully considered Christ's Church. They must speak only of denominational institutions. Jesus said, "I will build my church, and the gates of hell shall not

prevail against it." The RSV reads, "and the powers of death shall not prevail against it." Whatever the translation, Jesus was saying that His Church is indestructible. The future of His Church is secure!

The Church will not die—the powers of death shall not prevail against it. Some congregations may become social clubs, let down the standards, and die. Some may dilute the gospel until it is no longer truly the gospel, just "another gospel which is not a gospel" (Galatians 1). There may be those who will compromise the Christian life until it is no longer distinctive.

But, as God reminded Elijah, there will always be those who refuse to bow a knee to Baal. There are yet men and women who cannot be bought, who have no price. The Church of Jesus Christ is alive and doing well.

Paul could look forward to the Lord's return for His Church, which would be "without spot or wrinkle

or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). And so it will be. But a cursory reading of Paul's letters shows that his churches were filled with the "rocks"—men weak and fallible, just like Peter.

The Church in the world today is not a perfect institution, filled only with ideal believers. Jesus was willing to accept the risk of such imperfections. Yet He could say that the powers of death would never destroy the church He would build.

There is a story that just prior to Jesus' going away, someone asked to whom He would entrust His work. He pointed to His disciples, saying He would leave it with them. "But," came the question, "what if they fail; don't You have another plan?" Jesus answered: "No; if they fail, I have no other plan."

What a responsibility. I am one of those "rocks." But I also am a part of the permanent structure of Christ's Church! □

I Am Coming, Lord

*I hear Thy welcome voice
That calls me, Lord, to Thee,
For cleansing in Thy precious blood
That flowed on Calvary.*

*I am coming, Lord!
Coming now to Thee!
Wash me, cleanse me in the blood
That flowed on Calvary!*

No record has been kept of the souls who have heard the call of Christ and have accepted His voice during the singing of this hymn—"I Am Coming, Lord"—at least no earthly record.

A minister, Louis Hartsough, one of the grand old men of Methodism in the West, authored this favorite number. He wrote both the words and music. This Iowa songwriter was 44 when he produced this hymn, popular since its origin. It was while he was engaged in a soul-winning crusade at Epworth, Ia., in 1872, that Rev. Hartsough wrote the verses and melody for which his name is revered.

Revivalists and missionaries have used it around the world. It has been translated and sung in many languages. In 1873, this hymn appeared in an English magazine. Ira D. Sankey, who was leading the singing at that time in a great London revival where Dwight L. Moody was preaching, clipped out the number and used it repeatedly and effectually in those overseas gospel meetings.

It became increasingly popular in the United States. Students of harmony agree that it is one of the most inspiring and consoling of our gospel hymns. Mr. Sankey wrote the Iowa minister-author a note telling him how his hymn had blessed the lives of men and women everywhere. Its inspiring message still blesses as it is sung. Try it! (It is No. 251 in *Worship in Song*.) □

by OVELLA SATRE SHAFER
Gaylord, Kans.



You Never Know When You'll Need a Psalm

by FAITH A. HOLSTEIN
Virginia Beach, Va.

THE BOOK OF PSALMS, the largest book in the Bible, located right in the heart of God's Holy Word, is a vital part of my life. It was not always so, until one very black Saturday when I needed a "psalm in the night."

It was March 16, 1968, four days after the birth of our third child. We had learned immediately after his birth that he must have major surgery. He had an imperforated anus, which simply means he had no rectal opening.

When he was 1½ days old, Andrew had to have his first of seven major surgeries. As far as we knew, on this Saturday the first surgery had been successful, but for some reason the pediatrician wanted to talk with my husband. I made Dave promise me that he wouldn't keep anything from me; then I couldn't believe my own words when I said, "I think our baby is blind or maybe even mongoloid!"

When my husband returned to my room, his first remark was "Well, you were right!" Right? I couldn't even remember what I had said—then he reminded me that I had said Andrew might be a mongoloid. We were stunned, numb, and heartbroken. I requested that I be able to see my two older children, Jonathan, 11, and Evangeline, 10. This was granted and what a help it was to see them along with my mother.

When the time came for visiting hours to end, I felt I couldn't bear for Dave to leave me alone at the hospital. I was too weak; I needed him too much. Then I felt ashamed, for he was needed by his congregation to minister to them on Sunday morning.

He went home. I read the Bible for a while but knew the lights needed to go out for my roommate's sake; and I needed my rest, for I was nursing Andy. I turned out the light and prayed and cried; then God took over—the wonderful psalms I had memorized as a child and throughout my life started flowing over my soul like an avalanche of strength and peace.

"The Lord is my Shepherd, I shall not want"; "Bless the Lord, oh my soul, and all that is within me bless His Holy Name"; "I will lift up mine eyes unto the Hills from whence cometh my help; my help cometh from the Lord"; "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—on and on until I fell into a peaceful sleep.

The nurse gently awakened me at 2 a.m. to nurse

my baby. I felt best about him when he was in my arms—back to my room and the wonderful psalms that were ministering to my broken heart. God gave me rest that black night and has given me peace through these eight years since.

Andy is in special school in what is called "Borderline I," doing very well. He has ministered to us many times, literally radiating love. The two churches that my husband has pastored since Andrew came into our family have also ministered to us and treated Andy so kindly.

We were brought into contact with wonderful, compassionate doctors with dedicated medical skills. Their acts of kindness will never be forgotten.

YOU just never know when you'll need a psalm! □

GOD'S BOUNDLESS LOVE

*I stood upon the seashore,
And watched the tide come in;
I marvelled at God's goodness,
In saving me from sin.*

*The waves rolled in relentless,
They covered rocks and sand;
I wondered at God's mercy,
Evinced on every hand.*

*For boundless is God's mercy,
Unending is His love,
Ceaseless as the waves that lap
The foot of cliffs above.*

*I love Thee, Lord, for mercy;
I love Thee for Thy grace,
For matchless love and goodness
Shown to the human race.*

—LILY S. THOMAS
Horseheads, N.Y.



By AARLIE J. HULL
Centralia, Wash

A Christian Woman's World

The book "Family Love in All Dimensions," edited by John Nielson, was introduced at the General Assembly in Dallas. Here are significant excerpts.

Leslie Parrott:

Unfortunately for most married couples, life is just a matter of muddling through. Literally millions of couples guide their marriages by superstition or "common sense" notions of human nature which science and the Bible have proved to be false. They never learn the dynamics of good interpersonal relationships and never give themselves to learning the techniques of communicating. They make decisions on an irrational basis and bring up their children with the naive hope that good intentions will be sufficient.

Millard Reed:

With the passing of two generations, the primary spheres of intimacy—the extended family and the community—have almost become extinct . . . Its effect on our individual and family emotions is only beginning to be understood . . . The Church of Jesus Christ, fulfilling its New Testament commission of love, is the only institution that can replace these lost spheres of intimacy . . . As the church succeeds, more and more of today's lonely people will sing, "I'm so glad I'm a part of the family of God."

Earl Lee:

As I recollect, one factor that made my childhood homelife happy—at least the one I observed most carefully—was loving respect. I can never remember my father, even in a joking manner, demeaning my mother. My mother acted in the same way toward my father. When I think of that simple, rather poor home, I think first of the affectionate regard my parents had for each other.

James Dobson:

. . . Sex was not a human invention; the biochemical forces which attract men and women to each other were designed by God himself. Since God is incapable of evil, then this system which He created must be inherently pure and clean when expressed as God intended, within the confines of a loving family. Not only was sex intended for purposes of procreation, but also as the most intimate deeply spiritual expression of mutual love between a husband and wife.

Richard Taylor:

The wise parent . . . will ask himself whether or not a significant part of the total input during the formative years comes from the parents themselves in the form of planned, goal-oriented instruction. Or is that basic contribution left to the TV and to the public school, with a little Sunday school thrown in? The end result will reflect this parental default. It is absolutely imperative that one or both parents be the child's first and most constant teacher. With such high stakes this demand is not unreasonable. Any parent of normal intelligence can do it if he sets himself to the task.

T. Crichton Mitchell:

Fatherhood means sharing life as well as be- getting it. It means loving living, living with, sharing with, playing with, discussing with, praying with, learning with Junior and his sister. Fatherhood is a man-sized vocation, a larger task than being a social lion, a business tycoon, or a sporting success.

Joe Nielson:

Parents need to think through and deliberately plan the approach they should take for each occasion. Too often very little forethought is given to anticipated situations. One of the important insights of my own parents was their care to plan ahead. I remember that the public school put on a program which Dad felt we should not attend. Rather than just saying no to us, he made arrangements with a friend who worked at the Philadelphia Navy Yard to take us boys to the docks to visit the various ships. We had more exciting news to talk about than the kids who stayed for the questionable school program. This helped our self-concept immensely; we were not wallflowers. Our parents planned ahead with positive reinforcement for the negatives they felt were necessary to maintain a Christian family.

Audrey Williamson:

And love, to be love, must be expressed—in words, in thoughtful actions, in a sweet surprise, a tender look, a warm handclasp or a pat on the shoulder, in an embrace or a kiss. Why are we self-conscious in expressing love to those we love the best? If we have love in our hearts for the members of our families, we must give them the tokens of love. □

By JOHN A. KNIGHT

“... and the godly care of pastors”

This phrase, taken from the ritual used in receiving church members into the church, is powerful. Reading it before a congregation always strikes in the pastor a note of awe, and produces a sense of responsibility, unworthiness, and humility. To a local fellowship of believers the phrase provides a sense of security, acceptance, and community.

There is no relationship quite like that which exists between pastor and people. The care of souls is a high and worthy calling. Seeing persons born into the family of God, nurturing them with the milk and meat of the Word, discipling them for service, administering to them the sacraments, and “being there” as Christ’s representative in the big moments of joy and sorrow—are privileges no one called of God can take lightly.

To have a pastor who discharges faithfully his responsibilities, whose heart is consumed with the very love of Christ, who is sensitive to the promptings of the Holy Spirit, is to be signally blessed.

It is easy to take for granted the tender ties between pastor and people, to mar their beauty. The pastor must guard against succumbing to secular pressures, allowing his ministry to degenerate into mechanical or manipulative skills, forgetting that his is more than a human work. The people must remember the dignity of the pastoral office and support the pastor as a man of God, since they also are “fellow-laborers in the ministry.”

THERE IS NO WORK IN THE CHURCH more rewarding or more demanding than that of the pastor. The Church of the Nazarene has been blessed with dedicated men and women who have given themselves to the pastoral ministry. While some denominations have experienced large numbers of dropouts from the ministerial ranks, Nazarenes continue to have persons to fill their pulpits. In addition, God is calling young men and women who are answering His summons in obedience.

But God never calls someone to full-time Christian service without also asking others to stand by that one with spiritual and material benefits. It may come as a surprise to some to know, according to figures released by the Department of Pensions and Benevolence, that the average salary and cash benefits for Nazarene pastors in the United States in 1975 was \$6,736.

Though the pastor’s calling is of divine origin, he

lives in this world of inflation and, like others, has financial obligations imposed by family and otherwise. No man or woman can be at his best in a spiritual work who is burdened unnecessarily with questions as to how he can provide a normal level of living for himself and for those for whom he is responsible.

SOME SEEM TO ASSUME THAT BECAUSE God will care for His own, no one else need be concerned. For the most part, pastors are reluctant to talk about their material needs. And surely no informed person can conclude that these servants in the church preach for money.

The month of September is sometimes designated as a time to emphasize stewardship. It is a good time to review the support of the pastor and to make significant adjustments in remuneration which may be long overdue.

The pastor is entitled to a standard of living at least equal to that which is average among those of the congregation. And faithfulness here will carry over into concern for the evangelists as well.

Some may excuse themselves by saying they are paying all their pastor is worth. But who of us can live on what we are worth? Many a pastor has taken new heart and performed his duties more effectively and responsibly after a church has shown in a tangible way its love for the parsonage family.

The “godly care of the pastor” can never be remunerated commensurate with its value, but we will feel better and be better if we try. Words and deeds of appreciation are Christlike.

And I have a feeling that on the day of final judgment not only the pastor will be called to account, but the rest of us as well. □

A Trained Clergy

Most, if not all, of the great reforms and revivals of Christian history have been initiated by trained clergy. It is true that God’s work is done “not by might, nor by power,” but by His Spirit. Yet the close association of theological and biblical understanding and the fires of revival suggests that God often chooses prepared instruments to accomplish His purposes.

The Church of the Nazarene has been wise in its planning for an informed and equipped ministry. Education has been a top priority in the church from its beginning. Liberal arts colleges, Bible schools, Nazarene Theological Seminary, and the Nazarene

The Church, like secular institutions, is inclined to forget that death is the road her leader followed. One reason is that the Church is always reminding those in the Church and out of it of this truth. The tendency is to speak this word to others so often, and perhaps even so fervently, that the Church does not apply its truth to itself.

Bible College have been strongly supported by the church, and have made a significant contribution to her life.

NBC in Colorado Springs, is situated on a lovely 100-acre campus valued at almost \$4 million. Student enrollment is around 900.

The Bible college was ordered by the General Assembly of 1964 to supplement the educational program of the church in the field of ministerial training. It is designed primarily for students who do not pursue their preparation within the patterns of the liberal arts colleges and seminary. Its graduates annually are finding places of service in many world areas.

The administration and faculty have been selected to represent academic scholarship and successful ministerial experience. The outstanding work being done there calls for our fullest support again this year in the Annual Nazarene Bible College offering, October 10. □

The Death of a Church

Some ecclesiastical analysts have suggested that we have moved into the "post-Christian" era and that the future of the Church is uncertain. Claims have been made that society in general is ignoring the Church; that the Church speaks with muted authority; that an insipid humanism has become widespread throughout the Church; and that for many the worship of the Church has become more a thing of beauty than a power for transformation.

While there is truth in these claims, it may also be said that the Church is enjoying some of its best days in many areas. Who can doubt that the winds of the Spirit are blowing throughout Christendom? In large numbers persons are being converted and equipped for ministry, the Church is being enlarged where one might least expect it, a new zeal characterizes many in the Church, and the Bible is assuming a new importance and authority.

Even those who are inclined to look at the darkness of our age, must acknowledge that the ultimate triumph of the Church is insured. Jesus, the great Head of the Church, said, "The gates of hell cannot prevail against it."

Of England and the English it has been said, "They lose all the battles, except the last one." Whatever skirmishes the Church may seem to lose, her final victory in the war with Satan is assured. Christ's Church will never die.

BUT IN REFLECTING ON THE DEATH of the Church or of any particular church, we are not thinking of its demise. Rather, we have in

mind its effectiveness in ministry, its spiritual harvest.

Jesus related death to fruit-bearing. With graphic illustration he taught, "Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit."

This spiritual principle need not be interpreted only in terms of individuals. It is no less true of denominations and of local congregations. Spiritually the order is first death, then life. Death is a prerequisite to vitality and service.

The Church, like secular institutions, is inclined to forget that death is the road her leader followed. One reason is that the Church is always reminding those in the Church and out of it of this truth. The tendency is to speak this word to others so often, and perhaps even so fervently, that the Church does not apply its truth to itself.

THE DEATH OF A CHURCH SURELY must include a proper assessment of itself in relation to the larger kingdom of God. Where it presumes to make the latter subservient to the former it is not following the death route. Under ecclesiastical pride, self-congratulation, self-dependence, or even compassion with others is as inexcusable for a group as for an individual.

The death of a church occurs when it makes primary its mission of lifting up Christ, and secondary its own accomplishments and advances. A church must remember Jesus' words, "Ye are unprofitable servants, for ye have done that which was your duty to do."

The death of a church involves the refusal of those within it to make a "convenience" of the church. Using it for personal advantage or personal aggrandizement is evidence that such have not yet "died to themselves."

LIKE INDIVIDUALS AND NATIONS, a church can become soft, indulgent, undisciplined, indecisive, and even noncommittal in the larger issues of justice, morality, and holy living. It becomes so by promoting its own life rather than the life of Christ. The remedy is death—death to all that is unchristlike and unworthy, death to the way of selfish elevation.

Paul's words to believers is appropriate for the whole Church: "If we have been united with him [Christ] in his death, we will certainly also be united with him in his resurrection" (Romans 6:5, NIV).

Through its death the Church is enabled to walk in "newness of life," a life of service and Christian love. Only if a grain of wheat die, will it bring forth fruit. And only as each member of the Church dies will that Church really "come alive." □



THE YEAR
OF THE
NEW CHURCH



METRO
CHURCHES
LAUNCH A
DAUGHTER
CHURCH

PRAY FOR OUR
TARGET CITIES



Patti Mick, of Enid, Okla, First Church, was presented the Esther Carson Winans Award. She is the first Caravaner to receive this highest honor at Enid First Church. Mrs. Pat Myers is the Caravan director. Pictured with Patti is her dummy Danny, who, in his Trailblazer uniform, helped Patti win first place in the District Junior Talent Contest in a skit about Caravanning. She has used Danny to tell Bible stories in Sunday school for the Junior and Kindergarten departments also.

NORTH RALEIGH PUTS GCLF DOLLARS TO WORK

The North Raleigh, N.C., church is one of the churches where Nazarene dollars invested in the General Church Loan Fund are bearing fruit.

Pastor F. Don Dunlap writes that the annual average Sunday school attendance was 89, morning worship was 93, and 9 members were received on profession of faith.

Membership now stands at 70 compared with the 29 charter members in 1973.

Looking ahead, Pastor Dunlap suggests a series of goals for the coming year. Among them are the following:

- Twenty-five persons won to God and joining by profession of faith;
- A ministry of visitation that will involve families reaching families;
- A full-time staff member in the area of youth, and possibly music, by next summer;
- That the ministry be expanded in the community to reach the elderly, housewives, and special children with ministries to fit their needs;
- That 10 percent of the total income be given to world missions;
- That 20 percent of the total income be given to others outside the church family;
- That the congregation help to "mother" a new church nearby;
- That worship services be a time and place for strength, hope, and renewal for all who attend.

The North Raleigh church received a loan from the General Church Loan Fund in October, 1973, to help pay for its new facilities.

This is just one example of the soul-saving work being done through dol-



lars invested in the General Church Loan Fund.

The GCLF is a service of the Church of the Nazarene Department of Home Missions to help small churches who are unable to secure commercial financing locally.

Its missionary function is confirmed by the fact that the Board of General Superintendents has declared it to be an Approved Special for 10 percent missionary giving.

During the last year loans have been made to or approved for churches in Arizona, Oregon, Washington, South Dakota, New York, Missouri, Ontario (Canada), New Jersey, Minnesota, California, Louisiana, Colorado, Oklahoma, Pennsylvania, and Massachusetts. The pastor of one of these churches wrote:

"I was thrilled beyond description to receive the letter indicating that funds for the loan are now available.

"The community is showing a real interest in our new building. The congregation is excited to see it going up and anxious to get inside and work.

"Thank you for everything you've done to help establish our church." □

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September 19, 1976

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Seventy-six churches were designated by their district superintendent for birth in 1976. You can help keep them growing through gifts to the General Church Loan Fund which exists to assist young churches unable to se-

cure commercial financing for their first buildings.

The Board of General Superintendents have designated it an Approved Special for 10 percent missionary giving. For more information, write the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

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church schools

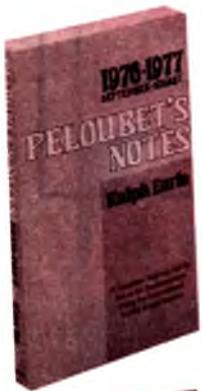
By Melton Wienecke

HAPPENINGS

The adoption of the report of the Commission on Church Program, Organization, and Structure by the Nineteenth General Assembly paves the way for advancement in Nazarene Sunday school work.

Under the new organization, the board of Christian life in the local church is responsible for the Sunday school, so the chairman, in effect, becomes the general Sunday school superintendent. There may be a director of children's ministries, one for youth, and another for adults who will be the Sunday school superintendents for these age divisions. This will provide three superintendents specializing in promotion and supervision over a smaller area of the Sunday school to improve the quality as well as the quantity of work done.

The history of the Church of the Nazarene shows that the Sunday school enrollment is the front edge of



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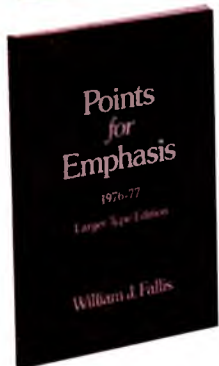
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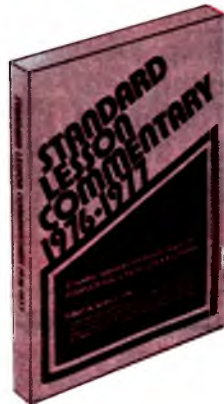
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Pastor Bob Lindley spearheaded the idea of having Calgary, Alta., First Church sponsor a 90-minute "Hallelujah Heritage" worship service at the world-famous Calgary Stampede, July 11. Dr. Don J. Gibson, executive secretary of the Department of Evangelism, representing the general church, photographed Pastor Lindley and Dale Evans Rogers, special speaker for the event. In addition to Miss Evans, the 6,000 worshippers heard three outstanding musical groups from Denver First Church—The Tact Singers, The Brotherhood III, and The New Life Singers. The service was so successful that the Stampede Board asked Pastor Lindley to consider repeating a similar event at the Stampede in Canada next year.

NOTE: In advertising some of these commentaries, we do not unqualifiedly endorse everything in them. We believe, however, that they represent the best material available outside of our own lesson helps, and recommend them for use as collateral or additional material.

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our growth. Sunday school attendance tends to follow the same pattern as the enrollment, and church membership tends to follow the same pattern of the Sunday school attendance. The "On to a Million" goal in 1979-80 of the "Lifting Up Christ" theme can be realized as we win the 1,213,878 people enrolled in our Sunday schools and prepare them for church membership.

Small churches may have a children's class, a youth class, and an adult class. The teacher of each of these classes is responsible for reaching, teaching, winning, and discipling the people in that age-group. When there are two classes they are ready for supervision. When there are two classes of the same age-group the Sunday school is ready for departmentalization. And when departments multiply they are ready for a superintendent over each division—children, youth, and adults.

In the smallest church, the church board may function as the board of Christian life. And when they do, they have responsibility for the Sunday school. The Sunday school is the laymen of the church organized to carry out the Great Commission. This includes the ministries of reaching, teaching, winning, and discipling.

Last quadrennium was the greatest quadrennium of growth in our Sunday schools in the history of our denomination. We are anticipating another great quadrennium of growth both in quality and quantity under the new organization of a board of Christian life with directors of children, youth, and adult ministries whose first responsibility will be the Sunday school. They will then add other ministries the people and church need and for which they have adequate leadership. This will give us a person-centered approach to Christian life. □



Pastor David R. Losey recently presented the Esther Carson Winans Award to Paula Freeman. Her mother, Mrs. Joyce Freeman, was the Caravan director at Caldwell, Ida., prior to their move to Wapato, Wash., two years ago. The church had no Caravan program so Mrs. Freeman continued the program with her two children at home.

OF PEOPLE AND PLACES

June 24, Pastor Oscar H. Eller of Odessa, Tex., Central Church was presented with two awards: Mayor Dan Hemphill of Odessa honored Rev. Eller with the Mayor's Award for "Outstanding Contributions to Odessa as President of the Odessa Ministerial Alliance"; and the Presidential Museum of Odessa presented its Volunteer Leader Award to Rev. Eller during its luncheon honoring the Odessa presidents. □

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"A Sinner Who Can't Sin"
September 19

"In This World or the Next"
September 26



The Spirit
of the



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EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

People are our business. We must reach people, teach people, encourage people, and help people to be used by the Holy Spirit if we are going to bear the fruit of the Spirit-filled revival.

- ALLEN, J. A. (Jimmie): Bay City, Tex. (1st), Oct. 6-17; Mission, Tex. (1st), Oct. 19-24
- ANDREWS, GEORGE D.: Niagara Falls, N.Y. (1st), Oct. 5-10; St. Petersburg, Pa., Oct. 12-17; Ridgway, Pa., Oct. 19-24; Williston, Vt., Oct. 26-31
- BAILEY, CLAYTON D.: Vicksburg, Mich. (Chapman Mem.), Oct. 4-10; Muncie, Ind. (Riverview), Oct. 11-17; New Castle, Ind. (Southside), Oct. 19-24
- BAKER, RICHARD C.: Bamberg, S.C. (1st), Oct. 19-24
- BATTIN, BUFORD: Vici, Okla., Oct. 10-17; Breckenridge, Tex., Oct. 20-24; Dalhart, Tex., Oct. 31—Nov. 7
- BELL, JAMES & JEAN: Hastings, Neb. (1st), Oct. 5-10; North Platte, Neb. (1st), Oct. 12-17; Des Moines, Ia. (1st), Oct. 19-24; Kansas City, Kans. (Victory Hills), Oct. 26-31
- BENDER EVANGELISTIC PARTY: Brooklyn, Ind., Oct. 1-10; Jeffersonville, Ind. (1st), Oct. 15-24; Hamburg, N.Y., Oct. 29—Nov. 7
- BERTOLES, MUSICAL: Eureka, Ill., Sept. 28—Oct. 3; Baton Rouge, La. (1st), Oct. 5-10; Jacksonville, Fla., Oct. 26-31
- BEYER, HENRY: Natchitoches, La., Oct. 5-10; Tyler, Tex. (South), Oct. 26-31
- BISSELL, DALE & BEVERLY: Grover Hill, Ohio, Oct. 5-17; Roseville, Ohio, Oct. 19-24; Cincinnati, Ohio (Fairfax), Oct. 26-31
- BLUE, DAVID: Nashville, Tenn. (McClurken), Oct. 5-10; Mount Vernon, Ohio (College and Church) Oct. 15-17; Gary, Ind. (Glen Park), Oct. 19-24; Bethany, Okla. (1st), Oct. 31
- BONE, LAWRENCE H.: Midwest City, Okla. (1st), Oct. 5-10; Cameron, Mo., Oct. 12-17; Craig, Mo., Oct. 19-24
- BOWMAN, RUSSELL: New Madison, Ohio (Wes.), Oct. 27—Nov. 7
- BROWN, ROGER M.: Mannington, W.Va., Oct. 5-10; Belle, W.Va., Oct. 12-17; New Castle, Ind., Oct. 19-24; West Liberty, Ky., Oct. 26-31
- BUCKLES-BURKE EVAN. TEAM: Kokomo, Ind. (Northside), Oct. 4-10; Middletown, Ind., Oct. 12-17; Carbondale, Ill., Oct. 19-24; Yorktown, Ind., Oct. 26-31
- BURKHAMMER FAMILY: New Galilee, Pa., Oct. 12-17
- CANEN, DAVID: Savannah, Ga. (Westside), Oct. 4-10; Atlanta, Ga. (Riverside), Oct. 12-17; Decatur, Ga., Oct. 18-24
- CAYTON, JOHN: Capitol Heights, Md. (Grace), Oct. 5-10; North Leeds, Me., Oct. 12-17; North Syracuse, N.Y. (Community), Oct. 19-24; Fulton, N.Y. (1st), Oct. 26-31
- CLIFT, NORVIE: Snoqualmie, Wash., Oct. 5-10; Troy, Ida., Oct. 12-17; Juliaetta, Ida., Oct. 19-24; Fortuna, Calif., Oct. 26-31
- CLINE, JERRY: Warren, Ohio (Champion), Sept. 28—Oct. 3; Kingsport, Tenn. (Calvary), Oct. 5-10; Lebanon, Tenn. (Westview), Oct. 12-17; Pelham, Tenn. (Chapman Chapel), Oct. 19-24; Decherd, Tenn. (Warren Chapel), Oct. 26-31
- COBB, BILL & TERRI: Cimarron, Kans., Oct. 5-10; Denver, Colo. (Westminster), Oct. 13-17; Oklahoma City, Okla. (Penn. Ave.), Oct. 19-24; Colindale, Pa., Oct. 26-31
- CONE, ANDREW F.: Dixfield, Me., Oct. 5-10; Buffalo, N.Y., Oct. 12-17; Albany, N.Y., Oct. 19-24
- CULBERTSON, BERNIE: Helena, Mont. (1st), Oct. 5-10; Walla Walla, Wash. (Aldersgate), Oct. 12-17; Grande Ronde, Ore., Oct. 19-24; Cloverdale, Ore. (Hemlock), Oct. 26-31
- DARNELL, H. E.: Franklin, Pa., Oct. 7-17; Fairland, Ind. (Triton Central), Oct. 21-31
- DELL, JIMMY: Van Buren, Ark., Oct. 6-10; Fort Smith, Ark., Oct. 13-17; Covna, Calif., Oct. 21-24; Indio, Calif. (1st), Oct. 27-31
- DISHON, MELVIN: Spiceland, Ind., Oct. 7-17; Corydon, Ky., Oct. 19-24; West Baden, Ind., Oct. 26-31
- DIXON, GEORGE & CHARLOTTE: Charleston, W.Va. (Campbell), Oct. 3-10; Concord, N.C. (Oakdale Park), Oct. 12-17; Zanesville, Ohio (1st), Oct. 19-24; Warren, Ohio (Morgan-dale), Oct. 26-31
- DUNMIRE, RALPH & JOANN: Columbus, Ohio (Whitehall), Oct. 5-10; Nashville, Tenn. (Calvary), Oct. 12-17; Leoma, Tenn. (Pleasant Point), Oct. 19-24; Marietta, Ga. (1st), Oct. 26-31
- DUNN, DON: Waterford, Ohio, Sept. 28—Oct. 3; Canal Fulton, Ohio, Oct. 5-10; South Point, Ohio, Oct. 19-24; Marion, Ohio (Kensington Pl.), Oct. 26-31
- DUTTON, BARRY & TAVIA: Washington, Pa. (1st), Oct. 5-10; Atlasburg, Pa. (1st), Oct. 13-17; Fawn Grove, Pa. (1st), Oct. 19-24
- ELLINGSON, R. LEE: Cincinnati, Ohio (Asbury Tab.), Oct. 11-17; Upland, Ind. (Jefferson Christian), Oct. 21-31
- ELLWANGER, C. WILLIAM: Topeka, Kans. (1st), Sept. 28—Oct. 3; Columbus, Ohio (Whitehall), Oct. 5-10; Ashland, Ky. (1st), Oct. 12-17; Salina, Kans. (1st), Oct. 19-24; Great Bend, Kans. (1st), Oct. 26-31
- EMSLEY, ROBERT: Oakdale, Calif., Oct. 13-24; Scott City, Kans., Oct. 27—Nov. 7
- FELTER, JASON & LOIS: Davenport, Ia. (1st), Oct. 5-10; Columbus, Ohio (Northland), Oct. 12-17; Carlisle, Pa. (Hol. Christian), Oct. 19-24; Kent, Ohio (1st), Oct. 26-31
- FILES, GLORIA, & ADAMS, DOROTHY: East Rockaway, N.Y. (Children's Crus.), Oct. 5-10; Pittsfield, Ill. (Children's Crus.), Oct. 19-24; Emporia, Kans. (Children's Crus.), Oct. 26-31
- FISHER, C. WILLIAM: Glen Burnie, Md. (Marley Pk.), Oct. 5-10; Pennsville, N.J. (Glenside), Oct. 12-17; Collinsville, Ill. (1st), Oct. 19-24; Olathe, Kans. (College), Oct. 31—Nov. 7
- FLORENCE, ERNEST: Crossville, Tenn., Oct. 4-10; Waycross, Ga., Oct. 12-17
- FORD, NORMAN: Orbisonia, Pa., Oct. 1-10; Ransomville, N.Y. (Free Meth.), Oct. 17-24; Schenectady, N.Y., Oct. 31—Nov. 7
- FORTNER, ROBERT E.: Wloughby, Ohio (1st), Oct. 5-10; Metcalf, Ill. (1st), Oct. 12-17; Norris, Ill. (1st), 19-24; Rantoul, Ill. (1st), Oct. 26-31
- FRASER, DAVID: Akron, Ohio, Oct. 6-10; European Tour, remainder of month
- FRODGE, HAROLD: Paulding, Ohio, Oct. 4-10; Macungie, Pa., Oct. 11-17; Kutztown, Pa., (Bethel), Oct. 18-24; Mount Vernon, Ind. (Pt. Township), Oct. 26-31
- GANTHROP, WAYLAND & JOAN: Decatur, Ill. (Oak Grove), Sept. 28—Oct. 3; Caseyville, Ill. (Crestview), Oct. 5-10; Bellville, Ill. (Emmanuel), Oct. 12-17; Champaign, Ill. (West Side), Oct. 19-24; Marion, Ohio (Wes.), Oct. 25-31
- GILLESPIE, SHERM & ELSIE: Muncie, Ind. (Mayfield), Oct. 19-24
- GLAZE, HAROLD & MARILYN: Creve Coeur, Ill. (1st), Oct. 12-17; Batesville, Ark. (1st), Oct. 19-24
- GORMANS, SINGING: Shepherdsville, Ky. (Wes.), Oct. 4-10; Louisville, Ky. (Okolona), Oct. 12-17; Clarkson, Ky. (1st), Oct. 24-31
- GRAVATT, HAROLD F.: Cherryvale, Kans., Oct. 10-17; Coffeyville, Kans. (1st), Oct. 17-24; Caney, Kans., Oct. 24-31
- GREEN, JIM & ROSEMARY: Walla Walla, Wash. (1st), Oct. 5-10; Lombard, Ill., Oct. 13-17; Barberton, Ohio (1st), Oct. 19-24; New Castle, Ind. (1st), Oct. 26-31
- GRIMES, BILLY: Jefferson, Tex., Oct. 5-10; Idabel, Okla., Oct. 19-24; Purcell, Okla., Oct. 26-31
- GRIMM, GEORGE J.: Polk, Ohio (Rowiesburg), Oct. 1-10; Parkersburg, W.Va. (Bapt.), Oct. 12-17; Weirton, W.Va. (Colliers), Oct. 19-24
- GRINDLEY, GERALD & JANICE: Ottawa Lake, Mich. (Whiteford Wes.), Oct. 5-10; Owosso, Mich. (Cent. Un. Meth.), Oct. 11-17; Flint, Mich. (Evergreen Valley Wes.), Oct. 19-24; Indianapolis, Ind. (Trinity Wes.), Oct. 26-31
- GUY, MARION O.: Knowles, Okla., Oct. 24-31
- HAINES, GARY: El Paso, Tex. (Valley), Oct. 5-10; Albuquerque, N.M. (Los Altos), Oct. 12-17; Sante Fe, N.M., Oct. 19-24; Olathe, Kans. (College), Oct. 31—Nov. 7
- HALL, CARL M.: St. Petersburg, Fla. (Kenneth City), Sept. 28—Oct. 3; Spokane, Wash. (Valley), Oct. 12-17; Gary, Ind. (Glen Park), Oct. 20-24; Vero Beach, Fla. (1st), Oct. 26-31
- HAMILTON, MARK: Indianapolis, Ind. (South Side), Oct. 5-10; Indianapolis, Ind. (Irvington), Oct. 12-17; Evansville, Ind. (1st), Oct. 19-24; Sullivan, Ind., Oct. 26-31
- HANCE, RAY: Norman, Okla. (Grace), Oct. 5-10; Hays, Kans., Oct. 19-24
- HANCOCK, BOYD C.: Charleston, Mo. (1st), Oct. 4-10; Perry, Okla. (1st), Oct. 12-17; Woodbridge, Va., Oct. 25-31
- HARROLD, JOHN W.: Sidney, Ill. (1st), Oct. 5-10; McConnells-ville, Ohio (1st), Oct. 12-17; New Harmony, Ind. (1st), Oct. 26-31
- HEASLEY, JIMMY & FERN: Carlsbad, N.M. (Church St.), Oct. 3-10; Lovington, N.M. (1st), Oct. 19-24; Noble, Okla., Oct. 26-31
- HOECKLE, WESLEY W.: Omaha, Neb., Oct. 5-10
- HOLLEY, C. D.: Easton, Pa., Oct. 5-10; West Chester, Pa., Oct. 12-17; Mishawaka, Ind. (1st), Oct. 19-24; Quincy, Ill. (Emmanuel), Oct. 26-31
- HOLLOWAY, WARREN O.: Lewisburg, Pa. (Crossroads), Oct. 5-10; Elmira, N.Y. (1st), Oct. 12-17; York, Pa. (1st), Oct. 19-24; Highland Springs, Va., Oct. 26-31
- HOWARD, MICHAEL: Robeline, La. (Friendship), Oct. 11-17
- HUBBART, LEONARD: Goshen, Ind. (1st), Oct. 5-10; Hot Springs, Ark. (Grace), Oct. 12-17; New Richmond, Ohio, Oct. 19-24; Grand Haven, Mich. (1st), Oct. 26-31
- HUNDLEY, EDWARD J.: Muncie, Ind. (Wheeling Ave.), Oct. 5-10; Tiffin, Ohio, Oct. 17-24
- INGLAND, WILMA JEAN: Warren, Ohio (Bolindale), Oct. 4-10; Fredrick, Md., Oct. 18-24
- IRWIN, ED: West Lafayette, Ohio, Sept. 27—Oct. 3; Live Oak, Fla., Oct. 5-10; Mount Vernon, Ill. (1st), Oct. 12-17; New Cumberland, W.Va., Oct. 19-24; Barnesville, Ohio, Oct. 26-31
- CHUCK JACKSON SINGERS: Lanett, Ala. (1st), Oct. 3; Virginia Beach, Va. (Tidewater), Oct. 5-10; St. Croix Falls, Wis. (Calvary), Oct. 12-17; Franklin, Pa. (1st Baptist), Oct. 19-24; Reynoldsville, Pa. (Gospel Center), Oct. 25-27
- JACKSON, PAUL & TRISH: Home Missions Tour (Dakota Dist.), Oct. 18-31
- JAMES, R. ODIS: Caruthersville, Mo. (1st), Oct. 4-10; Bloomington, Ind. (Broadview), Oct. 19-24; Indianapolis, Ind. (Ray St.), Oct. 26-31
- JANTZ, CALVIN & MARJORIE: Roanoke, Va. (1st), Oct. 5-10; Endicott, N.Y. (1st), Oct. 12-17; Erie, Pa. (1st), Oct. 19-24; Martinsville, Ind. (1st), Oct. 26-31
- JAYMES, RICHARD: Grove City, Pa., Oct. 4-10; New Martinsville, W.Va., Oct. 12-24
- JEWETT, LARRY & PAT: Spiceland, Ind., Oct. 7-17; Shelbyville, Ind. (1st), Oct. 19-24; Indianapolis, Ind. (Ray St.), Oct. 26-31
- KENNEDY, GORDON L.: Bellevue, Ohio, Oct. 19-24
- KRATZ, ELDON & KAY: Cameron, Mo., Oct. 3; Pratt, Kans., Oct. 9-10; Britt, Ia. (Zion), Oct. 16-17; Olathe, Kans. (College), Oct. 23; Hazelwood, Mo. (North Co.), Oct. 30-31
- LANIER, JOHN H.: Hamden, Ohio, Sept. 29—Oct. 10
- LASSELL, RAY: Rimersburg, Pa., Oct. 5-10; Center Hall, Pa., Oct. 12-17; Paris, Pa., Oct. 19-24; Rising Sun, Ind., Oct. 26-31
- LEMASTER, BEN: Bakersfield, Calif. (Brentwood), Oct. 5-10; Newhall, Calif., Oct. 20-24; Lake Isabella, Calif., Oct. 26-31
- LESTER, FRED R.: Kellogg, Ida., Oct. 6-10; Kalispel, Mont., Oct. 12-17; Libby, Mont., Oct. 19-24; Antioch, Calif., Oct. 26-31
- LIDDELL, P. L.: Lancaster, Ohio (1st), Oct. 5-10; Sebring, Ohio (1st), Oct. 12-17; Shelbyville, Ind. (1st), Oct. 19-24
- LINDER, LLOYD: Adrian, Mich. (Madison), Oct. 3-10; Montpelier, Ind., Oct. 17-24
- LOMAN, LANE & JANET: Owosso, Mich. (Free Meth.), Oct. 5-10; Pinconning, Mich. (Wes.), Oct. 12-17; Boonville, Ind. (Gen. Bapt.), Oct. 24-29; Goshen, Ind. (Miss.), Oct. 31—Nov. 7
- LOWN, ALBERT: Portland, Ore., Oct. 11-17; San Diego, Calif., Oct. 18-24
- LUSH, RON: Sumner, Wash. (Bonney Lake), Oct. 1-3; Tacoma, Wash. (1st), Oct. 6-10; Boise, Ida. (Salv. Army), Oct. 13-17; Cheney, Wash., Oct. 27-31
- MANLEY, STEPHEN: Apache Junction, Ariz., Oct. 5-10; Brea, Calif., Oct. 12-17; Phoenix, Ariz. (Maryvale), Oct. 19-24; Tucson, Ariz. (Mt. View), Oct. 26-31
- MANNING, C. M.: Tupelo, Miss., Oct. 5-10; Dayton, Ohio (West Acres), Oct. 26-31

MARTIN, PAUL: Anderson, Ind. (1st), Oct. 5-10; Lexington, Ky. (1st), Oct. 11-17; Colorado Springs, Colo. (Bible Coll.), Oct. 18-22; Bourbonnais, Ill. (Olivet College), Oct. 24-31

McABEE, JAMES: Dana, Ind., Oct. 8-10; Bedford, Ind. (1st), Oct. 12-17; Corydon, Ind., Oct. 19-24; Bicknell, Ind., Oct. 26-31

McCLURE, DARL B.: Paden City, W.Va. (Wes.), Sept. 26—Oct. 10

McDONALD, CHARLIE: Mansfield, Ark., Oct. 12-17; Mena, Ark., Oct. 19-24

McKINNEY, ROY T.: North Manchester, Ind., Oct. 12-17; Grand Rapids, Ohio (1st Wes. Meth.), Oct. 19-24

McWHIRTER, STUART: Yukon, Okla., Oct. 5-10; Arlington, Tex. (1st), Oct. 12-17; Fort Worth, Tex. (Northside), Oct. 19-24; New Castle, Ind. (1st), Oct. 26-31

MEEK, WESLEY: Panama, Okla., Sept. 28—Oct. 3; Weatherford, Okla., Oct. 5-10; Durant, Miss., Oct. 12-17; Erick, Okla., Oct. 26-31

MELVIN, DOLORES: Levittsburg, Ohio, Oct. 11-17; Berea, Ky., Oct. 25-31

MEREDITH, DWIGHT & NORMA JEAN: Mount Vernon, Ind., Oct. 5-10; North Manchester, Ind., Oct. 11-17; Milford, Ohio, Oct. 18-24; New Albany, Ind. (1st), Oct. 25-31

MERRITT, HERBERT & ANN: New Albany, Ind. (East Side), Oct. 5-10; Anderson, Ind. (Fairfax), Oct. 12-17; Anthony, Kans., Oct. 26-31

MICKEY, BOB: Burlington, Kans., Sept. 28—Oct. 3; Washington, Pa. (Hart Ave.), Oct. 4-10; Portland, Me., Oct. 12-17; Millville, N.J., Oct. 19-24; Trenton, Mo., Oct. 26-31

MILLHUFF, CHUCK: Tampa, Fla. (1st), Oct. 5-10; Mifflinburg, Pa., Oct. 26-31

MONTGOMERY, CLYDE: Terre Haute, Ind. (South Side), Oct. 5-10; Bedford, Ind. (1st), Oct. 12-17; Bloomington, Ind. (East Side), Oct. 19-24; Stinesville, Ind., Oct. 26-31

MORRIS, CLYDE H.: Denton, Md. (1st), Oct. 5-10; Glasgow, W.Va., Oct. 11-17; Murfreesboro, Tenn., Oct. 22-31

MULLEN, DEVERNE H.: New Brighton, Pa., Oct. 5-10; Watertown, N.Y., Oct. 12-17; Canton, Ohio, Oct. 19-24; New Philadelphia, Ohio, Oct. 25-31

NEFF, LARRY & PAT: Hixson, Tenn. (Grace), Oct. 4-10; Anderson, Ind. (Goodwin Memorial), Oct. 12-17; Evansville, Ind. (Forrest Hills Wes.), Oct. 18-24; Albion, Mich., Oct. 30-31

NEUSCHWANGER, ALBERT: Cushing, Okla., Oct. 11-17; Dallas, Tex. (Woodland Pk.), Oct. 19-24; Richmond, Va. (Southside), Oct. 26-31

OVERTON, WILLIAM D.: Wiscasset, Me., Oct. 5-10; Danielson, Conn., Oct. 12-17; Brentwood, N.Y., Oct. 19-24; Potsdam, N.Y., Oct. 26-31

PALMER, JAMES E., Cambridge City, Ind., Oct. 5-10; College Corner, Ohio, Oct. 12-17

PASSMORE EVANGELISTIC PARTY: Westmorland, Pa. (Meth.), Oct. 3-10; Greenville, Pa., Oct. 12-17; Onemo, Va., Oct. 27—Nov. 7

PECK, JOHN: Tahihina, Okla., Oct. 4-10; Athens, Ala., Oct. 12-17; Adrian, Ga., Oct. 19-24

PEMBLE, AL, FAMILY TEAM: Columbus, Wis., Oct. 5-10; East Peoria, Ill., Oct. 12-17; Normal, Ill. (1st), Oct. 19-24

PERDUE, NELSON: Bryan, Ohio, Oct. 4-10; Wapakoneta, Ohio, Oct. 11-17; Lithopolis, Ohio, Oct. 18-24; Canton, Ill. (1st), Oct. 26-31

PHILLIPS, GENE E.: Lenoir City, Tenn. (White Wing), Oct. 5-10; Oklahoma City, Okla. (Southside), Oct. 12-17; Eloma, Tenn. (Pleasant Point), Oct. 19-24; Fort Valley, Ga., Oct. 26-31

PIERCE, BOYCE & CATHERINE: Milwaukee, Wis. (1st), Oct. 5-10; Belpre, Ohio, Oct. 12-17; New Lexington, Ohio, Oct. 19-24; Irvine, Ky. (1st), Oct. 26-31

PORTER, JOHN & PATSY: Beebe, Ark., Oct. 3-10; Newport, Tenn. (1st), Oct. 12-17; Church Hill, Tenn. (1st), Oct. 19-24; Friendsville, Tenn. (Emmanuel), Oct. 26-31

POWELL, FRANK: Muscatine, Ia., Oct. 1-3; Mansfield, Ohio (Grace), Oct. 4-10; Iowa Falls, Ia., Oct. 19-24; Grinnell, Ia. (1st Friends), Oct. 28-31

QUALLS, PAUL M.: St. Albans, W.Va., Oct. 12-17; Augusta, Kans. (1st), Oct. 26-31

RAKER, W. C. & MARY: Streator, Ill. Oct. 26-31

RHAME, JOHN: Sikeston, Mo., Oct. 3-10; O'Fallon, Mo., Oct. 12-17

RICHARDS, LARRY & PHYLLIS: North Vernon, Ind. (1st), Oct. 12-17; Greenfield, Ind. (Stringtown), Oct. 26-31

RODGERS, CLYDE B.: Lake Placid, N.Y., Oct. 3-10; Blountstown, Fla., Oct. 17-24

SCHOONOVER, MODIE: Anderson, Ind., Oct. 4-10; Danville, Ind., Oct. 11-17; Joplin, Mo., (Calvary), Oct. 18-24; Wichita, Kans. (Park City), Oct. 25-31

SEXTON, GARNETT L.: Coal Grove, Ohio (Ellison St.), Oct. 4-10

SHARP, CHARLES: Danville, Ill. (Oaklawn), Oct. 5-10; Napanee, Ind., Oct. 12-17; Zeeland, Mich. (Free Meth.), Oct. 19-24; Rhodes, Mich. (Midland Bethel), Oct. 26-31

SHARPLES, J. J.: Windsor, Ont. (1st), Oct. 10-17; Tucson, Ariz. (Catalina Vista), Oct. 24-31

SHUMAKE, C. E.: Steele, Ala., Oct. 4-10; Miami, Fla. (Eureka

Dr.), Oct. 26-31

SLACK, DOUGLAS: Indianapolis, Ind. (South Side), Oct. 5-10; Madison, Ind. (Wes.), Oct. 19-24; Sullivan, Ind., Oct. 26-31

SMITH, FLOYD P.: Orange, Calif. (1st), Sept. 28—Oct. 3; Chowchilla, Calif. (1st), Oct. 5-10; Olivehurst, Calif. (1st), Oct. 12-17; Barstow, Calif. (1st), Oct. 19-24; Enid, Okla. (Maine), Oct. 26-31

SMITH, HAROLD: Falmouth, Mich., Sept. 28—Oct. 3; Farmington, Mich. (Forest Hills Miss.), Oct. 17; Cass City, Mich., Oct. 19-24; Saline, Mich., Oct. 26-31

SMITH, OTTIS E.: Arenzville, Ill. (Bethel), Oct. 5-11; Plymouth, Ind. (1st), Oct. 12-17; Noblesville, Ind. (1st), Oct. 19-24; Newark, Ohio (1st), Oct. 26-31

SMITHS, SINGING: Emlenton, Pa. (W. Home Free Meth.), Oct. 7-12; Oil City, Pa. (U.B.), Oct. 14-19; Elwood City, Pa. (U.B.), Oct. 21-26; Newell, W.Va., (1st), Oct. 28—Nov. 2

SNELL, DALE E.: Lewistown, Ill. (Free Meth.), Oct. 3-10; Broadview, N.M., Oct. 26-31

SPARKS, ASA: Felicity, Ohio, Oct. 12-17

SPROWLS, EARL: Wyoming, Mich. (Clyde Park), Oct. 5-10; Jackson, Mich. (1st), Oct. 17-24; Midland, Mich. (Nease Mem.), Oct. 26-31

STAFFORD, DANIEL: Indianapolis, Ind. (Wes. Christian), Oct. 11-17; Rockwood, Tenn. (Bible Meth.), Oct. 18-24; Indianapolis, Ind. (Evanston Wes.), Oct. 25-31

STEWART, PAUL J.: Petersburg, Ind. (1st), Oct. 5-10; Booneville, Ind. (1st), Oct. 12-17; Warren, Ohio (1st), Oct. 19-24; Augusta, Kans. (1st), Oct. 26-31

STRICKLAND, RICHARD: Hurricane, W.Va., Oct. 5-10; Point Pleasant, W.Va., Oct. 12-17; Huntington, W.Va. (1st), Oct. 19-24; Cincinnati, Ohio, (Clifton Ave.), Oct. 26-31

STUBBS, LLOYD A.: Hamilton, Ohio (Williamsdale), Oct. 4-10; New Burlington, Ohio, Oct. 11-17

SWANSON, ROBERT: Lawton, Okla., Oct. 5-10; Waurika, Okla., Oct. 12-17; Hutchinson, Kans. (Westside), Oct. 19-24; Newton, Okla., Oct. 26-31

TAYLOR, CLIFF: Woodland, Calif., Oct. 1-3; Eagle, Ida., Oct. 8-10; Buhl, Ida., Oct. 11-17; Nampa, Ida. (Bethel), Oct. 18-24; Marsing, Ida., Oct. 25-31

THOMAS, J. MELTON: Beaumont, Tex. (1st), Oct. 5-10; Vilonia, Ark., Oct. 12-17; Abernathy, Tex., Oct. 19-24; Enid, Okla. (1st), Oct. 26-31

THORNTON, RON & BONNIE: Shenandoah, Ia., Oct. 5-10; Dixon, Ill., Oct. 12-17; Mendota, Ill., Oct. 19-24; Washington, Ia., Oct. 26-31

TRIPP, HOWARD: Beech Grove, Ind., Oct. 4-10; Leesburg, Va., Oct. 12-17; Augusta, Ga. (1st), Oct. 19-24; Indianapolis, Ind. (Chapel), Oct. 26-31

TUCKER, BILL & JEANETTE: Ottawa, Ill. (1st Wes.), Oct. 5-10; Jackson, Mich. (Grace), Oct. 12-17; Williamsburg, Ohio, Oct. 19-24; Merrillville, Ind. (Lincoln Gardens Wes.), Oct. 26-31

TUCKER, RALPH: Terre Haute, Ind. (Northside), Oct. 5-10; Lacona, Ia., Oct. 12-17; Walters, Okla., Oct. 19-24; Lindsay, Okla., Oct. 26-31

TURNOCK, JIM & D. J.: Ottawa, Ill. (1st), Oct. 5-10; Westchester, Ill. (Oak Park), Oct. 12-17; Colona, Ill., (Green Rock), Oct. 20-31

VARIAN, WILLIAM: Mannington, W.Va. (1st), Oct. 5-10; Anderson, Ind. (Goodwin Mem.), Oct. 12-17; Champaign, Ill. (1st), Oct. 19-24; Fairmont, W.Va. (1st), Oct. 26-31

WADE, E. BRUCE: Houston, Tex. (Bellaire), Oct. 19-24

WARD, LLOYD & GERTRUDE: Columbia, Tenn. (Grace), Oct. 5-10; Dexter, Mo. (1st), Oct. 12-17; Kettering, Ohio, Oct. 24-31

WELCH, JONATHAN & ILONA: Chicago, Ill. (Oaklawn), Oct. 5-10; Decatur, Ill. (Trinity), Oct. 11-17; Mishawaka, Ind. (1st), Oct. 19-24

WELCH, W. B.: Cordova, Ala., Oct. 5-10; Fort Valley, Ga., Oct. 12-17; Estell, S.C., Oct. 19-24; Thomasville, N.C., Oct. 25-31

WEST, EDNA M.: Robinson, Ill., Oct. 8-17; Wausau, Wis., Oct. 19-24; West Mifflin, Pa. Oct. 26-31

WILKINS, CHESTER: Greengraber, Ark., Oct. 12-17

WILLIAMS, G. W.: Oak Hill, W.Va. (1st), Oct. 5-10; Marion, Ohio (1st), Oct. 12-17

WILLIAMS, LAWRENCE: Logan, Ohio, Oct. 6-17; Ellendale, N.D., Oct. 25-31

WISE, DAVE: St. Croix, Wis. (Calvary), Oct. 12-17

WISEHART, LENNY: Westchester, Ohio (Pisgah Community), Oct. 5-10; Dayton, Ohio (Beaver Creek), Oct. 12-17; Bethel, Ohio, Oct. 19-24; Reserved, Oct. 26-31

WRIGHT, E. GUY: Gordonsville, Tenn., Oct. 5-10; Lewisburg, Tenn., Oct. 12-17; Vienna, Va., Oct. 19-24; Clarksburg, W.Va., Oct. 26-31

WYLLIE, CHARLES: El Reno, Okla. (1st), Oct. 5-10; Sand Springs, Okla. (1st), Oct. 14-24; Owasso, Okla. (1st), Oct. 26-31

WYRICK, DENNIS E.: Roanoke, Va. (1st), Oct. 5-10; Akron, Ohio (Trinity), Oct. 12-17; Greenville, S.C. (1st), Oct. 19-24; Fort Lauderdale, Fla. (Faith), Oct. 26-31

YATES, BEN: Pittsburgh, Pa. (Lincoln Pl.), Oct. 3-10

NEWS OF REVIVAL

Virginia, Minn., Range Cities church reports a week of Bible Enrichment and Revival services with Dr. Mel Miller of Lansing, Mich. Pastor Stephen Hobbs said it was "a revival of spiritual concern and fellowship among church members for those outside of Christ in the community." □

Pastor James L. Stewart reports the **Memphis Frayser Church** recently closed an excellent meeting with Evangelist R. N. Raycroft. "His sound holiness messages were well received and helpful to all." □

Pastor R. V. Schultz of **Fresno, Calif., First Church** reports a week of Family Crusade with Bob, Ida Mae, and Marcella Mickey. "There were over 40 seekers at the altar during the week, many for the first time." Puppets, chalk art, singing, and scripture memorization, all centered around the plan of salvation, were highlights of the crusade. □

TWENTY-FOUR NEW CHURCHES

Twenty-four new Churches of the Nazarene have been pledged for organization by September, 1976, on 18 districts.

They are the vanguard of 76 new church organizations targeted by the district superintendents in the United States, Canada, and the British Isles.

The new churches with announced organization dates, are listed below.

1. New Minas, Nova Scotia (Canada Atlantic), 1/25/76.
2. Native American, Minneapolis (Minnesota), 2/1/76.
3. West Saint John, New Brunswick (Canada Atlantic), 1/18/76.
4. Foothill Communities, Alta Loma (Southern California), 3/7/76.
5. Community of Hope, Washington, D.C. (Washington), 3/28/76.
6. Fredericton, New Brunswick (Canada Atlantic), 4/18/76.
7. Wilburton (Southeast Oklahoma), 4/25/76.
8. Pioneer, near McCloud (Southeast Oklahoma), 4/25/76.
9. Thompson, Manitoba (Canada West), 5/9/76.
10. Amos Komah Memorial, Cache (Southwest Oklahoma), 4/29/76.
11. Piedmont (Alabama), 5/2/76.
12. Englewood (Southern Florida), 5/2/76.
13. Lyman, Wyo., First (Rocky Mountain), 6/6/76.
14. Winston (Oregon Pacific), 5/16/76.
15. Calgary East, Alberta (Canada West), 6/13/76.
16. St. Charles (Michigan), 5/30/76.
17. Kalamazoo Trinity Mission (Michigan), 6/6/76.
18. Douglasville (Georgia), 7/4/76.
19. New Holland, Pa. (Philadelphia), 7/18/76.
20. Vineland, N.J. (Philadelphia), 7/11/76.
21. Gulfport (Central Florida), 8/1/76.
22. Houston Northwest (Houston), 8/15/76.
23. Colorado Springs Spanish (Colorado), 9/1/76.
24. Dyer (Northwest Indiana), 9/1/76. □

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

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L-201C Book/Record Combination \$6.45
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L-7111 Stereo Album \$5.98
L-7111C Book/Record Combination \$6.95
MU-7111 Accompaniment Tape \$25.00

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NAZARENE RETREATS FOR MILITARY PERSONNEL

Department of Youth Executive Secretary, Mel McCullough, has announced two fall retreats for Nazarene military personnel and their families. The Far East Retreat will be held in the Army Retreat Center in Seoul, Korea, September 16-19. Nazarene Chaplain Eugene King and Mission Director Brent Cobb will be speakers for this gathering of military personnel and their families living in the Far East.

The Nazarene European Retreat for Military Personnel will be held October 4-8, at the General Walker Hotel at Berchtesgaden, West Germany. Chaplain James Thompson is the coordinator for this retreat, and Dr. Bennett Dudney, president of European Nazarene Bible College, will be the retreat speaker.

All Nazarene military personnel and their families and any American civilians living in either of these areas are welcome to attend the retreats. At each of the retreats, the activities will include Bible studies, music, fellowship, recreation, excursions, and chapel services. Following are the addresses of the retreat coordinators where you may write for further information:

Far East: Chaplain (Cpt.) I. Eugene King
HHB 2d Inf Div Arty
FPO, San Francisco 96358

European: Chaplain (Cpt.) James Thompson
Hqs. 3d Sqdn. 11th ACR
APO, New York 09141



The Pataskala, Ohio, church recently honored Julia Collins, mother of Missionary Robert T. Collins, Jr., of Brasil; she has been a member of the church since its organization in 1942. The "This Is Your Life" tribute was given and prepared by Pastor Carl Wooten, assisted by her two daughters, Janet and Ann, and son Warren. Mr. and Mrs. Robert T. Collins, Sr., have four children: Rev. Robert T. Collins, Jr., of Brasil; Janet Hayman and Ann Stout and Warren Collins of near Pataskala, who all belong to the church. Eleven grandchildren are also in the church. Pictured are Mr. and Mrs. Robert Collins, Sr., Sunday School Superintendent Dallas Huddle (l.), and Pastor Carl Wooten (r.).

HAY NEW DISTRICT SUPERINTENDENT IN INDIANA

Rev. John F. Hay, pastor of Parkersburg, W.Va., First Church, was elected district superintendent of the Indianapolis District, Wednesday, August 4, on the ninth ballot. He announced his acceptance and flew to attend the assembly Thursday, August 5.

Rev. Hay was ordained in 1958. He attended Olivet Nazarene College and graduated from Trevecca Nazarene College. He has pastored in Kentucky and in West Virginia, pastoring the Charleston Loudendale Church before going to Parkersburg 12 years ago. He has served as district president of the West Virginia Nazarene Young People's Society and was chairman of the district church school board.

He is married and has two children. Rev. John Hay succeeds Dr. Ross Lee, who retired at the assembly. Dr. Lee plans to conduct revival campaigns and conventions.

—NIS



Pastor Milton Harrington, of Walla Walla, Wash., First Church presents round-trip tickets to Hawaii to Associate Pastor and Mrs. T. O. Weatherby from the congregation in special recognition of the Weatherbys' fiftieth wedding anniversary.

ANNOUNCEMENTS

Dayton, Ohio, First Church will celebrate their sixty-fifth anniversary on Sunday, November 7. General Superintendent Eugene L. Stowe will be the special speaker. All former pastors, members, and friends are invited to attend or send greetings. For information write Rev. Mike Norris, 7031 North Main Street, Dayton, Ohio 45415. □

DISTRICT ASSEMBLY REPORTS

WASHINGTON PACIFIC

The thirty-third annual assembly of the Washington Pacific District Assembly convened at the First Church of the Nazarene, Longview, Wash. District Superintendent Bert Daniels, completing the second of a four-year term, reported.

General Superintendent Eugene L. Stowe ordained Merle T. Smith, Donald J. Bancel, Wayne T. Lawson, Gale Shafer, Teryl Ketchum, and Billy J. Childress.

Elected to the advisory board were (elders) Paul Anderson, Steven Fletcher, and Winston Ketchum; and (laymen) Larry Hull, Delmore McDowell, John Wordsworth.

Reelected to their posts were Mrs. Roy Litsey, NWMS president; Rev. Tom Campbell, NYI president; and Rev. Steven Fletcher, church schools board chairman. □

NORTHWEST OKLAHOMA

The twenty-eighth annual assembly of the

Northwest Oklahoma District convened at Herrick Hall, Bethany Nazarene College, Bethany, Okla. District Superintendent Jerald R. Locke, reelected for his fourteenth year, reported.

General Superintendent V. H. Lewis ordained J. Ronald Gilliland, Claude Guy, Earl McCool, Larry Sartin, and Charles West.

Elected to the advisory board were (elders) L. Thurl Mann, Loy Watson, and J. R. Smith; and (laymen) Harry Craddock, A. B. LeCrone, and Don Schuneman.

Reelected to their posts were Mrs. Jerald R. Locke, NWMS president, and Rev. C. Edwin Murphey, church schools board chairman; and Rev. Loran Forbes was elected NYI president. □

IOWA

The sixty-fourth annual assembly of the Iowa District convened at the West Des Moines, Ia., Nazarene Campgrounds. District Superintendent Forrest E. Whitlatch, completing the first of a four-year call, reported.

General Superintendent George Coulter presided over the business sessions.

Elected to the advisory board were (elders) A. D. Foster, and Gene C. Phillips; (laymen) Don Diehl and Merle D. Freed. Reelected to their posts were Mrs. Forrest Whitlatch, NWMS president, and Rev. Gary A. Henecke, NYI president; Rev. Crawford Howe was elected church schools board chairman. □

NORTHWEST INDIANA

The thirty-fourth annual assembly of the Northwest Indiana District was held at Valparaiso High School, Valparaiso, Ind. District Superintendent George Scutt, completing the third year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Horace Smith.

Elected to the advisory board were (elders)

Melvin Thompson and Everette Robertson; and (laymen) Tharen Evans and Bud Goble.

Reelected to their posts were Mrs. Kenneth V. Bateman, NWMS president; L. Alan Thompson, NYI president; and Rev. Earl L. Roustio, church schools board chairman. □

TENNESSEE

The sixty-fourth annual assembly of the Tennessee District was held at Clarksville, Tenn. Superintendent Dr. H. Harvey Hendershot, completing the first year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Donald Lee Brown, Jimmy L. Chapman, James Richard Lord, and Samuel David Phipps. The credentials of Gwenneth Sebring were recognized.

(Elders) Gerald Green, George Pitzer, and Millard Reed, and (laymen) Leon Guill, John Ray, and Robert Wilson were elected to the advisory board.

Mrs. Harvey Hendershot was elected NWMS president; Rev. John Maxwell was elected NYI president; and Rev. Gerald Green was reelected chairman of the church schools board. □

PITTSBURGH

The sixty-ninth annual District Assembly was held at the Mount Chestnut District Center in Butler, Pa.

District Superintendent Dr. Robert I. Goslaw, completing the third year of an extended term, reported.

General Superintendent William Greathouse ordained Donald E. Chamberlain, George A. Hankins, and Darrell R. Nicklow.

(Elders) Wayne Acton and Jack Christner, and (laymen) Lauren Cousins and Willis Whiting were elected to the advisory board.

Mrs. Marjorie Goslaw was reelected NWMS



Canadian Thanks- giving Offering



October 10

president; Rev. Terry Sowden elected NYI president; and C. Edward Baker elected church schools board chairman. □

AKRON

The thirty-fourth annual District Assembly was held at the Akron District Center, Louisville, Ohio.

District Superintendent Floyd O. Flemming, completing the third year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Rodney T. Riggan.

Elected to the advisory board were (elders) Russell J. Long, Sr., Austin H. Wright, John Howald, Jr.; and (laymen) James R. Couchenour, Delmas Sanford, and William Davis.

Reelected to their posts were Mrs. Floyd O. Flemming, NWMS president; Dennis K. Yingling, NYI president; and John Howald, Jr., church schools board chairman. □

WEST VIRGINIA

The thirty-seventh annual assembly of the West Virginia District convened at Summersville, W.Va. Superintendent M. E. Clay, completing the second year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Mervin C. Smith, Kenneth P. Morton, Roy L. Lyons, Harry R. Sellards, and Charles Larue.

Elected to the advisory board were (elders) T. James Boshell, Merlin E. Provance, and C. Harold Smith; and (laymen) Donald Estep, Dallas Moore, and Elmer Snodgrass.

Mrs. M. E. Clay was reelected NWMS president; Rev. Jerry Bush was reelected NYI president; and Rev. Morton L. Estep was elected chairman of the church schools board. □

NORTHERN CALIFORNIA

The seventy-first annual District Assembly was held at Beulah Park, Santa Cruz, Calif.

District Superintendent E. E. Zachary was reelected for a one-year term, to serve his seventeenth year.

General Superintendent V. H. Lewis ordained Donald F. Moore.

Elected to the advisory board were (elders) Paul E. Simpson and Donald R. Peterman; and (laymen) Paul Price and Gordon Young.

Mrs. Wilma Shaw was reelected NWMS president; Rev. Raymond L. Wisner elected NYI president; and Rev. Donald R. Peterman reelected chairman of the church schools board. □

SOUTHWESTERN OHIO


The seventeenth annual assembly of the Southwestern Ohio District was held at Monroe, Ohio. District Superintendent Dallas Baggett, completing the first year of an extended term, reported.

General Superintendent George Coulter ordained James D. Brannon, Phil L. Bower, Thom-


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as M. Davis, Larry D. Dennis, James R. Hicks, Russell T. Powell, Sr., and Samuel E. Slagle.

Elected to the advisory board were (elders) Ira East, Newman Sheldon, and Virgil Applegate; (laymen) Marvin Beam, John Bunn, and Lewis Curtis.

Reelected to their posts were Mrs. Dallas Baggett, NWMS president; Morris Chalfant, church schools board chairman; and Marion W. Barber was elected NYI president. □

INDIANAPOLIS

The fifty-first annual assembly of the Indianapolis District was held in Camby, Ind.

District Superintendent Ross Lee retired after leading the district since 1967. Pastor John F. Hay, of Parkersburg, W.Va., First Church was elected district superintendent.

General Superintendent V. H. Lewis ordained Donald Bates, Robert Lee Ellingson, Bruce Hayse, Stanford Lynch, Michael Lynch, Donald Lynch, and Cecil Pugh.

Elected to the advisory board were (elders) Kenneth Jewell, Duane Landreth, and Garland Johnson; and (laymen) Dr. Ralph Fox, Ray Marlin, and Homer Maddox.

Mrs. John F. Hay was elected NWMS president; Rev. Robert Bedford was elected NYI president; and Rev. Norman Palmer was elected church schools board chairman. □

SOUTHWEST INDIANA

The twenty-eighth annual assembly of the Southwest Indiana District was held at the Vanderburgh Auditorium, Civic Center, Evansville, Ind. District Superintendent W. Charles Oliver, completing the second year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Allen A. Adams, Richard J. Comer, Donald Davis, Dennis E. King, Harold Lake, Jr., Alvin Owens, J. D. Pullum, William D. Reid, Bradford A. Seaman, Orville Stewart, W. Sherman Beville, and Marvin A. Green.

Elected to the advisory board were (elders) B. G. Wiggs, B. W. Downing, and Paul Byrns; and (laymen) Byron Buker, Ed Mason, and Jesse Pitts.

Reelected to their posts were Mrs. W. Charles Oliver, NWMS president; Rev. Mark Barnes, church schools board chairman; and Rev. Roy Shuck was elected NYI president. □



Ordinand's of the Southwest Indiana District pictured (standing l. to r.) are: Alvin Owens, Allen A. Adams, Dennis E. King, J. D. Pullum, Orville Stewart, and Harold Lake; (front, l. to r.): Donald Davis, William D. Reid, Richard J. Comer, Darrell Wineinger, district secretary, General Superintendent Orville W. Jenkins, District Superintendent Charles Oliver, W. Sherman Beville, Bradford A. Seaman, and Marvin A. Green.

MOVING MINISTERS

MILTON AKEY from Glenwood, Ia., to Ottumwa (Iowa) First
SAMUEL E. BAKER from Kingsville, Tex., to Brownwood (Tex.) Bluffview
WILFRED R. BAKER to Falmouth, Mich.
MARTIN BASS to Painesville, Ohio
STEPHEN BENDER to Medford (Ore.) First
CRAIG A. BEX from Hickory Plains, Ark., to Clinton, Ark.
LARRY BRINCEFIELD from Walbridge, Ohio, to Selma, Ind.
CONRAD CARRIGAN from Sikestown (Mo.) Eastside to Glasgow (Ky.) Trinity
CLARENCE W. CLEMENTS from Brownfield (Tex.) Bluffview to Aransas Pass, Tex.
RAYMOND DANIELS from McGehee, Ark., to Eureka, Kans.
LEROY DAVIS from Lenoir City (Tenn.) First to Kingsport (Tenn.) First
JERRY DEATHERAGE to Pottsville, Mich.
WILLIAM R. DILLON, JR., from Arnold, Mo., to Kansas City Rainbow Boulevard
RUSSELL G. DOWNS from Belle, W.Va., to Shelby, Ohio
HORACE DUKE to Kirksey (Ky.) Locust Grove
NIELS ELIASSEN to district superintendent of the Scandinavia District
GEORGE EMMITT to East Charleston, Vt.
ALBERT GARRICK from Glasgow (Scotland) Barlanark to Uddingston, Scotland
FRED GILFRED from Caribou, Me., to Lincoln, Me.
BILLY C. GOODPASTURE from Lawrenceburg (Tenn.) Grace to St. Bernice, Ind.
STEVEN GROSVENOR from Nazarene Theological Seminary, Kansas City, to Vineland, N.J.
C. WILLIAM GROVES from Georgetown, Ind., to Evansville (Ind.) Diamond Valley
MARK HAMILTON from Nazarene Theological Seminary, Kansas City, to associate, Dallas Central
JOHN F. HAY from Parkersburg (W.Va.) First to district superintendent of the Indianapolis District
PETER HEILEMANN from Nazarene Bible College, Colorado Springs, to Clinton, N.J.
WILLIAM N. HODGE from Kansas City Bethel Glen to San Francisco First
MILTON HOOSE to Hastings, Mich.
WILLIAM D. HOWELL from Beaufort, S.C., to associate, Esther, Mo.
IVAN IMEL from Ottumwa (Iowa) Northside to Mount Pleasant, Ia.
B. J. KNIGHT from Stockton (Calif.) Fremont to Vacaville, Calif.
CHALRES LANGLEY to Whittier (Calif.) South
RICHARD F. McBRIEN from El Reno, Okla., to Goodland, Kans.
LARRY McGRANAHAN to Louisville (Ky.) Okolona
EDWARD E. MILLER from Pine Bluff (Ark.) First to Tulsa Springdale
JAMES A. MORRIS from Allison, Pa., to Rocky Mount (Va.) Boones Mill
C. WILLIAM MORRISON from Casper, Wyo., to Denver Green Acres
DAVID PATTERSON from Quitman, Ga., to Douglasville, Ga.
SAMUEL D. PHIPPS from Nashville Richland to Lewisburg, Tenn.
HOY B. RICHARDS to Boston (Mass.) Chapel
ROBERT SCHULTZ to Gilmer, Tex.
ERVIN SHRECKENGAST to Hawthorn, Pa.
A. J. SIEBBELES from Vereeniging (Rep. of South Africa) Three Rivers to Johannesburg (Rep. of South Africa) Malvern East
CARSON N. SNOW from St. Augustine, Fla., to Albany, Ore.
PAUL N. VAIL from Belfast, Me., to Lynn, Mass.
THEODORE J. VAN RENSBURG from Pietermaritzburg, Natal, Rep. of South Africa, to Vereeniging (Rep. of South Africa) Three Rivers
LARRY VEVIG from Ogden, Utah, to Seattle Ballard

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CHALMER WIEGMAN from Fargo, Okla., to Jacksonville (Tex.) Mount Hope
WALTER V. WILLIAMS from Muncie (Ind.) North Walnut to St. David, Ill.
CHARLES D. YOUNG from Odon, Ind., to Rockport, Ind.

RECOMMENDATION

REV. PAUL RICHARDSON, who has served as pastor on the Missouri and Chicago Central Districts, and more recently as a member of the development team at Olivet Nazarene College, entered full-time evangelism September 1.

Rev. Richardson is an able preacher and an effective revivalist and soul-winner. He has conducted some excellent revivals on the Chicago Central District and throughout the Central Educational Zone. He may be contacted at: 500 E. Grand, Bourbonnais, Ill. 60914.—*Forrest W. Nash, Chicago Central District Superintendent.* □

I am happy to recommend REV. DeLOSS CONGER as a capable preacher and evangelist. Contact him at 264 Loch Lommond, Winter Park, Fla. 32789.—*District Superintendent J. V. Morsch, Central Florida District.* □

OPEN DATES

Because of cancellation, Commissioned Evangelist JOHN LANIER has two open dates to book this fall: October 20-31 and November 1-7. Write, Evangelist John Lanier, Junction City, Ohio 43748. □

VITAL STATISTICS

OBITUARY OF REV. LOWELL MERWIN RAMBO

Lowell Merwin Rambo, 79, died July 28 at his home in North Platte, Neb.

His childhood was spent in the states of Missouri, Indiana, and Illinois. He was educated there and in Kansas. He attended Bresee College in Hutchinson, Kans.

While a student at Bresee College, he met Laura Elizabeth Ball. They were married on September 28, 1924, by Rev. F. H. Bugh. To this union were born one son and two daughters.

After a term of service in the Army Signal Corps in World War I, stationed at Camp Lewis, Wash., he returned to the home of his widowed mother in eastern Colorado. There he was converted in an old sod church, in Kirk, Colo., under the ministry of A. E. Sanner (father of A. Elwood Sanner). Later he was sanctified and called to

preach. Rev. Rambo's pastorates included North Platte, Neb., South Dakota, Washington, and Oregon. He retired from the pastoral ministry in 1947. After leaving the active pastorate, he continued to serve as a supply pastor in Oregon and Washington.

His wife, Laura E., preceeded him in death, August 7, 1973. On November 13, 1974, he married Mrs. Grace G. Weekly, in North Platte, Neb., making his home there until his passing.

Survivors include his widow, Grace, at home; two daughters, Helen Rambo of Nampa, Ida.; Mrs. Lulu M. Appert, of Albuquerque, N.M.; and one son, Richard M. Rambo of Kennewick, Wash. Also other survivors include three stepsons, Wayne Weekly of Woodburn, Ore.; Myron Weekly of Salem, Ore.; and Robert Weekly of Gervais, Ore.; two stepdaughters, Mrs. Eldora Youker of Salem, Ore., and Mrs. Mildred Phillips of Brady, Neb.; one brother, Charles Rambo of Crown Point, Ind.; 6 grandchildren; 16 step-grandchildren; and a number of step-great-grandchildren.

Services were held in North Platte, Neb., August 3, with Pastor Ron Nelsen, officiating. Further services were held in Kennewick, Wash., with Carlton Harvey, summer associate pastor, officiating, with a tribute by Dr. Raymond Kratzer. Burial was at the side of Laura E. Rambo, in Rideview Heights Cemetery on August 6. □

DEATHS

MABLE NEETA BROKER, 88, died July 20 at Auburn, Calif. The services were conducted by Rev. Harold Bonner.

L. MILTON DURBY, 56, died May 14 at Elk Grove, Calif. Memorial services were conducted by Dr. Kenneth Vogt and Rev. Robert Smith. He is survived by his wife, Dorothy; two daughters, Linda Scott and Judy Lee; and one son, Terry.

REV. MERVYN E. GALE, 44, died Apr. 26 at Sacramento, Calif. He had been pastor of Sacramento North church for the past six years. Funeral services were conducted by Dr. Kenneth Vogt and the associate pastors of the church. He is survived by his wife, Shirley; and two sons, Marvin and Kevin.

EVA L. GIBSON died Mar. 28 at Kankakee, Ill. Funeral services were conducted by Dr. F. W. Nash, Rev. Wm. Draper, and Rev. John Swearingen. She is survived by two sons, L. Franklin of Sparks, Nev., and Fred W. of Kansas City; two daughters, Mrs. J. W. Lambert (Evaleen) of Syracuse, N.Y., and Mrs. James Shaw of Concord, Calif.

REV. WARREN HOLLOWAY, 23, died July 17 at Lisbon, Ohio. Funeral services were conducted by Rev. J. Weston Chambers and Dr. Roy Carnahan in Bel Air, Md. He is survived by his

NEWS

OF RELIGION

wife, Dawn Rheaume Holloway; a sister, Binnie Phillips; and his parents, Rev. and Mrs. Warren O. Holloway.

REV. KITTIE LEE MCCONNELL, 69, died at Bethany, Okla. Funeral services were conducted July 27 by Rev. Frank Skillern, Rev. Bill Campbell, and Dr. Jerald R. Locke. Survivors include two stepsons, Rev. J. E. McConnell of Enumclaw, Wash., and Charles McConnell of Spokane, Wash.; ten grandchildren, and seven great-grandchildren.

REV. ORPHUS LEMPHY OSBORNE, 70, died at Lawrenceville, Ga. Services were conducted by Rev. Larry Spraker. He is survived by his wife, Virginia (Lee) Osborne of Lawrenceville; a daughter, Mrs. Lois Hannah of Oxford, Ga.; three sons, Mr. Charles W. of Lillburn, Ga., Mr. Kenneth of Manteno, Ill., and Rev. Richard A. of Middletown, Ind.; and six grandchildren.

LARRY ROBERT SHEARER, 14, died at Yuba City, Calif. Services were conducted by Dr. Kenneth Vogt and Rev. Robert Gardner. He is survived by his parents, Rev. and Mrs. Robert Shearer; four brothers, David, John, Russell, and Brian; a sister, Sandy; and a foster brother, David Britton.

MRS. ZELLA M. (TEMPERO) SLONAKER, 81, died July 29 at Paradise Villa, Moscow, Ida. Funeral services were conducted by Rev. Walter Russell and Rev. Harold Stickney. Survivors include two sons, Wayne L. and Wallin W., both of Palouse, Wash.; two brothers, Wesley and Jack Tempero, both of Spokane, Wash.; eight grandchildren, and one great-grandson.

BIRTHS

to DAVE AND GAIL (McCLURE) BRADSHAW, Newport, Ore., a girl, Sara LeAnn, July 9

to KEITH A. AND TAMMY (RINES) BROOKS, Westmoreland, N.H., a boy, Keith Jr., July 22

to HENDRICK D. AND JEAN (HICKS) DEBRUYN, Calgary, Alberta, Canada, a boy, Jeremy Hendrick Clayton, July 7

to REV. DAVID AND SHIRLEY (GOULD) ECKENBOY, Angleton, Tex., a girl, Erin Marie, May 2
to DR. PATRICK AND CHRISTINE (PONCE) PAGE, El Dorado, Kans., a boy, Jay Christopher, July 3

to REV. GARRY AND CAROLYN (KARNS) PATE, Alton, Ill., a girl, Julie Nicole, Feb. 1

to BILL AND KATHI (LILIENTHAL) STEWART, a boy, Stephen Brandon, Aug. 9

to DAVID AND PAULETTE (LAWSON) STEIGELMEYER, Richardson, Tex., a boy, Jason David, Aug. 7

to STEVE AND CAROLYN (GIBSON) VANCE, Chillcothe, Ill., a girl, Sarah Elizabeth, Aug. 14

to DR. KEITH AND JUDY (PEPPER) VENNUM, Wuerzburg, Germany, a girl, Kristen Dawn, Aug. 6

MARRIAGES

MRS. RUTH ROLLINS and REV. JOHN WALLACE AMES at Decatur, Ill., Apr. 22

ANNE CLARK and ED WEIDENBACH at Vancouver, Wash., June 25

CATHY FRANKLIN and LEE EVANS at Vancouver, Wash., July 31

NORVELLA RUTH MILLER and JACK LAYMON at Ellettsville, Ind., June 12

SHERI DAWN DYER and JAY STEVEN SHOFF at Roxana, Ill., May 29

NANCY KATHERINE PETERSON and RANDY LEE WILLIS HETLER at Mayville, N.D., July 5

TAVIA LYNN DAVIDSON and DARRELL WILLIAM SWANK at Grand Forks, N.D., July 17

JANICE LYNN COLE and DAVID LOUIS McMAHON at Muskegon, Mich., Aug. 7

DOROTHY ALAMPRESE and CHARLES W. GIBSON at Oak Lawn, Ill., Aug. 7

DIRECTORIES

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

CARTER'S BIBLE LESSON COMBINES GOSPEL, SOCIAL CONCERN. Georgia Governor Jimmy Carter, combining the gospel message of salvation with the social concerns of his speech accepting the Democratic presidential nomination, told some 150 people at his Plains, Ga., Baptist Church Sunday school class that "God is love and men should love one another."

"Love and insulation doesn't mean anything," Carter told the overflow crowd. "But love, if applied to other people, can change their lives for the better, through what I describe as simple justice—fairness, equality, concern, compassion, redressing of grievances, elimination of inequality, recognizing the poor . . ."

Taking as his text John 1:4, the politician urged his hearers: "If you have any hatred . . . in your heart, get on your knees, get on your knees . . . and ask God to forgive you and forgive those you feel hate you and vice versa."

Carter said the Christian faith is "very, very simple. . . . When a difficulty presents itself to us, if we know Christ, and if we ask ourselves the simple question, 'What would Christ do?' that gives us a simple answer to a difficult question." □

HEAVY DRINKING AMONG CHILDREN DOCUMENTED IN BRITISH REPORT. Today's Britons are "drinking more and at an earlier age than previous generations," according to the National Council on Alcoholism.

In a report on drinking among the young, the council's director, Derek Rutherford, said, "The onset of drinking is occurring at an earlier age and there is evidence that those who start younger tend to have a higher level of consumption."

"A most disturbing aspect of this trend is evidence of an increasing number of young persons under the age of 14 being diagnosed in hospitals with an alcohol problem."

His report gave data which shocked many church and temperance workers. It said the number of prosecutions for under-age (under the age of 18) drinking has increased in seven years by 36.48 percent. □

850 TRIBAL LEADERS AT TWO INDIAN CHRISTIAN CONFERENCES. Two Indian conferences drew together some 850 Christian tribal leaders, pastors, and laymen at Flagstaff, Ariz., sponsored by CHIEF (Christian Hope and Indian Eskimo Fellowship).

Discussion at the meetings, according to CHIEF President Tom Claus, centered on methods of solving pressing needs.

Dr. Paul S. Rees, vice-president of World Vision International, spoke on Christian leadership based on patterns set by the Apostle Paul; Dr. Dale Kietzman, vice-president of communications for Christian Resource Management, spoke on leadership and management techniques.

Leonard Rascher, professor of Intercultural Ministries at Moody Bible Institute, urged listeners to disciple Indian youth.

Bill Gaither of the Gaither Trio, popular with Indians, was named the year's outstanding musician and given the honorary Indian name "God's Songbird."

Other awards went to Geronimo Martin, blind translator of the Navajo Bible, and Mercy Poorman, 55, Sioux who just received her B.A. degree. □

ISRAEL PUBLISHES FACSIMILE EDITION OF THOUSAND-YEAR-OLD ALEPPO CODEX. A limited facsimile edition of the Aleppo Codex, a 1,000-year-old manuscript of the Hebrew Old Testament, has been published in Jerusalem.

The document, believed by experts to be the oldest extant manuscript containing a virtually complete Hebrew text of the Old Testament, was written about A.D. 900.

For centuries, it was in the possession of the Jewish community in Aleppo, Syria; hence its title. □

the answer corner

Conducted by John A. Knight, Editor

■ **If a person has been married twice, and is living with his second partner without biblical grounds for dissolving the first marriage—is he living in adultery? If so, must he dissolve the second marriage and return to the first partner?**

The remarriage of those divorced for causes other than fornication and desertion present a complicated practical problem. The following scriptures give light on this and related problems: Matthew 5:32; 19:9; Mark 10:2-12; Luke 16:18; and 1 Corinthians 7:10-11.

These verses assume that divorce does take place for reasons other than fornication or desertion. Divorce is less than the divine ideal, but it does occur. It is a violation of God's law and can become the cause of adultery (Matthew 5:32b; 1 Corinthians 7:10-11). That which God has "joined together" can be "put asunder" by man.

It must be said that Jesus taught that remarriage of those divorced for causes other than fornication and desertion constitutes adultery (Matthew 5:32; 19:9; Mark 10:11-12; Luke 16:18). Paul seems to say the same thing

(1 Corinthians 7:10-11). Severing the marriage bond is transgression of God's law, and remarriage constitutes adultery.

However, it should be noted that the word "adultery" is used and not "fornication." That is, remarriage does not necessarily involve one in a debauching life of fornication which must be forsaken in penitence if there is to be forgiveness.

Such remarried persons are not outside of God's forgiveness if repentance takes place. Further, the Bible does not require the dissolution of the second marriage.

In His Sermon on the Mount, Jesus clearly taught that adultery is a matter of the heart and will, and not merely an act. In cases such as you mention, God graciously forgives.

If adultery were to be interpreted in a strictly legalistic sense, then one

who was remarried where there were no fornication or desertion would be living in a state of continuous adultery. Further, if one returned to the first partner, one would still be living in adultery in relation to the second. In effect, this kind of remarriage would be an unpardonable sin.

Jesus' words in Matthew 5 and 19 must be taken seriously by every Christian and applied to one's life by the help of the Holy Spirit. In a time when divorce is often nothing short of legalized adultery, one must not approach the problem of broken homes in a spirit of legalism but in love.

Tragedies do occur. There is no place for judging on the part of the Christian. At such points it is imperative not to condemn others and at the same time not to wink at transgressions of God's law. □

■ **Although I have read it many times, I am confused as to the meaning of 1 Corinthians 11:1-16. Please comment.**

It is important to remember that the Corinthians had been recently converted to Christianity out of raw paganism. The process of "Christianizing" their conduct and practices was slow and somewhat painful. They had many questions addressed to Paul in various correspondence. These verses were probably written in response to the inquiry of some in the congregation at Corinth. They deal with proper decorum in worship.

Paul begins by commending the Corinthians for keeping the "ordinances" (v. 2), that is, the traditions, rules, and precedents laid down by the rabbis. Then, however, he seems to suggest that some variation may be acceptable.

According to Jewish custom, the worshipper always covered his head as

a sign of humility. But, except in the case of slaves, the Greek custom was to pray with the head uncovered as a sign of one's freedom. Paul adopted the latter view on the ground that in Christ man may stand in God's presence unashamed; not with mourning, but with joy (vv. 3-4, 7).

However, for a woman to come into a public assembly with her head "uncovered" suggested in the minds of others the character of an immodest woman (v. 5). Since this was the accepted connotation, a woman may as well have her head shaved (v. 6). Among the Jews this was a sign of mourning and a disgrace inflicted on an adulteress; and among the Greeks it was a sign of slavery. Consequently, a woman ought to have "power," or a covering, on her head (v. 10).

Paul feels that "nature," or perhaps instinct, supports this position (v. 14). Yet, apparently impatient of any further discussion, he states emphatically, "If any man seem to be contentious, we have no such custom, neither the churches of God" (v. 16).

In other words, if anyone wants to argue over so minor a matter, let him take his own course, but "we"—the apostles and leaders of the church at Jerusalem and Antioch—have adopted a practice that is in accord with reason and common sense.

Paul acknowledges that there are conventionalities of dress and decorum. But he states that these are to be respected and observed where a moral meaning is involved. This principle still commends itself to conscientious Christians. □

■ **What is the meaning of Jesus' words in Matthew 24:32: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."**

The disciples asked Jesus when the things He was speaking of would occur—referring primarily to the destruction of the Temple which occurred in A.D. 70 (see Luke 21:20); and also what would be the sign of His coming and of the end of the world. The latter question seems to be dealt with par-

ticularly beginning with verse 23 of this chapter.

After giving numerous signs, Jesus refers to the lesson of the fig tree. Its leaves indicate that summer is nigh. Similarly the signs mentioned are near to the time of Christ's return. □

Most interpreters feel that the fig tree symbolizes Israel; and that the putting on of the leaves suggests her restoration as a nation, the gathering of the Jewish people from all nations, and the control of Jerusalem by Israel. □

**RECEPTION HELD FOR
GENERAL SUPERINTENDENT
AND MRS. GREATHOUSE**

After the evening service Sunday, July 25, Dr. and Mrs. William M. Greathouse were honored by a reception held in the Fellowship Hall of Kansas City First Church. The reception was hosted by Pastor and Mrs. James Ingalls. Among the tributes given was a biographical sketch compiled and read by Dr. J. Fred Parker. Following are excerpts from his remarks.

An interesting story of Home Missions outreach appeared not long ago in the *Nazarene Weekly* of Nashville First Church. Back in 1935, District Superintendent L. B. Matthews wanted to begin a Nazarene work in Jackson, Tenn., and the young people of Nashville First raised \$100 (tough, depression dollars) to support the opening campaign. The preachers for the six-week tent meeting were the Revs. Earle and Elizabeth Vennum.

Out of this meeting a new church



was organized. And among the charter members were a Mrs. Greathouse and her 16-year-old son, Billy, who had been converted in the meetings.

When a few weeks ago the announcement was flashed that Dr. William M. Greathouse had been elected the twenty-third general superintendent in the Church of the Nazarene, Brother Matthews repeated a com-

ment he had made often before: "I caught a whale with a minnow."

William graduated from Jackson High in 1937 and that fall went to Bethany Nazarene College. The following year, however, he transferred to Lambuth College in his hometown. As a 19-year-old sophomore, in December of that year, he was asked to assume the pastorate of his home church. This posed a problem of priorities. How could he successfully attend college, pastor a church, and pay due attention to a certain young lady, Ruth Nesbitt by name, who lived 65 miles away in Paris, Tenn.? He became convinced that the most logical thing to do was to get married and bring Ruth (along with her recognized musical talents) to Jackson to help him in the church.

Following their marriage December 20, 1938, the arrangement must not have hindered his studies for he received his A.B. degree from Lambuth in 1941, at the head of his class.

Their next move was to Franklin,



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didn't seem to fit the "missionary" stereotype) and also an unusually intimate relationship with God. She possesses none of the "saint" image, but her spiritual experience is meaningful and vital. An unusual book from an unusual person. □

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Tenn., just south of Nashville. This made it possible for Rev. Greathouse to take classes at Trevecca Nazarene College, where he received the Th.B. degree in 1943. The following year he began graduate studies in Vanderbilt University. In 1946, after assuming the pastorate of Emmanuel Church in Nashville, he also began teaching part-time at TNC. It was a triple load, but when he received the M.A. degree in Theology from Vanderbilt in 1948, it was with highest honors.

In 1949, he was asked to pastor Clarkesville, Tenn., First Church. While there he commuted back and forth to Nashville to continue his part-time teaching at TNC.

In 1955 he became dean of religion at TNC and professor of Bible and theology. He continued his graduate studies at Vanderbilt and completed most of the required work for the doctoral degree. But his academic pursuits were cut short when, in 1958, he was called to the pastorate of Nashville First Church. He had been honored by TNC, however, with an honorary Doctor of Divinity degree in 1956.

His becoming pastor of historic Nashville First was unique in that he was already a member of that church. And when he left in 1963 to assume the presidency of Trevecca Nazarene College, he retained his membership there. All of which led him to comment, "I was there before I came and stayed after I left."

In 1968, Dr. Greathouse was elected to the presidency of Nazarene Theological Seminary in Kansas City, which position he held until he was elevated to the general superintendency.

Along the way Dr. Greathouse served for periods of time on the General Council of the NYPS (1952-56), and on the General Board (1964-68). In 1960 he was elected to the Book Committee of the church. He has also given special lectures in at least half a dozen colleges.

He authored, in 1958, the denomination-wide study text, *The Fullness of the Spirit* which was an instant best-seller. He also wrote the Romans volume of *Beacon Bible Expositions* and is co-editor with Dr. Willard Taylor of this entire 12-volume set. He also contributed to *Beacon Bible Commentary*, writing the Zechariah-Malachi and Romans sections of this distinguished set, and authored five of the *Search the Scriptures* volumes. He is perhaps best known for his writing of the column "Toward Christian Living" in the adult teacher's quarterly, which he has done almost continuously since 1954.

Honors have been bestowed upon Dr. Greathouse from organizations

outside the church. He is listed in *Who's Who in Religion*, in *Outstanding Educators of America*, in the *Dictionary of International Biography*, and in *Who's Who in the United States*.

The Greathouses have three children, Becky, Mark, and Beth, all of whom are married and are active in their respective churches. The Greathouses have four grandchildren. □



Rev. and Mrs. Arlie B. Conner were honored on their fiftieth wedding anniversary with a reception given by the Cottage Grove, Ore., church. A "golden" money tree was presented by Pastor Ron Tyler. The Conners were married June 15, 1926, at Holyoke, Colo. They have 4 children: Jessie Ann Miller, Arlie R. Conner, Fay Whiting, and David Conner; 10 grandchildren; and 2 great-grandchildren.

NAZARENE SLAIN IN THE IRISH STRUGGLE

Gerald Gardiner, 27, teacher of a boys' Sunday school class, is reported to be the first Nazarene slain in the continuing violence in North Ireland. He was shot as he drove to work June 24 and died July 6. A member of the Church of the Nazarene in Lurgan, North Ireland, his funeral drew a large crowd.

His pastor, Rev. Raymond Spence, says of him, "He was saved some five years ago in the Church of the Nazarene, after being 'muscle-man' for the Tartan Gang—an extreme Protestant youth group, and became known as 'Big Gerald' to the children, leading them in choruses and quizzes, always happy, always ready to use his great hands in the work of the new church."

Rev. Spence asks fellow Nazarenes to pray for their brethren in Ulster. Even though there has been more than seven years of great turmoil, he says the work continues to grow, but also the troubles increase. He is convinced that "only a Holy Ghost revival can save Ulster." □

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DISTRICTS CAN START

76

NEW CHURCHES IN

76

THE YEAR OF THE NEW CHURCH

PRAY FOR OUR TARGET CITIES

Not for Nothing

GETTING ON A PLANE first affords a full selection of seats, so I moved down the aisle checking out the possibilities. About midway back I slid into the aisle seat beside a big man seated next to the window, reading. Then as those looking for seats filed by, filling the aisles with jostling bodies, I saw what he was reading—a Bible. I had chosen a seat beside a “Bible-toting” Christian.

In my mind there was a battle. Get up. But the aisles were full of people. It would be obvious that I was trying to get away. Since I was there, I would stick it out. The flight from Dallas to Phoenix would only be two hours.

My mind flashed back to the first Sunday Jenny and I had attended Orangewood Church of the Nazarene. My mother was visiting from Oregon. I knew she wanted to go to church, so I picked the one nearby without knowing anything about it. This was a new experience for us. The friendly people, the open altar of prayer, the closing choruses left me with a lump in my throat and tears in my eyes.

So we started attending the morning worship services. I even started contributing to the offerings and made a building-fund pledge. We met the pastor who shared Christ with us in our home. Jenny wanted to invite Christ in right then, but I resisted. The air force social life didn't seem conducive to living the kind of Christian life I knew was necessary. My plans were to be religious and respectable, but not get involved in any way that would alter my air force connections.

Then the big fellow looked up from reading and smiled. I reached out my hand. “Capt. Chuck Magsig here.”

“Greg Brezina.”

He had boarded the plane in Atlanta and had stayed on during an hour layover at Dallas. He wore a shirt bearing an emblem of the Atlanta Falcons. He was a linebacker for a professional football team.

But what about the Bible? I soon found out. He was on his way to Phoenix to speak for a father-son banquet.

For the next two hours Greg talked about Jesus Christ to me right out of the Bible. I asked every question I could think of to stump him. I knew a lot of them, too, since my dad was a preacher and I had been reared in the church. Funny thing. Greg had been Catholic but had never read the Bible until he was out of college and had become a pro athlete.

Fasten seat belts, get ready to land. Our plane approached Phoenix. It was over. It would be good-bye, good luck. I had held out again! But God and Greg were not through! As we taxied in, Greg said, “Chuck, there is still time. You can invite Christ into your heart and home right now.”

Passengers were getting ready to get off. I told myself, “Get going! Be the first one off. Get away!” Twice I tried to get up, to push myself up out of the seat; but I seemed to have lost all strength in my arms.

Greg was saying, “There’s still time, Chuck.”

People were filing by. I turned back to Greg, stuck out my hand to him, and said, “Let’s go.” I started praying. Out loud. Confessing my sins to God. Then Greg prayed. The passengers grew quiet as they tiptoed past two men with bowed heads, praying. Then the plane was empty except for the stewardess, who was walking up and down the aisle watching two grown men praying and crying.

As we got off, some people came to Greg and said, “We’re sorry. Apparently you didn’t get our message in Dallas. The banquet has been cancelled. There was a call for you in Dallas to take the plane back to Atlanta. You have come all this way for nothing.”

“No,” Greg replied. “Not for nothing.”

Since Christ came into my life, it has been my privilege to share Him with others. My wife, Jenny, was the first; then fellow air force officers; and now I am an excited participant in the evangelism program of Orangewood Church.

Jenny and I, and others besides, are convinced that Greg’s trip to Phoenix was “not for nothing.” □

**“By All Means . . .
Save Some”**



**DR. WILLIAM McCUMBER
NEW EDITOR OF
"HERALD OF HOLINESS"**

By a mail vote of the General Board, Dr. William E. McCumber, pastor of the Wollaston church and professor in the Division of Philosophy and Religion at Eastern Nazarene College, both of Quincy, Mass., was elected editor of the *Herald of Holiness*. Dr. Charles Strickland, general superintendent, announced the election and Dr. McCumber's acceptance, August 27.

Dr. McCumber was born in Wheeling, Mo., and reared in Miami, Fla. He spent 26 years as a pastor (1943-69); his last charge was Atlanta First Church. He left the pastorate to become professor of biblical literature and pastoral ministry at Pasadena College (now Point Loma). After 5 years he went to ENC in 1974.

He is the author of several books, among which are *Holiness in the Prayers of Saint Paul*, *Our Sanctifying God*, *A Good Word*, *Preaching Holiness from the Synoptic Gospels*, and Volume 1 of the *Beacon Bible Expositions on the New Testament (Matthew)*. Dr. McCumber holds the A.B. and M.A. degrees from Pasadena College and the honorary Doctor of Divinity from Trevecca Nazarene College.

Dr. McCumber succeeds Dr. John A. Knight, who resigned to become president of Bethany Nazarene College. The new editor will assume the responsibilities of the office September 15. Because of the timing, Dr. McCumber will continue as head of the Department of Religion at ENC until a replacement has been found. □

**MOODY GUNTER
SUPERINTENDENT
IN SOUTH CAROLINA**

Rev. Dwight Moody Gunter was elected district superintendent of the South Carolina District on the second ballot, Thursday, August 26. Dr. Orville W. Jenkins, general superintendent, announced the election and Rev. Gunter's acceptance.

Rev. Gunter had been pastor of Sumter, S.C., First Church for 2 years;

for 12 years previous he was pastor of the Hartsville, S.C., First Church. He began his ministry at the Butler, Mo., church, now on the Joplin District, and was ordained on that district in 1960.

He is a graduate of Trevecca Nazarene College, Nashville, and attended Nazarene Theological Seminary. His wife, Rev. Mrs. Nina Gunter, is also an ordained elder and was associate pastor at the Sumter First Church.

Rev. Gunter succeeds Dr. Otto Stucki who retired. Dr. Stucki had been district superintendent of South Carolina for 16 years.

In addition to being district superintendent for many years, Dr. Stucki has been a member of the General Board, the Board of Trustees of Nazarene Bible College, and chairman of the Board of Trustees of Trevecca Nazarene College. □

—NIS

**GARY MOORE SINGS
AT PRAYER BREAKFAST**

Eight hundred people attended a prayer breakfast in the Radisson-Muehlebach Hotel, Wednesday morning, August 18, in Kansas City. Many who attended were delegates to the Republican National Convention which was in progress.



Special speaker was Dr. Bill Bright of Campus Crusade. Congressman Wm. Armstrong of Colorado was the master of ceremonies, and Gov. Chris Bond of Missouri was the honorary chairman.

Sharing the musical portion with Gary Moore was Pat Boone. Moore was accompanied on the piano by Clifford Curl, Nazarene layman from Lawrence, Kans.

In addition to leading the group singing, Gary Moore sang "The Day of Miracles." His solo was received with a standing ovation. □

—NIS

**SOUTH AFRICANS SPAN
TENSION WITH LOVE**

Two letters crossed the boundaries of rioting and struggle in South Africa. Following is a letter from Rev. L. J. Kriel, acting chairman of the district advisory board of the South African European District, to the district superintendent, the pastors, and people of the Church of the Nazarene, Republic of South Africa, South Field: *Dear Brethren in Christ,*

It has been with a deep sense of sorrow and shock that we have learnt of the sad and tragic events which have taken place in our African locations,

and of the suffering and loss of our African people. Our hearts, like yours, have been sore and troubled that these things should ever have taken place.

We want you, our African brethren in Christ, to know that we of the European District of the Church of the Nazarene in South Africa have shared in your heartache over the past days, and it is our earnest prayer that the Lord Jesus Christ, who is the One whom we serve, will give you the wisdom and grace and strength needed by you in these days, that the problems and needs of your people, and of our whole nation, may be solved peacefully.

It is our prayer, as fellow Christians, that every section of our population, whether black, white, or brown, will set about solving our problems in the spirit of Christ, that there may be a beautiful future for all of our children in this our land, South Africa.

Be assured of our prayers and deep concern for each of you and those you love, in these days and in the future.

Sincerely yours in Christ

Here is the reply of Rev. Alfred Selepe, district superintendent, Southwestern District:

Greetings in the Lord! Many, many thanks for your letter of June 25, 1976, which I have just received. I arrived back from the States this Sunday (July 4). On behalf of the African church I would like to thank you very much indeed for your conveyance of the sharing of the European District in connection with the recent disaster that befell the African church people in Soweto. However, in all these disasters the hand of the Lord was upon our people and we sustained no loss of property.



We register our great thanks for your prayers for us that the Lord should sustain us in these times of difficulty and concern for life. In turn we would like to thank our fellow Christians in the European church for the sympathies you have conveyed to us, and we thank the Lord for His wonderful mercies upon us all African people. We know that your prayers have been combined with those of all the other Nazarenes round the world.

Please pass our gratitude to the European District, and assure them we also remember them in our daily prayers that the Lord shall sustain them in these difficult times and that the entire church shall grow from strength to strength.

On behalf of the African church and Southwestern District.

Yours in His service □

—NIS

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