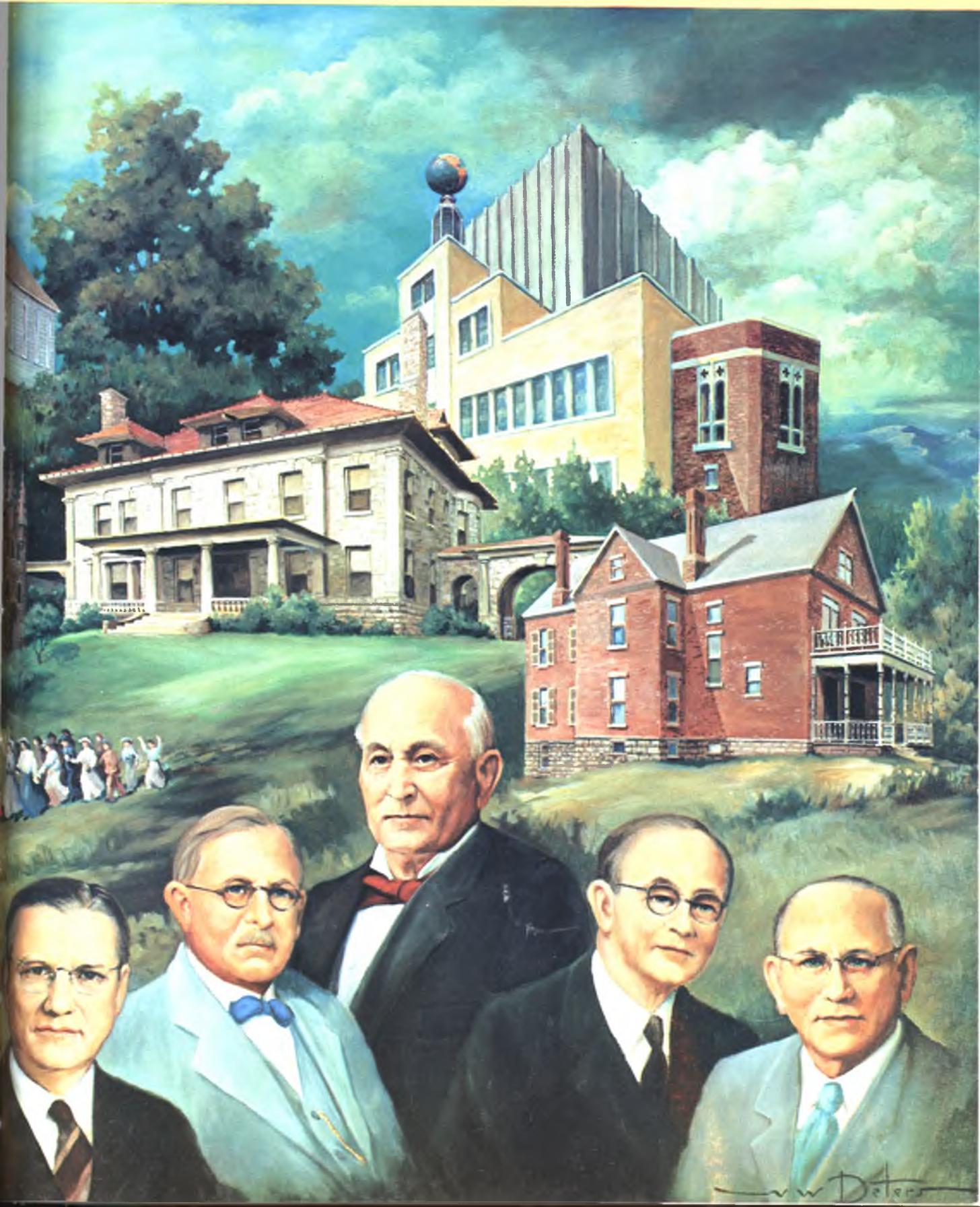


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MAY 15 '76



—General Superintendent Edward Lawlor



Complacency

A BRITISH EDITOR recently wrote, "God is never on trial, but His Church always is." It is dramatically on trial now. It can be triumphant, but it must arouse itself to be so.

Why is the Church of Jesus Christ not the effective spiritual force in our world that it should be?

The answer could take in many things, but perhaps the most easily understood truth is that a great segment of today's Church is in the grip of complacency. Christ waits for His Church to proclaim Him as the Saviour of the world; but, self-absorbed, the Church sleeps the sleep of complacency.

She is complacent about the prevalent social evils of our day. Our Lord went about preaching the gospel to the multitudes and healing the sick. His compassionate care was always with the souls and bodies of people.

Think of what it means to the health, happiness, and purity of life in our world when the Church is complacent about the social evils of our day.

The Church too often is complacent about the dark and terrible evils of national life. The liquor traffic that is debasing and ruining so many today is too often respected by the nations of the world. The communications media presents it so beguilingly that even Christians seem to have lost their sense of outspoken outrage. The awful domination of liquor in our generation calls for an awakened Church to sound a clarion call for action against the unbridled lust of mankind.

The complacency of the Church has caused us to lose the common touch of brotherhood so that we find race against race, class against class. Apathy causes us to insulate ourselves from the miseries and pain of others so that we live in sanctified

seclusion and fail in our redemptive mission. For such complacency we need Christ's healing touch.

The Church must arise with a courageous moral witness and a renewed compassion to show the measure of her love for her Lord by the output of her love for others. Complacency results in failure to love.

The Church of Jesus Christ dare not be complacent today. It is time for the whole Church boldly and fearlessly to cast out these social sins from our midst in the name of Christ.

The world is accessible to the gospel as it has never been before. Let the Church awaken to her opportunity. Nations wait for a message of hope. They are conscious, far more than in the past, of their needs; ready for Christ's adequate gospel, His message of glad tidings.

But too often the Church, by her very complacency and apathy, acts as if she did not realize that Christ is waiting to help His Church effectively proclaim Him as Saviour. He is the great Emancipator.

What has been written here is of the Church as a whole. But the Church consists of individuals. Have we individually been guilty of complacency? Are we among those who have lost the love and concern we once had for our fellowmen? What do the sins of our day mean to us?

Between Jesus Christ and the world He died to save—the world He loves with an everlasting love—stands the Church. Christ is waiting for His Church to awaken—to have life and have it more abundantly and to proclaim it to a waiting world.

Let us then, in the words of Charles Wesley, go "to serve this present age" so that our generation with the whole of its life and the whole of its influence may bring forth "the kingdoms of our Lord, and of his Christ." □

The Hidden Beatitude



by HAROLD DEMOTT
Montpelier, Ind.

THE BEATITUDES are among the most often memorized verses in all the Bible. As a child in Sunday school, I learned them. However, there are beatitudes in other parts of the Bible. One is what may be called the "hidden beatitude." It is "Blessed [happy] are the obedient."

During His last week with His disciples, Jesus shared with them the Last Supper. He took a basin of water, a towel, and proceeded to wash their feet. He told them that what He did was an example for them. "If ye know these things," He said, "*happy* are ye if ye do them" (John 13:17).

We lack not so much knowledge of what to do as the willingness to obey. Obedience is the key to some large and important doors in the Christian faith. Jesus, speaking in John 7:17, said, "If any man will *do* his will, he shall *know* the doctrine." Many times our lack of understanding results from our failure to obey.

We pray for direction in life. Nothing happens. God does not seem to direct us. Why? It could be that we have no deep commitment to do what He directs after we learn of His plan. Any reservation in our lives will hinder the direction of God.

Obedience will open this door to understanding. The disciples understood the teaching of Jesus much better after they had followed His instructions to wait for the promise of the Father. Filled with the Holy Spirit, and obedient to the commands of Jesus, they began to understand His teachings as never before.

Not only the door to understanding but the door to positive identification as a disciple of Jesus will open through obedience. "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3-4).

These are strong words, but they are the truth of God. Our obedience to the commands of Christ is tied directly to the witness of the Holy Spirit. The assurance of God's love toward us and of our love toward Him is given only where there is obedience.

Others also will be affected. We must obey if we expect others to know that we are the disciples of Jesus.

Perhaps the most important door opened by our obedience is the door to the coming of the Holy Spirit. He is at once the Gift and the Giver of all gifts. In teaching about His coming, Jesus laid heavy emphasis on obedience. "If you love me, keep my commandments," Jesus said. "And I will ask the Father, and He will give you another Helper, that He may be with you forever" (John 14:15-16, NASB).

The experience of too many who have sought only casually the sanctifying fullness of the Holy Spirit instructs us here. There has been deep struggle and agony, with little or no apparent response from God. The reason could be lack of obedience.

The commitment one makes at an altar of prayer must be tied directly to daily obedience to Christ. "If you love me, keep my commandments, and I will ask the Father, and He will give you another Helper." That is all one inseparable command and condition!

Obedience is the key. There is no other key that will fit the lock. In no other way can one open his life to all that God offers.

"To obey is better than sacrifice" (1 Samuel 15:22). That is just as true today as when it was first spoken. No sorrow or tears, however sincere, can offset disobedience. The doors to the best God has to offer open only when there is full obedience.

The "hidden beatitude" can become an experience reality. "Blessed are the obedient." □



HERALD OF HOLINESS

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General Assembly Prayer Proclamation

The Nineteenth General Assembly of the Church of the Nazarene and its accompanying auxiliary conventions will convene in Dallas, Tex., June 17-25, 1976. Plans are being made to serve Communion to 35,000 people on Sunday morning. This will be the largest convocation of Nazarenes in history.

Even more important than the size of this quadrennial gathering is the crucial role which it will play in determining the future course of the church. The farther we move from our founders, the more imperative it becomes that we reinforce our commitment to the distinctive doctrine and mission which justify our existence. The failure of our generation to maintain this trust can be fatal.

Staggering world needs demand the compassionate concern of this General Assembly. Fidelity to the Great Commission of our Lord calls for the total mobilization of our material resources and manpower to bring the healing ministry of the gospel to our sick society.

Careful planning and programming are not enough. Human abilities will not suffice. Only the enablement of the Holy Spirit can make the church adequate to meet these tremendous challenges.

Therefore, we, the Board of General Superintendents, call the Church of the Nazarene worldwide to a week of fervent prayer beginning on Sunday, May 30, and climaxing on Pentecost Sunday, June 6. Let every church sanctuary become a house of prayer during this period. Let every Nazarene give first priority to fasting and intercession for these eight days.

Pray that every congregation shall experience a mighty visitation of the Holy Spirit on the anniversary of the initial outpouring of His presence and power.

Pray that every delegate and visitor shall come to the General Assembly with a renewed anointing of the Spirit upon his life.

Pray that the guidance and direction of Almighty God shall be evidenced in the deliberations and decisions of this Assembly.

Pray that the leadership of the church, both ministerial and lay, shall return to their assignments from the General Assembly endued with a double portion of the Spirit's power to precipitate modern-day Pentecosts in every world area where the Church of the Nazarene is serving.

"The effectual, fervent prayer of a righteous man availeth much" (James 5:16). □

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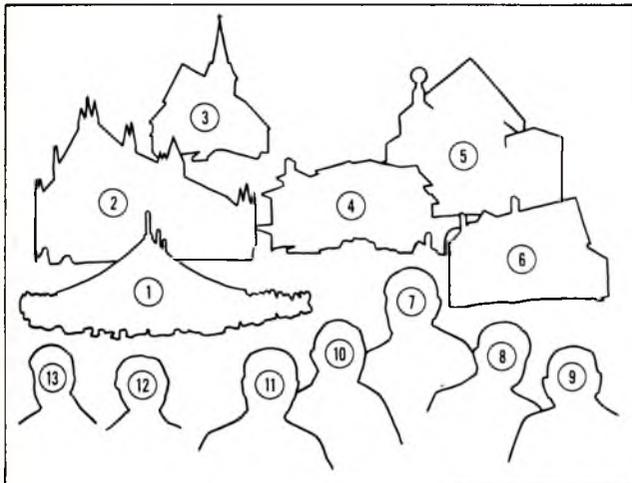
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A Pictorial History

by B. EDGAR JOHNSON
Kansas City



HERITAGE NAZARENE was envisioned by the general church secretary, B. Edgar Johnson, as a painting in oil to fit a particular wall in his office. The purpose was to elicit the same inquiry as Joshua's monument of stones from the river Jordan—"What meaneth . . . ?"

The pictorial ideas expressed represent personal and institutional expressions of the movement . . . The Church of the Nazarene.

(1) The Tent Scene—First General Assembly, Pilot Point, Tex., October 13, 1908, the day of final merger of East, West, and Southern groups forming the North American Church.

(2) The Brown Brick Edifice—First ever Church of the Nazarene, built by Dr. Phineas F. Bresee and his followers in Los Angeles, Calif., and occupied in 1903.

(3) The White Church—First Nazarene building on the east coast at Providence, R.I.

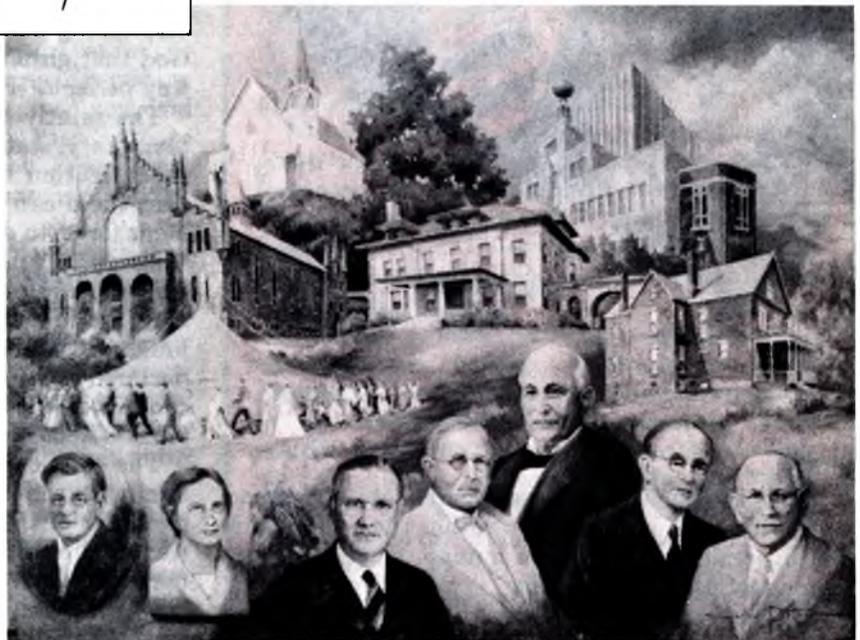
(4-5) The Central Stone Structure—Early Kansas City Headquarters building with the present International Headquarters and seminary represented in the upper right grouping of views.

(6) The Nazarene Publishing House—House is depicted where NPH began at 2109 S. Troost in 1912.

Personalities surrounding the central form of **(7)** Founder Bresee are: **(8)** H. Orton Wiley, educator and theologian; **(9)** James B. Chapman, editor and general superintendent; **(10)** "Uncle Buddie" Robinson, evangelist; and **(11)** Roy T. Williams, who served longer than any other general superintendent, from 1916 to 1946.

The Missionary Cause of the church is represented by pioneer missionaries **(12)** Esther Carson Winans (Peru) and **(13)** Harmon Schmelzenbach (Africa).

ARTIST—Dr. Victor Peters, an elder in the Church of the Nazarene, of Pasadena, Calif., was



commissioned by Dr. B. Edgar Johnson to do the painting after studying the American historical art form of German artist Adolf Konrad.

Peters was born in 1902 in Kansas City, served in Korea as an evangelistic missionary from 1928 to 1941, during which time he married Ruth Hahn of Korea. They have three daughters and one son. With the work interrupted in Korea, he returned to the U.S. and has served in a pastoral role in Los Angeles since 1959.

Dr. Peters first experimented in oil painting in 1964, doing a work called *Christ in Gethsemane*. Though he had no formal art training, Dr. Peters' portraiture and realism with oils is acclaimed by all who study his works. □

How Should One Testify to the Experience of Heart Purity?



by ROSS E. PRICE
Billings, Mont.

TOO FREQUENTLY testimonies are concerned with religious emotions rather than with faith and experience. This seems human, since our common greeting to each other is not "How is your faith?" but rather "How do you feel?"

But to be able to testify in such manner as to give glory to the operations of God's grace in one's heart and life is the desired goal. One should avoid leaving the impression that holiness is some sort of human achievement apart from the inner workings of God's Holy Spirit. Or what is even worse, the idea that you are boasting of your own self-righteousness.

To declare simply the fact that God for Christ's sake has forgiven all of your sins, and that His Holy Spirit now abides within your heart, cleansing you from sin's in-being and keeping you from any willful transgression, is not boasting. One can give thanks for the work of God in his heart and life and make certain that God gets the credit for it.

How then shall we testify to this glorious cleansing and keeping operation of God's Holy Spirit in the inner and outer man?

First, we may follow the example of the Psalmist who said: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. . . . God hath heard; he hath attended to the voice of my prayer" (Psalm 66:16, 19, ASV). It is not claiming the credit for oneself to say, "I thank my God that He has put a new love in my heart for the ways of righteousness and holiness, and an abiding hatred for anything displeasing unto Him." The Psalmist declared, "It is God that girdeth me with strength, and maketh my way perfect" (Psalm 18:32, ASV).

The saintly John Fletcher, Wesley's younger contemporary, stated that he lost the experience of entire sanctification five times by refusing to testify to it. And there can be no question about God's requirement for us to declare what He has done for our souls.

Isaiah testified to the cleansing work of God upon his unclean lips (Isaiah 6:7). Micah said, ". . . As for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might . . ." (Micah 3:8, ASV). Peter declared that on the Day of Pentecost the hearts of the 120 in the Upper Room were "cleansed . . . by faith" (Acts 15:8-9, ASV).

The child of God who testifies to the cleansing baptism with the Holy Spirit sometimes faces the carnal rejoinder of those who quote from Romans 7 as if it were the highest testimony of grace and Christian experience ever voiced by the Apostle Paul.

Was he stating his postconversion state of grace when he said, "I am carnal, sold under sin"? or again, "The evil which I would not, that I practise" (Romans 7:14, 19, ASV)? Of course not!

This seventh chapter of Romans belongs in the Pharisaical preconversion life of the man Saul of Tarsus, seeking to achieve his own righteousness "under the law of works" and not by grace through faith in the transforming grace of God. When the man Paul looks upon the futility of such a struggle, he cries out,

helps to holy living

“Wretched man that I am! who shall deliver me out of the body of this death?” (Romans 7:24, ASV). And his triumphant answer is, “The grace of God, through Jesus Christ our Lord!” (Romans 7:25a; translated in the only way that makes sense).

Second, then, we should testify as did the sanctified Apostle Paul who declared, “The law of the Spirit of life in Christ Jesus made me free [instantly] from the law of sin [the sin principle] and death” (Romans 8:2, ASV). To the Corinthians he wrote, “Our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, . . . we have behaved ourselves in the world, and more abundantly to you-ward” (2 Corinthians 1:12, ASV). If we are really seeking a testimony from the great apostle, we can find it in his first letter to the Thessalonians: “Ye are witnesses, and God also, how holily and righteously and unblameably *we behaved* ourselves toward you that believe” (1 Thessalonians 2:10, ASV).

We need not be frightened by an appeal to Paul when he testified as an unregenerated Jewish rabbi seeking righteousness under a law that he must approve but had not the ability to live by because of his lack of transforming grace. (Remember the Law can *reveal* sin, but it cannot *remove* it).

Third, let us heed John Wesley’s exhortation: “It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it, is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with, to follow after full salvation” (Quoted by J. A. Wood, *Christian Perfection as Taught by John Wesley*, pp. 75, 80).

Occasionally one encounters someone who tries to insist that John Wesley himself did not testify to the glorious experience of entire sanctification. But in his letter to Bell and Owen in 1762, Mr. Wesley wrote: “You have over and over denied *instantaneous sanctification* to me; but I have known and taught it (and so has my brother, as our writings show) above these twenty years”—Wesley’s *Journal*, October, 1762 (italics added).

God expects His people to give clear and unequivocal testimony to the blessed operations of His grace in transforming human nature from a state of depravity and spontaneity for sin, into one of perfect love and spontaneity for righteousness. His be the glory; ours the blessed realization and reality.

Mrs. Phoebe Palmer has expressed it well in her well-known song “The Cleansing Wave”:

*I see the new creation rise,
I hear the speaking Blood.
It speaks! Polluted nature dies!
Sinks 'neath the cleansing flood.*

*I rise to walk in heav'n's own light
Above the world and sin,
With heart made pure, and garments white,
And Christ enthroned within.*

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

□



1976 Belongs to Us!

by CLAUDE D.
WILSON
Paoli, Ind.

NINETEEN SEVENTY-SIX! This year marks the Bicentennial birthday of the United States of America. During this time Americans will reenact scenes of early America in many dramatic ways. It is a time for review, reevaluation, and rededication to the basic principles of the Founding Fathers.

We who are Americans are called upon to guard against anything that would destroy our freedoms, be it an inside or an outside force. There is never a time we can afford to relax our defense in any of these principles. America, the Land of the Free, with all of its virtues and imperfections, is ours!

Nineteen seventy-six! This year also marks the eighty-first birthday of the Church of the Nazarene. During this time—and particularly at the Nineteenth General Assembly of the church held in Dallas—Nazarenes will review, reevaluate, and hopefully rededicate themselves to the basic principles of the Scriptures which teach the necessity of holy living. As a church we must ever be on guard against anything that would destroy our spiritual freedom from sin, and the activity of the Holy Spirit who works among us and in us.

We cannot afford to relax our defenses of any of the principles of God’s Holy Word. The Church of the Nazarene, with all of its virtues and imperfections, is ours! Nazarenes must renew their vows, reconsecrate themselves to the fundamental principles of their church in order to fulfill its mission of spreading scriptural holiness around the world. If we rededicate ourselves to the task before us, we can continue to serve, build, grow, edify, and reach more souls for Christ.

This day is ours . . . it belongs to no other generation or people of history but us! May God enable us to make it the very best for His glory! □



by HAROLD W. REED
Kankakee, Ill.



*Where there is no vision, the people perish
(Proverbs 29:18).*

THESE WORDS were spoken by a great king. They were spoken by a wealthy king. He was reputed to be the wisest man who ever lived. In his position of leadership he was keenly aware that without vision the people perish. This fundamental fact is just as true today as it was in the days of Solomon.

I Believe in Vision

This overpowering belief accords with the pronouncements of great leaders who have dared and who have achieved. All those who have moved the world have understood the importance of vision.

Hannibal, cut off from Italy by rugged mountains, exclaimed, "Beyond the Alps lies Italy." Another military genius, Napoleon Bonaparte, stated, "Imagination, or vision, rules the universe." It was John Wesley who shouted the world-changing challenge, "The world is my parish." The Oriental Missionary Society roused its followers to action through the motto: "The boundary of our missionary horizon is that last unreached soul." The intrepid missionary Carey put it this way, "Attempt great things for God; expect great things from God."

It is my conviction that if Christ's kingdom advances as our Lord desires, there must be great vision shared by a committed laity and a dedicated clergy.

The Importance of Vision for the Laity

Everyone rightfully expects the minister to be a person with vision—for the local church, vision for the future of God's kingdom throughout the world so that men will not perish. However, I wish to strongly urge the importance of vision for the layman. Unless he, too, has a vision, the people will perish.

Allow me to illustrate this thought from an experience in my own family. We had lived on a Black Angus cattle ranch in southwestern Nebraska for 17 years. My father and mother were God-fearing and

God-loving Methodist laypersons. During this time they had joined with two other laymen in founding a Tri-County Holiness Camp Meeting. Through this annual camp meeting, scores of our friends and neighbors were won to Christ. Many times during these years Father would bring an evangelist to this rural community for revival services in the Reed schoolhouse. Night after night the schoolhouse would be filled to capacity. The power of the gospel was felt throughout this sandhill country.

Still my parents were not fully satisfied. They envisioned one more mighty effort to win souls in our little hometown of Haigler before moving from the area. Family prayers were fervent for this community which was 17 miles from our ranch. Father rented a large hall and brought in chairs and a piano. An evangelist from Pennsylvania came at Father's request. The revival gained momentum week after week until scores were brought into the Kingdom. Yes, these two laypersons believed that vision could make the difference. And it did make a profound difference.

The Importance of Vision for the Clergy

In my early youth I often listened to an able evangelist who preached in our community. He stressed the slogan, "A clean church rather than a large church." This made it easy for people to settle down happily in a small church and to be at ease when little or no progress was being made.

This limited vision was a far cry from that of Dr. Phineas F. Bresee, founder of the Church of the Nazarene. He saw great churches worshipping the Lord in "the beauty of holiness." Like Emerson he had "hitched his wagon to a star." He envisioned a Nazarene university with over 1,000 students. He held great revivals in the cities and established churches all across the nation. His missionary vision encom-

passed the world. His masterful guidance brought about the union of three groups of devout Christians into one denominational body in 1908 at Pilot Point, Tex.

The Church of the Nazarene grew by leaps and bounds. The leader's vision: "We are debtors to every man to give him the gospel in the same measure as we have received it."

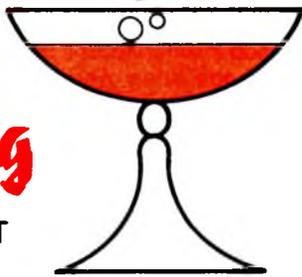
Two clergy proclaimed the tremendous message of

full salvation. The one had a restricted vision of a small church. The other had a mighty vision of great churches singing the glorious gospel, "Holiness unto the Lord."

Solomon was right: "Where there is no vision, the people perish." Every person in God's Church, laity and clergy, is responsible for a large vision for Christ and His kingdom.

This I Believe. □

The Case Against Social Drinking



by C. NEIL STRAIT

Racine, Wis.

ARE YOU READY for a shocking fact? Here is one. The Chicago Traffic Court conducted a study of highway fatalities and concluded that half of them were attributed, not to hopeless alcoholics, but to those who call themselves "only social drinkers." (Quoted by Dale Evans Rogers, *Cool It or Lose It*, Fleming H. Revell Co., 1972, pp. 63-64.)

If the statistics are only half true—and I have to believe that the statistics are based on capable research, and could be more true than even stated—then it is cause for deep concern.

Concern number one should be that it lay forever to rest the insidious logic that says there is no harm in the "social drink"—whatever that is.

Concern number two is that, if our legislators are taking a very close look at the statistics, their stewardship in lawmaking is wanting. It is hard to justify any neglect in this area, when so much time is consumed with lesser things.

Concern number three is that the church must stand by its belief and support of total abstinence.

Concern number four is that the church must reach out with help and forgiveness for the person who is the "social drinker." It must realize that often he has guilt feelings and habits that need the releasing power of God.

Concern number five is that our message and method in helping the "social drinker" will be one of love and compassion, not condemnation.

The case against social drinking is established by its own track record. The case for the social drinker is one for everyone to review—both the drinker and those who have an interest in his future.

May the church and the Christian stand ever ready to help, with reassurance, reconciliation, as an agent of redeeming love. □

PEN POINTS

"MY PEOPLE HAVE FORGOTTEN"

Have you a few minutes to walk with Jeremiah? *Along the way he says, Can you imagine a girl forgetting her rings, bracelets?* (Jeremiah 2:32).

I was having lunch with a lovely distant cousin recently. I went to her apartment to meet her. As we got to the elevator, she stopped and said, "I've forgotten my rings . . . never feel dressed without them."

Jeremiah goes on . . . Can you imagine a bride forgetting what she wore . . . that big day?

In the home of a newlymarried couple, I had hardly been seated when the bride asked if I would like to see their wedding pictures . . . Of course I wanted to see them.

Jeremiah is still talking . . . "Yet my people have forgotten me days without number." Then he didn't say anything for some time . . .

It is just too easy to forget God . . . not His name . . . but forget our promises . . . put perishing things before Him.

As if we needed them, here are some ways that encourage forgetfulness:

When we know what God wants and do not do it, it is convenient to forget. We keep our disobedience covered . . . covered by forgetfulness. But it comes back . . . like a haunting voice . . . but it is there . . . God's voice. How long will it be heard? What a terrible thing if we do not hear . . . do not hear!

When we are really busy . . . too busy . . . misarranged priorities . . . it is easy to forget godliness and God. Not a big, strong denial of God, but just putting off our support ourselves. We plan to obey, but right now we must do this . . . so we forget God.

Our timing is better . . . We know better than God just when to obey . . . Oh, don't get sensitive . . . That's what "putting off" means . . . I know better timing than the Lord.

How can we forget? We keep safe things that are only worth something here . . . we seek for pretties and oldies that we can't take with us.

Let's listen a little more to Jeremiah . . . Let's remember God . . . Turn, oh, turn . . . and remember

—PAUL MARTIN
Kansas City, Mo. □



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.

TELEVISION AT ITS WORST

Question: I am becoming increasingly discouraged by the television programs coming into my home. Will you comment on the impact of the TV industry on our society?

Answer: Television has an enormous capacity to influence every aspect of our lives, from our attitudes toward politicians down to the nitty-gritty of everyday living. Did you know that the big tube even determines when we visit the bathroom? I'm told that workmen employed in large city sewers can tell precisely when the commercials occur on major programs because the viewers all flush their toilets at once. That has to be the most earthy example of television's power to govern our behavior.

The effectiveness of this medium makes its corruption all the more dangerous. Television's current obsession with cops and robbers and homosexuals and prostitutes and violence and rape and illicit sex are certain to perpetuate the real thing in everyday life. I have been most distressed with the consistent attack on traditional family life, which is ridiculed and criticized every night of the year.

"The Merv Griffin Show," for example, often seems singularly devoted to the destruction of marriage as an institution. My disgust at this constant vilification led me to write the following personal letter to Mr. Griffin on December 17, 1974.

Mr. Merv Griffin
Griffin Productions
1735 Vine St.
Hollywood, Calif. 90028

Dear Mr. Griffin:

Having watched your television show intermittently for the past four years, I can no longer remain silent about a matter which causes me great concern and agitation. Night after night, your program has clearly

been dedicated to the destruction and dismemberment of the traditional American family. You and your guest have presented an incessant bombardment on the institution of marriage, sexual fidelity, dedication to parenthood, and every other essential component of successful family living. Most importantly, you have seldom permitted a balancing viewpoint from those who represent the opposite thesis.

My point is best illustrated by the comments made on a typical show, aired in Los Angeles on Monday, December 9, 1974. That program featured two hours of nonstop venom, some of which is quoted (or paraphrased) below:

John Byner, your first guest, explained that he had been divorced for nine years, and was raising his two girls alone. He said it was a highly successful arrangement.

Pamela Mason then blasted onto the screen, saying she was strongly opposed to the concept of marriage. "It's just a two-dollar piece of paper from a rotten government which tries to tell us who we can sleep with." She also said she was married to James Mason for 30 years and cheated on him at least 50 times during that period. She said she wouldn't recognize his voice if he called her on the phone today. Mrs. Mason concluded her remarks by saying the problem in the world today is that we have too much religious fervor. "We need to get rid of that!" she asserted.

Chip (last name missed) then joined you on camera and sang a song about the impermanence of man-woman relationships, entitled "All Is Fair in Love."

Carole Cook was then invited on the set. When the subject of sexual loyalty was introduced, she said, "I'm as pure as the driven slush." You and Mrs. Mason teased her about being married to a previously divorced man, asserting scornfully that she was "living in sin." Mrs. Cook replied, "Oh! I just love that." (Audience laughter.) She explained that she wasn't keen on marriage because it requires people to "talk to their mate about their actions and behavior."

Rubin Carson was then invited to join the group. He began his contribution by saying he was "working on a

movie on the subject of Open Marriage, studying the effects of not being faithful in a marriage." He said he had been married three times and favored divorce to infidelity. He claimed to have just finished writing a book entitled *Sex Is Nature's Way of Saying, Hi!*

Thus, two more hours of destructive propaganda were injected directly into the veins of the American home, where it could rot us from within. At least the Trojan horse contained soldiers who were recognized as the enemy; you have invaded us with insidious philosophies, carefully disguised as humor and entertainment.

How many teen-agers and children watched your show on December 9, each comparing his values to the foolish advice regurgitated by your guests? (They'll hear it again tomorrow night, and again and again and again.)

How many wives found in your words the courage they needed to abandon their responsibilities at home?

How many husbands decided during your program to accept those extramarital sexual opportunities they had been declining?

How many children will someday have you to blame

for the disintegration of everything stable in their lives?

I can't supply the numerical answers to these questions, but I do know you and your colleagues are systematically undermining the foundation of the family. And when it collapses, you and I and the rest of our society will disintegrate with it.

I have only one voice, but I am going to do my best to make it heard on this subject. I hope, at the very least, to bring pressure upon you to allow another viewpoint to be represented in your future programing.

Most sincerely,

James C. Dobson, Ph.D.

Assistant Professor of Pediatrics

USC School of Medicine

Copies of this statement were sent to the Federal Communications Commission and to Mr. John Kluge, president of Metromedia, Inc. Neither Mr. Griffin nor Mr. Kluge bothered to reply to my letter. The FCC sent me a printed explanation, saying they could not interfere with the expression of free speech.

And the beat goes on. □



Lord, help me
On this sea of life,
Toward that
Eternal City,
To not pass up
The wayside ports—
Compassion
Love
and Pity.

Oh, let me not
Be so absorbed
In making
A safe landing
For my small barque,
I'll miss the port
Of human understanding.

Oh, let me not
Be so engrossed
In reaching
that blest goal
I'll fail to hear
The faint, far cry
Of some lost
sinking soul.

Oh, let me not
Forget, dear Lord,
That I was once
lost too;
And someone
Took the time to point
Me lovingly
to You.

Life's sea is rough,
The night is dark
For little ships
that roam;
Please let me be
A lifeline, Lord,
To lead them
safely
home!

—ALICE HANSCH MORTENSON
Racine, Wis.

The Theology of **CHURCH GROWTH**

THOSE CONCERNED with the mission of the church in the world today are paying more attention than they ever have to church growth.

There is a mounting conviction that God wills the growth and multiplication of the church.

Church growth principles, properly understood, have great value for the propagation of the gospel. Therefore they need to be taken seriously.

“Church growth must be founded on sound theory,” declares Donald A. McGavran, the foremost exponent of church growth.

Church growth is biblically based. It has its roots in Christ’s Great Commission to “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20, NIV).

Jesus’ words were not incidental. His command is crucial. It indicates God’s will for the church in His great purpose of redemption.

The New Testament gives numerous accounts of church growth. “The churches [were] established in the faith, and increased in number daily” (Acts 16:5). “In every place your faith to God-ward is spread abroad; so that we need not to speak any thing” (1 Thessalonians 1:8).

Sometimes growth was through persecution. “They that were scattered abroad went every where preaching the Word” (Acts 8:4).

The declared universality of the gospel requires the expansion of the church. Christ commanded His followers to make disciples of all peoples. Discipling must be given a very large place in every church and mission if this is to occur.

God wills church growth. The expansion of the



church is in the heart of God. If we begin anywhere else, we miss the true source.

A chief and irreplaceable element in the church’s ministry is the proclamation of the gospel to all mankind and the incorporation of those who believe into the church’s communal life. When the church ceases to perform this mission, something fundamental is lost in its very essence. As Arthur Glasser declares, “The church that does not grow is out of the will of God.”

God intends the seed sown by every Christian to produce a harvest. When God seizes men and indwells them, He creates an atmosphere in which churches can grow—in which, indeed, they inevitably do grow.

Christ is concerned about church growth. He proclaimed, “I will build my church” (Matthew 16:18).

The purpose of the Incarnation was at least twofold. Jesus came first “to seek and to save that which was lost” (Luke 19:10). He came second to build His Church. The two are completely related.

When men are saved, they must immediately become a part of the church. As Dr. Louis L. King has stated it, this means they must become members of local churches—societies “in which man is perfected and God is glorified.”

The Holy Spirit desires church growth. In the Book of the Acts, two things stand out with clarity: the missionary expansion of the Early Church and the power of the Spirit in that expansion.

On the Day of Pentecost, when the Holy Spirit was poured out in His fullness upon the early disciples, Peter, empowered by the Holy Spirit, testified to and exhorted the crowd that gathered together. His hearers “were cut to the heart,” and said to him and the rest of the apostles, “Brethren,

what shall we do?"

Then as Peter called them to repentance and faith in Jesus Christ, 3,000 of the crowd "gladly received his word [and] were baptized" (Acts 2:37-41). Thus the Church came into being.

And as these believers were baptized and continued daily in the apostles' doctrine and prayer and worship, "the Lord added to their number day by day those who were being saved" (Acts 2:47, RSV). In a short time more than 5,000 others were added to the original 3,000 converts (Acts 4:4).

When the first deacons of the church at Jerusalem were elected, the apostles insisted that they be men "full of the Holy Ghost." The account then states that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (see Acts 6:1-7).

When Saul was converted, there followed a period of freedom from persecution. Luke, the historian, tells us that "the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied" (Acts 9:31, RSV).

The universal expansion of Christianity began in the power of, and was effected by, the Holy Spirit. The growth of the church is always brought about through the action of the Holy Spirit. As in the New Testament Church, so today the Holy Spirit selects missionaries and thrusts them out to ripened fields and brings people to Christ. The Holy Spirit builds the church, extends, and nurtures it.

The church today should be concerned about church growth. New Testament missions meant winning men for Christ and organizing them into churches that they in turn might win more men and organize more churches. In Acts it is recorded that converts were baptized together and immediately were consolidated into a physical fellowship. As these fellowships or churches continued in the doctrine and in breaking of bread and in prayer, they began to grow organically (Acts 2:42). Members went from house to house and praised God.

When Christians are constrained by love and obediently press on telling men the good news of the Saviour, the church spreads and increases. Church growth follows where the lost are not merely found but brought into the fold, the church. There must be the faithful aftercare so that they will "come out . . . and be . . . separate," maintaining a vital life with Christ.

The first apostles spoke and acted from deep personal conviction. Their individual experience of Christ produced a sense of personal responsibility which resulted in evangelism and church growth.

We see Paul and Barnabas throwing their lives into a tremendous program of church planting, racing against time to reach as many as possible with the message of salvation before the Lord returned. We have the picture of Paul in Corinth arguing in the

synagogue every Sabbath, and persuading Jews and Greeks of the Scriptures.

The apostles went to communities which were ripened by God, and worked and prayed for conversions. They expected churches to arise.

There are two types of church growth. The first is quantitative. This depends on the winning of converts to Christ. It begins with God's outreach across the gulf which separates humanity from Deity. It continues through the sacrificial death of Christ who "steadfastly set his face" toward the Cross that He might create a new community of the redeemed.

The Early Church did not fear to count those who were being added to it: "three thousand," "five thousand," "multitudes both of men and women," "a great company of the priests" (Acts 2:41; 4:4; 5:14; 6:7). As Robert McQuilkin points out, the whole Book of the Acts is response oriented.

But there is also qualitative growth. McGavran calls it "perfection growth." The terms of the Great Commission from Christ have not been exhausted when men come to Christ and a church has been formed. The Christians are to be built up in the most holy faith as Christ instructed, being taught "to observe all things whatsoever I have commanded you."

The New Testament demonstrates that Jesus directed His followers to the importance of maturity (Matthew 5:48). Paul stressed perfection as the mark of the man of God (2 Timothy 3:17). The local group of worshipping believers must also grow in maturity in Christ (Ephesians 4:11-12).

Paul is careful to note that perfection growth is a concern of both the individual and the group. The operational pattern of the group is to have each member mutually supporting each other, building each other up in virtue and service.

The constant growth of the existing church is mandatory for all Christians. Christ commands it, and the church will languish without it.

At the same time we must be aware that undisciplined multitudes must be "added to the Lord." The church exists not for itself but for the world and God's glory. It always has a twofold task and responsibility: winning men to Christ and growing in grace. Neither one should be slighted or emphasized more than the other.

Church growth is related to response. Many factors—language, culture, education, income—affect the responsiveness of people.

The New Testament record indicates that the task was to find the responsive people and towns and witness to them. The harvest was plentiful, and there was no time to waste on the unresponsive.

Barnabas and Paul shook off the dust from their feet against Antioch in Pisidia and proceeded to Iconium. Jesus' words must have guided them where not to stay and, indeed, where not to go. The choice, as in many places today, had continually to be made between bearing witness where people would not obey and building congregations where they would.

To determine when we should shake the dust off our feet against an area is certainly most difficult.

One step every Christian can take is to be concerned with the harvest which is "plenteous."

The Lord's concern is clearly on the harvest. This must be our concern, too.

Dynamic, growing churches do not spring from an enfeebled or a distorted theological base. The church must look closely to its theological foundations and

make certain they are set in the New Testament.

Man and God can and must work together with every available divine and human resource to bring growth to His church. □

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The Alliance Witness
February 25, 1976

The Flame That Does Not Burn

by LAWRENCE W. DURKEE

Akron, Ohio

MY NAME is Lawrence (Larry) Durkee. I retired from Goodyear International in 1967 after 42 years of service. I now live in Akron, Ohio.

I cannot talk, although I can hear and understand. This physical difficulty started in July, 1974. First there was a speech difficulty, and then some months later problems in swallowing and eating. Otherwise, I feel good. My physical condition has remained more or less the same since May or June, 1975.

Neurologists say my difficulty is due to a deterioration of the nerves controlling the tongue and facial muscles. The diagnosis is "motor neuron disease." Some cases respond to surgery and some to medication. But there is no known cure.

The Lord wonderfully transformed my life as a young lad of 12 years in Mitchell, S.D. After finishing college, I taught in a high school in South Dakota for one year. Later the Lord directed me to Akron, where in 1925 I joined the Goodyear Tire and Rubber Company.

On June 29, 1976, my wife and I will be celebrating 50 years of a beautiful Christian marriage relationship. Another demonstration of the guidance and goodness of God.

The Lord directed us to a warm evangelical church—The Church of the Nazarene—which we joined in 1929 and where we still worship. Yes, we have had our trials and problems, but our God has wonderfully helped us and is still helping today.

He has revealed His love for me in many, many ways. Because of our mutual love, my faith in Him has never wavered during this time with my speech and swallowing difficulty. God has verified in my experience His faithfulness expressed in the well-known lines of song:

*God hath not promised
Skies always blue . . .
But God hath promised*

*Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.*

During the last few months this truth has been proven in a marvelous manner. My affliction has helped me to see for myself that "He will not lead where grace cannot keep."

Many great saints have testified to the fact that some of their greatest blessings have come from disappointments and trials. Truly this has been a period of spiritual enrichment for me.

In earlier days my wife and I used to sing a song entitled "In the Furnace." These words are in the chorus:

*God could keep us from the furnace,
From our paths each trial turn;
But He'd have us know the rapture
Of the flame that does not burn.*

The sainted John Vassar, after being sick and in great pain the last few years of his life, was heard to whisper near the end—"Dear Lord, how much better THIS—than SIN."

I am so glad I started to go with Jesus as a 12-year-old boy. He kept me from sins of youth, and as a young man the Holy Spirit came in fullness to purify my heart and fill with holy love. To know and to do the will of God has been my delight until this very hour.

Such a joy can come only by acknowledging one's sins (Romans 3:23), repenting of one's sin (Acts 3:19), forsaking one's sin (Isaiah 55:7), believing on Christ as Lord and Saviour (Romans 10:9), and accepting His gift of love (John 1:12). □

It's About to Happen

IT'S ABOUT TO HAPPEN—the year's most significant event. I mean the Nineteenth General Assembly.

"Don't you mean the event most significant to *our church*?" I hear the question.

Of course the General Assembly is significant to the Church of the Nazarene. For here we review the accomplishments of the past four years, assess the present state of the church, and set goals for the future. But I sincerely believe this quadrennial event wields an influence far beyond the boundaries of our own church community. And others agree.

A newscaster visited the General Assembly looking for a story. He was impressed by the large number of young people—and their spiritual vitality. On a broadcast he was heard to say, "Who knows but that the youth of the Church of the Nazarene will be the ones to save the world from the dilemma it is in."

Our 1972 General Assembly in Miami was held in the Convention Center which was also to be the scene of the national political conventions. The Nazarenes' new quadrennial theme banner was already in place by the time a political publicity crew came to photograph the hall.

When the pictures were printed, you could see vividly in the background our theme "The Time for Truth." And it really didn't take much imagination to see the relevance of the slogan to politics as well as religion.

In this Bicentennial year of American history—a year to reflect on our spiritual heritage in all parts of the world—what takes place in Dallas, June 17 through 25, 1976, will be more significant than ever.

It is great to celebrate 200 years of national freedom in the United States. But every nation is made up of persons. Leaders are people. Self-interest, dishonesty, greed can weaken and even destroy our freedoms. We know that the secret of true and lasting personal freedom is freedom from sin. Our church's distinctive doctrine clearly shows the way to such victory.

At our General Assembly, soon to take place, will we as a church act decisively to share most widely such spiritual freedom? For this let us earnestly pray. And to experience how it all comes together will be the year's most significant event.

Every member of the Church of the Nazarene has a part in this event. Understand? Our representatives will be there to evaluate the issues, make the decisions, and elect the general leaders to serve for the next four years.

Every delegate to the General Assembly will have been elected by the district assemblies. Every delegate to the district assembly was elected by an indi-

vidual church. And each member (age 15 and over) of the local church has a vote. You can see that we are all involved in this democratic process.

Yes, the Nineteenth General Assembly of the Church of the Nazarene is about to happen in Dallas, Tex., June 17, 1976. Several exciting conventions will precede the main event.

This great convocation of Nazarenes from *around the world* will be significant—to the entire church, to the nations where we serve, and even to me—just one member. I am glad to be a part of the whole big business! □

WORSHIP

*As I enter the church,
I pause to say,
Thanks for the privilege
Of worship today.
When I am seated,
I bow and pray
For pastor and people
Assembled today.
As the worship begins,
I join in the song,
And the prayers, as well;
For here I belong.
As I lay my offering
Within the plate,
I thank God above
For blessings so great.
I carefully listen
As the pastor does speak,
And receive spiritual strength
For the coming week.
When the service is ended,
My friends do I greet,
And give a warm welcome
To the strangers I meet.
As I leave the building,
My work is begun,
To show to the world
What things God has done.*

—ALICE RUTTER
Joliet, Ill.

by MARY E. LATHAM
Kansas City, Mo.

IN ONE SENSE all prayers are answered. The answer to some of them is no. It is not the “no for your own good” prayers, but rather the “no because of your attitude” variety, to which reference here is made.

The Bible gives guidelines for successful praying. It cautions us about certain conditions which undermine believing prayer. These conditions are explicit in the Word of God.

1. *Broken fellowship* (Matthew 5:23-24). At the heart of prayer are communion and fellowship. That which hinders communion between people generally will hinder prayer to God. To be sure there is a great contrast between the method of worship described in Matthew, and that of the present day. Even so, the same spiritual laws still apply.

The unkind word, the broken promise, the cutting criticism, the misunderstanding—these can all cause broken fellowship between people, resulting in an inability to pray to the Heavenly Father in faith believing. When one would worship, these things hover like the birds of prey that Abraham had to drive away (Genesis 15:11). Make these things right, and prayer life will be revitalized.

2. *Poor home relationships* (1 Peter 3:7). It is easier to get out of joint with the people at home than anywhere else. Peter expressly says that the failure of the husband to give his wife due consideration results in hindered prayer. In its broader sense, Peter lays down the principle that due consideration for others is a key ingredient of successful prayer.

3. *An unforgiving heart* (Mark 11:25-26). This is a strong statement by the Master. If we cannot forgive, we cannot appropriate God’s forgiveness. An unforgiving spirit is one of the greatest liabilities a person can have. It is a leprosy of the soul that eats away the foundation for proper relationships anywhere—at home, at school, at church, or at work. And it is so unnecessary when we can come to Christ and pray, “Open the fountain and cleanse me; Give me a heart like Thine.”

4. *Selfishness* (James 4:3). Someone publicly requested prayer like this: “Pray for Joe to get saved. If

he gets saved, it will be so much easier for me.”

The motive prompting the request may not have been as it came across to others. But it does illuminate what we are too frequently guilty of—unconscious selfishness in prayer. Though unrealized, this spirit takes its toll in fruitless prayers.

Balaam is a prime biblical example of a selfish pray-er. He prayed out of the will of God because he loved “the wages of unrighteousness” and was greedy of gain. We are urged to pray in Jesus’ name (John 15:16), which whatever else it may mean, implies that Kingdom interests must always come first.

5. *Lack of importunity* (Luke 11:5-8). Those who “Ask and keep on asking . . . seek and keep on seeking . . . knock and keep on knocking” (Luke 11:9, AMP), bring prayer to a successful conclusion. Many pray-ers fail in their prayers at this point and stop short of their heart’s desire.

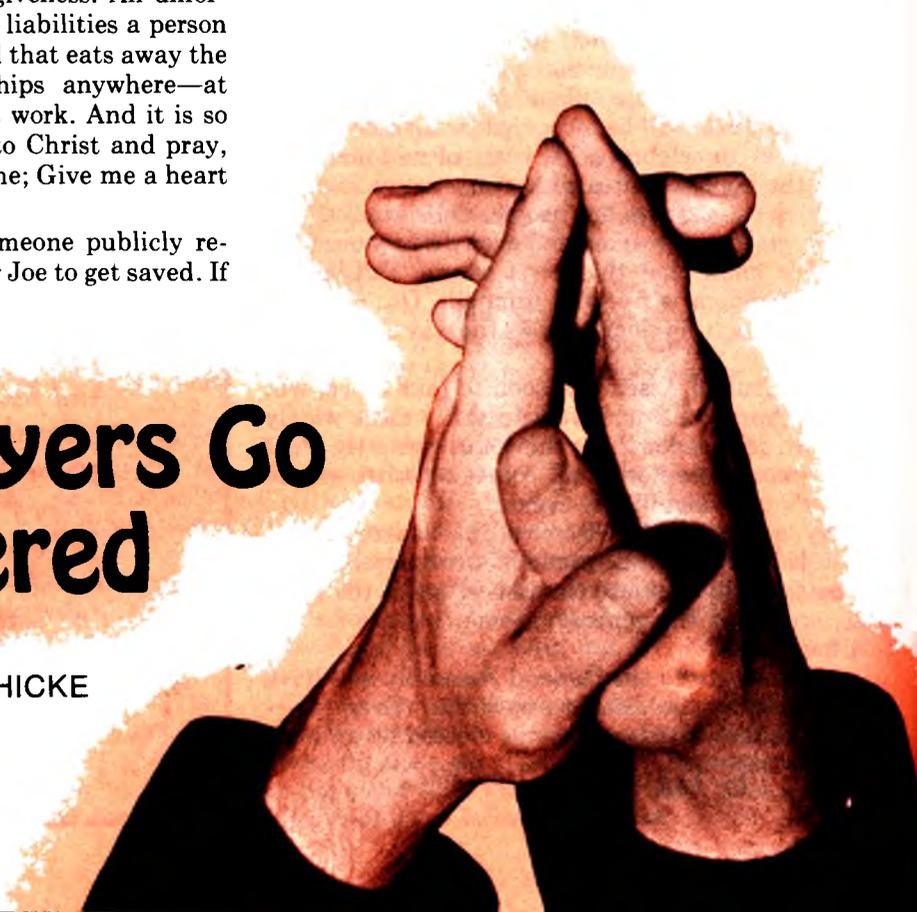
Perseverance in prayer is not trying to persuade God to do what He is not willing to do. It is praying until God’s will is perceived and then claiming the prize or discontinuing the quest in accordance with that will.

6. *Inadequate faith*. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6b). Lack of faith is blamed so often, when in reality it is not a *lack of faith*, but an *inability* to believe God because barriers of our own making are in the way. Faith is hindered by undisciplined living, a shallow devotional life, or an unthankful heart.

“Lord, teach us to pray” (Luke 11:1). □

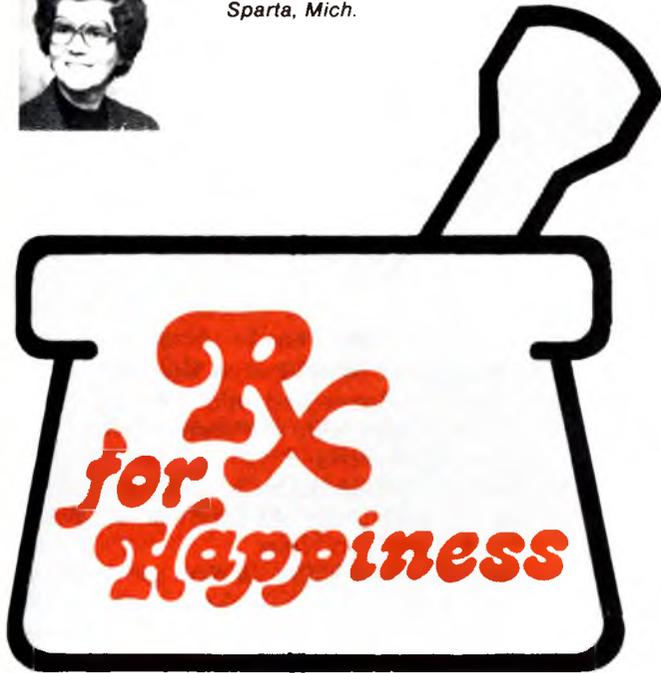
Why Prayers Go Unanswered

by S. F. HICKE
Joliet, Ill.





By PAULINE SPRAY
Sparta, Mich.



HAPPINESS IS . . . KEEPING CLOSE TO GOD

Hannah Whithall Smith, author of the devotional classic *The Christian's Secret of a Happy Life*, has been described as "a happy passenger in the chariot of God."

Frances E. Willard, early head of the Women's Christian Temperance Union, is reported to have said, "The chief wonder of my life is that I dare to have so good a time both physically, mentally, and religiously."

The Psalmist said, "Let all those that seek thee rejoice and be glad in thee" (Psalm 70:4); and in Nehemiah 8:10 we read, "The joy of the Lord is your strength."

Why then are some professing Christians less happy than others? Can it be that many are existing in spiritual lowlands when they should be climbing the heights? Is a failure to enjoy close communion with Jesus leaving them dissatisfied and without joy?

"*Keep close to God.* True and enduring happiness depends primarily upon close alliance with Him," said Grenville Kleiser.

We keep close to God by spending time alone with Him. A wise way to begin the day is by conversing with God alone in prayer, feeding on His Word. The longer private devotions are postponed, the easier they are omitted altogether.

We cannot expect life to run smoothly unless Jesus Christ is included in all our plans and activities. (Someone has suggested we set the tone for the day by the attitude we assume during the first five minutes after awakening. Surely beginning the day with Jesus is the best pacesetter of all).

Prayer renews, revitalizes, and connects us with God's wonderful Spirit, His love and goodness. It is the lifeline of the Christian. Without it, he withers and dies. Rubbing elbows with skeptical unbelievers day after day and expending nervous strength combating the forces of Satan is exacting.

Christians need spiritual renewal as surely as they need nourishment and rest. Jesus withdrew to the wilderness to pray after ministering to the multitude. If He, the divine Son of God, felt the need for spiritual, mental, and physical renewal, how much more should we.

Sometimes it takes Christians a long time to get in touch with the Lord when they go to prayer. The reason is they get too far out of touch with Him in between their prayer times. The secret of being able to contact God's presence readily is to keep a sense of His presence with us at all times.

I used to pray in the morning and then with a "Lord, it's been nice talking to You. So long until tonight" attitude, I left the room. How grateful I am to have learned better. Now His presence goes with me to the basement while I wash and hang up clothes, to empty the garbage, to the sink while I do the dishes, to the grocery store, to water my flowers—everywhere.

And it makes all the difference in the world. It gives me "perfect peace," the kind of which Gladstone, the great English statesman, spoke. He said, "At the foot of my bed, where I can see it on retiring and on arising in the morning, are the words, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.'"

Dr. Frank Laubach, world-famous teacher, author, and linguist, said his work lacked color and was unproductive until he started "practicing the presence of God." It changed his life.

A lady wrote me that she decided to talk to God after undergoing several surgeries and cobalt treatments for a pituitary tumor. "While in the hospital," she wrote, "I never put an Amen to my prayers because I wanted Him available at all times."

For over 40 years the soul of Brother Lawrence, the seventeenth-century monk, was filled with so many joys that at times he was forced to "moderate them," he said. This barefooted saint who worked among the pots and pans in the monastery kitchen "practiced the presence of God" by recognizing that God was intimately with him at all times, by continually conversing with Him, and willfully bringing his mind back to the Lord whenever it strayed. It is said that Brother Lawrence "hardly ever turned from the presence of God," despite his busy life.

Someone wrote: "There must have been something rare in a monastery cook that a grand vicar would listen to his talk and go home and make notes of it; and that high-placed persons should beg of him not the recipe for a sauce but his secret of a happy life."

Our emotions rise and fall, but the Lord has promised, "I will never leave thee, nor forsake thee," and His Word cannot fail. Joy comes with a recognition of His nearness at all times.

"Happiness is . . . keeping close to God." □

editorially SPEAKING

By JOHN A. KNIGHT

“See You in ‘Big D’”

With these words Nazarenes have been closing their letters and conversations in recent months. They refer to the Nineteenth Quadrennial General Assembly of the Church of the Nazarene which will convene in Dallas in mid-June.

The expression has set my mind to thinking about our church and what it is. The cover of this issue of the *Herald* reminds us that we have an enviable heritage. (See the description of the *Heritage* picture, page 5.)

A noted historian said, “Beliefs seldom become doubts; they become ritual.” This is true not only of doctrinal positions, but also of denominational distinctives and characteristics. To be preserved they need understanding, appreciation, and nurture.

There are several “Big Ds” in the Church of the Nazarene.

DOCTRINE. We are a holiness church in the Wesleyan tradition. We believe that the atonement of Christ is adequate to bring man into favor with God and into *at-one-ment* with His will and purposes. Man can be saved from all sin, including the sin nature.

While the church stands squarely in the tradition of the larger Church of Jesus Christ, it emphasizes as its distinguishing tenet the doctrine of entire sanctification. To preach and teach *this* truth we have been called and raised up.

DISCIPLINE. Nazarenes have been characterized by discipline—in thought, stewardship, and life-style.

The biblical injunction is taken seriously: “Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” (Philippians 4:8, NIV).

We have given of our means for world evangelization and have been a leader among churches in per capita giving. Tithing and the giving of offerings in addition are our common practice.

The General Assembly will hear the report of a commission established in Miami in 1972 dealing with our holiness ethic. Whatever affirmations are made will be in the context that we are a disciplined people.

DEBT. Acceptance of obligation has been with us since founder P. F. Bresee first said, “We are debtors to every man to give him the gospel in the same measure as we have received it.”

Evangelism is our heartthrob. This presupposes the lostness of man outside of Christ and our duty to share with him the Good News.

Discussions concerning church structure and organization, and how to allocate the church dollar—studies ordered by the last General Assembly—will be carried on with the purpose of finding the most effective and efficient ways to accomplish our mission.

DESTINY. The complexity, secularism, and sinfulness of our times are too well known to require description. They call for men and women with daring and vision, including hindsight (appreciation for the past), insight, and foresight.

Deliberation by delegates who will come from varied distances—25 percent from outside the continental United States—will be done with a strong sense of destiny. Nazarenes have always felt they were brought “to the kingdom for such a time as this.”

With these distinctives in mind, Nazarenes around the world are praying for divine direction and for the manifest presence of the Lord at their coming official quadrennial Assembly. (Note the Board of General Superintendents’ “Prayer Proclamation,” page 4.)

“See You in ‘Big D.’” □

Experiential Religion and Emotional Indulgence

John Wesley gave criteria for judging the soundness of theological affirmations: the Scriptures, reason, and experience (including the experience or tradition of the church). This trinity he took to be the measure by which every doctrinal position and every personal religious conviction should be evaluated.

It is the area of experience that seems to give us most difficulty. The vacuum that has been created in the human spirit by our impersonal society, and the consequent emotional starvation, tempt us to exalt experience and isolate it from other aspects of man’s situation and nature.

There is an experiential knowledge of God that goes

Biblical experiential religion is a deep, inner confirmation of a personal relationship with the Lord. Emotional indulgence is the deliberate strumming of the emotional strings for their own sake. One is abiding; the other is fleeting.

beyond mere assent of the mind or creedal affirmation. Saving faith is personal, intimate, and immediate.

One need not be afraid to say, "I know"—based on his own experience. Many, influenced by the "modern cult of uncertainty," have made "I don't know" into a status symbol as though it were a mark of wisdom.

Knowing for oneself is basic in Christian living. One can know he is a child of God by an inward consciousness brought about by the witness of the Spirit. This personal knowledge is the heart of experiential religion.

Dr. J. B. Chapman wrote of "the divine response" to the human search for God, made directly to the penitent seeker and known only to the one to whom it comes. He observed, "Christian experience is of necessity a private and personal matter, so that the fathers were absolutely correct when they said, 'It's better felt than told.'"

This inner witness brings joy which may be expressed through the emotions. The emotional network is standard human equipment, a gift of God, and is therefore a legitimate means for expressing one's deepest religious commitments.

"The fruit of the Spirit is . . . joy." Someone has said that if the graces of the Spirit are within us, they will sometimes look out at the windows.

A revival of holy enthusiasm, of Christ's kind of joy, is needed in some quarters. But the *fact* of joy within the heart is more important than the *means* or manner of expression.

Yet it is the need for personal experience, for personal knowledge of God, which opens the door to a kind of emotional indulgence in which the emotions are absolutized. Worse is emotional exploitation, a certain calculated adjustment of psychological functions by which one is made to "feel" better. "Being" better ought to be the goal.

Biblical experiential religion is a deep, inner confirmation of a personal relationship with the Lord. Emotional indulgence is the deliberate strumming of the emotional strings *for their own sake*. One is abiding; the other is fleeting.

Exaltation of the emotions is seen in much of the contemporary scene—television, live drama, literature, all forms of entertainment. Secular man is bored with serious reflection—or imagines he would be. The truth is, he is bored without it. Excitement is the name of his game.

Unfortunately this imbalance can be carried over into man's religious life. If his religious practice does not give him an emotional "high," then he may discard it for one that will.

It is easy for the Church itself to become "consumer conscious" and seek to overcome man's emotional hunger in shallow ways. Worship is sabotaged when it is accommodated to meet this "need," and planned and executed to give worshipers what they think they want—simply an emotional lift.

The preaching of the gospel can be and is degraded when the Word of God—which best fits man's reason and experience—is replaced, in Bonhoeffer's words, with "marginal ecclesiastical observations about events of the day . . . , the quoting of edifying instances . . . willing descriptions of one's own religious experiences, to which no binding character is attributed in practice."

Church music also, a key part of worship, loses depth and power when it communicates a mood as an end in itself without a solid Christian message; when it stresses performance more than participation; when it points to itself rather than Christ.

Emotional indulgence takes its toll in the day-by-day activities of the immature believer whose faith is grounded in feeling instead of fact. He is "down" more than "up." His daily life is not a constant living with the Word. His ethics fluctuate with his emotions.

Is there a place for experience in religion? Indeed there is. Personal knowledge and assurance are imperative.

In fact, one reason for much of the current extreme emphasis on isolated experience is precisely that there has been lacking in the religious practices of many persons and churches this vital, experiential, transforming relationship with Christ.

There is a place, too, for emotional expressions. They are desirable. But emotions must not be indulged to the point of making them the ultimate in the Christian life with no regard for the Scriptures, reason, and the church. To do so will produce shallow, if not neurotic and confused, Christians.

Mere experiences can never be absolutized without their becoming another idol. When that happens, God, the Bible, and developing Christian character are sacrificed on the altar of the phenomenal and sensational; and worship becomes at best a "respectable, self-indulgent, self-satisfied religious celebration." □

church schools

By Melton Wienecke

HAPPENINGS

SUMMER MINISTRIES PROGRESSING

The new Summer Ministries program, sponsored by the Department of Church Schools, is making significant progress. This new program is being piloted by Rev. Harold C. Davis, director of Sunday school growth and evangelism. It will swing into full force in the summer of 1977. The program will include training in the Nazarene colleges for summer ministries pro-

grams under the sponsorship of the Departments of World Missions, Home Missions, Youth, and Church Schools.

The Summer Ministries Planning and Advisory Committee, appointed by the Department of Church Schools, met in Kansas City last January. The work of the "blue ribbon" committee resulted in:

1. The compilation of a syllabus for a recommended program of study to be taught in the colleges each spring. Beginning in the spring of 1977, these courses in practicum would be geared for those going out in summer ministries that summer.

2. Recommendations were made for on-the-job training in local churches as well as participation in district and general programs. Such training would be college-supervised, giving academic credit for students that meet the requirements of their individual school.

The committee will meet again on Saturday, June 19, in Dallas during the General Church Schools Convention. Rev. Davis is planning a conference September 29—October 2 in Kansas City that will involve the teaching professors from each of the

colleges to finalize their plans for their new thrust in the spring semester. □

RALLY DAY IN LOUISVILLE

Miss Dale Evans, well-known Christian musician and writer, was the recent guest of the Louisville (Ky.) First Church. Before a record crowd of 1,467, Miss Evans gave her personal testimony in word and song. She spoke highly of the Church of the Nazarene and praised the *Herald of Holiness* as the best religious publication she receives. At the close of the service, which was held in a nearby high school auditorium, many came forward. Rev. Hadley Hall is pastor. □



Lew Hall, Kentucky District church school board chairman; Miss Evans; and Rev. Hadley Hall, pastor.

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The committee (l. to r.) are: Dr. Chester Galloway (seated), Nazarene Theological Seminary; Dr. Cliff Fisher, Point Loma, chairman; Dr. Franklyn Wise, Olivet, secretary; Dr. Irving Laird, Northwest; Dr. Harper Cole, Trevecca; Rev. Gene Williams, Wichita, Kans., pastor; Dr. Marselle Knight, district superintendent, Kansas District.



Relaxing from a job well done, the Planning and Advisory Committee included representatives from each of the departments involved in summer ministries.

RETIRED MINISTERS' FESTIVITIES

Planning continues for the 1976 Quadrennial Recognition Dinner, sponsored by the Department of Pensions. Retired ministers, widows, and spouses are anticipating this second quadrennial affair. The event will occur in Dallas, June 18.

A 1972 dinner in Miami Beach started the new trend. During 1974, Dr. Tom Hermon, superintendent of the South Arkansas District, convened a

similar activity for that district. In 1975, Dr. Dallas Baggett brought together the Southwestern Ohio retired ministers and spouses. Dr. Edward Lawlor was their featured guest.

The alumni spirit at these dinners is increasing their popularity. The Department of Pensions is expecting several hundred retirees to attend.

This festivity is for ALL retired Nazarene ministers, spouses, and widows, regardless of whether they receive benefits from the Department of Pen-

sions or not. Those who receive monthly benefits will receive a reservation card in the mail. All other Nazarene ministerial retirees who desire to attend this second quadrennial event should write immediately for reservations. Address requests to:

RECOGNITION DINNER
Department of Pensions
6401 The Paseo
Kansas City, Mo.
64131

□

MAY

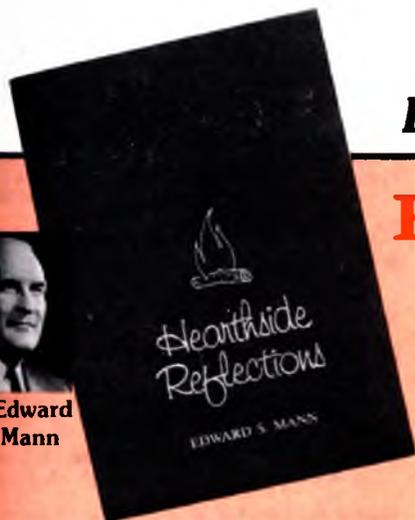
BOOK OF THE MONTH

Hearthside Reflections

Faith and Love



By Edward S. Mann



By Sergio Franco

Dr. Ed Mann is called in some circles the "Nazarene Edgar Guest." He has a way with nostalgic verse that "identifies" with the reader. There's a warmth and homespun quality that is both readable and uplifting. The classic virtues of love, devotion, and faith shine through clearly.

Dr. Mann's 35 or so poems are grouped under three categories: Reflections on Family, Reflections on Nature, Reflections on Just Plain Living. The undercurrent of religious commitment flows throughout the book, though not all the poems are "religious" in the classic sense.

This is a book for giving and sharing, a book for the bedside or the coffee table, a book for public reading—heartwarming, gentle, and filled with the philosophy of the "good life" founded in Christ.

Dr. Mann is executive secretary of the Department of Education and the Ministry. He was president of Eastern Nazarene College prior to the Kansas City assignment. □

This collection of poems is not for everyone, but they can be understood and felt by more than just poetry buffs. They are not traditional doggerel but sensitive expressions of the soul. As Franco says in his introduction, they are not "Christian" in the sense of being solely religious; but they are an outflow of a deeply committed Christian who reaches up to God and out to his fellowmen. Technically they are classic examples of the new mood in verse.

The titles of the poems in the collection are: (1) Of Faith . . . What Faith Is, Let Love Last, Immortality, The Unity of Life; (2) Of Love . . . The Language of Your Hands, Our Secret, Please, Find the Golden Ore, Honesty, Only You, Explosion.

Essentially a gift item.

Sergio Franco was an employee of the Latin Division for several years and is now with the Kansas City, Mo., public school system. He is the author of *The Challenge of the Other Americans*. □

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EVANGELISTS' SLATES

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

Genuine revival will produce persons who are vibrantly alive with the indwelling presence of the Holy Spirit and are sharing that life with those who live or work around them.

BAILEY, C. D.: North Vernon, Ind. (1st), July 12-18
BENDER EVANGELISTIC PARTY: Maryland, Pa. (Pleasant Ridge Camp), July 2-11
BERTOLET, FRED & GRACE: Lebanon, Pa. (Youth Camp), July 6-11; Freeport, Pa. (Youth Camp), July 13-18; Arborvale, W.Va. (White Pines Camp), July 22—Aug. 1
BOHI, JIM: N.W. Dist. (Pinelaw Camp), July 1-4; Ga. Dist. (camp), July 12-18
BOND, GARY C.: Chicago, Ill. (1st), July 11 & 18; Orland Park, Ill. (1st), July 25
CAUDILL, STEVE & SUE: Upst. N.Y. Dist. (camp), July 4-11; Cent. Ohio Dist. (camp), July 16-25; N.W. Ohio Dist. (camp), July 30—Aug. 8
CAYTON, JOHN: Lisbon, N.Y. (camp—Ind. Hol.), July 28—Aug. 8
CLINE, JERRY: Andalusia, Ala., July 6-11; West Helena, Ark., July 20-25; Reserved, July 26—Aug. 1
COOK, LEON & MARIE: Brent, Ala. (Ridgeville), July 13-18
DARNELL, H. E.: Ponchatoula, La. (camp), July 1-11; Cleveland, Ind. (camp), July 16-25; Vestaburg, Mich. (camp), July 29—Aug. 8
DISHON, MELVIN: Crossville, Tenn. (Meth.), July 6-11
DIXON, GEORGE & CHARLOTTE: Olive Hill, Ky., July 6-11; Gospel Concerts, July 13-31
DUNMIRE, RALPH & JOANN: Champlain Dist. (Wes. Camp), July 4-11
DUNN, DON: Sharon Interdenom. Hol. Camp, July 1-11
DUTTON, BARRY & TAVIA: Me. Dist. (camp), July 12-18; Reserved, July 19-23; Washington Dist. (camp), July 24—Aug. 1
ELLINGSON, R. LEE: New Albany, Ind. (camp), July 1-8; Anderson, Ind. (camp), July 15-25; Muncie, Ind. (Del. County Camp), July 29—Aug. 8
FELTER, JASON & LOIS: Sharon, Ohio (camp), July 1-11; Lexington, Ala., July 13-18; N.E. Ind. Dist. (camp), July 25—Aug. 1
FILES, GLORIA, & ADAMS, DOROTHY: Akron Dist. (camp), July 5-16; Washington Dist. (camp), July 24—Aug. 1
FLORENCE, ERNEST E.: Rockport, Ind., July 1-11
FRODGE, HAROLD: Rockport, Ind. (Indoor Camp), July 1-11; Eustis, Fla., July 13-18
GREEN, JAMES & ROSEMARY: Dak. Dist. (camp), July 5-11; S.W. Ohio Dist. (camp), July 14-18; N. Calif. Dist. (camp), July 23—Aug. 1
GRINDLEY, GERALD & JANICE: Concerts in Mich., June 27—July 11 a.m.; Saginaw, Mich. (1st), July 11; Northern Dist. (Wes. Camp), July 18-25
HAINES, GARY: Mountaintain, N.M., June 30—July 4
HEASLEY, JIMMY & FERN: Month of July reserved

HECKER FAMILY: Selingsgrove, Pa., July 4-7; Mifflinburg, Pa., July 9-11; Fawn Grove, Pa., July 14-18; Toms River, N.J., July 22-25; Bethlehem, Pa., July 28—Aug. 1
IRWIN, ED: New Albany, Ind. (Silver Heights Camp), July 3-11; Springerton, Ill. (Ind. Hol. Camp), July 15-25; E. Tenn. Dist. (camp), July 29
JANTZ, CALVIN & MARJORIE: Europe and Holy Land, July 4-19
JEWETT, LARRY & PAT: Crowley, La. (Ebenezer Camp), July 9-18; Beech Grove, Ind., July 20-25; Reserved, July 27—Aug. 1
KESLER, JAMES O.: Saginaw, Mich. (Colored), July 5-11; Michigan City, Ind., July 12-18 (a.m.); Mishawaka, Ind., July 12-18 (p.m.); Lafayette, Ind. (1st), July 19-25
KRATZ, ELDON & KAY: Greeley, Colo. (1st), July 5-11; Sublette, Kans., July 19-25; Coffeyville, Kans. (Central), July 26—Aug. 1
LASSELL, RAY: Letts, Ind. (camp), July 9-18; Athens, Mich. (camp), July 21-25; Bradford, Ohio, July 27—Aug. 1
LAXSON, WALLY & GINGER: Ala. Dist. (camp), July 5-11; Mich. Dist. (camp), July 16-25; S.W. Okla. Dist. (camp), July 31—Aug. 8
LIDDELL, P. L.: Me. Dist. (camp), July 12-18; Carrollton, Ohio (Camp Echo Youth Camp), July 19-25
LOMAN, LANE & JANET: Princeton, Ind. (Gen. Bapt.), July 14-18 (a.m.); New Burnside, Ill. (Bapt.), July 18-21; Connelly Springs, N.C. (Camp Free), July 22—Aug. 1
LOWN, ALBERT: England, June 26—July 8; Vail, Colo., July 12-17; Denver, Colo., July 18; N. Calif. Dist. (camp), July 23—Aug. 1
LUSH, RON: Ariz. Dist. (camp), July 30—Aug. 15
MANLEY, STEPHEN: Warsaw, Ind., June 29—July 4; Pittsburgh Dist. (Senior High Youth), July 5-9; E. Mich. Dist. (NYPS Conv.), July 10; Richmond, Va. (South Side), July 13-18; N.W. Ohio Dist. (camp), July 30—Aug. 8
MARTIN, PAUL: La. Dist. (camp), June 28—July 4; Ala. Dist. (camp), July 5-11; Mo. Dist. (camp), July 12-18; E. Ky. Dist. (camp), July 19-25; Akron Dist. (camp), July 31—Aug. 8
McABEE, JIM: North Vernon, Ind., July 12-18; Huntingburg, Ind., July 25
McWHIRTER, G. STUART: Chillicothe, Ohio (Union Camp), June 25—July 4; Colo. Dist. (camp), July 13-18
MEREDITH, DWIGHT & NORMA JEAN: Hutchinson, Kans. (Bethany), July 4
MERRELL, RICHARD: Dak. Dist. (camp), July 5-11; Fargo, N.D. (1st), July 12-18; Ia. Dist. (Boy's Camp), July 19-23; Ia. Dist. (Girl's Camp), July 26-30
MICKEY, BOB: Wichita, Kans. (Eastridge), July 13-18; Ft. Morgan, Colo. (1st), July 20-25; Fresno, Calif. (1st),

July 27—Aug. 1
MILLHUFF, CHUCK: Midway City, Calif., July 6-11; Fresno, Calif. (Calvary Area Indoor Camp), July 13-18; Pittsburgh Dist. (camp), July 23—Aug. 1 (afternoon)
MULLEN, DEVERNE H.: Canada West Dist. (camp), July 23-25
NEFF, LARRY & PAT: University Park, Ia. (Hol. Camp), June 4—July 4; Colorado Springs, Colo., July 12-18
NEUSCHWANGER, ALBERT: E. Ky. Dist. (camp), July 19-25
PASSMORE EVANGELISTIC PARTY: Franklin, Pa. (camp), June 24—July 4; Bath, N.Y., July 13-18; Lavelle, Pa., July 20-25
PHILLIPS, GENE E.: Beech Grove, Ind., July 20-25
PIERCE, BOYCE & CATHERINE: E. Ky. Dist. (camp), July 19-25
PORTER, JOHN & PATSY: Loudon, Tenn. (1st), July 6-11; Nashville, Tenn. (Vine Hill), July 13-18; Birmingham, Ala. (West Haven), July 27—Aug. 1
POWELL, FRANK: Dallas City, Ill. (camp), July 18—Aug. 1
QUALLS, PAUL M.: Tenn. Dist. (camp), July 4-11; Tilden, Ill. (Hol. Camp), July 15-25; Eldorado, Ill. (Meth. Camp), July 29—Aug. 8
RAKER, W. C. & MARY: Little America, Ill. (tent), July 4-18; Reserved, July 19—Aug. 1
ROBISON, ROBERT W.: Buckhannon, W.Va., July 11-25
ROTHWELL, MEL-THOMAS: Bentleyville, Pa. (camp), July 8-18
SLACK, DOUGLAS: Columbus, Ga. (Sanctified Church of Christ—Camp), June 28—July 4; New Albany, Ind. (Silver Heights Camp), July 13-18
SMITH, CHARLES HASTINGS: Dallas Dist. (camp), July 13-18; Tulsa, Okla. (Central), July 20-25; McCrory, Ark., July 27—Aug. 1
SMITH, DUANE: Tyrone, Neb., (Sand Hills Hol. Camp) June 24—July 4; Custer, S.D., July 6-11
SPARKS, ASA: Tenn. Dist. (Home Missions), July 15—Aug. 29
STAFFORD, DANIEL: Wilmore, Ky. (camp), July 6-11; Reserved for Fla., July 12-25; Ramsey, Ind. (camp), July 29—Aug. 8
SWANSON, ROBERT: N.W. Ill. Dist. (Boys' & Girls' Camp), July 5-8; Crowley, La. (Ebenezer Camp), July 9-18; N.E. Okla. Dist. (Boys' & Girls' Camp), July 19-23
TAYLOR, CLIFF: Marysville, Calif. (city-wide), June 27—July 4; Philadelphia Dist. Churches, July 10-26
TURNOCK, JIM & D.J.: S.E. Okla. Dist. (Boys' & Girls' Camp), June 29—July 3; Ada, Okla. (1st), July 4; Mo. Dist. (Girls' Camp), July 5-9; Ky. Dist. (Junior Day), July 10; Va. Dist. (Junior High Camp), July 12-16; DeSoto, Mo., July 20-25; Wis. Dist. (camp), July 29—Aug. 1
WELCH, W. B.: Charleston Heights, S.C. (Remount Rd.), July 13-18; Reserved, July 19-31
WRIGHT, E. GUY: Midland, Pa., June 29—July 4; Stuart, Va. (Wes. Camp), July 9-18

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

NEWS OF REVIVAL

Pastor Charles R. Ferguson of the Stonewall, Okla., church reports a recent revival with Evangelist Wesley Meek of Oklahoma City.

"The church is experiencing a real spiritual renewing and revival in the heart of the church. There were several new members who joined by profession of faith." □

Pastor Charles Courtney of the Ashland, Tenn., church reports revival services with Rev. W. B. Welch, of Charleston, S.C. Nightly atten-

dance averaged 85 with a record of 192 on Sunday. Some 125 persons sought help.

"The revival spirit continues as was evidenced with 162 present the following Sunday." □

The 10 Warren Zone churches of the Akron District closed a successful Youth Revival with the altars being lined with seekers every night. The evangelist was Rev. Jerry Cline, and the song evangelist was Mr. Jerry Caswell. Vice-chairman Rev. W. Gary O'Bryant reports, "God was upon the

services in a real way, and attendance went as high as 326." □

District Superintendent Dallas Baggett reports the Southwestern Ohio District Crusade held January 27—February 1 in Cincinnati with Dr. Charles Strickland as evangelist and Wally and Ginger Laxson as singers. It climaxed with 1,900 people present and an indescribable scene of victory at the altar.

Forty pastors and churches participated, and only God can measure the lasting good. □

The Miami, Fla., Calvary Church reports a good revival with Pastor Daryl Chambers, Sr., preaching and Song Evangelists Bill and Jeanette Tucker. "There were many that received help from the Lord with the altar lined on Sunday morning." □

The Harrington, Wash., church reports a spiritual awakening under the ministry of Evangelist Duane Smith. Pastor Gary D. Tracy said, "People have received Christ, found help, and begun carrying real burdens for souls." □

Waldron, Ark., First Church reports a week of revival emphasis when God blessed the church with over 50 seekers at the altar. Pastor Fred Overman said, "Many of these were new Christians brought into the Kingdom." Rev. Charles McDonald of Lockhart, Tex., was the evangelist. □

A week-long holiness crusade was held on the Tri-City (Wash.) Zone of the Northwest District.

Dr. Richard S. Taylor was the speaker and Jim and Rosemary Green the musicians. Many new Nazarenes were helped in their understanding of holiness.

Services were conducted in Benton City, Connell, and Richland, Wash., churches. A color closed-circuit television system was used in Benton City so the overflow crowd could see as well as hear the service.

There was good attendance throughout, with more than 400 in the closing service. □

Pastor J. D. Benson of the Sebring, Fla., church reports Rev. R. N. Raycroft, evangelist, and Rev. Bob Viser, song evangelist, were used of God in recent revival. □

The Wellington, Tex., church reports a good revival February 23-29. A total of 15 people sought and found spiritual help at the altar. Pastor Johnny Harrison did the preaching, and E. Bruce Wade, of Dallas, was the song evangelist. □

"The Holy Spirit of '76" was the title of a Zone Youth Week Revival held January 26-28 at Stockton, Calif. First Church. Each night a capacity crowd of young people and adults came to hear the ministry of Evangelist Jimmy Dell. Tuesday and Wednesday nights the altars were filled and overflowing with seekers. On Thursday night a banquet was held with 250 people in attendance. Seven pastors and their churches participated in this great youth-oriented evangelistic outreach. □

Pastor Robert W. Gardner of Hacienda Heights, Calif., church reports a fruitful revival with Evangelist Floyd P. Smith. □



The Southern California District's newest church was organized and chartered in March. The Alta Loma, Calif., Foothill Communities Church welcomed 78 charter members into its fellowship. Of these, 48 were received by transfer and 30 by profession of faith. District Superintendent Robert Scott brought the sermon at the organizational service. This is a record number of charter members on the Southern California District. Neighboring Upland, Calif., First Church of the Nazarene started the church as a branch Sunday school meeting in Central Grade School in Cucamonga, Calif. The new church is now meeting in the Alta Loma Senior High School choral room for worship service. Three adjoining classrooms are used for Sunday school. The worship attendance for this four-month-old church is averaging 80; the Sunday school is averaging 110, with an enrollment of 170. Rev. Jim Hamilton is the pastor.

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CHRISTIAN ACTION TEAMS ATTRACT VOLUNTEERS

Seventy-one Nazarene collegians form the 1976 corps of Christian Action Teams.

Chosen from over 400 applicants, they will spend the summer serving at carefully selected locations of need.

Rev. Roger E. Bowman, director of the Christian Action Team program, explains that the locations are selected after an on-site investigation confirms the need and the willingness and ability of the district and local church to utilize the teams.

The pastor of each church receives training along with the team that will serve in his church. He too becomes an important part of the Christian Action Team for his church.

Christian Action Team training in 1976 is scheduled at the Breech Academy in Kansas City—a training facility built and operated by Trans World Airlines.

Training consists of instruction and field work designed to orient students to different life situations in which they may be called on to work and witness. Thus it becomes a primary contribution toward their total growth process.

Large blocks of training involve personal soul winning and cross-cultural education. Other areas of study include vacation Bible school, children's puppetry, small-group Bible studies, canvassing, shade-tree evangelism, and senior adult ministries.

Some teams may be composed of six members, others four or two depending on the job to be done and the ability of the local church to handle the arrangements.

The teams will work six weeks at their one assignment.

While many of the teams will be serving in inner-city areas, not all will be so assigned.

This summer's Christian Action

Team is composed of 22 men and 49 women. Six are freshmen, 24 are sophomores, 27 are juniors, and 14 are seniors. Participants from the various colleges are as follows:

BETHANY NAZARENE COLLEGE

Randy Dorr
Wesley Parker
Laura Silvey
Michael Page
Debbie Bailey
Paul and Brenda Huber

CANADIAN NAZARENE COLLEGE

Gloria Davis
Myrlette Kaechele
Joan Mizen

EASTERN NAZARENE COLLEGE

Florence Barksdale
Diane Bleh
Janie Newbert
Arlene Miller

MID-AMERICA NAZARENE COLLEGE

Sheila Vandervoort
Rhona Hands
Linda Lucas
Joan Stroman
Randy Herbold
Les Wiczorek
Jane Grosvenor
Cheryl Macoy

MOUNT VERNON NAZARENE COLLEGE

Nanette Blackford
Debbie Flemming
Charlotte Heath
Beverly Raley
Alfred Atkisson
David Davenport
Sharon Oberlander
Donna Young
Mike Smith

NAZARENE BIBLE COLLEGE

Joseph Garren

NORTHWEST NAZARENE COLLEGE

Leon Kalbfleisch
Charlotte Day
Susan McMichael
Priscilla Quinby
Lois Reimer
Sherri Roark
Susan Sacks
Sharon Cooney
Sandy Dillabaugh
Ren Heath
Evelyn Merkel
Melody Nielsen
Robin Stevens
Dennis Grover
Connie Helt
D. Kay McGrady
Janet Walden

OLIVET NAZARENE COLLEGE

David Evans
Deborah Dooley
April Perry
Shelia Rittgers
Pam Chambers
Joan Heise
Marlin Ludwig
Clark and Candy Armstrong

POINT LOMA COLLEGE

Jim Young
Debra George
Dave Klaffke
Barbara Roth

TREVECCA NAZARENE COLLEGE

Robin Adler
Steve Bortner
Ruth Daugherty
Kathy Herndon
David Roscoe
Greg Rosser
Jo Anne Taylor
Pomar Tootoo



Christian Action Teams conduct vacation Bible schools.

A related program called Summer Black Evangelism operates out of Nazarene Bible College, where Rev. Clarence Bowman, brother of Rev. Roger Bowman, helps place evangelistic teams in local black churches for revivals.

Students in this program are employed at regular jobs but devote vacation time to holding revivals under the sponsorship of the Department of Home Missions and Nazarene Bible College.

Rev. Bowman says that the focus of the highly successful Christian Action Team program is moving toward a greater emphasis on graduate students who can commit a longer period of service—say from six months to two years.



Senior Adult Ministries



Children's puppetry

The Christian Action Team concept of missionary service in the United States and Canada is one that has caught the imagination of the church in recent years.

At the end of the 1975 summer, Christian Action Team participants helped film the first broadcast television special of the Church of the Nazarene, a 30-minute program called "My Little Corner of the World," which told in dramatic detail the life-changing work of the Christian Action Teams.

Underlying the entire program is the idea that, as Rev. Bowman says, "the missionary call in North America is equal to the call in any other area of the world." □

MID-AMERICA NAZARENE COLLEGE PURCHASES TOWNHOUSE COMPLEX

The MANC Board of Trustees, in their annual spring meeting, March 9-10, voted to alleviate the critical campus housing shortage by purchasing the 37-unit King's Court Townhouse complex.

The complex, immediately north of the college campus, will provide housing for 230 students in addition to two apartments for resident counselors. The townhouse was purchased for \$1.05 million.

Each townhouse unit will house six to eight students in apartment style with living room, dining area, bedrooms, fireplace, finished basement, and kitchenette. Also included is the two-story clubhouse which will be used as a parlor, and a swimming pool. Plans are being made to enclose the pool so it can be used year around for physical education classes, as well as at other specified times by students of each dorm on campus.

With the purchase of King's Court, the four other dormitories will now house two rather than three students per room. Overcrowded dorm rooms has been the most critical problem for several years. According to Dr. Curtis Smith, president, "The new housing will be the greatest boost to student morale since our accreditation." June 1 is the scheduled purchase date, with all units to be ready for student occupancy by September, 1976.

In other business, the Board of Trustees, in keeping with the Bicentennial year, named the new fine arts building the American Heritage Hall. The Honorary Alumni Association reported \$36,000 raised at the autumn auction of cattle and collectibles. And there was an income of \$27,000 to date from yearly membership contributions, making a projected income of \$70,000 this fiscal year to be used for student scholarships. □



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James Golden and Timothy Jones were presented the Phineas F. Bresee Award at a graduation ceremony. James is the son of Mr. and Mrs. John Golden, and Timothy is the son of Mr. and Mrs. Cecil Jones. These boys are the first Caravaners to receive this honor from the Hendersonville, N.C., church. Mrs. Charles Haddon is the Trailblazer guide.



Carl and Helen Swihart were members of El Paso, Tex., First Church for a period of 40 years. They died just 85 days apart. The friends and members of the church gave memorial money instead of flowers. The memorial money was given for a Swihart Memorial Chapel to be built in Bolivia. March 7, the Swiharts' daughter, Mrs. Eleanor Watzke, presented a check for \$2,000 to Doyle DeArman, treasurer of El Paso First Church, as Pastor L. Wayne Quinn and David Webb, son of missionaries Larry and Jean Webb of Bolivia, look on.

TNC REGISTRAR RECEIVES DOCTORATE

Col. E. Drell Allen, registrar of Trevecca Nazarene College, graduated with the D.Min. degree from Vanderbilt University, May 12.

Allen received the B.Th. degree from Olivet Nazarene College, magna cum laude, in 1944, and the M.Div. from Nazarene Theological Seminary in 1949. He did further graduate work at both Vanderbilt and the University of Minnesota.

A colonel in the army, Allen belongs to the Reserve Officers Association, the Chaplains Association, the American Association of Collegiate Registrars and Admissions Officers, and the American Historical Society. He and his wife, Geraldine, have two sons.

Col. Allen is an ordained elder in the church and has written articles for the *Herald of Holiness*, the *Church School Builder* and the *Preacher's Magazine*. He is a member of Phi Delta Lambda, is listed in *Who's Who in American Colleges and Universities Administrators* (1971), and received the George Washington Honor Medal award from the Freedom Foundation, Valley Forge, Pa. □

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Dr. Parry



Dr. Lawrence

MOUNT VERNON NAZARENE COLLEGE ADMINISTRATORS RECEIVE NEW TITLES

Dr. S. P. Parry's title is now vice-president for management and finance. Dr. Robert G. Lawrence has been given the title of vice-president for academic affairs.

"Though the responsibilities of Dr. Lawrence and Dr. Parry have not changed, the new titles are more in line with their current assignments," according to MVNC President L. Guy Nees.

Dr. Lawrence came to MVNC in September of 1975 from Mid-America Nazarene College, Olathe, Kans., to serve as academic dean. Though he will continue to serve as dean, his responsibilities include the research and planning of the academic affairs of the college.

Dr. Parry, who came to MVNC in 1974 from Trevecca Nazarene College, Nashville, is in charge of fiscal and physical management of the college. □



MVNC CHOIR COMPLETES TOUR

The result of weeks of musical practices was exhibited in concert when the Singing Collegians of the Mount Vernon Nazarene College completed their eighth annual choir tour.

The 45-voice choir performed concerts themed "Life in the Son," beginning April 9 as they toured Ohio, West Virginia, and eastern Kentucky during the 10-day travels.

Church concerts were presented weeknights and weekends, and during weekdays multimedia presentations entitled "The Answer" were given in high schools.

The church concerts consisted of singing and narration with songs of praise, thanksgiving, hope, and testimony, with each performance featuring a varied talent portion. Live instrumentation accompanied the singers, and American composers were featured in keeping with the Bicentennial celebration.

Soloists were Phil Budd, Sam Van Horn, Jane Bucher, Darlene Slabaugh, Charlie Grimes, and Doug Medley.

Pianists were Linda Holstein, Patty Locy, and Bob Finnie.

Dr. David Halverson directed the Singing Collegians in their various performances. □

ENC HAS MISSIONS BLITZ

A phrase from an Andrae Crouch song, "If I don't go . . .," set the theme for the recent Missions Blitz '76 on the campus of Eastern Nazarene College.

President Donald Irwin was the keynote speaker for the four-day emphasis which featured Rev. Rex Ludwig from

Brazil, Rev. Ted Esselstyn from South Africa, and Rev. Don Davis from Argentina.

Missionaries visited classes, set up exhibitions, and shared in late-night "rap" sessions in college dormitories during the highly successful Missions Blitz '76. At the Tuesday evening International Banquet, more than \$1,500 was raised to assist in sending ENC's Student Mission Corps members to the Dominican Republic this summer. □



Dr. William McCumber, pastor of the Wollaston church and chairman of the religion department of ENC, was the featured speaker in the closing service.



Rev. Rex Ludwig shares at the International Banquet. Pictured (l. to r.) are: John Cunningham, Rev. Ted Esselstyn, President and Mrs. Donald Irwin, Rev. Ludwig, Diane Ward, Rev. and Mrs. Don Davis, Tim Morris, and Dr. Charles Gailey, faculty advisor.

NORTHWEST OKLAHOMA DISTRICT LAYMEN'S RETREAT

The third District Laymen's Retreat of the Northwest Oklahoma District convened March 12-14, at Fountainhead Lodge on Lake Eufaula near Checotah, Okla.

Special speakers for the retreat were Dr. Dudley Powers, physician; and Dr. Thurman E. Coburn, psychologist, both of Bethany, Okla. Their inspirational messages were received by a total of 135 laymen. Eleven churches were represented.

Special music was provided by The Gospel Truth, a singing group from Oklahoma City First Church. Other features of the weekend included Business Manager Ray Richards' report from Bethany Nazarene College, Maurice McNeill's presentation of the Sunday school lesson, and recreational activities directed by Bud LeCrone.

Highlights of the retreat were the Saturday evening banquet emceed by Dr. Harry Macrory and the Sunday morning Communion service directed by District Superintendent Jerald R. Locke.

Dr. Harry Craddock again served as the chairman of the Planning Committee. Other members included Harold Mullins, Ponca City; Thurman Coburn, Bethany First; Earl Hatley, Oklahoma City First; Bud LeCrone and Maurice McNeill, Oklahoma City Lakeview Park; Lester Carroll, Fairview; Dave Roberts, Oklahoma City Britton; Tom Kannady, Watonga; Leota Stump, Texhoma; and Bill Tyrrell, Shattuck.

"The Christian fellowship, the spiritual refreshment, and the relevant messages made it a weekend to be remembered." □

—Dorothy Coburn
Reporter



Rev. Mark Rudeen, pioneer district superintendent of the Panama District, reports an outstanding pastors' retreat, March 15-19, held just outside of Panama City. Inspirational messages were given twice a day by Rev. Clyde Gollieher, district superintendent of the Southern Peru District. Another highlight of the retreat was the daily sessions of the pastors with Dr. Carl Birchard, orthopedic surgeon and layman on the Panama District. Dr. Birchard gave talks on the "Physical and Mental Health of a Pastor" and "Ministering to the Sick, the Dying, and the Bereaved." Pictured (back row, l. to r.) are: Rev. Mark Rudeen, Dr. Carl Birchard, and Rev. Clyde Gollieher, with the pastors in attendance.

NAZARENE YOUTH HONORED AT N.A.I.A. HALL OF FAME LUNCHEON

Mike Leffel, a student at Point Loma College, an institution of the Church of the Nazarene, San Diego, Calif., was presented the A. O. Duer Scholarship Award at the N.A.I.A.-Hillyard Hall of Fame Luncheon in the Continental Hotel in Kansas City, March 12. This award is presented annually to a varsity athlete who excels in scholarship.

Leffel, the son of Pastor Robert Leffel of Bartlesville, Okla., was born in Salina, Kans., in 1954, and graduated from Fullerton, Calif., High School in 1972.

In the three years that he has attended Point Loma, he has received the President's Scholarship (awarded to the top 10 percent of the student body), has maintained a 3.9 grade average, and has been named to the Scholastic Honor Roll each semester in college.



Pictured (l. to r.) are: Prof. Carroll Land, director of athletics, PLC; Rev. Robert Leffel; Mike Leffel; and Dr. Edward S. Mann, executive secretary of the Department of Education and the Ministry.

A starter on both the junior varsity basketball and varsity baseball teams, he was chosen as the college's outstanding freshman athlete. He has lettered in baseball three years and last year led the team in runs, hits, and stolen bases.

Mike plans to pursue a doctoral degree in clinical psychology. He has been active in student government and community service.

He has also been involved in his church life. In 1970 he attended the international youth retreat of his denomination held in Estes Park, Colo. He has served as a youth minister in two local congregations and, during the summer of 1974, traveled to Central America as a member of a baseball team representing Sports Ambassadors, where they conducted clinics, played exhibition games, and witnessed for Christ. Mike is the tenth recipient of this award. □



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FEDERAL GRANT TO NAZARENE PROFESSOR

Sen. Ted Stevens from Alaska recently notified Dr. Dan Etulain of a \$25,000 Higher Education—Educational Professional Develop Act grant to train college staff in the production and utilization of audiovisual materials for rural Alaska education.

As another part of the program, Dr. Etulain has received two medium-sized vans from Seattle firms to serve as mobile television units in the villages of southeast Alaska.

Dr. Etulain is director of educational media at Sheldon Jackson College, Sitka, Alaska, a two-year institution, where a new bachelor degree program in education for rural Alaska is being inaugurated. During an early workshop, Dr. Richard Lindeman, director of the Learning Resource Center, Point Loma College, served as a teaching consultant.

Dr. Etulain is a graduate of Northwest Nazarene College, where he also served three years as dean of men. He received his Ph.D. degree from the University of Northern Colorado.

Dr. Etulain is a member of the Sitka Church of the Nazarene, where he teaches a young adult class. He is married to the former Kathie Santo of Boise, Ida., and has two sons: Todd, five; and Troy, two. □

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—NIS

ANNUAL PERUVIAN MISSIONARY CONVENTION

February 10 marked the thirtieth annual convention of the Regular Peruvian District of the Church of the Nazarene. There was a representa-



Pictured above are 11 laymen from the South Arkansas District who flew to Jamaica, February 15, with Rev. Jerry Bohall, district secretary of Men for Missions. They went to give of their time in construction and building with Missionary Jerry Demetre.



The parsonage the men built is shown with Mrs. Bowen, pastor, and Rev. Jerry Demetre. Although construction was the reason for going, the real impact on both the men and also the people of Jamaica went far beyond this. One of the laymen said, "I shall never be the same after these 12 days in Jamaica."

DISTRICT ASSEMBLY INFORMATION

SOUTHERN FLORIDA—May 18-20. Fort Lauderdale First Church, 2300 S.W. 15th Ave., Fort Lauderdale, Fla. 33315. Host Pastor: W. O. Blue. General Superintendent: Dr. George Coulter.

ALABAMA—May 19-20. Alberta Baptist Church, c/o Rev. J. W. Lancaster, Alberta Church of the Nazarene, 2314 7th St., Tuscaloosa, Ala. 35401. Host Pastor: Paul Barnes. General Superintendent: Dr. Charles H. Strickland.

NEW MEXICO—May 19-20. El Paso First Church, 2520 Silver, El Paso, Tex. 79930. Host Pastor: L. Wayne Quinn. General Superintendent: Dr. Orville W. Jenkins.

SOUTHERN CALIFORNIA—May 19-20. Riverside Memorial Auditorium, 3485 7th St., Riverside, Calif. 92501. Host Pastor: Russell Human. General Superintendent: Dr. V. H. Lewis.

BRITISH ISLES SOUTH—May 22-24. First Church of the Nazarene, Southend St., Daubhill, Bolton, England. Host Pastor: John Paton.

tion of 40 organized local societies plus 25 other societies in congregations yet unorganized.

The total membership is 1,919 active members, with 1,356 associated members and a children's department of 1,365. There are 2,037 members of the Prayer and Fasting League.

The district is divided into 10 zones, and each zone has a promoter or president; so that when reports are given at the annual convention, each zone president calls his local society presidents or delegates to form their group and give their reports.

The total sum of money accredited to the Peruvian Missionary Society this year came to \$229,970 in soles, or \$6,666 in dollars (\$1,285.50 over last year).

Aside from these offerings, clothing and medicines were brought in to be sent to the Aguaruna tribe in the forest region of Peru. The value was estimated at \$33,860 in soles, or \$752.20.

The president of the Peruvian NWMS is Mrs. Luisa Guerrero de Zamora, wife of District Superintendent Alberto Zamora. □

MOVING MINISTERS

PAUL BARNES from Tuscaloosa (Ala.) Southside to Louisville (Ky.) Hikes Point
LEONARD BRADSHAW from Kingston Springs, Tenn., to Madisonville, Ky.
JOHN W. ESTERLINE from Ivanhoe, Calif., to Riverside (Calif.) First
PAUL R. MYERS, JR., from Twin Butte, N.M., to Winterhaven (Calif.) Quechan
ROBERT A. SCHROEDER to Phillipsburg, Kans.
WILLIS F. WILCOX from Wolcott, Vt., to Harrisburg (Pa.) Bethany
THOMAS C. WILLIAMS from Danville, Ky., to Radcliff, Ky.
CARL R. WRIGHT from evangelism to Mount Sterling, Ill.
DWAYNE ZIMMERMAN to Castle Rock, Wash.

ANNOUNCEMENTS

The Fort Wayne, Ind., Lake Avenue Church will celebrate their fortieth anniversary Sunday, June 13. The dedication of their new educational unit will be part of the celebration. All former pastors, members, and friends are invited to join in the celebration. Address correspondence to: Rev. David K. Ehrlich, 4141 E. Columbia, Fort Wayne, Ind. 46805. □

The Iowa City Church of the Nazarene will celebrate its fiftieth anniversary, June 30—July 4. Special services commemorating the organization of the church are planned. All friends and former members of the church are invited. For more information contact Pastor Don C. Gadow, 1125 First Ave., Iowa City, Ia. 52240. □

New Castle, Ind., First Church will celebrate their sixtieth anniversary July 22-25. All friends and former members of the congregation are invited to attend the Homecoming Weekend. Anyone wishing more information write: First Church of the Nazarene, 1727 Grand Ave., New Castle, Ind. 47362. □

RECOMMENDATIONS

REV. WALLACE O. THORNTON, is entering the field of evangelism June 1. His address is Rte. 4, Box 49-B, Somerset, Ky. 42501. I am happy to recommend him.—Reeford L. Chaney, Alabama district superintendent. □

It is my privilege to recommend to our pastors and people REV. CHARLES SCOTT, elder of the Southwest Indiana District. He is entering the full-time field of evangelism after 18 years as a pastor. Contact him at: 1206 Tower Dr., R.R. 1, Box 424, Boonville, Ind. 47601.—W. Charles Oliver, Southwest Indiana district superintendent. □

VITAL STATISTICS

DEATHS

REV. I. EVERETTE BROWN, 81, died Mar. 21 at Denver, Colo. Funeral services were conducted by Rev. Park D. Burkhart and Dr. L. S. Oliver. Survivors include his wife, Nellie; two daughters, Grace Turner and Dorothy Cope; two granddaughters; one great-grandson; one brother and one sister.

MRS. CLEO A. DOANE, 64, died Mar. 24 at Nampa, Ida. Funeral services were conducted by Rev. Robert W. Pitts. She is survived by her husband, Olen; three sons, Leon, Don, Rev. Ray L.; seven grandchildren; five sisters; and one brother.

MRS. HATTIE EDWARDS, 86, died Apr. 1 at Bonham, Tex. Funeral services were conducted by Rev. Leon Martin. She is survived by her sons, Fred and James Edwards; five daughters, Mrs. Lola Clement, Mrs. Desda Turner, Mrs. Louise Bickford, Mrs. Willie Ruth Bickford, and Mrs. Christine Morgan.

MRS. BOBBIE LU HARELSON, 73, died Mar. 15 at Pensacola, Fla. Funeral services were conducted by Revs. Aubrey Ponce and Edward Bullock. She is survived by her husband, Preston. Interment was in Antioch Cemetery in Andalusia, Ala.

BESSIE I. JAGGER, 90, died Mar. 17 at Colo-

General Superintendent: Dr. Edward Lawlor.

(CENTRAL) FLORIDA—May 24-26. Hyatt World Hotel, 6475 Space Coast Pkwy., Kissimmee, Fla. General Superintendent: Dr. Charles H. Strickland.

ALASKA—May 27-28. First Church of the Nazarene, 402 11th Ave., Fairbanks, Alaska 99701. Host Pastor: Glenn I. Lord. General Superintendent: Dr. Eugene L. Stowe.

ARIZONA—May 27-28. Biltmore Church of the Nazarene, 5604 N. 24th St., Phoenix, Ariz. 85016. Host Pastor: Crawford Vanderpool. General Superintendent: Dr. V. H. Lewis.

ROCKY MOUNTAIN—May 27-28. Billings First Church of the Nazarene, 805 Alderson Ave., Billings, Mont. 59102. Host Pastor: Darrel L. Slack. General Superintendent: Dr. George Coulter.

EASTERN LATIN AMERICAN—May 28-29. Stamford Church of the Nazarene, 89 Henry St., Stamford, Conn. 06902. Host Pastor: Jose M. Martinez. General Superintendent: Dr. Charles H. Strickland.

NEWS OF RELIGION

rado Springs, Colo. Funeral services were conducted at Black Forest Church of the Nazarene in Colorado Springs and at Alsip Funeral Chapel in Nampa, Ida., by Rev. Eldon Shields. Survivors include: 2 sons, Rev. Marvin and Albert; 4 daughters, Bonita, Elva, Xariffa, and Twyla; 20 grandchildren, and 26 great-grandchildren.

JULIE LYNN KILPATRICK, 17 months, died Apr. 4 at Hobbs, N.M. Funeral services were conducted by Revs. Lee Hillery and William Lawrence. She is survived by parents, Rev. and Mrs. Earl Kilpatrick; Robert, Sharon, Cynthia, Earla, and Kathy Jo.

ORA BELLE WADE, 82, died Mar. 27 at Curtisville, Pa. Funeral services were conducted by her pastor, Rev. Alva Kelly, in Van Wert, Ohio. She is survived by 3 sons: Maynard, Bill, and Don; 2 daughters, Mrs. James (Juanita) Stewart, and Mrs. Glenn (Rosalyn) Eagle; 19 grandchildren; 16 great-grandchildren; 1 sister; and 2 brothers.

REV. ALBERT M. WELLS, 82, died Feb. 14 at Flint, Mich. Funeral services were conducted by Rev. J. Donald Freese. Survivors are: wife, Nina; son, Albert; daughter, Mrs. Clinton (Alberta) Mehl; seven grandchildren; sister, Mrs. Dorothy Rosser.

BIRTHS

to **LON AND SARA ADKISON**, a boy, Travis Jonn, Apr. 6

to **LARRY AND CAROL (BIBLE) ANTE**, Reading, Ohio, a girl, Trisha Lynn, Mar. 19

to **REV. STEVE AND LINDA (ROBERTSON) BAIRD**, Harrison, Ark., a girl, Tiffany Renée, Mar. 25

to **SYLVESTER AND EVELYN BALLARD**, Memphis, Tenn., a boy, Terrance Joel, Mar. 17

to **RUSSELL AND CHRISTINE (NORRE-GARRD) BREDHALT**, Danville, Ill., a girl, Rebecca Elizabeth, Feb. 25

to **EMANUEL AND CHRIS CALTRIDER**, Marietta, Ohio, a boy, Emanuel Scott, Feb. 22

to **MR. AND MRS. OWEN CLARK**, Higgins, Tex., a boy, David Allen, Feb. 8

to **GLENN AND LINDA CULBERTSON**, Sutherlin, Ore., a girl, Amber Rose, Mar. 24

to **DENNIS AND JUDY (CHRISTNER) HOFFMAN**, Joliet, Ill., a girl, Karla Renee, Mar. 24

to **THOMAS AND SUZANNE (DEBOARD) HOLBROOK**, Hesperia, Calif., a girl, Tamara Leigh, Mar. 13

to **REV. WILLIAM (BUTCH) AND MARIE (PETERS) LIPSCOMB**, Higgins, Tex., a boy, Joseph Allen, Mar. 18

to **GEORGE AND SHARON (TAYLOR) MOYLE**, Riverbank, Calif., a boy, David Alec, Jan. 20

to **DR. GERRY AND MARY JANE (STERN) NYSSSEN**, Nashville, Tenn., a girl, Amy Michelle, Mar. 25

to **RICK AND KATHY (FAUST) POWELL**, Oklahoma City, Okla., a boy, Bryan Richard, Dec. 29

to **JACK L. AND SHARON (ROUSE) SCHMITT**, Wollaston, Mass., a boy, Jeremy Lavelle, Mar. 7

to **ELWOOD A. AND CAROL (HUNTER) SELF**, Nampa, Ida., a boy, Adam Harrison, Mar. 26

to **DAN AND CONNIE SPIVEY**, Henderson, Ky., a girl, Sarah Elizabeth, Mar. 12

to **TIMOTHY AND JOYCE (TICE) THOMAS**, Winnipeg, Manitoba, a boy, Jeremy Nathanael, Mar. 20

ADOPTED

by **TIMOTHY AND LESTA WHITTAKER**, a boy, Drew Ashley, on Dec. 13

MARRIAGES

SHERRY YVONNE MASON and **GLENN A. REPP** III at El Dorado, Ark., Jan. 3

SHARI VICKERS and **DAN STOOPS** at Chula Vista, Calif., Dec. 27

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SOME 2.7 BILLION UNREACHED BY BIBLE, A BRITISH AGENCY SAYS. There are 2.7 billion people in the world who do not know Christ, and thus more Christian missionaries are needed, according to a report just published in London by the United Society for the Propagation of the Gospel (USPG), one of the largest and oldest Anglican missionary societies.

The report, "A Pattern of Partners," was written by Canon John Kingsnorth, who was a missionary in Africa until joining the society's headquarters staff here. He says the figure of 2.7 billion is the answer to those who say there is less need for mission today than there was in the past.

He agrees that some of the 2.7 billion are Moslems, Hindus, and Buddhists, but says Christians today no longer meet these adherents of other faiths with "sword and anathema."

"We engage in dialogue, we listen and learn," he says. "But at the end of the day we still have to proclaim that 'there is salvation in no one else.' To engage in this dialogue and to bear this witness is part of USPG's task." □

WYCLIFFE TRANSLATORS PRODUCED 14 NEW TESTAMENTS IN '75. During 1975, there were 14 New Testaments completed and published in languages not previously translated, the Wycliffe Bible Translators' Washington office reported.

The number of books of the New Testament which were translated by Wycliffe Bible Translators last year totals the equivalent of nearly 24 New Testaments, the largest output for one year in the 42-year history of the organization, the largest in the world devoted exclusively to translating the Scriptures into languages hitherto not having been reduced to translation.

At the close of 1975, Wycliffe personnel working on every continent of the world totaled 3,497, with 276 of them joining the organization during the year, an increase of 43 over 1974. □

BRITAIN'S FREE CHURCHES SHOW LOSS IN MEMBERSHIP. Britain's Free churches collectively lost more than 53,000 members last year.

The Free Church Federal Council directory, just published, reported that the 13 denominations, including the Salvation Army, represented in the Council, had 1,288,507 members by December 31, compared with 1,341,780 at the end of 1974. This was described as a "massive" drop of 53,273.

The biggest loss was reported in the Methodist church: Its registered members dropped from 601,068 in 1974 to 557,269. The total for the Baptist Union of Great Britain and Ireland is shown as 187,066, which compares with 187,144, but newer figures are expected to be recorded at this year's annual Baptist Assembly. □

TV "FALSE IMPRESSIONS" OF U.S. SAID TO DISTORT SOCIAL VALUES. Television network dramas and commercials are creating false impressions of American social values, a conference of religious and civic organizations was told at Research Triangle Park, N.C.

Dr. Erik Barnouw, a dramatic arts and communications expert, said TV commercials and dramas offer simplistic answers to complex social questions. He also criticized TV journalism for "emphasizing show business rather than news."

The average child, subjected to some 11,000 violent deaths on TV by his fourteenth birthday, easily could conclude "that our society has no problems that cannot be solved by catching or killing someone," Dr. Barnouw told the meeting which was called to stimulate improvements in TV programming.

Dr. Barnouw said "the normal procedures of justice are seen as inadequate and not to be relied on. A hero appears to be needed to use violent heroism." □

the answer corner

Conducted by John A. Knight, Editor

■ Did Jesus mean in Matthew 17:12-13 that John the Baptist was truly Elias returned?

Luke 1:17 speaks of the "spirit and power of Elias" (Elijah) which would rest upon John the Baptist, who would "go before the face of the Lord to prepare his ways" (see also Luke 1:76). That is, like Elias, John would teach the necessity of repentance and reformation, and declare the principles of righteousness.

John was the Elias who was to come (Matthew 11:14), but he was not the

person of Elias. He was the Elias God had promised, but not the Elias the people had foolishly hoped for. Therefore he was not recognized.

Malachi had prophesied of one who would be the forerunner of the Messiah (Malachi 3:1), and of one who would come before the "great and dreadful day of the Lord" (Malachi 4:5 f.). These appear to be two different persons or occasions.

The distinction would seem to explain John's disclaimer that he was Elias (John 1:21-23). Though the spirit of Elias rested on John in fulfillment of Malachi 3:1, Elias was yet to come in another form, as Malachi 4:5-6 suggests. Jesus' words that Elias will come and "restore all things" seem to suggest this interpretation (Matthew 17:11). □

■ Hebrews 10:22 says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Please give the significance of these expressions.

Beginning at verse 19 of this chapter, the writer moves from the doctrinal to the more practical part of his letter. At great length he has spoken of the priestly role of Christ—both of His work for us and in us. He sums up what he has been saying (vv. 19-21), and then draws the plain inference from the whole (v. 22).

The author has been demonstrating the superiority of the new Law in Christ over the old Law, and now exhorts his Christian readers to avail themselves of their privileges and advantages in Christ. In essence, he is talking at this point about our access to God.

Christ has not only made provision for our salvation; He also wants to care for our every need. So He says, "Let us draw near."

The verse seems to be pointing out conditions for entering into the holy of holies, and not giving characteristics of those who are already within.

A "true heart" is one which is genuine, whole, or sincere as opposed to all hypocrisy; completely open and honest before God so far as one is aware.

J. Harry Cotton has expressed the idea beautifully: "Let there be no

unsundered areas where the dear self lurks to seize the throne again. Let there be no part of the self that stands aside admiring what the rest of the self is doing. Let the self not be divided, but made one in love and trust."

"Full assurance of faith" is that faith which does not rely upon itself, but only upon the atoning work of Christ. Its assurance is found in Christ-dependence, not self-dependence.

The word translated "full assurance" is *plerophoria*, which means "full conviction," a solid persuasion "engendered by faith." It encompasses the idea of complete confidence in God.

The latter part of the verse refers to the two functions of the ancient priesthood—the sprinkling of blood and the washing with water.

"Having been sprinkled" is more clearly rendered, "our hearts being already sprinkled [with the atoning blood] from [so as to remove] a bad conscience," a conscience burdened by unforgiven sin.

This is a picture of the deliverance spoken of in 9:14: "The blood of Christ, who through the eternal Spirit

offered Himself without blemish to God, cleanse[th] your conscience from dead works to serve the living God" (NASB). Chapter 12, verse 24, says that we are come "to the blood of sprinkling that speaketh better things than . . . Abel."

The expression "our bodies washed with pure water" likewise indicates regeneration. While some have regarded the statement as a reference to water baptism, the grammatical construction suggests otherwise. (See also 1 Peter 3:21.)

This is figurative language alluding to the cleansing of the priests when they were consecrated to the service of God (Exodus 29:4). But the emphasis here is on the outward effects of regeneration upon the daily life of the believer.

The sanctity of the body clearly is implied. (See also 2 Corinthians 7:1; Romans 12:1; 1 Corinthians 6:16, 20.) There is to be a washing of the entire self, and not of the parts only. The meaning is that our outward life must conform to the inner spiritual nature. The whole of life is to be lived in the presence of God.

This is the life of holiness. □

■ Our pastor seldom mentions entire sanctification and never preaches a sermon telling how to enter into this crisis experience. I am at a loss to understand this, for it is my understanding that this is the "distinguishing" doctrine of our denomination. How can one conscientiously continue to minister in the Church of the Nazarene when he is not preaching this truth?

Your use of the word "distinguishing" is admirable. Our primary reason for existence as a denomination is to declare that man can be delivered from all sin—his will can be brought into alignment with the will of God,

and he can be filled with the Holy Spirit.

While we are not sectarian or unique in promulgating this biblical truth, it distinguishes us as a church. To fail to

preach it or to give evidence of this gracious work of God in us by a holy and ethical life, is to be unfaithful to our calling both as leaders and as Christians. □

CANADIAN HOLINESS FEDERATION CONVENTION

The 1976 convention met in Kingston, Ontario, March 30—April 1, at Polson Park Free Methodist Church. The theme of the convention, "Dynamics of the Holy Spirit," was developed by the two speakers: Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene and president of the Christian Holiness Association; and Dr. Donald Bastian, bishop of the Canadian Conference of the Free Methodist church and vice-

president of the Canadian Holiness Federation.

Six holiness denominations in Canada cooperate in the federation: Brethren in Christ, Church of the Nazarene, Free Methodist, Salvation Army, Standard church, Wesleyan. Past president Bishop Roy Sider (of the Brethren in Christ church) welcomed the Salvation Army into the Federation, and Maj. William Brown, of Salvation Army Headquarters, responded.

Two auxiliary groups were formed

at the convention: the Wesleyan Theological Society of Canada, with Rev. Robert Buchanan, pastor of Kingsview Free Methodist Church (Toronto), as president; the Ladies' Auxiliary, with Mrs. Neil Hightower as chairlady. Both groups sponsored special activities.

Dr. Johnson conducted several workshops on Church Management and Leadership, and preached in three services. His message on "Christian Integrity" was of the prophetic tradition. Dr. Bastian conducted several workshops on the holiness perspective in abortion and sexuality, and preached in three services. His message on "The Book of the Spirit" was a proclamation on the inspiration of the Scriptures. □

—Reported by Neil E. Hightower
Canada Central District Superintendent
President, C.H.F.

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Pictured is District Superintendent James Blankenship (r.) installing Rev. and Mrs. William Blain as pastors of the newly organized Springfield, Ohio, Maplewood Church. Over 100 people were present, November 30, to witness the organization with 15 charter members. Song Evangelist Gene Braun provided special music, and members of the district advisory board participated in the service. The property and building (accommodating 125 people) were given to the district debt free. Rev. and Mrs. Blain were lay members of the Springfield High Street Church when he began to feel a call to the ministry in the spring of 1975.

NAZARENE ASSOCIATION OF COLLEGES FOR TEACHER EDUCATION MEETS

Dr. William L. Smith, director of the Teacher Corps from the U.S. Office of Education, was the featured speaker at the fourth annual meeting of the Nazarene Association of Colleges for Teacher Education in Chicago recently. He discussed concerns related to USOE involvement in teacher education and higher education as well as in accreditation.

Twenty-seven participants, representing all Nazarene colleges preparing teachers in the U.S., also heard a review of the teacher education program at Olivet Nazarene College by Dr. Vernon Groves. Mr. Doran Christensen of the National Council for the

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



CHRISTIAN FAMILY LIFE

"My Son, My Son"
May 16

Christian Families
Speed the Gospel
May 23

Is That All There Is?
May 30

Accreditation of Teacher Education spoke on recent trends on accreditation.

Dr. Lilburn Wesche, director of teacher education at Northwest Nazarene College, presided over the business session at which Dr. Clifford Anderson, director of teacher education at Mount Vernon Nazarene College, was installed as president of the Association. Dr. Elbert Overholt of Bethany Nazarene College was declared president-elect, and Dr. Harry Westfall of Olivet Nazarene College was named secretary. Dr. Edward S. Mann is treasurer of this group. □



Dr. Kenneth H. Pearsall, Northwest Nazarene College president, shares smiles of approval with Gov. Cecil D. Andrus of Idaho, who has just signed into law the new state tax deduction program which allows credit for contributions made to private colleges by individuals and corporations.

MIDDLE EUROPEAN DISTRICT ASSEMBLY HELD

The fifteenth district assembly of the Middle European District of the Church of the Nazarene was held in Frankfurt, West Germany, March 15-16. Dr. Jerald D. Johnson, executive secretary of the Department of World Missions and former district superintendent of the Middle European District, presided.

District Superintendent Richard Zanner reported one new, fully self-supporting church had been organized, and two home mission churches have

also become self-supporting during the past year. In spite of the worldwide economic recession, giving reached record proportions in the church in Germany. Over 500,000 German marks (approximately \$220,000) was raised for all purposes. This is an increase of nearly \$40,000 over the previous assembly year. Rev. Zanner was reelected for an extended four-year term.

The Monday evening rally was transformed into an evangelistic service as the Holy Spirit used Dr. Johnson's preaching, and many people sought the fulness of the blessing of the gospel of Christ. The assembly adopted as its theme for the coming year the words of Psalm 86:11: "Teach me thy way, O Lord, that I might walk in thy truth." □

—Tom Findlay
District Secretary



When Pastor C. Kenneth Sparks of the Buchanan, Mich., church set a goal of \$100 for his church's 1976 seminary offering, it was higher than they had ever reached. He was pleased when the counting committee reported a total of \$114 had been received. But at the close of the Sunday evening service, Harold Culp, chairman of the board of trustees, told Pastor Sparks that he and his wife had decided to give an additional \$400 to the seminary and would request a matching gift from their employer, Clark Equipment Co. This made a total of \$914, exceeding their goal nine times. Mr. Culp (r.) presents the check for the seminary to Pastor Sparks. Both the giver and the receiver are happy.



Kansas District Superintendent C. Marselle Knight was guest speaker in the Great Bend, Kans., church celebration of 50 years of service to Christ on March 21. Former pastors, members, and friends gathered for a day of thanksgiving and praise. Speaker for the evening service was Pastor Larry Adams of San Antonio Highland Hills Church, former associate pastor who grew up in the Great Bend church. Pictured (l. to r.) are: Mrs. Gary Bell, NWMS president; Stan Mitchell, NYPS president and bus director; Rev. Larry Adams, San Antonio; Bob Adams, Sunday school superintendent; Rev. Ray Owens, Osborne, Kans., former associate pastor; Pastor Tom A. Burton; District Superintendent C. Marselle Knight; Warren Rogers, Jr., Kansas City, music director for the day; and former pastors Revs. W. E. Chapman, Topeka, Kans.; R. Leslie May, Pasadena, Calif.; and E. L. Duby, Bethany, Okla. An afternoon service of fellowship in song and testimony was led by Sunday School Superintendent Bob Adams. Mrs. Marvin Riggs was coordinator for the day. The present pastor, T. A. (Tommy) Burton, who arrived December, 1975, is the fifteenth pastor to serve the church in the 50 years.



The Taiwan District of the Republic of China, upon hearing of the needs of their brothers and sisters in Christ in Guatemala, took up an offering amounting to \$500 in U.S. currency. Pictured is District Superintendent M. T. Pan presenting the check to Rev. Phillip R. Kellerman, missionary.



**"BY ALL MEANS...
SAVE SOME"**

Who Made You Smile Again?

THE PASTOR'S CHALLENGE to find a shut-in for the Home Department was not difficult for me. Paul, a friend of my childhood, had been on my mind for days.

I made my way up a flight of stairs that curved to a landing above the porch. He was seated in the afternoon sun, nodding. His hair was uncombed and face unshaven. His soft voice greeted me.

"Is that you?"

"Yes, it's me, Paul; how are you?"

He reached out to grip my hand. I was astonished by the feebleness of a man who once had been so strong. He had been a successful appliance dealer in a store across the street from my parents' home.

He invited me in by way of the kitchen, past a cabinet jumbled with prescriptions and patent medicines. Stacks of dirty dishes and unfinished plates of food not only indicated that Mary had left him a widower but also poorly cared for. There were no sons or daughters.

As though he had waited the afternoon for my visit, he took a photo album from a stand, thumbing through it until he came to a large, faded snapshot of a football team of his more youthful years.

"Do you remember George?" he asked, pointing to one of the players in the picture.

I decided to humor him. After all, he was aging and forgetful.

"Yes," I said cautiously, trusting that my reply would move us on to some immediate matter. My answer pleased him, and he responded with a broad, happy smile.

Paul wasn't himself, I thought. I deplored his circumstances and wondered how his neighbors could be so uncaring. What has happened to brotherly love? Is there only apathy at the end of the rainbow?

He asked me to drive him to a nearby store for some ice cream and cookies. "Sure, be glad to," I assured him.

For over an hour we drove and talked. I tried to choose streets and sights that would interest him. I drove past his old store, but he seemed unmoved when I pointed it out. I told him about couples in our church who visited and did chores and errands for shut-ins.

"They'll come every week and have a Sunday school lesson with you if you like. Senior citizens are important to us. We don't want you to be neglected."

Paul's eyes seemed to brighten. He nodded his head to affirm his desire to be a part of this ministry. I patted his hand that lay on the seat between us.

"God loves us, Paul, every one of us," I assured him. "I'll enroll you in the Home Department this afternoon." Again he smiled.

Back at his home I helped him out of the car and watched until he had safely reached the porch. He waved appreciation and invited me back.

Driving away, I reflected on the visit and recalled that he had not once mentioned my name. Nothing in nearly two hours of conversation made the slightest reference to me. Who had he thought me to be? What character role had I played in his flashback drama of the long ago?

Perhaps it didn't matter. I was glad I came, that he would now receive attention so badly needed—in Jesus' name.

"Who was the stranger that made you smile again, Paul?"

Whoever I had been, I decided that I must play that role again and again. □

—JERRY N. SPARKS
Springfield, Ohio

TWO OF THREE MISSIONARIES RELEASED IN MOZAMBIQUE

The Department of World Missions learned on April 27 that Rev. Hugh Friberg and Rev. Donald Milam (Assemblies of God independent missionary) were to be released from Mozambique prison on April 28.



Plans were made to have the men flown to Johannesburg, South Africa, and then to New York.

Dr. Jerald Johnson, executive secretary of the Department of World Missions, with Mrs. Hugh Friberg and Mrs. Armand Doll, flew to New York to meet the missionaries.

The U.S. State Department assured Dr. Johnson that the American Embassy in Mozambique is continuing its efforts to secure Rev. Armand Doll's release. No further details were available at press time. □

COMMUNICATIONS PLANS DAILY TELE-NEWS DURING GENERAL ASSEMBLY

Nazarene Communications News plans a daily update of the headline news service (Tele-News). For the price of a phone call, anyone can dial (816) 333-8270 and learn the previous day's important happenings.

T. E. Martin, news director, emphasized that the phone line is a regular one and not a WATS line. Long distance rates do apply. The news summary is less than three minutes, so the cost will not be great.

This service will provide a way for people unable to attend the General Assembly to know almost immediately the events of this important quadrennial meeting of the church. □

—NIS

NIGERIA NEWEST MEMBER OF NAZARENE WORLD FAMILY

A letter from Rev. George Hayse tells that another country has been added to the list of those in which the Church of the Nazarene is ministering.



On March 14, in Obot Ndiya, Nigeria, the Church of the Nazarene received 4 men as full charter members and 1,365 probationary members. There are about 20 churches involved in the group that is in the process of organizing to become the Church of the Nazarene in Nigeria.

In a business session following the reception of members, it was voted to seek registration for the church with the Federal Republic of Nigeria. □

—NIS

CHRISTIAN HOLINESS ASSOCIATION ANNUAL CONVENTION

The 108th Annual Convention of the Christian Holiness Association was held April 20-22 in the Downtown Holiday Inn, Rochester, N.Y. Dr. B. Edgar Johnson, general secretary, who has completed a two-year term as CHA president, presided.



Special speakers included Commissioner Arnold Brown of the Salvation Army, Bishop Henry Grinder of the Brethren Church in Christ, and Dr. Timothy Smith of Johns Hopkins University. In addition to Dr. Smith from the Church of the Nazarene, Rev. Jorge de Barros of International Publications, Portuguese Division, was the speaker for the two morning devotionals.

Dr. Harold Lindsell, editor of *Christianity Today*, gave a special presentation in the Wednesday afternoon session on "The Normal Christian Life." It pictured the Spirit-filled life as God's will for every Christian.

There were over 550 official registrants with a large attendance at each session.

The following were elected officers: President—Dr. J. D. Abbott, general superintendent, Wesleyan church; Vice-president—Dr. V. A. Ballantyne, general superintendent, Evangelical Church of North America; Secretary—Rev. Albert Kehler, missions secre-

PRE- AND POST-GENERAL ASSEMBLY MISSIONS TOURS

There is still space available on the following tours:

June 11-16 Dallas Departure

— **No. 7. Tampico/Veracruz/Puebla, Mexico—\$496.**

— **No. 8. Mexico City/Guadajajara, Mexico—\$459.**

June 24—July 4

— **No. 12. Mexico City/Merida/Chichen Itza/Uxmal—\$749.**

Price includes round-trip airfare from Dallas, transfers, ground transportation, sight-seeing, hotels (double-occupancy rooms), taxes, tips, most meals.

A few spaces yet available for the Central and South America tours also.

Write:

Department of World Missions
6401 The Paseo
Kansas City, Mo. 64131

—World Missions Department

tary, Holiness Christian church; Treasurer—Col. George Nelting, national chief secretary, Salvation Army; and the following are members-at-large on the executive committee: Bishop Paul Ellis, Free Methodist church; and Dr. Dennis Kinlaw, president, Asbury College.

Dr. B. Edgar Johnson, as immediate past president, will continue to serve one year on the executive committee. □

—NIS

OPEN-HEART SURGERY SUCCESSFUL

Rev. W. T. Dougharty, district superintendent of the Northeast Oklahoma District, who suffered a heart attack March 9, underwent open-heart surgery in Tulsa, April 23.



The doctors report the operation was successful. It is hoped that he will be able to attend his district assembly in about six weeks. □

—NIS

CAPE VERDE SETS EASTER RECORD

District Superintendent Francisco Ferreira wired the Department of World Missions that there were 14,726 people in Sunday school on Easter in the Cape Verde Islands. □

—NIS

EASTER OFFERING BREAKS RECORDS IN SCANDINAVIA

The 1976 Easter Offering in the Scandinavia District broke all previous records, according to District Superintendent Murray J. Pallett.

A total of Kr. 4,637.25, or \$770 American, was given in the two congregations at Mosede and Rodovre. Sunday school attendance at the two churches totaled 109. □

—Department of Home Missions

CHURCH PROPERTY ESCAPES FLOOD

District Superintendent Phil Riley of the Dakota District reports that Nazarene churches and parsonages in the flood area are near the evacuation line but all are intact and are being used.



In Minot there are about 20 Nazarene families who have been evacuated from their homes and do not expect that they can return for about a month.

In Sawyer a four-foot dike has been built across the campground, but the dikes have held. □

—NIS



WE BELIEVE:

In one God—the Father, Son, and Holy Spirit.

That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

That the finally impenitent are hopelessly and eternally lost.

That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

That our Lord will return, the dead will be raised, and the final judgment will take place.

—Manual, Church of the Nazarene

