

HERALD OF HOLINESS

CHURCH OF THE NAZARENE
SEPTEMBER 1, 1976



nazarene communications

"We recommend the establishing of a General Board Department of Communications which will give first priority to an immediate expansion of our use of the media, especially television, to get our church with its unique ministry before the world."

—Board of General Superintendents
Quadrennial Address
Nineteenth General Assembly





by General Superintendent Orville W. Jenkins

Communicating the Gospel

IN THE GREAT COMMISSION as recorded in Matthew 28:19, Jesus commanded His followers, “Therefore go and make disciples of all nations” (NIV).

The Church of the Nazarene from its very inception has been fully committed to carrying out this assignment, attested to by the fact that we are now in 61 nations of the world proclaiming the good news of the gospel of Christ.

Occupying a large place in enabling the church to carry out this assignment is the Communications Commission of the General Board. Through this department of the church every legitimate means of the communication media—radio, television, audiovisual, news information, the press, the printed page, the spoken word—is being used to tell the Good News to all men everywhere.

In this tremendous task the church does not work alone, for Jesus declared, “All power is given unto me in

heaven and in earth” (Matthew 28:18). Then comes the assignment itself, followed by the great promise, “And surely I will be with you always, to the very end of the age” (v. 20, NIV).

E. P. Blair in his *Jesus in the Gospel of Matthew* writes: “The statement on Jesus’ lips at the very end of the Gospel—‘All authority in heaven and on earth has been given to me’—simply catches up the thrust of the entire story.”

In summary, Jesus declares, “I have all authority or power. Therefore go into all the world making disciples. And I will be with you always—all the days, good or bad, happy or sorrowful—even unto the end of the age.”

What power, what an assignment, and what a promise! We can communicate the gospel to every person in all the world! □

THE UNIVERSITY CAMPUS:

A Decisive Point

by ERNIE McNAUGHT

Overland Park, Kans.



I FOUND MYSELF in the prayer counseling room at the back of a bookstore in Moscow, Ida., sitting with a man who had an unusually clear understanding of his personal role in serving Christ. The room we were in was important to his personal mission. It was often used as a place for spiritual ministry in his “people store” disguised as a bookstore.

This refreshing man is a product of the United States Naval Academy, where he began to study military strategy. Because he was committed to doing God’s will in his own life, he began to ask God how some of the things being taught him could be applied to the battle he was involved in—the warfare of Christ and His principals against Satan and his forces.

James I. Wilson, currently the director of Inland Christian Laymen, challenged me with a strategic concept for fulfilling the Great Commission.

The Christian objective is clearly before us in the Church: “To present the gospel to every man.” But at times that becomes so overpowering we fail to move. We need a “strategy of offense.” The offense always has the advantage. The defense is plagued with disadvantages.

In our conversations, James Wilson’s wife observed, “There are two general ways in which the offensive can be directed:

“1. It may be directed against the whole front, to take it simultaneously; or

“2. The offensive may be directed against one segment of the enemy army, the defeat of which will mean a decisive victory.

“‘Decisive’ means that this defeat of the enemy may cause the rest of the army to capitulate, or it may mean a breakthrough has been made so that the rest of the army remains in a very weak position.”

The first option is impractical for the Church because of lack of money, personnel, and time. The alternative is to look for some “decisive points.” If the Church could discover where it could demoralize the enemy the quickest, it could see its objective fulfilled.

There is probably no greater decisive point than the universities of the world. Almost all the potential world leaders of tomorrow are on some university campus today. If they could be affected by the claims of Christ, their leadership styles would be influenced and Satan would be put on the defensive. The Church

cannot fail to exert her influence on this strategic decisive point.

It would appear that in many places the Church has lost valuable time in finding ways to reach the world through the university. At times, the Protestant church has forsaken the “strategic front” for a “new frontier.” It has deserted the large concentrations of people for the exciting and fast-moving new frontiers. Consequently, the large university campuses by and large have been left void of any strong evangelical church witness.

The Church must make a renewed effort toward equipping itself with tools which can be used to strike a blow to the evil influences of Satan found in the secular educational system. In thinking about ways to communicate the gospel of Christ, the Church must not overlook the “decisive point” of the university campus. □

TODAY

*Think not what's in the past,
Nor yet what comes before;
For at your hands there lies right now
A million needs and more.
Why say, "If this had been?"
Or "What if that should be?"
A backward look is not good,
And the future God alone can see.
Look around and observe
The pleading, sorrow-filled eyes
Of those nearby who need your care
To help relieve their cries.
Then with a prayer that God will lead
In all you do and say,
Arise! and be about the work
He has for you
TODAY.*

—DONNA LITHERLAND
South Chicago Heights, Ill.



HERALD OF HOLINESS

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PROCLAIM THE GOSPEL

by **RENE ESCALANTE**
Kansas City, Mo.

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Cover Photo: By Nazarene Communications

SINCE THE CREATION of man, God has demanded that we communicate with others as He has done with us. Consequently, God's people have attempted to communicate the message of His love through all available means. Throughout history, these means have varied.

The Father, before the advent of Jesus, spoke directly to His people or employed one of His spokesmen—Moses, Joshua, Isaiah, Jeremiah, or one of the prophets. The Israelites used the methods known to them to proclaim the message of the Word of God—verbal and written testimonies.

When our Lord came, He was the living Embodiment of the Word, and His apostles became prominent in proclaiming the Good News. With the improved system of Roman roads and the universal Greek language, the Early Church used all possible means in sharing their faith.

The Holy Spirit communicated the message of the Word of God and makes effective the declaration of Christ's followers. Though the prophets of the Old Testament and the apostles of the New Testament are long since gone, God, through His Spirit, continues to employ His spokesmen—you and me.

With the aid of the latest technological advances in transportation and communication, our task of going into all the world and preaching the Good News to everyone, everywhere (Mark 16:15, TLB), becomes both more exciting and more challenging. These have helped us greatly to communicate the gospel. By means of the printed page, the gospel has been written and translated into the majority of existing languages. In addition, the communications satellites, radio, and television have carried the gospel into the homes of countless numbers of people.

These technological advances not only assist us in proclaiming the gospel of Christ but, at the same time, challenge us to use them wisely in our personal stewardship. To fail to use them, or to misuse them retards spiritual growth and reduces effectiveness in witnessing.

If we own a car, we may use it to further the spiritual welfare of people—taking them to church, visiting the sick and imprisoned. Regarding radio and television, we must watch and listen to programs which are morally and spiritually sound.

For the love of God and our fellowman, we must proclaim the gospel of salvation through every means available. □

Nazarene Communications

THE CHURCH HAS SOMETHING TO SAY



JESUS IS FOR EVERYBODY—

Now that's gotta be good news—and everybody sure needs to hear it. We now have a better opportunity than anybody has ever had to communicate what some have called "the world's best-kept secret." It's the business of Nazarene Communications to help the church do exactly that. To resist the tendency to stay bundled up inside. Safe and sound. Endlessly reciting the Good News to ourselves.

So far, *radio* has been our best way to go "outside." In addition to our regular gospel broadcasts heard in 83 countries, and the first serious developments for commercial television, we're in touch with, and assisting where possible, those congregations making good use of local radio and television opportunities, and those national production initiatives for radio in Japanese, Korean, Marathi, Italian, Spanish, Portuguese, Zulu, Shangaan, Pedi, Tswana, and Afrikaans.

Nazarene Information Service as part of Communications serves the general church by news coverage of denominational activities around the world. The district and local church audiovisual programs receive support from Nazarene Communications with consultation in media selection and utilization.

Another important part of our responsibility is working with the departments and agencies of the General Board in producing contemporary educational and motivational resources for in-church use: films, filmstrips, audio and video tapes, and multimedia formats—plus the never-ending flow of vital news releases both to church constituency and public press.

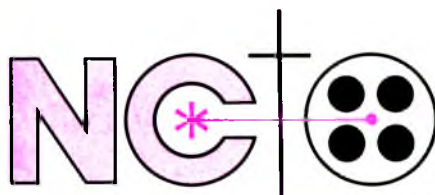
Long before the recent explosion of media resources, we opened ourselves to God's Word and will and love, and began trying to share all of that with those around us needing urgently to believe also in Him.

And why not? Since . . .

We've a story to tell to the nations,

A story of truth and mercy,

A story of peace and light.



NAZARENE COMMUNICATIONS STAFF



Paul Skiles



Ted Martin



Paul Miller



Ray Hendrix



Mel Schroeder



Dave Anderson

19th General Assembly

Dallas, Texas
June 17-20, 1976

by PAUL SKILES

"WE WERE"

A FUNNY THING happened to the staff of Nazarene Communications—not on the way to the office—but on the way to September. They ran into June . . . Dallas . . . and General Assembly.

There they had the ultimate opportunity to test their motto, *morituri te salutamus* ("We who are about to die, salute you"), and to sing their official staff song, "Here to Serve"—which they did, repeatedly, if not with polished musicianship, at least with great enthusiasm. As a result, some 35,000 General Assembly-going Nazarenes saw more, heard more, and felt more than ever before. And that's the whole idea of communications. To get it across. Clearly. With impact. With feeling.

On request from Dr. B. Edgar Johnson and the General Assembly Arrangements Committee, Communications found itself with unprecedented involvement in the planning, coordination, and administration of the event. Areas in which Communications had major responsibility were:

1. Image amplification by closed-circuit television and video projection system.
2. Simultaneous (five) language translation system design, construction, installation, and maintenance.
3. Exhibits; development of overall plan and consultation and design of some individual pavilions.
4. Audio recording of all general sessions of convention and assembly and cassette duplication.
5. Press and other public media.
6. Grand Hall setup including stage design in consultation with all principal users—lighting, sound, and special effects.
7. Supervision of audiovisual equipment procurement and use by all convention and assembly programmers.
8. Production assistance and coordination of all major departmentally sponsored evening and Sunday services in Grand Hall.
9. Supervision of agreements supply-



Paul Skiles

Getting the action on the giant screens and on videotape was the job for TV Producer/Director Roger Lounsbury.



All happenings were simultaneously interpreted into five languages.

The 100 x 44-foot stage and all of its equipment background our one goal—to lift up Christ.



THERE"

- ing and coordinating work of stage crews in all auditoriums used by conventions and assembly.
10. Installation of supplementary sound systems.
 11. Complete photographic coverage.
 12. In cooperation with Nazarene Amateur Radio Fellowship, the design, installation, maintenance, and operation of an amateur short-wave station.

So Ted Martin, Paul Miller, Ray Hendrix, Mel Schroeder, Dave Anderson, Gary Moore, Leonard Budd, Kelvin St. John, Ron Fay, Lucille Hudson, Mary Orjala, Clara Rogers, Mary Alice Medley, Donna Lovett, Betty Zurcher, and Paul Skiles have great reason to thank the church for a significant and sizeable opportunity to serve and learn.

Paul Martin, evangelist, and roving goodwill ambassador for Communications, volunteered many hours of his time and great hunks of energy to help in a hundred different ways. Paul Spear, the executive administrator of Nazarene Headquarters in Kansas City, also "joined" the Communications team temporarily. His contribution in liaison with the Convention Center management and the necessary labor force was efficient and helped the church realize the maximum result from its investment.

And by the time it was over, the church was saying, "Look, let's get on with this communications business. It's high priority. Don't wait around. How about something for television now?"

And that's music to our ears. That's what we want, too. Not only to communicate effectively to ourselves in General Assembly and in our congregations, but to use every good media means available, to go everywhere . . . sharing God's love. It'll take lots of money, talent, know-how, cooperation, and prayer. As far as we're concerned, "the greatest of these" is prayer.

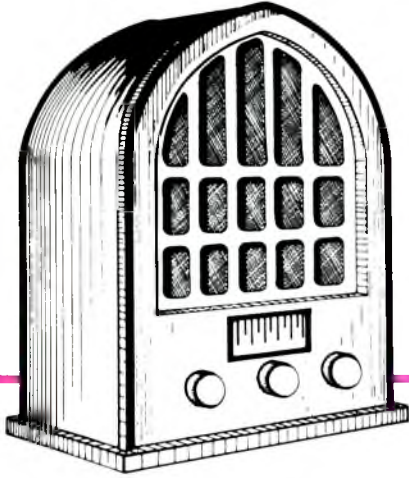
So we're not waiting around. An exciting 30-minute television special, "Let It Happen," is being released September, 1976. It presents highlights of General Assembly, including music, testimonies, international features, and excerpts from messages by Hugh Friberg and Dr. Edward Lawlor. It will be broadcast in all English-speaking television markets where local sponsors can be found. Contact Communications office, 6401 The Paseo, Kansas City, Mo. 64131, for details on the program and how you or your church can get involved in airing it in your area. □



Pavilions and media replaced traditional exhibits.



Anonymous cameramen made Grand Hall participants four times larger than life.



RADIO

For Worldwide Outreach

Tilak and Christ

by DORIS ANDERSON

India

IT WAS JUNE 14, 1972, and "Tilak and Christ," a Nazarene radio program in the Marathi language, had just been born. No advertisement preceded its expected appearance, yet 450 letters were received after the first two programs. Spearheaded by Missionary Bronell A. Greer, this 15-minute weekly beaming over Radio Ceylon has since been under the direction of Rev. Monohar V. Ingle, a Nazarene elder. This past year Rev. Ingle received and answered 3,176 letters from listeners. His work includes traveling to where contacts are and also to candidates for baptism. The latter are referred to local pastors.

In the radio office currently at Buldana, systemized files are kept on correspondents showing genuine interest in salvation through faith in Christ.

A large number are professional people working in medical, educational, and government circles. When a book dealing with Muslim, Hindu, and Christian beliefs was advertised, over 1,000 persons immediately wrote in for it.

A Hindu Ayurvedic doctor heard the program, accepted Christ, and then began studying the New Testament. A self-employed tailor became a regular listener, and now his entire family listens with him. Although they have yet to make a public commitment, they are studying the New Testament and have read it through twice. When the program was first aired in 1972, a pharmacist of Hindu background gave his life to Christ after hearing a gospel message over radio. He has corresponded with Rev. Ingle ever since.

Part of Rev. Ingle's task is to direct new Christians to the nearest church. In areas where there is no church or other Christians for a radius of many miles, this is a real problem. The Ayurvedic doctor solved it by becoming a key person in leading 10 other families to Christ.

Marathi is a state language. While much religious material is available in Hindu and other major



Rev. Monohar V. Ingle

languages, a real shortage exists in Marathi literature in both religious and secular subjects. As more and more people are becoming literate, they are looking for something to read. Last year our radio office responded to requests for reading material by mailing out a total of 3,855 books, Bibles, New Testaments, and tracts—some sold, some offered free.

A people of philosophical bent, they are quick to note similarities between the teachings of Jesus and those of their own deities. But nowhere in their scriptures are they taught that they can be free of sin and guilt, that Someone has paid the price for them. It is this that strikes a responsive chord in their spiritually hungry hearts.

Once thought to be a luxury, radios can now be found in homes representing every strata of Indian society. Shepherd boys in bare feet can be seen with a radio dangling from the end of a stick slung over a shoulder as they jog along dirt roads, the radio held in place by its strap. I once saw a fruit vendor make room for his radio in the middle of piles of bananas he was trying to sell.

The common tea stall is a marvelous advertising agency for our program. Non-Christians are not

anxious to be seen listening to a Christian program in public. Wary stall owners, on hearing an unexpected airing of "Tilak and Christ," often reach for the dial to tune in something less controversial, thus whetting public appetite and causing many to tune in the following week at home.

Meditation plays a large role in eastern religion and thought. Over a century ago an influential Brahmin named Naryan Waman Tilak began reading the New Testament. A Hindu poet and playwright, he decided to meditate on the humility of

Jesus. As he read, he saw that Jesus offered not a way, but *the* Way. Wonderfully converted, he became author of most of the hymns used in Maharashtrian churches today, hymns that form a basis for music included on our program. Written in the Marathi vernacular, they are tailored to Marathi thought.

Tilak's work is unique in that it speaks directly to one group of people. Christ's work is to satisfy spiritual hunger, a common factor in all cultures, and to point the way to eternal life. It is Christ the Nazarene radio program seeks to introduce. □

Radio and Cultural Relevancy

by RAY HENDRIX

THE EXCITING THING about internationalizing the Church of the Nazarene is to see development in self-propagation, self-government, and self-support. An international church seeks to meet the local needs in culturally relevant ways.

For years, the church has produced radio programs in English, Spanish, Portuguese, and French. They have been promoted throughout the denomination, and funds have been raised for them. The church has prided herself in the fact that she was doing her part in the use of radio on a worldwide scope. Generally, the results have been impressive.

In these promotional efforts, the marvelous story of how many districts in the worldwide church are using the media to spread God's Word has not always been told.

Haiti, for example, has produced special radio programs in the Creole language, that have ministered to thousands in that country. Plans are being developed for a regular weekly production to be produced in cooperation with some of the leading radio stations in Haiti.

India has produced, with good results, a Marathi language program and transmitted it over Radio Sri Lanka (Ceylon). Every week a Nazarene preacher declares God's Word to the countless numbers of that country.

Japan has produced a weekly program containing a very attractive and contemporary format. It is musical, informational, and evangelistic. The speaker, Rev. Yozo Seo, is the director of the Nazarene Radio Committee in Japan. The studios at the Pacific Broadcasting Association facilities have provided professional engineering and script-writing assistance. Radio Kanto broadcasts the Japanese "Nazarene Hour" every Sunday at 6:30 to 6:45 a.m. That is considered prime time.

Italy is producing an Italian version of its program at the Trans World Radio studios in Monte Carlo. Results have been rewarding during its brief time of being on the air.

Brazil is developing a five-minute program for local



The five-language interpretation at General Assembly, an example of the church's internationalization.

churches to use with local radio stations in promotion and evangelistic programs.

The African church has seen the need to minister to the people who speak Zulu, Shangaan, Pedi, Tswana, and Afrikaans languages. Contracts have been signed with Trans World Radio, the Swaziland branch, for the use of their facilities in the production of these programs.

There is so much more to do. There is such a great demand. There is so little time. But world-wide radio evangelism is exciting. Its growth and mature concepts indicate an overwhelming desire to reach everyone with God's Word. The gospel is culturally adaptable. Better methods in which the gospel can be presented in a cross-cultural situation must be found. The church seeks to do her part in learning, trusting, and applying everything she can to develop such methods. □

The Booze Tube

by NICHOLAS JOHNSON

IS TELEVISION driving the public to drink? There's some evidence that it is.

Network executives readily promised Senator Pastore that they wouldn't *advertise* hard liquor on TV—and then exited laughing all the way to the bar.

Because if that bar had a TV set in operation, the odds are good that the show that was playing featured alcohol—often, prominently, and favorably. At least that's true of 70 to 80 percent of prime time programming.

Senator Hathaway's taking them to task. But TV executives retort that their programs have to reflect real life. Ok, let's take a look at real life.

The average American consumes 182 gallons of liquid a year: 56 gallons of water, 32 gallons of coffee, 24 gallons of milk, and—well down the list in eighth place after tea, fruit and vegetable juice—perhaps 1 or 2 gallons of liquor.

Now ask yourself: When was the last time you saw somebody drink a glass of water on television? It doesn't happen often.

No, TV's albies are a long way from real life. The disproportion in their consumption of liquor over water, compared with the ratio in real life, is 264 to 1!

So whatever television's corporate hierarchy expects us to wash it down with, it can't be that "real life" excuse. One becomes even more disbelieving when the ratios with other products are examined.

Liquor is used on TV more than it ought to be (based on "real life" statistics) when compared with TV's coffee consumption, too. But there the disproportion is only 24:1, not 264:1. For fruit and vegetable juices it's 75:1; with milk 120:1.

See the pattern? Consider advertising revenues. Coffee is heavily advertised, fruit and vegetable juices less so, milk less yet, and water scarcely ever.

Note also the inverse relationship to nutritional benefit. Few of us get enough good, plain water. Milk is a great source of protein. Fruit and vegetable juices at least have some vitamins and minerals. Coffee has no nutritional value, and debates still rage about its impact upon

heart and other diseases.

The less nutritional value, the more prominent the portrayal in television programs.

Finally we

reach the product most prominently displayed of all—alcohol.

Now I'm not about to suggest we go back and try prohibition again and see if we can make it work this time. But there are a few sobering facts about alcohol that do bear repeating occasionally.

Alcohol is our nation's number one hard drug by any conceivable standard: its capacity to do irreparable physical damage, the economic impact, its addiction qualities, the number of people involved, the relation to crime, the quantities consumed, the number of deaths and injuries, and the threat to young people.

Television's characters "need a drink" when the going gets tough. Its comedies find nothing funnier than joking about some star's drinking habits. But alcohol's no laughing matter.

With 9 to 10 million alcoholics, there are few of us without a relative, friend, neighbor, or co-worker for whom alcohol is a problem. The economic impact is estimated at \$15 to 25 billion a year for lost time, property damage, health care, police and courts, and so forth.

Alcohol is involved in 15,000 homicides and suicides annually, 20,000 accidental deaths, plus one-half of all auto accidents and the additional 25,000 deaths they cause. Even 40 percent of the pedestrians who are killed have been drinking.

Crime? Roughly half of all the arrests in the country involve alcohol—some 2 million a year. That's a \$100 million expense item all by itself.

Health? Unlike heroin, alcohol causes irreparable damage to the liver, brain, heart, and other organs. It takes 10 to 20 years from the life expectancy of an alcoholic. Some 20,000 people die each year from alcohol-related diseases.

What can we conclude from all this? There should be no one to dispute that:

(1) Alcohol is the nation's number one hard drug; the toll we are paying is enormous.

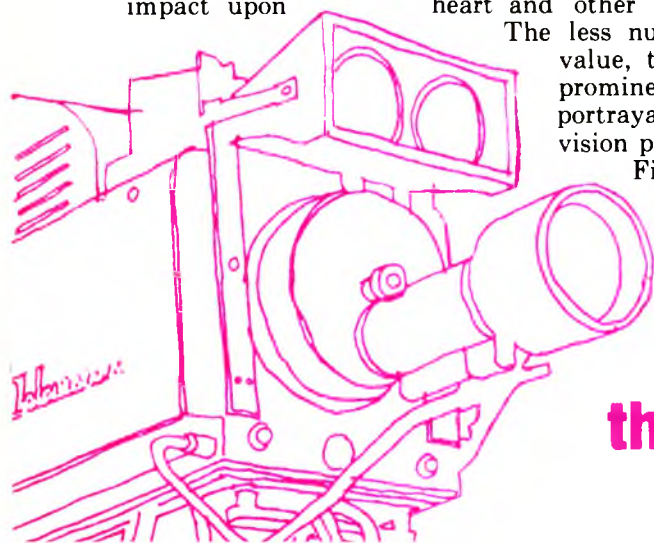
(2) Liquor is used prominently in television programs.

(3) Its portrayal does not discourage use.

(4) There is no basis for finding that the "public interest" broadcasters are licensed to serve requires an *increase* in alcohol consumption.

(5) Television programs tend to encourage consumption in general, chemicals in particular, and alcohol most of all.

**Do You Question
the Power of Television?**



The antismoking spots and the Stanford Heart Disease Prevention Programs have shown that TV is capable of a positive, as well as a negative, impact upon our health. (In three California test communities the risk of heart attacks dropped a dramatic 25 percent in two years.) Norman Lear's treatment of alcohol in programs has won him the plaudits of the American Council on Alcoholism. It can be done.

The fact that we can't know television's precise impact upon alcohol consumption is more reason to

study the problem, not less. We measure air quality and insist upon environmental impact statements. It's time we started measuring TV quality and issuing television impact statements.

Until then, I recommend that the network programming chiefs sit back with a tall, cool glass of real-life water and watch that booze tube they've caused.

□

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A Conversation with DAVID WHITELAW

of the South African District

SETTING: *The Nazarene Communications office at the church's world headquarters in Kansas City. Paul Skiles, with his ever-present tape recorder, and South African David Whitelaw, superintendent, discuss the Republic's communication opportunities.*

WHITELAW: The first broadcast of the Afrikaans language program began on Monday, April 12, 1976. It was transmitted from Swaziland through Trans World Radio.

SKILES: Any response?

WHITELAW: Our first reply arrived on Wednesday, the fourteenth, from a lady who had had previous contact with the Church of the Nazarene and whose homelife had encountered problems.

SKILES: How did you follow up?

WHITELAW: One of our preachers in her area contacted her. We have sent materials in Afrikaans to every listener who responds to our program. We have had more than 40 responses in six weeks.

SKILES: How representative are your inquiries?

WHITELAW: If you mean geographically, I can say that they ranged from Cape Town at the southern tip of Africa right up the northern part of Southwest Africa, right on the Angola border. We've heard from Durban in the east, across to Kimberly at the Northern Transvaal.

SKILES: What kind of people are writing?

WHITELAW: Housewives, teachers, a school principal, men in military training. We've had replies from lonely people who claim our program is their only spiritual lifeline.

SKILES: I'd say that this response is quite impressive.

WHITELAW: The radio station people we deal with are surprised at the response. Most broadcasters told us, "Don't be surprised if it takes three months before you get your first letter." Afrikaans people generally do not respond this readily.

SKILES: What's your schedule?

WHITELAW: We are on the air twice a week: Monday morning from 7:00 to 7:15 and Wednesday evening from 7:00 to 7:15. These are identical broadcasts beamed in different directions—north and south.

SKILES: And the format?

WHITELAW: To this point, we've taken a rather traditional approach, mainly because we have not been equipped to program much variety. We need good Afrikaans music—choir and solo. We are now using some recordings, but the supply is limited. We do, of course, have organ recordings and your trombone records are in use.

SKILES: How about live music?

WHITELAW: We are trying to get some choir and other musical groups ready that will use Nazarene music—selections from our hymnal with lift and sparkle.

SKILES: What's on the drawing board for future programming?

WHITELAW: Our broadcast committee is working on panels, testimonies, question-and-answer Bible studies, and so on. We are all ready to experiment.

SKILES: Who are the Afrikaans speakers?

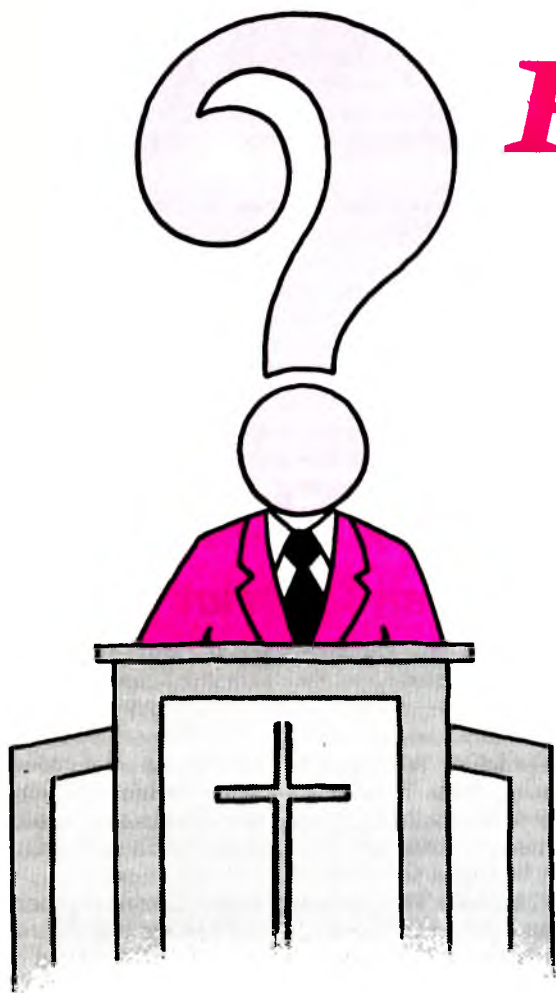
WHITELAW: At the present we have used Louis Kriel, Jerry Jennings, and Steyn Roets, a dynamic young man who is doing well.

SKILES: Where are the programs edited and put together?

WHITELAW: At the moment, Roodepoort at Christian Recordings. There the tapes are sent to Trans World Radio in Manzini, Swaziland.

SKILES: I had no idea that since my visit with you in Johannesburg in October and November of last year, the radio ministry would get off the ground so quickly. I'm thrilled about it. Those responses say a lot about your success. They are the test of what you are doing, and Nazarene Communications promises to help wherever we can. Best of all, though, God's in there with you.

□



How Can I Be Sure?

by FRANK MOORE

Sardinia, Ohio

with warmth, understanding, and love. The discussion went well. Everything seemed to me to be right; but what about . . . ?

Quiet and alone that night, all I had seen, heard, and felt that day came rushing through my mind like a stream tumbling down a mountainside. It all made sense, but I had to be sure. This was one of the most important decisions of my life.

God promised in His Word to direct us. He had never failed us in the past; surely He would not forget us now. We had spent hours seeking His plan. Many friends were praying for us as well. We were already aware that this would be a wonderful place to begin our ministry.

But before I could feel free to come, there had to be a sure direction from God. In the future, this sense of call and mission to these people might be the only thing on which I could stand. It all depended on God's will.

Sunday morning brought with it the promise of His presence for another day. Our Friend was very near. We dressed, ate, and hurried to the service. The Spirit of Christ was present. We were at home. No one needed to be told God was there; everyone knew it.

Then came the vote. My heart pounded throughout the procedure. This might possibly be the last sign before we made a decision. Would God speak through His people in clear tones?

The count was in; it was unanimous. Humanly speaking, everything looked positive. The gracious people accepted us with open arms and voted for us to come.

But human evidences alone could not decide this. What about that last question I had asked in the airport? What was God's will for our lives and ministry?

Just as had happened when God saved and again when He entirely sanctified me, the witness of the Holy Spirit came to my heart with an undeniable persuasion that this was His direction for us. God impressed me with His words to Isaiah, "This is the way, walk ye in it" (Isaiah 30:21). He filled my heart with peace and my mind with certainty. I now knew His will. Sardinia, Ohio, would soon be our new home. □

MY WIFE AND I stepped from the plane ramp and started down the long concourse to the terminal building. A battery of questions filled my mind. How would we recognize the couple who were to pick us up? What conversation would we make with someone we had never met? How could we know if this place were God's will for our lives?

We soon reached the terminal. Dozens of people stood waiting. Then, as if by magic, we gravitated toward a couple in the crowd. Yes, it was Art and Carolyn, the people we were to meet. Soon we were talking freely. My fears began to melt.

Leaving the airport, we were already sharing personal experiences. They began filling in the vacant spots in our minds about their church to which we had received a pastoral call. We liked what we heard, but how could we be sure of God's will?

In a short time, we were at the church walking over the grounds and through the building. It was beautiful. We were pleased with what we saw, but this question of God's will continued to bother me.

As the board meeting got under way, an amazing thing happened. There was instant rapport and fellowship in this group of believers. We were fellow Christians among friends. The meeting was filled

Holiness Helps Us to See

by LYLE P. FLINNER

Bethany, Okla.



IF ONE WANTS TO SEE things as they really are, the best practical help is a heart experience of Christian holiness.

We were created by God with limitless potential. Many things hinder us from ever reaching our widely extended possibilities. But one thing that will move us closer is that personal encounter with God through the Holy Spirit in which our total selves become one with Him.

If we really want to see, we must move up close to God and see through His eyes. Then all things are brought into proper perspective.

Perception is a major area of study in psychology. Much of our behavior is actually determined by "the way we see things." As rational persons, we react in the light of how we see our world. We perceive something, interpret it according to our previous experience, and act accordingly.

But what if our perception is distorted? What if our interpretation of what we see is not the way things really are? Obviously, our attitudes and actions will be distorted in the degree to which we do not see clearly.

We are familiar with the phrase "holiness is wholeness." But do we fathom its boundless implications? The human mind, body, and spirit reach their height only when under the absolute control of God's Spirit. A part of that wholeness is the enlightenment that comes to us in our sanctified spirit as our eyes are opened and we see things clearly for the first time.

Holiness of heart enables us to see the presence of God everywhere.

WE PERCEIVE THE PRESENCE OF GOD WITHOUT

A common experience of the newly converted person is a rapturous feeling of living in a new world. On the day of our conversion the grass looks greener, the sky looks bluer, birds sing sweeter, and all of the universe seems to echo the praises of God.

The experience of entire sanctification deepens this experience. We are made much more sensitive to the wonders of God's world. As our hearts are open to God, "the heavens declare the glory of God and the firmament shows His handiwork." Excitement fills us as we view the work of His hands in nature, and our praise ascends to the Maker.

With opened eyes we see not only the beauty of God in nature but also the beauty of God in persons. We see God clearly showing himself through some persons—in their Christlike spirit, attitudes, and actions. In others, we see God working to establish a hold in their lives. And in yet others, we see the potential of what they could be if they would only let

God have control of their lives.

Here is evidenced the beauty of holiness in God's world—a beautiful creation and beautiful persons.

But God is not only without!

WE PERCEIVE THE PRESENCE OF GOD WITHIN

Can you not feel the deep stirrings of the Spirit within your soul? Can you not sense a divine presence—"Christ in you, the hope of glory"?

Some people see themselves as mere physical and material beings and put the major emphasis on satisfying physical and material needs. But the entirely sanctified person sees himself as primarily a spiritual being, identified with a spiritual God.

"Moments of truth" burst in upon him as God's Spirit communicates with his spirit. Above the confusing clamor and noise of the world without, he hears within him the still, small voice of God. There is an at-one-ness with the infinite Spirit of God.

Here is the beauty of holiness in God's inward working.

WE PERCEIVE THE PRESENCE OF GOD ABOVE

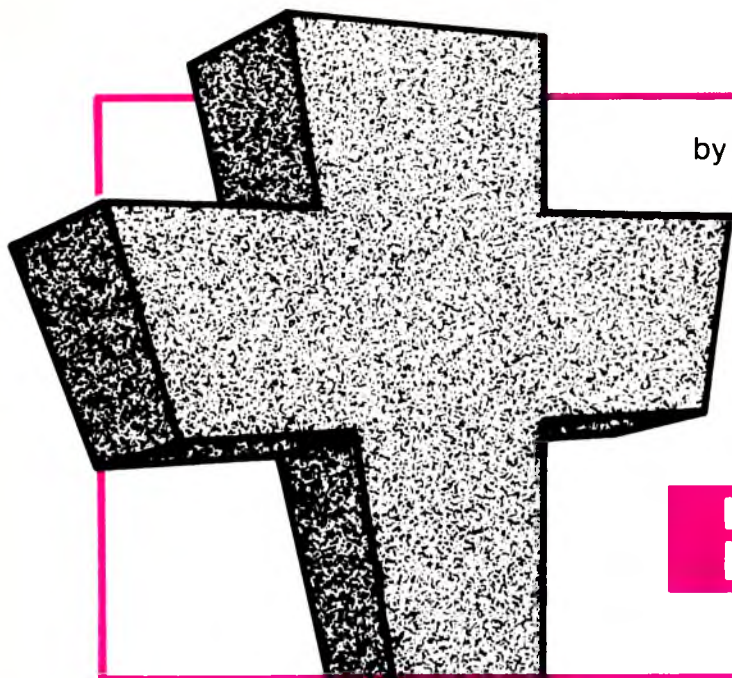
God is in nature, but He is greater than nature. God is in our heart, but He is greater than our heart. Our highest thoughts of Him are but dim and distant shadowings of His eternal greatness. But while our vision is limited as finite creatures, the Holy Spirit does give us glimpses of God as "wholly other." We see Him as behind and beyond and above all of the universe.

While God, through His Holy Spirit, lives in our heart and is concerned with every part of our existence, He is utterly beyond me, beyond the sweep of my imagination. His judgments are unsearchable and His ways past finding out.

This is the beauty of holiness in God's wonder—His transcendent glory.

Yes, the Holy Spirit enables us to see! Our physical eyes may become dim, but He opens our spiritual eyes to wider and wider vistas of His glory. Every day the vision becomes brighter, and we become more like Him, for we see Him as He is. □

helps to holy living



by THEODORE P. ESSELSTYN

*President
South African Bible College
Florida, Transvaal*



This I Believe

I BELIEVE . . . THE PRIESTHOOD OF ALL BELIEVERS

One of the startling truths that jumps from the pages of the Word to confront my life is found in 1 Peter 2:5-9. Peter is concerned about our character as Christians and reminds us that we are a "royal priesthood."

Priest? Surely not! Yet this is the title that Peter gives to all who believe on the Lord Jesus Christ, to all who are "sanctified by the Spirit."

The great Reformation leaders such as Martin Luther and John Calvin were agreed on three things: (a) that salvation is by faith and not by works; (b) that the Word of God is the basis for doctrine and the sole authority for Christian living; and (c) the priesthood of all believers.

But why get excited about the priesthood of all believers?

FIRST: Because it means that God listens to us. We do not have to approach a priest, a saint, or an angel and beseech him to intercede for us. God has so arranged things that we can enter into His presence personally with our prayers.

SECOND: Because it means that we are royal. We are not outcasts. God has taken us and transformed us into members of the royal family. We have the right to walk with our shoulders squared and with our heads up high—everywhere, around everyone, representing the King of Kings, the Head of our family, the Creator of the universe.

THIRD: Because it means that there is no double standard in Christianity. Whether our employments are secular or sacred (a misleading distinction), the quality of our spiritual lives should be the same. Ministry and laity have the same privilege of being sanctified. Honesty, integrity, responsibility, and

righteousness are required of all who enter into the presence of God.

This truth tells us that full-time employment in the church is not the only holy way to live. Secular employment, marriage, the home, the family are all sanctified by a proper relationship with God.

FOURTH: Because it means that every believer can and should have a part in the Church. The priesthood of all believers is the foundation for the great congregational traditions of church government. It extends to us a vital part in the ministry of Christ's Church, including responsibility for the reputation of its character and quality.

One of the strengths of the Church of the Nazarene is the fact that a God-ordained leadership is coupled with the congregation's voice. Thus every Nazarene has a significant role in the advancement of the church and the kingdom of God.

FIFTH: Because it means that every believer bears God's name. The priests of the Old Testament were identified as the priests of God. We, too, are His priests. We belong to Him. We carry with us His reputation.

This is an awesome responsibility. It means that we must display the purity of speech and action that exhibits His nature. Peter reminds us, "Be ye holy, for I am holy." Nothing short of the sanctified life will satisfy.

SIXTH: Because it means that we are responsible for the evangelization of the world. The priest must carry before God the burden of his people. As priests of God, we must carry before God the tremendous need of this world. We are the ones who are to proclaim the gospel.

The Early Church recognized that the responsibility for evangelism did not rest with the apostles alone but with every Christian. From the start the Church grew not only in Jerusalem, but also in every town and village where Christians were dispersed.

The Church sprang up in hated Samaria. Ancient Damascus was where Christ confronted Saul of Tarsus, who became Paul the Apostle. The thriving trading city of Antioch became a center for the propagation of the gospel.

The Protestant church caught this vision. Out from Europe streamed missionaries who reached the corners of the world.

The Church of the Nazarene early recognized that evangelism and missions are not just the prerogative

of the minister. Her laymen have always been deeply involved in world evangelism. Harmon F. Schmelzenbach, driven by his compassion for the lost in Africa, went forth not as a minister but as a layman. But minister or no, he, a "royal priest" of God, carried the gospel message which has brought salvation to thousands.

I am a priest. I can talk with God. I am His. I can have life. I can share that life with others. What a privilege.

And what a responsibility. Responsibility to bear God's name in all its purity and holiness. Responsibility to bring the world to Christ, and Christ to the world. □

THE GLORY OF THE ORDINARY

by FREEMAN HODGINS

Kansas City

IT IS PROBABLY because so many of us are ordinary that we tend to love the extraordinary. Few of us are exempt from the daily duties which life brings, whether piddling or ponderous.

Andrew, that early disciple, probably found *himself* knee-deep in the tasks of each day. We cannot be certain since the Bible doesn't tell much about Andrew's private life.

He didn't get to be a part of the "Big Three"—Peter, James, and John—so he missed out on events like the Transfiguration, the healing of Peter's mother-in-law, and Christ's prayer in Gethsemane. He didn't deliver the Pentecost sermon or lead the Samaritan revival. He never began anything remarkable, nor did he say much profound.

Yet Andrew is significant. He is striking not for what he was or was doing, but for what he was doing for others.

In John chapter 6, we find him rummaging through some child's lunch bucket in search of food for the crowd. In chapter 12, when Jesus is saying, "The hour is come that the Son of man should be glorified," Andrew is off talking to some Greeks, trying to set up an interview.

Overshadowed by the greatness of others, including his brother, Simon, Andrew was neither a leader nor a talker; he was a tool. As a specialized instrument of God, he played a valuable role in supplying Christ with the human and earthly elements that the Lord needed for His work.

At first glance Andrew seems insignificant; but a second look brings a different evaluation. His contribution to the service of the Lord was not one of greatness, but of faithfulness. He was the tiny drop of oil which if absent would have brought the Early Church to a rusty, grinding halt.

Andrew grew up in a world which was waiting for the Messiah. Dedicated to exchanging his life for something better than existing conditions, he attached himself to John the Baptist. From this prophet Andrew had opportunity to learn of the One who was to come. We need not wonder, after John pointed out Jesus as the Lamb of God, that Andrew forsook all and followed Him.

During that first meeting, something happened. Andrew came away a different man. Unfortunately, he did not develop in Christian maturity during later months as quickly as he sprouted his first spiritual "wings." Like others, he was slow to understand; when Jesus was arrested, he also forsook his Master and fled.

But Andrew never really lost sight of God. The resurrection and Pentecost put history into proper perspective, and he continued his labor of love.

If Andrew were alive today, he would likely fail to make the headlines. He couldn't do many things. Nor could he do them today. But he would still be caught up in the significant action of finding and bringing others to Christ.

Andrew himself may have been ordinary, but there is nothing ordinary about what he did. □



Focus on the Family

By JAMES C. DOBSON
USC School of Medicine



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

ON MEETING EMOTIONAL NEEDS

A very close and respected friend of mine, whom I'll call Martha, has a father who has never revealed any depth of love for her. Though she is now grown and has two children of her own, she continues to hope that he will suddenly become what he has never been.

This expectation causes Martha repeated disappointment and frustration. When her infant son failed to survive his first week of life, her insensitive father didn't even come to the funeral. He still shows little interest in Martha or her family—a fact which has caused deep wounds and scars through the years.

After receiving a letter from Martha in which she again mentioned her father's latest insult (he refused to come to her son's wedding), I sent her a few reactions and suggestions. She said she obtained so much help from what I had written that she shared it with three other women experiencing similar frustrations from people who have "failed" them. Finally, she returned a copy of my letter and asked me to include it in a future book of this nature. It appears below.

Martha, I am more convinced every day that a great portion of our adult effort is invested in the quest for that which was unreachable in childhood. The more painful the early void, the more we are motivated to fill it later in life. Your dad never met the needs that a father should satisfy in his little girl, and I think you are still hoping he will miraculously become what he has never been. Therefore, he constantly disappoints you, hurts you, rejects you.

I think you will be less vulnerable to pain when you accept the fact that he cannot, nor will he ever, provide the love and empathy and interest that he should. It is not easy to insulate yourself in this way. I'm still working to plug a few vacuums from my own tender years. But it hurts less to expect nothing than to hope in vain.

I would guess that your dad's own childhood experiences account for his emotional peculiarities and

can perhaps be viewed as his own unique handicap. If he were blind, you would love him despite his lack of vision. In a sense, he is emotionally "blind." He is unable to see your needs. He is unaware of the hurt behind the unpleasant incidents and disagreements—the funeral of your baby, the disinterest in your life, and now Bob's wedding. His handicap makes it impossible for him to perceive your feelings and anticipation.

If you can accept your father as a man with a permanent handicap—one which was probably caused when he was vulnerable—you will shield yourself from the ice pick of rejection.

You didn't ask for this diatribe, and it may not hit your particular target at all. Nevertheless, these are the thoughts which occurred to me as I read your letter.

At least we are looking forward to the wedding, Martha. Best wishes to John and Bob and the entire Williams enterprise.

Sincerely, Jim

This letter was of help to Martha, but not because it improved her distressing circumstances. Her father is no more thoughtful and demonstrative today than he was in years past. It is Martha's perspective of him that has been changed. She now sees him as a victim of cruel forces in his own childhood which nicked and scarred his young psyche and caused him to insulate his emotions against the outside world.

Since receiving this letter, Martha has learned that her father was subjected to some extremely traumatic circumstances during his childhood.

. . . The family was designed by God Almighty to have a specific purpose and function; when it operates as intended, the emotional and physical needs of husbands, wives, and children are met in a beautiful relationship of symbiotic love. But when that function is inhibited or destroyed, then every member of the family experiences the discomfort of unmet needs. □



By PAULINE SPRAY
Sparta, Mich.



HAPPINESS IS . . . GOD'S WORD

George Muller said his unprecedented life of faith began when he made the Bible his sole Standard of judgment in spiritual things. It caused his soul to grow as no other book had.

Perusing and assimilating God's Word is vitally essential to a happy, productive Christian life. "Faith cometh by hearing . . . the word of God" (Romans 10:17), and "all scripture is . . . profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16-17). The Bible inspires confidence and gives security—two things needed by all Christians, especially those who are bothered by overconscientiousness and are lacking in judgment and the ability to be led by God individually.

Certainly blinded and seared consciences come by the wholesale today. There is a great slackening of convictions everywhere, even among Christians. "Anything goes" seems to be the accepted rule among many.

Still, there are some Christians who are hindered spiritually and emotionally by unusually sensitive consciences. Although it is infinitely better to be born with a temperament that lends itself to overconscientiousness than it is to possess an insensitivity to spiritual matters. I know from experience how much agony an overly strict conscience can cause.

Overly conscientious people suffer acutely from fear, doubts, misgivings, guilts, fanatical ideas, and the pressures thrust on them by others. Many go through life being led by stronger-minded, more persuasive personalities. (Extreme bondage has led some into mental illness.) Individuals well advanced in years still feel guilty

when they do what they suspect an authority from their past would have frowned on.

People who live according to the persuasions of others are seldom happy. Often they are difficult to get along with because they resent being told what to do instead of being able to follow their own choices. Their resentment is expressed through faultfinding, destructive criticism, gossiping, envying, and jealousy.

Because they lack the stamina and self-confidence to "think things through for themselves," overly conscientious individuals especially need to learn firsthand what God has to say in His Word. And they need to trust His personal direction concerning what is right and what is wrong for them as unique creations. Paul said, "Let every man be fully persuaded *in his own mind*" (Romans 14:5).

Being overly conscientious does not necessarily make people genuinely spiritual. It is not just what we "do" or "don't do" that brings divine approval. True spirituality involves the hidden motives of the heart. God wants our wholehearted devotion, a total submissiveness to His will, and implicit obedience. Paul said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God" (Romans 14:17).

When an individual reaches adulthood, he need not feel guilty if his ideas concerning nonessentials differ from those of one he reveres. I remember hearing my grandmother ask Mom plaintively, "Mary, can't you at least wear your sleeves below your elbows?" Mom's usual just-above-the-elbow length distressed Grandma who rolled her wrist-length sleeves up to an inch below her elbows long enough to wash the dishes or knead the bread. However, as soon as danger of soiling them was over, down they came, the wrinkles smoothed out by her work-worn hands.

This does not mean we should dishonor those who served as "voices of authority" in the past. Nor should we discard everything we learned from previous teachings. Surely we should be grateful for and profit by acceptable training. And we should accept the advice of the sagacious in the present. Far too many are living independently of the rules of God, home, church, and the law; and consequently are experiencing frustration.

Liberty and happiness are always found within restrictions. But it does mean that the Lord must become the Ultimate Voice of Authority to our souls. "We ought to obey God rather than men," the early Christians declared. For in the final analysis, it is He to whom we shall give a final account.

Ofttimes people who are raised in the church and have accepted their parents' religion as a matter of fact are faced with a unique problem. They may find themselves asking, "Do I believe this because I have been taught this, or do I believe this because God has revealed it as His will in His Word? Is it His will for me as an individual?"

All my life I was submissive and docile, accepting without question what I was taught, never learning to dig into the meaning of things or to think for myself. Finally I came to the place where I could no longer "just believe" what I had been taught, regardless of the rightness of it. (And thank God, it was right!) I had to know for myself what to accept. So I turned to the Bible with wholehearted trust and abandon. I found what I was looking for. It brought healing for body, soul, and mind. As the Psalmist said, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:17).

"Happiness is . . . God's Word." □

By JOHN A. KNIGHT

The Church As Communicator

Talking to oneself is generally taken to be a sign of growing older, if not of senility itself. Whether or not this is true concerning individuals, it is often the case with institutions.

The Church, like her Lord, is both divine and human. As a human institution she can easily fall into the habit of talking to herself.

When this happens, her only language is what someone aptly has called "Churchese." The Great Commission which Christ gave to His followers has long since been forgotten or ignored.

When the Church talks only to herself, she fails to command the attention of those on the outside. One does not normally reply until one has been addressed. If the Church hears no response from the world, it is time to ask if the world is being spoken to.

It is possible to say good things and yet have no audience. The young schoolboy who practices his speech before a mirror, with himself as the sole listener, is not unlike the Church which is satisfied to converse only with herself.

Granted, one may experience greater comfort and security in "dialoguing" alone with his own thoughts, but he thereby fails to communicate with others on any meaningful level.

THE PURPOSE OF ALL LANGUAGE is communication, and the only language of the Church which really communicates is that which speaks to people's felt needs. In a society that is both confused and uncomprehending, the Church must make herself intelligible and convincing.

Any church that neglects her primary mission of addressing and ministering to people in their broken situations, that becomes preoccupied with her own status, that fails to reach out with Christ's love to the distressed, the sinful, and the hurting—is guilty of speaking "Churchese," talking to herself.

One of the greatest of all perils is to be conscious of none. The Church of the Nazarene knows the danger of talking to herself. Thus the recent General Assembly in Dallas wisely authorized a new Department of Communications of the General Board. This forward step is a sign of the vigor and youthful spirit of the church.

In the Quadrennial Address of the Board of General Superintendents, Dr. Eugene Stowe called on this department to give "first priority to an immediate expansion of our use of the media, especially

television, to get our church with its unique ministry before the world."

While much of the work of the new department has been done as a commission of the General Board, the new organization as a bona fide department will make for greater efficiency, clarity of purpose, and expanded ministry. In addition, it shows clearly that the church wants to avoid talking only to herself.

This issue of the *Herald* calls attention to the church's role in communication. Nothing is more urgent than to get the message of holiness to millions around the world.

DR. DAVID BELL, PROFESSOR of sociology at Harvard University, was asked recently: Are we getting too much communication to permit serious reflection and study? He answered: "Yes. We get *sensory overload*. . . . Most of news is being organized essentially through TV, which by its very nature is short, melodramatic, and highlighting. But it is incapable of presenting complexity and historical background."

A church causes "sensory overload" if her gospel is of the "newsy" type, if she deals with the trivial, if she seeks to entertain for entertainment's sake, if her goal is to build an image for herself. As a communicator the church must shed light on the fundamental issues of life or, as our new quadrennial theme has it, "Lift Up Christ."

Dr. Bell's comment need not be taken as a criticism of the instrument of television but only of its use by the secular media. There is no inherent reason why television, just as radio and the printed page, cannot be an effective means of confronting persons with basic spiritual matters, cannot bring them to the point of "serious reflection" concerning the meaning of their life.

WE GRANT THAT IMPERATIVE as mass communication is, the responsibility to communicate the gospel rests upon individual believers.

The New Testament word translated "communicate" is *koinoneo*. It means "to share, to be a partner in a thing with a person," or "to hold fellowship with another person."

Koinonia normally includes sharing financial and material possessions. It involves the Christian grace of stewardship. Christians must not expect to be on the receiving end all the time or perhaps any of the time. They must be on the communicating end.

The speaking of "Churchese" in the Church is avoided only as those within the Church communi-

Any church that neglects her primary mission of addressing and ministering to people in their broken situations, that becomes preoccupied with her own status, that fails to reach out with Christ's love to the distressed, the sinful, and the hurting—is guilty of speaking "Churchese," talking to herself.

cate the gospel in their personal lives. They are "the epistle of Christ . . . , written not with ink, but with the Spirit of the living God . . ." (2 Corinthians 3:3).

Then the Church fulfills her role as communicator, and her witness and worship, her life and love, become attractive to all who pass by. □

Holiness and Moral Integrity

David Riesman, in his book *The Lonely Crowd* (published in the 1960s), distinguished three types of persons: (1) tradition-directed persons—those who perpetuate tradition but add little to its rich reservoir; (2) other-directed persons—those who determine what others are doing and then, herdlike, follow their lead; and (3) inner-directed persons—those who look inside for moral guidance, who know within themselves what is right, and proceed to do it regardless of the practice of others.

None should be described better by the latter category than those whose hearts have been cleansed from sin and filled with the Holy Spirit, whose inward motivations have been set right. According to the new covenant made possible in Christ, the law of the Lord is to be written in the heart (Jeremiah 31:33).

ENTIRE SANCTIFICATION or Christian perfection has been described as moral or spiritual sincerity, a transparency of spirit that seeks to hide nothing from God.

If holiness does not affect the center of one's life, and from that point move to the circumference of his daily activities, it is both spurious and harmful. But holiness makes for wholeness, and wholeness includes moral integrity or character.

Character is that which remains after the superficial has disappeared. Dying, Horace Greeley exclaimed: "Fame is a vapor; popularity, an accident; riches take wings; those who cheer today will curse tomorrow; only one thing endures—character."

These weighty words bid all to remember that life's one task is the making of personhood. Goethe once wrote: "Life is a quarry, out of which we are to mold and chisel and complete the character."

Is it too much to say that our world is a college, events are teachers, self-fulfillment or service is the graduating point, and character is the diploma which God gives man?

Character suggests moral excellence. In its fullest sense its root is holiness. Character or integrity encompasses uprightness, virtue, honesty, soundness, probity, sincerity, completeness, rectitude, and purity.

INTEGRITY IS THE FOUNDATION of all social relationships, of leadership, and stewardship. It is that quality of life that can give a less talented mind an advantage in service over one more superior. If a choice must be made between innate ability or integrity, the latter is the better selection.

INTEGRITY IS AN INTRINSIC quality. Integrity is not what we have but what we are. A shallow judgment classifies persons by their winning personality, charming manner, or handsome face. Though desirable, these qualities are not intrinsic. In any false measurement of success, they may be considered indispensable; but a more adequate criterion is that of integrity.

Some advantages we may not possess; but all by grace can become whole persons of integrity. It is often said that "reputation is what others think we are, but character or integrity is what we actually are."

Bishop Fulton J. Sheen has said that "man is very much like a barrel of apples. The apples that are seen on the top are his reputation, but the apples down below represent his character."

Integrity is that which makes one do right when it would be easier to do wrong—and when no one is looking. There is no legacy so rich as integrity or honesty (Shakespeare).

INTEGRITY HAS POWER to maintain convictions and to avoid "arthritis of the conscience." It enables one to live by his convictions, even when the majority of other people do not have the courage of *his* convictions.

Integrity provides motivation to obey—even at personal cost—one's enlightened conscience, guided by the indwelling Spirit of God. Things acquired dishonestly are never worth their cost, but a good conscience never costs as much as it is worth.

Diogenes, the Greek Cynic philosopher, was said to have gone about the streets of Corinth in broad daylight with a lighted lantern looking for men of integrity. The scarcity of a quality makes it all the more desirable. Our times are searching for persons of integrity, of holy character.

In 1798, George Washington was an old man living in retirement at Mount Vernon. It seemed possible that France might declare war against the new nation in America. President Adams wrote Washington: "We must have your name, if you will permit us to use it. . . . There will be more efficacy in it than many an army."

INTEGRITY IS THE NAME of those who are filled with God's Spirit. For His glory, and by His grace, they desire to wear it faithfully. □

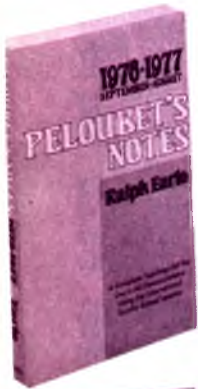
IT'S TIME TO ORDER

1976-77 SUNDAY SCHOOL LESSON COMMENTARIES

(September, 1976, through August, 1977)

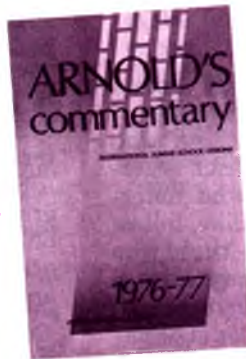
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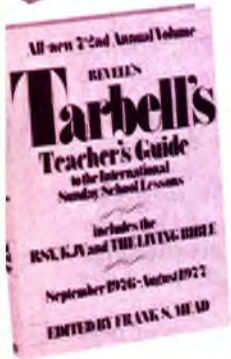
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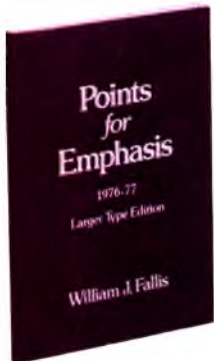
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WESLEY TRACY RESIGNS

Wesley Tracy, editorial coordinator and young adult editor in the Department of Church Schools, resigned August 24 to accept a full-time position at Mid-America Nazarene College in Olathe, Kans. He will be teaching Christian education and journalism.



With the department for six years, Mr. Tracy is a graduate of Bethany Nazarene College and holds an M.A. from the University of Missouri at Kansas City. He has done further graduate work at Midwestern Baptist Seminary, Nazarene Theological Seminary, and Valparaiso University. He also has had 12 years of pastoral experience.

An accomplished writer, Mr. Tracy is the author of *New Testament Evangelism Today*, *How to Teach Adults*



The Ouachita Mountains in southwest Arkansas is the setting for a new Church of the Nazarene. Organized officially August 11, 1974, the Glenwood, Ark., church experienced the blessings and the leadership of the Holy Spirit. April 13, 1975, Dr. Orville W. Jenkins conducted dedication services for the new sanctuary and educational building situated on six acres, two miles from Glenwood. Construction of a new educational facility began February, 1976, to double capacity. April 18, District Superintendent Thomas W. Hermon joined with Pastor Martin F. Higley in dedicating the new unit. The total value of the property, including a three-bedroom parsonage, is approximately \$165,000, with a total indebtedness of less than \$63,000.

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Without Really Suffering, and *Sex and the Single Christian*.

While with Church Schools, Mr. Tracy developed the new young adult curriculum, *Probe*, and the new young adult elective Dialog Series. He previously edited *Teens Today* for four years. He has served as editorial coordinator for the past year.

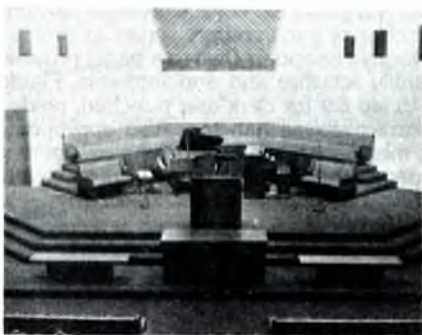
Wes said he has enjoyed the close associations with Headquarters people, the other denominations' leaders, and local church people and pastors perhaps even a bit more than the exciting work itself. □

NEW DIRECTOR OF YOUNG ADULT MINISTRIES

Rev. Gene Van Note has accepted the position of director of young adult ministries to replace Wesley Tracy, who resigned August 24. He was appointed by Dr. K. S. Rice, executive secretary of the Department of Church Schools.



Rev. Van Note has served as a pastor in the Church of the Nazarene for 23 years, his last pastorate being in Camarillo, Calif. He has held positions of district NYPS president as



The Cheney, Wash., church dedicated new church facilities on July 4, with Dr. John Riley, president emeritus of Northwest Nazarene College, as the guest speaker. Over 300 people attended the dedication. The new facilities will accommodate 600, using the overflow. There are 15,500 square feet located on five acres of land. Rev. Robert Premus is the pastor.

well as district secretary. He is a graduate of Bethany Nazarene College and Nazarene Theological Seminary.

A well-known free-lance writer, Rev. Van Note has had articles printed in more than 20 magazines and periodicals across the country. He has written for *Probe*, the new curriculum piece for young adults, and also the *Sunday School Superintendent's Resource Packet*. Last April his first book, *A Glad Reunion Day—Some Thoughts About Heaven*, was released by the Nazarene Publishing House.

Rev. Van Note is married to the former Lois Goodwin, and they have three children; Susan, Karen, and Kevin. He will assume his new responsibilities September 1. □

MANC "SEED-FAITH" MULTIPLIES

Dr. Curtis Smith, president of Mid-America Nazarene College, Olathe, Kans., just set a new record at MANC by personally raising \$125,505 in 12 months through a group called Seed-Faith Partners. Dr. Smith accepted the challenge to raise \$125,000 which is half the amount needed to pay for the new American Heritage Fine Arts Building with the other half to be raised from the business community of Olathe.

There are 527 "partners" in Dr. Smith's Seed-Faith program, and all communication is carried on via the mails. Numerous letters were sent during the year which started July 1, 1975. The amount raised as of June 9, 1976, was \$105,008, which was \$19,992 short of the goal with just 21 days remaining in the year. A Mailgram went out to all partners asking for 21 days of earnest prayer for the campaign.

On the last day of the year, June 30, when the last letter of the day was opened, the goal was reached and exceeded by \$505! Over \$18,000 more had been raised than in any previous year.

In his letter of response to the partners, Dr. Smith said, "In my 40 years of preaching I've never witnessed a



Pictured is Dr. Smith writing "thank you" letters to the 527 Seed-Faith Partners after they had gone over the goal and raised \$125,505 in one year. The entire amount of money raised was applied to the \$250,000 cost of the American Heritage Fine Arts Building just completed.

more definite miracle. You cannot know what this has done for my own soul and for my faith. I'll never be the same."

The total amount now raised by the Seed-Faith Partners since 1970 is \$677,537, with all monies raised going to capital fund projects at Mid-America. □

NEWS OF CHURCHES

The Union, Me., church celebrated its fiftieth anniversary recently with a "Homecoming Sunday." It was organized June 6, 1926, with 15 charter members. The church building was erected in 1928, the Sunday school annex in 1949, and the fellowship hall in 1965. Only two charter members are now living: Mrs. Ethel Cargill of Danvers, Mass., and Mrs. Edith Walter Reynolds of Thomaston, Me.

There were three services held which were well attended. Rev. J. E. Shankel, superintendent of the Maine District, preached in the morning service. Three former pastors and their wives attended: Rev. and Mrs. J. W. Poole of Augusta, Me.; Rev. and Mrs. Harry E. Trask of Yarmouth, Me.; and Prof. and Mrs. J. Lyal Calhoun of Eastern Nazarene College, Quincy, Mass.

Rev. Calhoun spoke in the afternoon and Rev. Trask preached in the evening service. Rev. and Mrs. Albert Rich are the present pastor and wife.

Special music was furnished by Doris Ames, Norma Stanley, Mr. and Mrs. Warren Dorr, Nancy Flaherty, Bert Dearborn, Kerwin Creamer, and Rev. Rich. □

The Colton, Calif., church held an old-fashioned brush arbor Sunday afternoon service on July 4, under an especially built arbor, with Rev. Verna Fisher, formerly of Oklahoma, preaching an old-time sermon. There were quartets, duets, and old-time songs. □

IN

● TURN A BUS ROUTE INTO A NEW CHURCH

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CITIES**

**THE YEAR OF
THE NEW CHURCH**

TURN A BUS ROUTE



NAZARENES MOVE TO NAGPUR

The Church of the Nazarene in India is experiencing an outpouring of the Holy Spirit these days. How did it begin? The district assembly met in the month of March with Dr. Jerald Johnson as the presiding officer. On the closing day of the assembly the Holy Spirit began to work in the hearts of leaders. Through the day the business sessions were interrupted for altar services, reconciliations, and for testimonies. The revival is spreading all over the district in different ways.

Following this, Dr. Ainscough, Rev. Kharat, and members of the evangelism board visited the city of Nagpur to explore the possibility of starting a church. A number of Nazarene young people moved there for employment. They remembered the impact of Nazarene teaching from their school days at mission school, Chikhli, and they requested for a Nazarene church in this city several times.

The district evangelism board met and felt it was time to move Nagpur. They voted unanimously to choose Nagpur as the target city for the 1976 evangelistic thrust. All efforts were concentrated in Nagpur to build a



The Dexter, Mo., Southwest Church completed a special mission project for the 1975-76 assembly year. They raised \$6,000 above all other budgets and expenses during this past year, to build the Lloyd Brown Memorial Church in Argentina. Lloyd Brown was the first pastor of Southwest Nazarene, which he helped start in 1962. He passed away in the late fall of 1964 while pastoring the church. Pictured (l. to r.) are District Superintendent Arthur Mottram; Rev. O. K. Perkinson, missionary to Argentina, receiving the check for \$6,000 from Pastor Orville H. Swanson; Mrs. Arthur Mottram, district NWMS president; and Mary Davis, local NWMS president. Rev. Perkinson will be in charge of building the church in Central Argentina this coming year.

strong holiness church. The director was asked to move to Nagpur to head this work.

Nagpur is located in the heart of India, and it is linked by air, rail, and buses to all parts of India. It has a population of 1.5 million, and it is one of

the fastest growing cities. There are 13,000 Christians with 18 churches. The Church of the Nazarene has been started in an area known as the Medical College area. Although the majority of people speak Marathi, yet no church was holding Marathi services. So the church has started its services in the Marathi language.

After one month of regular services, the church was organized July 11 with 31 charter members. For the present they are meeting in a home of a church member. They are looking and praying for a permanent location for the church and parsonage. □

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Photo of part of the church after "Pamela" passed by. On the back of the picture Rev. Rich wrote: "Window blown out—end of roof off. This is part of our backyard. Water stains everywhere!"

NAZARENE PARSONAGE WITHSTANDS SUPERTYPHOON

It didn't rain for 40 days and 40 nights, and Guamanian Nazarenes are thankful it didn't!

"Supertyphoon Pamela" brought unprecedented destruction to the island in May, but the Nazarene parsonage where Rev. Gaylord A. Rich and family live proved a bulwark against the storm with its 200-mph winds and 20 inches of rain.

The Church of the Nazarene in Guam is an outpost of holiness in the Pacific as part of the Hawaii District.

Following the storm, Rev. Virgil Grover, district superintendent of the Hawaii District, flew to Guam with batteries and a Coleman lantern—two precious gifts under the circumstances.

Communication between Guam and Hawaii was maintained by ham radio.

Rev. Rich wrote the following report to the Department of Home Missions concerning damages from the storm.

"Power is not expected in our area for approximately three months. We do not have water now but cannot drink it without boiling first or treating it with chemicals. . . .

"The parsonage on Guam proved a worthy shelter, and we felt safe in it. We were able to shelter others in the storm—those whose wooden houses could not stand up against the wind and rain. . . .

"I am still in the process of assessing damages. The two gable ends of the church blew off, the two front doors of the church blew in, and a window blew outward.

"A 15-inch portion of the roof ridge opened up and, needless to say, the entire church and contents were flooded. The piano is waterlogged as it was right under the section of roof that opened up."

While the building was covered by insurance, it remains to be seen what

the final assessment will be.

There were no lives lost in the Nazarene family.

Since the storm, members of the church have been counting their own blessings and working to help meet the needs of others—some who lost everything they had to the fierce destruction of the storm. □

TWO NORTHWEST NAZARENE COLLEGE STUDENTS SELECTED FOR SUMMER AFRICA SERVICE

Two NNCers were selected to spend three months this summer in Manzini, Africa, assisting in repairs of 18 medical clinics operated by the Church of the Nazarene in that country.

Dr. Irving W. Laird, coordinator of NNC's summer ministry programs, announced that Dave Sullivan of Grangeville, Ida., and Dave Faust of Ridgefield, Wash., were selected for this challenging assignment by a committee consisting of six students and faculty and staff members.

Missionary Wayne Larson, an NNC alumnus, wrote to the college in November requesting two students with some building experience to come for the summer of 1976 to do carpentry and concrete, plastering, and window replacement work in the 18 bush clinics and hospital.

The college put the challenge before the students and over a dozen qualified college men applied. Several districts of the Northwest took this on as a district project to raise over \$3,000 for air fare to send the two men.

The Department of World Missions and the Manzini District Missionary Council have both approved this project. □



A group of Nazarenes from Africa came through Kansas City after attending the General Assembly. They were given a warm welcome. Channel 9 (KMBC-TV) met their plane. They were shown on the news at 5:30 and at 10:00 p.m. Here Rev. Leonard Sibandze, district superintendent of Swaziland North, is interviewed by Stan Carmack, newscaster. There followed a busy schedule of activities—visits to several churches, the Headquarters and Publishing House, Mid-America Nazarene College, and other events—including an old-fashioned American picnic.



On June 12, five student board members of Nazarene Hostel graduated in the "Bicentennial Class of '76" from Ukarumpa High School in the eastern highlands of Papua New Guinea. Four of the group, (l. to r.) Margaret Irwin, Jim Blowers, Beth Bolerjack, and Carisa Adams, have returned to the United States to enroll in Nazarene colleges. Granger Narara, a Papuan from Ferguson Island, whose family lived at Kudjip many years, plans to be among the first of his countrymen to pursue an aviation career. John and Viola Adams, Nazarene missionaries, supervise the Nazarene Children's Home at Ukarumpa High.



Outgoing missionaries to the Republic of South Africa, Rev. and Mrs. Denzil Dodds, Annette and Chad, are pictured with the "Doddsmobile," and District Superintendent and Mrs. D. E. Clay, North Central Ohio District. The North Central Ohio juniors, under the direction of Mrs. Sharon Monck, NWMS junior director, "marched for missions" in April, raising \$2,700 toward the automobile.



Robert and Linda Studt and their children (l. to r.) Tim, Julie, and Randall returned to the United States June 7, after serving 10 years on the mission field in the Republic of South Africa. A group from their home church in Troy, Mich., were on hand to welcome home the returning missionaries at Detroit Metropolitan Airport. For the present, Robert has accepted an engineering management position with the Ford Motor Company in Mount Clemens, Mich.

OF PEOPLE AND PLACES

Richard Lee Spindle, professor of Christian education at the Nazarene Bible College, Colorado Springs, received the Doctor of Education degree during spring commencement exercises held May 14 at Southwestern Baptist Theological Seminary.



He received the A.B., Th.B., and M.A. degrees in 1963, 1964, and 1965 from Bethany Nazarene College. He also earned the M.R.E. degree from Southwestern Baptist Theological Seminary in 1970. □

On May 13, Rev. David Strack received the Ph.D. degree in psychology from Baptist Christian University, Shreveport, La. His doctrinal dissertation was on "The Implementation of Individualized Instructional Programs in a Secondary School and an Analysis of Student Achievement and Response."



Rev. David W. Strack was graduated from Pasadena College, Pasadena, Calif., where he was awarded an A.B. degree in biology and mathematics. He also earned an M.Ed. degree from Stephen F. Austin State

University, Nacogdoches, Tex.

Dr. Strack is currently serving as pastor of the Carthage, Tex., church. In addition to his church duties, Dr. Strack is chairman of the science department in the Elysian Fields Independent School District high school in Elysian Fields, Tex.

Dr. Strack and his wife, Christine, have two daughters: Mollie and Martha, graduates of Mid-America Nazarene College. □

TNC PROFESSOR RECEIVES AWARD

Dr. H. Ray Dunning, professor in the Department of Religion at Trevecca Nazarene College, was named Alumnus of the Year at the annual banquet at the college in Nashville.



Known as the "T" award, this honor is awarded annually to the outstanding alumnus by vote of the alumni society members.

Dr. Dunning was ordained an elder in the Church of the Nazarene in 1947 and has served in pastorates in the North Arkansas and both Tennessee districts.

He is the author of several volumes in *Search the Scriptures* series and contributed to the *Beacon Bible Commentary* and the *Nazarene Bible School Journal*.

Named faculty member of the year in 1971, Dr. Dunning was listed in *Outstanding Editors in America* and *Personalities of the South* in 1973. □

NAZARENE SCHOOLS WIN IN SWAZILAND COMPETITION

On Saturday, July 3, the Swaziland National Music Competitions were held in Manzini. The choirs of the three Nazarene secondary schools in Endingeni, Siteki, and Manzini, and the teacher training college competed in all the categories, which included girls', boys', and mixed choirs singing in both English and the vernacular (Zulu).

Trophies were awarded to the first-place choirs, with Nazarenes capturing 7 out of the 8 possible. In addition, Nazarenes won 3 each of second- and third-place certificates, or a total of 13 wins out of a possible 24 for the entire competition.

All of the participating choirs were conducted by national teachers, except the boys' choirs which were conducted by a Peace Corps volunteer, Dave Restrict, who is assigned to the Manzini Secondary School. Dave is the son of Rev. and Mrs. Wm. W. Restrict, who pastor the Wallingford, Conn., church. □

PLC OFFERING NEW DEGREE IN GUIDANCE AND COUNSELING

A program leading to the Master of Arts degree in guidance and counseling with a psychological services emphasis will be added to the curriculum of Point Loma College this fall, according to Dr. C. Eugene Mallory, professor of psychology.

The program is designed to develop professionals who can assist individuals in society to develop their potential for creative productivity, emotional satisfaction, and the integration of spiritual and religious experiences into life.

The new program will be limited to students with particular needs which can be met by the psychology department. Since the program is not presently directed at the obtaining of any particular license or credential, it is most suitable for mature persons who may be in "helping" professions needing additional training or degrees. Applicants will be accepted on a competitive basis for available openings. □

TNC STUDENT ELECTIONS

Jeff Klepfer, DeSoto, Tex., was elected student body president of Trevecca Nazarene College for the school year 1976-77.



Karen Carter, Spiceland, Ind., is the new *Darda* (yearbook) editor, and Jack Gregory, Gallatin, Tenn., will edit the student paper, *Trev-Echoes*.

Other officers, all elected by vote of the student body, are: Bruce Oldham, Gallatin, executive vice-president; Grace Walker, Pasadena, Tex., secretary; Carter Moore, Tuscumbia, Ala., treasurer; Bill Fisher, Bradenton, Fla., vice-president for religious life; and vice-president for intramurals, Billy Strickland, Nashville. □



The new fellowship center and educational unit of Yuma, Ariz., First Church was dedicated free of debt, May 2. The new building adds 5,000 square feet of floor space to the previous facilities. The new structure is valued at \$100,000 and was erected at approximately half of that amount. The men of the church donated over 4,500 hours of labor. Dr. M. L. Mann was the speaker in the dedication service. Rev. J. Paul Tucker is in his twelfth year as pastor.

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The Caravan awards ceremony at the Kansas City Metropolitan Church saw one Maiden insignia pin, one Phineas F. Bresee award, and five Esther Carson Winans award winners. Pictured (l. to r.) are: (first row) Cindy Ellis, Cheri Ellis, Becky Verrill, Angie McConnell, Crystal Hiles; (second row) Curt Ellis, Melinda Moberly; (third row) Rev. Harry Rich, pastor; Rev. Ken Brown, director; Jeanie Brown and Mary Whitaker, guides.



Pictured (l. to r.) are the first recipients at the Mount Gilead, Ohio, church, of Caravan's highest awards to be earned: Mrs. Connie Jackson, Pathfinder guide; Pathfinder Sheila Campbell (who received Esther Carson Winans award); Caravan Director Mrs. Harriet Thill; Trailblazer Rod Thill (who received Phineas F. Bresee award); and Trailblazer guide Mrs. Nellie Fisher. Rev. Tom Hoppe is the pastor.



Mrs. Robert King, Caravan director, Spokane, Wash., Valley Church, reports that Paula Gano (l.) has earned the Esther Carson Winans Award, and Tim Herbert (r.) has earned the Phineas F. Bresee Award, highest awards. Rev. Wayne Hagemeyer is the pastor.



Pictured is Miss Valerie Shea, receiving congratulations from Pastor D. H. Green, St. Joseph, Mich., First Church, for her outstanding achievement in the Caravan program. Recently she was awarded the Esther Carson Winans Award, which is the highest award in the Caravan program.



Tammy Beechler, of the Ashley-Hudson Church, Hudson, Ind., is the first local person to receive the Esther Carson Winans Award. Mr. and Mrs. James A. Cunningham are the co-directors of the Caravan program.



Kansas City Hillcrest Church recently honored one of its Caravan members in a special Sunday morning service. Mark Dawn was presented the Phineas F. Bresee Award by Rev. Bill Young. Rev. Young is director of the Caravan program for the general church. Pictured with Mark are: Rev. Young and Mark's parents, Gordon and Doris Dawn.

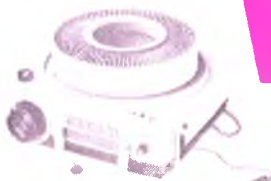


Howard Givens, 11-year-old son of Mr. and Mrs. Joseph Givens of Wellsburg, W.Va., was presented the Phineas F. Bresee Caravan Award by Sunday School Superintendent C. P. Maxwell. Howard also received a trophy for a perfect score on West Virginia District Junior Quiz Team. He and his family are members of the Wellsburg church, pastored by Rev. Paul Darulla.

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The children and grandchildren of Mr. and Mrs. Walter R. Oldham planned a fiftieth wedding anniversary celebration for them, and over 100 guests were present on May 1. They were married in Martin, Tenn., May 1, 1926, and later moved to St. Louis, where they now reside. They joined the Lafayette Park Church in 1944. They have three children, Richard, Robert, and Mrs. Robert Aldrich (pastor's wife at Liberal, Kans.). There are 10 grandchildren and 1 great-grandchild. Dr. R. T. Morris, pastor at St. Louis Southwest Church, read the wedding vows to them on the occasion.



Rev. and Mrs. Donal Donohoe of Richmond, Ind., First Church observed their sixtieth wedding anniversary Sunday, May 17, by repeating the renewal vows. The ceremony was conducted by their grandson, Rev. Eugene Frame, pastor of the Brazil, Ind., church. They pastored for 26 years. Rev. Donohoe retired in 1967. The Donohoes have one daughter, Mrs. Robert E. Wright of Centerville, Ind.; two grandchildren, Rev. Eugene Frame, Brazil, Ind., and Mrs. Larry Hamilton of Richmond; and six great-grandchildren.



Rev. and Mrs. Branson G. Stillion celebrated their fiftieth wedding anniversary June 13 in the fellowship hall of Phoenix First Church. They were married June 19, 1926. Rev. and Mrs. Stillion pastored and served as an evangelist for several years before retiring for health reasons in 1946. Their sons and families gave them a catered reception with Samuel W. Stillion, Fairbanks, Alaska; and Branson G. Stillion, Jr. of San Jose, Calif. There are nine grandchildren and one great-grandchild.

OF PEOPLE AND PLACES

Mr. and Mrs. John Morton recently celebrated their golden wedding anniversary. Over 200 guests attended a luncheon given in their honor by their children and grandchildren. They were married June 5, 1926, in Joplin, Mo. They are members of the North Hollywood, Calif., First Church. They have two daughters, Anna Louise Brewer of Filmore, Calif., and Rosalie Stokes of Sunland, Calif. They also have four grandchildren and six great-grandchildren. □



Mr. and Mrs. Leon Strauser of South San Gabriel, Calif., recently celebrated the golden anniversary of their marriage at a reception given in honor of the occasion by their children. The reception was held in Fellowship Hall at Rosemead Church, with 200 friends and relatives in attendance. The Strausers have two children: their son, Blaine, is an ordained minister; their daughter, Jewel (Mrs. Robert Turbeville), is organist at Rosemead Church. The Strausers have two granddaughters and three great-grandchildren.



Mr. and Mrs. Arnold R. Carlson, Sr., of Springfield, Ore., were honored with a fiftieth wedding anniversary reception April 17 in the Fellowship Hall of the Springfield church. Arnold, Sr., and Tillie Cook were united in marriage at the Methodist parsonage in Steele, N.D., April 17, 1926. They have four children: Arnold R. Carlson, Jr., pastor of the Springfield church; Mrs. Beverly Durbin, Portland, Ore.; and Mrs. Donna Patterson, Vancouver, Wash. One son, Reynard, died in 1933. They have 10 grandchildren and 3 great-grandchildren. The Carlsons have been members of the Church of the Nazarene since 1942.

Mr. and Mrs. Henry White of Hope, Ark., celebrated their golden wedding anniversary March 24. They are members of the Hope church. Rev. John Hoffman is the pastor. □

Mr. and Mrs. Robert Ray Clark observed their golden wedding anniversary by renewing their vows at Port Angeles, Wash., First Church. They were married April 4, 1926. The Clarks are presently caretakers of Discovery Bay Camp, Jefferson-Clallam Counties Holiness Association. □



Mr. and Mrs. Blake Myers recently celebrated their golden wedding anniversary with an open house at the Fostoria, Ohio, church Heritage House, hosted by their children and grandchildren. Over 200 guests and friends attended. They were married in Bloomdale, Ohio, on April 18, 1926. They have been members of the Fostoria church for over 42 years. Mr. Myers has taught Sunday school classes continuously for over 55 years.



Rev. and Mrs. Marvin L. Brown, Kewanee, Ill., were honored June 6 following their return home from Florida. A reception was given in their home by their children, Mr. and Mrs. Robert Kidd and Mr. and Mrs. Marvin Brown, Jr., of Neponset, Ill., in observance of their fiftieth wedding anniversary. Rev. Brown and the former Flossie M. Fultz were united in marriage on March 12, 1926, in the Kewanee, Ill., church, where Rev. Brown was the pastor at that time. Along with their two children, Esther E. Kidd and Marvin L. Brown, Jr., both of Neponset, Ill., the couple has six grandchildren and four great-grandchildren.

**DR. W. SHELBURNE BROWN
ELECTED VICE-PRESIDENT
OF AICCU**

Dr. W. Shelburne Brown, president of Point Loma College, has been elected to fill one of two vice-presidential positions of the Association of Independent California Colleges and Universities (AICCU). Last year he was a member of the executive committee of the 57-member association.



Dr. Brown has been president of Point Loma College since 1964. He was elected the institution's ninth chief executive while the college was located in Pasadena and well known throughout the area as Pasadena College. He graduated from Point Loma College in 1942 with the Bachelor of Arts degree and in 1944 with the Master of Arts. In 1956 he was granted a Doctor of Education degree by the University of Southern California.

The AICCU is an affiliation of independent California educational institutions. Its activities include producing student recruitment brochures; arranging public service campaigns for radio stations throughout the state of California; enhancing legislative, foundation, and media relations; and promoting communication and coordination among its members. □

**W. K. KELLOGG GRANT
TO ENC**

Eastern Nazarene College, Quincy, Mass., has received a grant of \$8,000 from the W. K. Kellogg Foundation of Battle Creek, Mich., to be utilized for

improved library services. Under the direction of Head Librarian Dorothy King, the grant will be used to purchase terminal equipment from the Ohio College Library Center and to train library personnel.

According to ENC President Dr. Donald Irwin, "The \$8,000 grant will greatly increase the efficiency and reduce the cost of library operation." Academic Dean Donald Young added that "the Kellogg grant will benefit Eastern Nazarene College by saving significant amounts of time and money in the cataloguing of books through access to a major union cataloguing system. For students and faculty it will mean easier and prompt access to new books."

Dr. Russell G. Mawby, Kellogg Foundation president, explained that "the grant to Eastern Nazarene College is one of approximately 300 similar grants being made to small, private, liberal arts colleges throughout the United States as part of the Foundation's continuing program of support for improved college library services. In 1962 the Foundation provided a total of \$2.5 million to 250 colleges to augment their teacher preparation library holdings. Three years later the Foundation made grants totaling \$495,000 to 33 historically black colleges for library improvements; and in 1971, Foundation grants totaling \$1.5 million were made to 300 small, private, liberal arts colleges for increased library resources in the environmental area. The new grant program brings the Foundation's support of college library services to a total of nearly \$7 million.

"Past Foundation support was concerned with the augmentation of hold-

ings by libraries. It is now appropriate that selected colleges receive support to improve their library services through the application of modern technological advancements in the retrieval of information. Access to a computerized library network should provide each of the college libraries with increased productivity, decreased unit costs, and improved services to library users." □

**CROW JOINS FULLER
EVANGELISTIC ASSOCIATION**

Rev. Charles Crow of the Department of Evangelism resigned, effective August 1, to become a church growth consultant on the staff of Fuller Evangelistic Association in Pasadena, Calif. He had been on the staff of the Department of Evangelism for three years.



Dr. C. Peter Wagner of the Fuller School of World Mission has applied church growth theory in the American culture. Growth in churches using the principles has created demand for more information. Consultants are being used to make specific applications and conduct training seminars.

While on the staff of Fuller, Rev. Crow will be working primarily with Nazarene churches in consultation on church growth. His experience, which has included local church evaluation and training, research, strategy development, evangelism method training, writing, planning, and conducting national and local seminars, prepares him for this new assignment.

The Crows plan to keep their home in Olathe, Kans. □

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NEWS OF CHURCHES

On Sunday afternoon, February 29, the Pawnee, Okla., church, under the direction of Pastor Glen Ellis, dedicated its new sanctuary of approximately 3,000 square feet. Dr. Jerald R. Locke, district superintendent, brought the dedicatory message. The new sanctuary is a masonry structure of rock and brick, carpeted wall to wall with central heat and air.

Mr. David Hatfield, building contractor and layman of the Pawnee church, donated his labor and other materials. Rev. Lloyd Hughes was the pastor when the church began construction. He did much of the labor along with Mr. Hatfield. The new sanctuary is valued at \$40,000 with a present debt of approximately \$12,000. □

The Vici, Okla., church held a groundbreaking service on March 7. Pastor LaVerne Wilson officiated. Dr. Jerald R. Locke, district superintendent of the Northwest Oklahoma District, brought the message for the occasion.

The new sanctuary will be approximately 3,800 square feet, with an all-purpose room and nursery wing, and will be valued at \$80,000 upon completion. The Vici church has \$28,000 toward the building program. Plans are under way to raise an additional \$10,000 for the building program by fall of this year. □

DISTRICT ASSEMBLY REPORTS

COLORADO

The sixty-eighth annual assembly of the Colorado District was held at Denver First Church. District Superintendent M. Harold Daniels, completing the first year of an extended term, reported.

General Superintendent V. H. Lewis ordained Terry Cummings, James Rotz, and Duane Smith.



Receiving awards for outstanding achievement in church planting from 1972 to 1976 at the World/Home Mission Service Sunday, June 20, in Dallas at the General Assembly were the above district superintendents (l. to r.): Rev. David Whitelaw, South Africa; Rev. M. V. Scutt, New York; Rev. J. V. Morsch, Florida Central; Rev. Gene Fuller, Virginia; Rev. Robert Sheppard, Alaska; Rev. Darrell Teare, New Zealand; Rev. Conley Henderson, Samoa; Dr. Jonathan T. Gassett, North Florida; Dr. Robert Spear, Southern Florida; Rev. James Hester, Joplin; Dr. Thomas Hermon, South Arkansas (not shown). The awards from the Department of Home Missions were presented by Dr. Raymond W. Hurn, executive secretary.

(Elders) Jim Bond, Allen Dace, and W. Donald Wellman and (laymen) Willis Brown, Jerry Gunstream, and Keith Anderson were elected to the advisory board.

Mrs. Phyllis Cheatwood was elected NWMS president; Rev. Earl Robertson was reelected NYI president; and Rev. Robert Snodgrass was reelected chairman of the church schools board. □

NEW ENGLAND

The sixty-ninth annual assembly of the New England District was held at Eastern Nazarene College, Quincy, Mass. District Superintendent William A. Taylor was reelected for a four-year term.

General Superintendent Charles H. Strickland ordained Russell J. Long, Jr., James Edward Copple, George A. Small, Jr., Charles H. Melton, Ronald Bennett, and Paul A. Jackson.

(Elders) Manuel Chavier and Harold A. Parry and (laymen) Dr. Donald L. Young and Alexander P. Cubie were elected to the advisory board.

Reelected to their posts were Mrs. William W. Restrick, NWMS president; Mr. Richard Pritchard, NYI president; and Mr. William Dymont, chairman of church schools board. □

NORTH ARKANSAS

The twenty-fourth annual assembly of the North Arkansas District convened at Conway First Church. District Superintendent Thomas Cox was reelected for a four-year term.

General Superintendent Eugene L. Stowe ordained Steve K. Baird, James E. Nash, and Harold G. Wedel.

Elected to the advisory board were (elders) Bill Lambert and Joe Lee Tompkins; and (laymen) Dale Webster and Jim Quick.

Reelected to their posts were Mrs. Wyoma Cox, NWMS president; Rev. Terry Rohlmeier, NYI president; and Rev. Jack Dell, chairman of the church schools board. □

NORTHEASTERN INDIANA

The thirty-fourth annual assembly of the Northeastern Indiana District was held at the District Center in Marion, Ind. District Superintendent Dr. Bruce Taylor, completing the first year of an extended term, reported.

General Superintendent George Coulter ordained Kenneth R. Childers, Charles S. Clark, Jr., William R. Hunter, Jr., Norman H. Lincoln, and Michael Kent Roberts.

(Elders) C. Dexter Westhaver, Wilmer R. Watson, and S. J. Roberts and (laymen) Darrell Zimmerman, Jack Snowden, and Elmer Pasko were elected to the advisory board.

Reelected to their posts were Mrs. Bruce Taylor, NWMS president; and Rev. James Johnson, NYI president. □

EASTERN MICHIGAN

The twenty-seventh annual assembly of the Eastern Michigan District was held at Flint, Mich., Central Church. District Superintendent E. W. Martin, completing the third year of an extended term, reported.

General Superintendent William M. Greathouse ordained Dennis Burton, Sammy R. Sheehy, Terry L. Van Blaricum, and recognized David Besko.

Elected to the advisory board were (elders) John Z. Andree, J. Donald Freese, and James Mellish; (laymen) John Q. Dickey, Vernon Lunn, and Milton Mountain.

Mrs. Vernon Lunn was reelected NWMS president; Gordon D. Horton was elected NYI president; and Jerry L. Short, church schools board chairman. □

MICHIGAN

The sixty-third annual assembly of the Michigan District was held at Indian Lake Nazarene Camp, Vicksburg, Mich. District Superintendent Harry T. Stanley, completing the second year of an extended term, reported.

General Superintendent William M. Greathouse ordained Sherry Louise Conway, Roy Duane Harriger, and Selden Howard Novotny. The credentials of C. David Tabler were recognized.

Elected to the advisory board were (elders) Paul K. Moore, Erwin A. Self, and C. Kenneth Sparks; (laymen) William C. Damon, Gerald Decker, and Malcomb Delbridge.

Mrs. Paul K. Moore was elected NWMS president; reelected to their posts were Rev. Bruce L. Petersen, NYI president; and Rev. Joseph Polmounter, church schools board chairman. □

SCRIPTURE READINGS

By **Audrey J. Williamson**

THE LIVING WORD

The oral interpretation of God's Word had been a hallmark in the life of Mrs. Williamson, wife of General Superintendent Emeritus G. B. Williamson. Over the years her readings have inspired hundreds of thousands.

By popular request, 10 of her favorite scriptures have been recorded. All who have had the privilege of hearing Mrs. Williamson in person as well as those who have "just heard about her" will want to take advantage of this opportunity and obtain this record.

And for added listening pleasure, Jerry Nelson, noted keyboard artist, provides selected organ background music.

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The ordination class of the Northwest District is pictured, back row (l. to r.): District Superintendent R. Kratzer, Neil Roth, Gary Tracy, Jessie Anderson, Harrell Poarch, Richard Carlton, General Superintendent Eugene L. Stowe, Robert Cunningham, and Earl Browning; front row, (l. to r.): Mrs. Roth, Mrs. Tracy, Mrs. Anderson, Mrs. Poarch, Mrs. Carlton, Mrs. Cunningham, and Mrs. Browning.

HOUSTON

The twenty-ninth annual assembly of the Houston District was held at Lutes Mountain Church. District Superintendent W. Raymond McClung was reelected for a four-year term.

General Superintendent Eugene L. Stowe ordained Mark Miles Goodwin.

Elected to the advisory board were (elders) D. W. Thaxton and John L. Harrison; (laymen) John Bundy and Ronald D. Emmert.

Reelected to their posts were Mrs. R. Earl Cotton, NWMS president; Charles E. Jones, church schools chairman; and Sam Harrison was elected NYI president. □

CANADA ATLANTIC DISTRICT

The thirty-third annual assembly of the Canada Atlantic District was held at Lutes Mountain Church in Moncton, New Brunswick. District Superintendent William Bahan, completing the first year of an extended four-year term, reported. Three new churches had been organized during the year; they were Fredericton, New Brunswick; New Minas, Nova Scotia; and Saint John West, in New Brunswick.

Dr. Edward Lawlor presided over the business sessions of this final assembly of his superintendency.

Elected to the advisory board were (elders) Bert Collins and Anthony B. Sampson, and (laymen) Ken Hardy and Bert Rogers.

Mrs. Christine Collines was elected NWMS president; Rev. Blain MacLeod was elected NYI president; and Rev. Anthony B. Sampson was elected chairman of the church schools board. □

CENTRAL OHIO

The thirty-third annual district assembly of the Central Ohio District was held at the Columbus, Ohio, Campgrounds.

District Superintendent Terrell C. Sanders, Jr., who had served for the past 15 months, was given a four-year extended call.

General Superintendent Orville W. Jenkins ordained Donald M. Cole and Kenneth H. Maynard. (Elders) E. K. Richey, Robert F. Styers, and Gordon Wetmore and (laymen) James Cline, Paul Forgrave, and Jack Hansher were elected to the advisory board.

Mrs. Terrell C. Sanders, Jr., was elected NWMS president; and Rev. Jerry D. Lambert was elected NYI president. □

ITALY DISTRICT

The tenth annual assembly of the Italy District convened in Florence, Italy. Missionary superintendent Roy Fuller reported.

General Superintendent Edward Lawlor presided over the business sessions and, following the recommendation of the mission council, appointed Salvatore Scognamiglio to a one-year term as assistant district superintendent.

(Elders) Luigi Morano and Angelo Cereda and (laymen) Ernesto Giordano and Guido Mariotto were elected to the advisory board.

Reelected to their posts were Nina Fuller, NWMS president, and Howard Culbertson, NYI president. Angela Cereda was elected church schools board chairlady. □

NAZARENE CAMP MEETING

September 3-6—NORTHWEST. District Campground at Pinelow (address: Rte. 1, Box 69, Loon Lake, Wash. 99148). Special worker: W. T. Purkiser. Raymond C. Kratzer, district superintendent.

MOVING MINISTERS

ROBERT BEDFORD from associate, Indianapolis Westbrook, to Danville (Ind.) Calvary

PAUL BLACKMON from Houston North Freeway to administrator, Mental Health Research

KENNETH BLISH from Nazarene Theological Seminary, Kansas City, to Lehigh Acres, Fla.

BERNARD BOYERS from Vienna, W.Va., to Mannington, W.Va.

HAROLD L. CLARK from Kendallville, Ind., to evangelism

MARVIN DENTON from Vinton, La., to Vidor, Tex.

ALVA E. DOTSON from Lithopolis, Ohio, to Coal Valley, Ill.

DONALD FOX from associate, O'Fallon, Mo., to Guthrie, Okla.

RON FREELAND from Salem, Ind., to associate, Hutchinson (Kans.) Bethany

BERTRAM GRANT to Moundsville, W.Va.

CORBIE GRIMES from Montrose, Colo., to Amarillo (Tex.) South Georgia

RON HATHAWAY from Flat Rock, Mich., to Pontiac, Mich.

HAROLD M. HOLMES from West Lafayette, Ohio, to Delaware, Ohio

WAYNE LAFORCE from Shreveport (La.) First to Ardmore (Okla.) First

PAUL A. LAIRD from Nazarene Bible College, Colorado Springs, Colo., to Hinton, W.Va.

MAX R. MITCHELL to Madison (Ind.) First

JIMMIE NIHART from Bristol (Va.) Brentwood to Mt. Vernon, Ky.

BEN TERRELL from associate, Modesto (Calif.) First, to Manteca (Calif.) East

RICHARD THOMPSON from McAllen, Tex., to evangelism

SCOTT K. VANBIBBER from associate, Lubbock (Tex.) First, to Houston North Freeway

NORMAN WESTOVER from Kentwood (Mich.) Lake Odessa to Sturgis, Mich.

RONALD YOUNG from Philipsburg (Pa.) First to West Mifflin (Pa.) Pittsburgh Terrace



The Upstate New York District Assembly was the first conducted by General Superintendent William M. Greathouse. Pictured with the ordinands (l. to r.) are: District Superintendent J. Wilmer Lambert, Richard Mertz, Paul Berkley, Carlton Mills, and Dr. Greathouse.

ANNOUNCEMENTS

The Owasso, Okla., church will celebrate their fiftieth anniversary, September 26. Guest speakers will be former pastors. All former pastors, members, and friends are invited to attend. For more information contact: Rev. Lum Newberry, P.O. Box 280, Owasso, Okla. 74055. □

Pastor R. E. Gatlin announces that the Wapakoneta, Ohio, First Church will celebrate its fiftieth anniversary September 19. District Superintendent James Blankenship of the Northwestern Ohio District will be the main speaker in the Sunday morning service. Mr. Gene Braun will present a sacred concert in the afternoon. All former pastors, members, and friends are invited to attend. □

VITAL STATISTICS

DEATHS

MISS CHARLOTTA KAY COURTNEY, 20 died July 3 at Nashville, Tenn. Services were conducted by Pr. H. Harvey Hendershot, Dr. Mark Moore, and Rev. Clarence Whalen. She is survived by her parents, Rev. and Mrs. Charles B. Courtney; a brother, Charles Michael; two sisters, Chonda R. and Cheralyn A.; her paternal grandmother, Mrs. Ruby Courtney; and maternal grandparents, Mr. and Mrs. Thad Walen.

MRS. ELIZABETH YOUNG GARDNER, 71, died July 8 at Camarillo, Calif. Funeral services were conducted by Rev. Gene Van Note. She is survived by three brothers, Rev. James A. Young, Dr. Samuel Young, and Robert G. Young; and one sister, Mrs. Ellen Burdett.

EILEEN F. GREENLEE died Apr. 18 at Kankakee, Ill. Funeral services were conducted by Rev. Bill Draper, Dr. Forrest Nash, and Dr. Leslie Parrott. Survivors include her husband, Gerald E.; one daughter, Mrs. Ann Sheets; two sons, Richard and Bruce; her mother, Mrs. Florence Schultz; six grandchildren; two brothers; and two sisters.

ANDY P. GULLEY, 75, died June 29 at Overland Park, Kans. Services were conducted by Rev. Bill Coulter and Rev. Donald Bell. Survivors include his wife, Mrs. Nettie Gulley; three daughters, Miss Jeannine Gulley, Mrs. Colleen Chance, and Mrs. Mavis McNemara; two sons, Glen Gulley and Bob Gordon; nine grandchildren; and two great-grandchildren.

MRS. EMMA LAMBERT, 82, died Mar. 20 at Bethany, Okla. She is survived by two daughters, Mrs. Dan Canning and Mrs. James Haynes; and one grandson, Gary Canning.

MRS. MAXINE F. SUITER died July 12 at San Diego, Calif. Funeral services were conducted by Rev. Jerry W. White and Rev. Carlton G. Ponsford. She is survived by her husband, Robert Suiter; one daughter, Mrs. Russell (Eileen) Pavlov; two sons, Robert L. and Wesley E. Suiter; two sisters; one brother; and three grandchildren.

J. DEAN MEWBURON died July 1 at Clina, Ohio. Funeral services were conducted by Rev. Ark Noel. He is survived by his wife, Marlene; two daughters, Mrs. Vicki Lynn Hayden and Mrs. Carol Harness; one son, Jay Dean; one granddaughter, Jennifer Hayden; his parents, Rev. and Mrs. O. V. Mewbourn; one sister, Mrs. Helen Baker; and one brother, O. V., Jr.

ZETHRA L. PAUL, 67, died June 16 at Ada, Okla. Funeral services were conducted by Rev. Wendell Paris and Rev. Colony. She is survived by her husband, Rev. Virgil F. Paul; two sons, Charles L. and Dale; one sister, Mrs. Lloyd Burris; one brother, Kenneth McAnally; and seven grandchildren.

ANTHONY PAUL PETERS, 13 days, died June 8 at Columbus, Ohio. Funeral services were conducted by Rev. Larry Acord. He is survived by his parents, Gaylord and Florence Peters; two brothers, Brent and Brian; his maternal grandparents, Rev. and Mrs. Burgess Wogan; his paternal grandparents, Mr. and Mrs. Murle Peters; and maternal great-grandparents, Mr. and Mrs. Cecil Keirns.

NEWS OF RELIGION

REV. S. J. POLLY, 80, died July 19 at Georgetown, Ky. Funeral services were conducted by District Superintendent Aleck G. Ulmet. Rev. L. H. Roebuck, and Tim Farrow. He is survived by his wife, Sarah; three sons, Stephan, Jr., Harry, and Phillip; four granddaughters; two sisters; and a brother.

MRS. MAGGIE ELLEN SAWYERS, 89, died June 17 at Pauls Valley, Okla. Funeral services were conducted by Rev. Charles R. Ferguson and Rev. Charles Ice. She is survived by 6 daughters, Mrs. Alta Hunter, Mrs. Ruby Wheat, Mrs. Ruth Wheat, Mrs. Vera Hunter, Mrs. Johnnie Belle Cromwell, Mrs. Edna Cooper; 2 sons, Grover Sawyers, and LeRoy Sawyers; 1 sister, Mrs. Dora Palmer; 23 grandchildren, 31 great-grandchildren, and 12 great-great-grandchildren.

SARAH J. WALLS, 81, died Apr. 1 at Columbus, Ind. Funeral services were conducted by Rev. Roger Flemming and Rev. William Klakamp. Survivors include 4 sons, H. Lowell, Daniel J., Clyde, and George E.; 3 daughters, Mrs. Carl Howell, Mrs. Dwight Emmert, and Mrs. James Winniger; 2 brothers, Reed and George Vaught; 18 grandchildren; and 24 great-grandchildren.

ALBERTA M. WOLF, 70, died June 6 at East Liverpool, Ohio. Services were conducted by Rev. Oval Stone. She is survived by her husband, Daniel E. Wolf; one son, Wilbur D.; and two grandchildren.

BIRTHS

to REV. AARON AND SHERRY ABNEY, London, Ky., a boy, Aaron James, May 27

to PHILIP DAVID AND SHARON (CRONISE) BOWLES, Nashville, Tenn., a girl, Tressa Nicole, July 7

to REV. LARRY AND CYNTHIA (MANSKER) COX, Oklahoma City, Okla., a boy, Trevor Mark, July 2

to JIM AND CHERI (MEYER) DOWNS, Detroit, Mich., a boy, Noah Michael

to GERALD T. AND DIANE (CARTLEDGE) HASELWOOD, Lexington, Ky., a boy, Stephen Ché, July 20

to DAVE AND PATTI (ANDREWS) HENNING, Overland Park, Kans., a boy, Jeffrey Ryan, June 5

to REV. WALLY AND GAIL MARAIS, Cape Town, South Africa, a girl, Laurel Simone, June 30

to DANIEL AND JANICE (AHSELL) MATTHEWS, Tyler, Tex., a boy, Aaron Daniel, July 1

to REV. AND MRS. PAUL MARRYMAN, Centerville, Ind., a boy, Stephen Lawrance, June 24

to GAYLORD AND FLORENCE (WOGAN) PETERS, McArthur, Ohio, a boy, Anthony Paul, May 26

to MIKE AND BRENDA (THOMAS) ROBERTS, San Antonio, Tex., a girl, Jennifer Elizabeth, May 4

to REV. AND MRS. MEL SORENSEN, Davenport, Ia., a girl, Jennifer Sue, June 28

to REV. RICK AND GLADYS (STALINGER) WILLIAMSON, Iowa Falls, Ia., a girl, Melissa Jo, July 28

MARRIAGES

PAULA JEAN SPEAR and JERRY DAWSON REEVES at Kansas City, Aug. 27

GLAPHRE KAY SPENCER and ALFRED WILLIAM GROHE at Nashville, Tenn., July 2

D'LINDA PATMAN and ZANE RANDALL STROOPE at Lovington, N.M., June 26

KATHRYN ELAINE MCGRAW and VIRGIL FORREST PAUL at Monterey, Tenn., Apr. 10

RITA TRUNKO and DAVID EDGIN at Ashland City, Tenn., July 3

BETH JEANINE POUNDS and DR. LARRY E. LEGLER at Peoria, Ill., June 12

CATHY FAYE BOWMAN and GARY STEVE TAYLOR at Oklahoma City, Okla., June 4

CONNIE KAYE BOWMAN and JOHN MARK ADAMS at Oklahoma City, Okla., June 25

BOBBIE SELF and PAUL EBRIGHT, at Kansas City, Aug. 14

CHRISTIAN LEADERS IN U.S.S.R. CITE REPRESSIONS TO WESTERN REPORTERS. The major grievances of a group of Soviet Christian leaders, listed in a 15-page appeal to the Soviet government for freedom of religion, have been detailed in dispatches from Western news agencies.

The appeal, addressed in June to the Supreme Soviet, said the "difficulties of professing the Christian faith" were "particularly arduous in the U.S.S.R." and were "becoming more and more oppressive."

Among the signatories were clergy and laity of the officially recognized Russian Orthodox and Lithuanian Roman Catholic churches, and the unrecognized—"unregistered"—Baptists, Pentecostals, Adventists, and the fundamentalist Church of Christ.

Declaring that "the facts are in front of everyone's eyes" and that "it is impossible to deny them," the appeal cited curbs on Christians' freedom to express opinions on church policy, the profusion of anti-religious publications, the ban on all religious literature, the inability to carry out welfare activities, the inability of religious organizations to own property, and the forbidding of religious teaching throughout the U.S.S.R. □

BIBLE-TOTIN' YANKS SPREAD GOSPEL TO OLYMPIC MATES. A small but dedicated core of U.S. Olympic athletes made its gospel witness known at the Olympics this summer, according to news clippings filtering in from Montreal.

Swimmer John Naber prayed openly after receiving a gold medal. Mike Johnson, a kayak racer, brought to the games a bag full of Bibles in various languages which he placed at random on tables in the dining hall. Triple jumper Tommy Haynes swapped Soviet language Bibles with Russians in exchange for mementoes.

Reporter Will Grimsley of the *Fresno Bee* said Rhonda Brady took her hurdles with a stamp-sized Bible in her right shoe and Madeline Manning Jackson, former gold medalist in the 800 meters, signed all autographs, "Running for Jesus." □

V.A. CHAPLAINS DIRECTOR ORDERS REMOVAL OF CONTROVERSIAL HYMN. The director of chaplains services of the Veterans Administration has ordered a controversial hymn removed from 15,000 new hymnals.

"We do not think it the proper hymn to be sung in a hospital where there are sick people. . . . It is sacrilegious," said Chaplain James Rogers, a United Methodist.

The contemporary hymn, "It Was On a Friday Morning," by Sydney Carter, speaks forcefully of the bitterness of one of the robbers crucified with Jesus. Its refrain is "It's God they ought to crucify instead of you and me, I said to the carpenter a-hanging on the tree." □

PUBLIC'S "CALMNESS" ON CONGRESSIONAL SEX SCANDALS HIT BY LUTHERAN EDITOR. A Lutheran editor has warned that the "surprising calmness" with which Americans have accepted the series of sex scandals involving congressional men "is not a good sign."

"Can we have become so accustomed to crime and corruption that we consider it normal behavior?" asked Albert P. Stauderman, editor of the *Lutheran*, a Lutheran Church in America magazine published in Philadelphia.

"It seems dangerously close to that point when elected officials arrogantly try to brush aside charges of sexual immorality," he said in an editorial. "And when their colleagues are reluctant to act strongly to preserve standards . . . are there others . . . afraid of being found out?" □



the answer corner

Conducted by John A. Knight, Editor

■ Do not all Christians receive the Holy Spirit when they are converted? If so, why all the talk about a "second work" of grace?

The Scriptures are unequivocal regarding your first question: "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

It is by the Spirit that one is saved. Jesus made this clear to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

It is correct to say that in conversion one receives all of the Holy Spirit

of which he is spiritually capable at that moment. That is, he enters into a relationship with the divine which is satisfying and fulfilling. But one's capacity for God is yet that of a "babe" and needs to expand.

Further, the obedient Christian will sooner or later discover that the Holy Spirit does not yet have all of him. He learns that the point of the Christian life is not that he has the Holy Spirit,

but that the Holy Spirit has him. The Spirit is to control us, and not the other way around.

For this reason Paul admonished believers, "Yield [in a specific moment of consecration] yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13). □

■ Sometimes it is said that those who die without ever having heard of Jesus are hopelessly lost. Can this be true of a just God, particularly of the God who is known to us in Jesus?

God would appear to us to be unjust only if men were lost without having opportunity to be reconciled to God. But, in fact, the Spirit of God deals personally with every man in some way.

Persons who are lost are lost not merely because they have not heard of Jesus, but because they are not obedient to the light which God already has given to them.

Paul in Romans 1 talks about some kind of light of nature. If one walks in that light, one will be led to fuller light and should be obedient to that also. Cornelius was "accepted" by God even before he was given the full light of Christ (Acts 10). This is true also of persons of faith in the Old Testament.

The problem, of course, is sin which has affected the entire human race, that is, every particular individual. Because of sin men do not accept the light. They are lost because of disobedience, not because they have not

received all the light that others have been given.

Wherever persons walk in the light, of whatever degree, it is by grace. Those who are saved are saved by the eternal Christ, by the power of His name. Abraham and others who looked forward in faith to the coming of a Saviour are examples of those who were saved though they lived before Jesus' time.

This must be a part of the meaning of Peter's words, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). All salvation is by Christ, that is, by grace; and all are given a gracious ability to respond to God's overtures of love. All, however, can reject these overtures if they will.

We take the gospel to those who have never heard of Jesus because they need to know of the power that is available to them to overcome sin by His death and resurrection. Further-

more, we go because there is a divine compulsion within us to share the good news of the gospel.

This view is taken by all classical Wesleyans, including John Wesley himself and John Fletcher, his saintly and trusted associate.

While the question you raise is difficult, there are several truths of which we may be sure: (1) God alone determines the conditions of salvation—and not man; (2) aside from grace, all men are lost; (3) men are lost because of their sinful disobedience, and they are responsible for their lostness; (4) all may be saved; (5) all salvation is by grace, and not works; (6) men will be judged according to their degree of light; and (7) God's justice and sense of fairness is infinitely greater than man's.

It is easy for me to identify with Abraham's exclamation: "Shall not the Judge of all the earth do right?" (Genesis 18:25). □

■ How can one know he is cleansed from all sin? Can a person be sanctified wholly and at times be in doubt about it?

One can know by an inner assurance known as the witness of the Spirit, and by the fruit of the Spirit manifest in one's life.

John Wesley distinguished the objective witness and the subjective witness. The former has to do with God's Word of promise. He has promised to save from sin and to cleanse the heart when conditions of repentance, consecration, and faith are met. If they have been met, one is thereby assured because God is faithful.

The subjective witness includes the *direct* witness of God's Spirit that one

is a child of God—the fact that one is not condemned in his heart and is walking in all the light given to him; and the *indirect* witness—the fruit of the Spirit in the life. One finds assurance because love, joy, peace, long-suffering, etc., are evidenced by the inner working of divine grace.

This assurance is not always equally clear, partly because the conditions—sometimes adverse—which cause the fruit of the Spirit to be seen most clearly are not always present. Further, the enemy may use physical infirmity or mere feelings in tempting

one to doubt his relationship to Christ. The devil is the "accuser" of the brethren.

But the assurance is genuine nonetheless, so long as there is no condemnation and continuous and whole-hearted obedience to all the light of God. Just as the Holy Spirit bears witness to the heart of the believer that he is God's child (Romans 8:14-17), so "by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Hebrew 10:14-15). □

NEWS OF REVIVAL

Adrian, Ga., Emanuel Church recently had a revival meeting with Evangelist Neil Schlang. Pastor Warren Killingsworth reports there were seekers every night during the week. □

Pastor Irven Pressler reports the Lawson, Mo., Canaan Hill Church experienced one of the most fruitful revivals in many years. "Each night Rev. Jim Diehl of Mid-America Nazarene College preached God-anointed messages that resulted in the altar being lined with seekers being saved, sanctified, and healed. Over 50 people found victory. The song evangelist was Carlton Wood of MANC." □



Dr. Orville Jenkins, general superintendent; Thomas A. Cox, district superintendent of the North Arkansas District; Pastor Terry Rohlmeier; and city and state officials dedicated the new Fort Smith, Ark., First Church, June 6. The building of contemporary design is located on a five-acre site, and it will accommodate 500 persons. The sanctuary is composed of two levels, including a balcony, choir, dressing room, baptismal dressing rooms, and rehearsal rooms. The educational unit houses classrooms, offices, nursery, kitchen, and fellowship hall. The entire facility is appraised at over \$400,000. Fort Smith First Church is a merger of two former Fort Smith congregations: First Church and Central Church. The church board which served as building committee were: C. Gene Hamm, chairman; Harold Daily, secretary; Oran Moody, Jr., treasurer; Dale Cochran, Dale McClure, M. H. Godwin, Vesta Bender; Gary J. Blan, Sunday school superintendent; Robbie Miller, NWMS; Jane Lowery, NYPS.



The Jacksonville, Fla., Grace Church dedicated their remodeled facilities February 15. Dr. J. T. Gasset, North Florida district superintendent, brought the message. The cost of remodeling the sanctuary and classrooms was near \$30,000. Rev. Chip Rudin is the pastor.

Pastor J. W. Goins of the Cottondale, Ala., church reports a good revival with Evangelist C. D. Holley. "There were many seekers at the altar." The Chuck Jackson Singers sang the closing Sunday and contributed to the revival spirit. □

Pastor Sam Sparks reports a time of real victory at Lakeland, Fla., First Church during recent revival services. "Under the Spirit-filled preaching of Rev. Vernon Hurles, pastor of Middletown, Ohio, First Church of the Nazarene, and the heartwarming music ministry of Rev. Jeff Sparks, the church experienced a genuine Holy Ghost revival." □

Pastor Crawford M. Howe reports Dr. John A. Knight and singer Gene Braun were the workers in an effective revival at the Cedar Rapids, Ia., Oaklawn Church. The congregation had conducted services for 19 months in a school. These services came just three weeks after the church entered its new edifice. "The campaign was a genuine revival in the strict sense of the word." □

The Richmond, Mo., church had a revival recently with Rev. Jerry Hill of Colorado Springs. The emphasis was on spiritual renewal. A time of prayer, study, meditation in depth was emphasized in all services by Rev. Hill. □



Dalton, Mass., Berkshire First Church entered a float in three Bicentennial parades: June 26, some 16,000 saw it in Dalton; July 5, another 600, in Pittsfield, Mass.; and July 11, Great Barrington, Mass., where 30,000 saw it. A total of approximately 106,000 witnessed the theme, "Calling America Back to God." At the Dalton parade the church youth accompanied the float on foot, handing out 1,000 copies of Acts along the parade route. The float won a first prize award at the Great Barrington parade.



On July 4, the fellowship patio was dedicated at Pomona, Calif., First Church. It features three large pergola shade structures, benches, fountains, and brick conversation areas. The patio is a portion of a major \$150,000 remodeling project on the educational unit. By the use of donated labor and materials, the cost is running at one-half the architect's estimate. Pictured (l. to r.) at the ceremony were members of the building committee: Bill Johnson, Fred Yates, Glen Crume, Dave Metsker, and Pastor Hiram E. Sanders. Mr. Crume is chairman of the committee and of the board of trustees. Mr. Metsker, local building contractor, obtained permits and approval from the city and donated materials for the pergola shade structures.

PIONEER A
NEW WORK
IN

76

THE
YEAR
OF THE
NEW CHURCH

**PRAY FOR OUR
TARGET CITIES**



Ashland, Ky., First Church JOY (Just Older Youth) Club participated in Senior Citizen Day, May 16. Rev. Frank Shepherd, director of senior adult ministries in Ashland, has led this group into some exciting activities. For Senior Citizen Day, the JOY Club Singers were directed by Norman DeBord. Rev. James M. Bearden is the pastor.



A farewell was given for Claude and Ethel Jones, May 23, at Lynwood, Calif., First Church. Ethel was a member of the Graham-Lynwood church for 52 years. They were presented with a gold plate for a perfect attendance of 32 years for Ethel, and 22 years for Claude. They are now attending the 29 Palms, Calif., church.



May 9 was Anna Leightley Day in the Harrison, Ohio, church. Mrs. Leightley celebrated her ninety-second birthday during the morning worship service. Mrs. Leightley is a charter member of the church. Pictured (l. to r.) are: Pat Wilson; Ann Calihan; Mrs. Leightley; Mr. Calihan, Sunday school superintendent; and Pastor Arno Wilson.



The Fredericktown, Mo., church had a special day Sunday, June 6, as they honored seven couples of the church who have been married over 50 years. Six of the couples were present, although one couple, Mr. and Mrs. S. C. Venable, were unable to attend. (L. to r.) are: Rev. and Mrs. Paul Bynum, Mr. and Mrs. Lester Shrum, Mr. and Mrs. Archie Tinnin, Mr. and Mrs. Erco Bain, Rev. and Mrs. Elvis Presson, Rev. and Mrs. J. W. Hoffert. Pastor of the church is Ralph LaChance.

SENIOR ADULTS—PRAYER PARTNERS IN EVANGELISM

The Department of Evangelism has initiated a program called Prayer Partners. It started small, just the office staff of the department; then the missionaries at Casa Robles; next other department staff members at headquarters; and now several individuals have asked for the "revival prayer requests."

Senior adults are invited to participate in this. Upon request a *prayer partner membership card* will be forwarded, with a photo of an evangelist—your prayer partner for the year. In addition, monthly dates, places, and special workers for revivals in that period will be sent.

If you are interested in becoming a *prayer partner*, write the Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131. □



Mrs. Wanda Willard of the Chula Vista, Calif., church is pictured with Pastor B. E. Gebhart. Recently, Mrs. Willard was honored for 16 years of service as church pianist. Declining health dictated her retirement.

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"Christ Is the Answer"

September 5

"A Funny Thing Happened on the Way to Perfection"

September 12

OF PEOPLE AND PLACES

Approximately 120 guests gathered at the Salvation Army Citadel in Trenton, Ontario, Canada, May 1, for a retirement service honoring **Rev. and Mrs. Earl Whitmore** of the Trenton church. It was the occasion of his retirement from active Christian ministry of more than 45 years, 19 of which have been in the Trenton-Brighton area.

The program took the format of a "This Is Your Life" resume of Rev. Whitmore's career. Rev. Whitmore graduated from Canadian Bible Institute in 1929 and started his ministry in 1930 at Lake Township, Ontario. He was ordained April 29, 1934.

Rev. and Mrs. Whitmore were presented with a purse of money of \$700 which was to apply on the purchase of a new car, and an inscribed silver salver was received from their son, David. Table floral arrangement was provided by their daughter, Rhoda, and her family. □

The Franklin, Pa., church honored **Pastor and Mrs. Eugene Morford** for 26 years of service to the church, Sunday, April 11.

Many of the Morfords' friends and associates were in attendance.

Rev. Morford's favorite scripture was read and his favorite song was sung. Special gifts were also presented to the couple. □

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By L. E. Wesche and Mel Schroeder

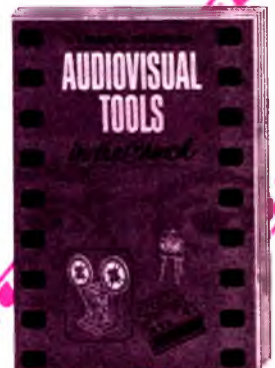
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by FLORA L. McINTIRE
Oakes, N.D.

In Christ's Love, Everyone Is Someone

AT THE REQUEST of an interested friend, my husband and I called on elderly Mr. B., who was a patient in our local hospital. Mr. B. was bitter, harsh, and profane as we talked with him about the Lord. He did not want to pray. But my husband stepped to his bedside and offered a brief prayer as Mr. B. pulled the sheet over his head. We left with heavy hearts!

Later Mr. B. was transferred to the Good Samaritan Center where I am employed. His diagnosis was terminal cancer. Many thoughts raced through my mind as the Holy Spirit burdened my soul for this man. I determined that each time I was on duty, I would go to Mr. B. and tell him how much we loved and cared about him, but that God's love and care are greater!

At first his response was profanity and rejection, but after a number of months of reminding him of the great love of God and the gift of His Son, I could see a faint spark of hope being kindled in Mr. B.'s heart. Gradually he accepted me as a person and began to express his deep feelings of disappointment, bitterness, and rejection of God.

"No Santa Claus—No God" had been his motto since he was a child of nine years of age. Through the years he had claimed to be a nonbeliever, basing his views on this type of reasoning.

My husband also called frequently on Mr. B., who was now experiencing much pain. We told Mr. B. of God's power to heal and also to relieve pain. Finally one day he requested that a prayer for relief of suffering be made. God came, pain subsided. (From that moment on, to my knowledge, he did not complain of pain again.)

It was then that Mr. B. recognized that there is a God and that He does care! He bowed his head and asked Jesus to forgive him and to cleanse his heart. He became a new creature in Christ, his life, perspective, and attitudes were changed. Never again did I hear profanity from his lips—only gratitude for the kindnesses shown him and for the love of his newly found Saviour.

In Christ's love, everyone is someone! □

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

FRUSTRATIONS CONTINUE IN ATTEMPTS TO FREE DOLL

Dr. Jerald Johnson, executive secretary of the Department of World Missions, visited South Africa the first two weeks in August. Among other responsibilities he had hoped to be able to enter Mozambique to make personal representation to authorities there to gain the release of Armand Doll, Nazarene missionary imprisoned since last August.

Word has been received that again he was denied a visa. He did learn that Rev. Doll is being treated humanely. Wives of embassy officials in Mozambique have been able to visit him and take food. Doll is quoted to be in good spirits.

In a story printed in the *Kansas City Star*, August 5, Dr. Johnson said the imprisonment of Doll was because, upon his arrest, his house was searched and about 50 tape recorders were found in his garage. The press in Mozambique labeled these "electronic surveillance equipment for subversive activities."

Dr. Johnson explained that actually these were cassette players for playing sermons to congregations. He had never gotten around to initiating his tape ministry when the recorders were seized by government officials.

His inability to get into Mozambique adds to the frustration the executive secretary has experienced in getting Rev. Doll released. In the interview with Harry Jones, Jr., of the *Kansas City Star*, he expressed these frustrations.

He said, "The inability of the State Department to secure Mr. Doll's release has become a major issue within the Church of the Nazarene."

Earlier this year, he said, Nazarenes throughout the country sent 7,000 telegrams to the White House seeking help for Mr. Doll. These were followed up with a massive letter-writing campaign. The president has not yet responded to his office, Mr. Johnson said.

In Washington, James Pope, director of public affairs for the State Department's Bureau of African Affairs, said the State Department is doing everything it can to persuade Mozambique to free Doll, according to the *Kansas City Star* article. The new rulers of Mozambique, who assumed power last year after the Portuguese government agreed to Mozambique's independence, are difficult for United States officials to see, Pope said.

Mrs. Doll, who returned to the United States after her husband's arrest, said, "People over here just don't re-



alize that these emerging nations over there are going Communist. They don't realize what Communism is."

Dr. Johnson and church leaders are becoming more aware with every lengthening week of their attempts to free Rev. Doll. □

CHRISTIAN WITNESS AT OLYMPICS '76

Some 3,500 Christians witnessed to athletes and spectators at Montreal. Directed by Peter Foggin and Aide Olympique, the Christians manned crisis centers, telephone hot lines, information booths, hot meals centers, and literature depots. Bibles in almost every language were distributed throughout the city, as well as to several athletes within the Olympic Village.

A praise rally was conducted on Saturday night with Leighton Ford as the featured speaker. Jeri Sue Petrie, from Fort Wayne, Ind., represented the Church of the Nazarene at the praise rally. "As our training emphasized, I want this to become a natural part of my life wherever I am" was Miss Petrie's statement. She felt good was done by building relationships with some residents of Montreal through the youth hostel used by the Church of the Nazarene.

Some 50 Nazarene young people were a part of Aide Olympique under the banner of Montreal Mandate. From Florida to Wasington, California to New Jersey, Alberta to New Brunswick, Nazarene young people came to the recent gathering of the world to Montreal.

After three days of preliminary training, the Montreal Mandate team members went to the battlefield. On the streets around the Olympic sites, and in the parks of Montreal, these young people began to talk to people about how they had found meaning in life.

Ernie McNaught, director of campus ministries for the Department of Youth and coordinator of training for Montreal Mandate, said that a part of the purpose was to learn total availability to the Holy Spirit. The training was "Sharing your faith while doing what you enjoy doing."

Witnessing for the 50 people involved became the natural result of a full life in Christ instead of programmed responses to forced situations. Rev. McNaught was assisted in the training by Bob Boden of Canada Central District and Mickey Cox of the Department of Youth.

A highlight for the Mandate members came when Louis Chuquimia, a



Nazarene from Bolivia, joined them for a weekend of worship. Louis represented his country in the Olympic marathon, and represented his Christ through an interpreter to Montreal First Church. Though he could not communicate with the team members in a common language, the common ground of Jesus and the Church of the Nazarene proved to be broad enough.

The team gave assistance to the newly arrived pastor of Montreal First Church, Rev. E. Lee Holder, by using their weekends to make calls and contribute to the church services with songs, testimonies, and sermons.

Clint Milazo, a young Christian from Temple City, Calif., preached his first sermon while in Montreal. Clint, who holds a local preacher's license from the Temple City church, was recommended for the Mandate team by Mrs. Louise Chapman. Franklin Center and Huntington church were also assisted by the Montreal Mandate members.

The feeling of most of the Montreal Mandate members can be summed up with this statement from one, "I will never be the same after this Montreal experience. It has given me encouragement to see young people striving to be led by the Holy Spirit."

Keith Price, chairman of the board of Aide Olympique, expressed a desire on their part to pass on to future outreach efforts the knowledge gained by this massive Olympic witness attempt. □

—NIS

ELIASEN SUPERINTENDENT SCANDINAVIA DISTRICT

General Superintendent V. H. Lewis announced the appointment of Rev. Niels Eliassen, pastor of the Mosede Church in Copenhagen, Denmark, to be district superintendent of the Scandinavia District. He will continue to pastor the Mosede Church and serve in both positions.

Rev. John Nielson, pastor of the Rodovre Church of the Nazarene in Copenhagen, was appointed district treasurer.

Rev. Eliassen united with the Church of the Nazarene eight years ago and became active in the beginning of the Mosede Church through Sunday school and boys' club work.

Under the ministry of Rev. Ray Lunn Hance, Niels Eliassen became aware of God's call to full-time Christian service. In December, 1971, he left his position as manager of a bookbinding company in Copenhagen to become the pastor of the Mosede Church. □



FALL

'76

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Darrell E. Lloyd, Bedford Zone "HERALD" captain on the SOUTHWEST INDIANA DISTRICT, successfully used the three-in-one plan—buy a "HERALD" subscription for yourself, one for a relative, and one for a friend.

District Superintendent Floyd Pounds, NORTHWESTERN ILLINOIS DISTRICT, sparked interest by calling the "HERALD OF HOLINESS" "Heritage" magazine for Nazarenes and their friends.