

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 15 '76

—General Superintendent Charles H. Strickland



Nazarene Youth— A Vibrant New Force

THE CHURCH of the Nazarene is experiencing a period of significant growth. From this vibrant spiritual upsurge there is evidence of the emergence of a new sense of identity and mission among our youth.

Despite the disheartening news with which we are daily confronted—of serious increases in crime and the use of drugs and alcohol among young people—there is an army of youth throughout the world who are on a genuine search for truth and reality.

The serious confrontations of the past decade are being replaced by an earnest search for identity. For an increasing number this search is ending with a beautiful encounter with Christ at the altars of our churches.

The results of this spiritual animation are evident in the commitment of our youth as a vibrant, new force in sharing the redemptive merits of the Christian faith through witnessing.

The recent program of our Department of Church Schools in "Reach Out and Touch" became a God-given vehicle for this stimulating expression on the part of Christian youth. It has awakened many churches to a new awareness of their soul-saving responsibilities.

Another emerging evidence of this new force is the investment of our youth in sincere and dedicated efforts to become more skilled for effective service through education. It is inspiring to witness the increase in young people called into Christian service. Their response to that call is observed in the increased enrollment in our Nazarene colleges, and especially in the seminary and Bible college, where young people are learning the fundamentals of Christian faith and practice.

The involvement of our youth in the world ministries of our church is most inspiring. The summer ministries sponsored by several departments and our colleges have opened doors of service to an army of young people who have ministered in many ways to the peoples of many lands throughout the world.

Those of us who ride the world circuits of our church can testify that these dedicated young people have given a good accounting of their involvement in the world outreach of the church.

We must keep this vibrant new force in action. Let us give a strong emphasis to Youth Week beginning January 25. □

Perhaps it came at District Assembly. Maybe you saw it in the *Herald* or one of the other Christian periodicals that come into your home. It was an account of phenomenal growth in a church. They spoke of a bus ministry, or personal evangelism techniques, or backyard Bible clubs.

You were excited. So you rushed to your pastor or the Christian bookstore to obtain all available material on bus ministries, personal evangelism, and backyard Bible clubs. "Yes, it CAN happen here!" you said. Your eyes could not move fast enough over your newly obtained literature.

Then came the time to put the plan into action. The pastor approved and appointed you to head the committee. A few expressed interest and the plan developed. But months later the whole thing seemingly had failed.

Volunteers were hard to find, the bus had mechanical problems, callers in the personal evangelism program had lost the "enthusiasm" that was so evident in their first meetings, and the backyard Bible clubs had fizzled.

"But it worked there!" you uttered in dismay to the Lord. "How can it work so well in another church and be such a dismal failure here?"

As Elijah was about to be taken up into heaven in a whirlwind, he told Elisha, "Ask what I shall do for thee, before I be taken away from thee." Elisha answered, "I pray thee, let a double portion of thy spirit be upon me" (2 Kings 2:9).

Elisha did not ask for the mantle of Elijah, which the latter had used to part the waters of Jordan—he simply asked for a double portion of that most important gift to Elijah, the Spirit of God.

After the Spirit came upon Elisha, he picked up the mantle, which testified to his reception of that requested double portion. God had endorsed Elisha as Elijah's successor. Elisha had seen that which was at the center of the ministry of Elijah, and had sought that spirit rather than external trappings.

So it should be with us.

But all too often, we see the evident—the external factors of a ministry in a growing church or successful pastor—and we seek to duplicate them. We buy the tracts, the busses, the books, and promote the programs—while overlooking the most important aspect of any successful ministry for the Lord, the Spirit of God.

We see the program only and are so overwhelmed by the reports of great numbers and wonderful offerings—which are not to be despised—that our spiritual ears are deafened to the real reason for the effectiveness of any ministry, namely, the Holy Spirit.

Busses, Bible studies, personal evangelism methods are all useful and important tools to use for the kingdom of God. But let us seek first a double portion—the infilling with the Holy Spirit—which will lead us to productive ministries, ministries with lasting results and eternal rewards. □

A DOUBLE PORTION

By DAVID WILLIAM SMITH
Hawthorne, Nev.





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IN THIS ISSUE

ARTICLES

NAZARENE YOUTH—A VIBRANT NEW FORCE 2	<i>General Superintendent Charles H. Strickland</i>
A DOUBLE PORTION 3	<i>When the Spirit comes</i> David William Smith
THE GOING OF THE GOSPEL 4	<i>With Christ</i> Don J. Gibson
"NOT BY MIGHT . . ." 5	<i>By God's Spirit</i> David J. Jones
GOD WRITES THE MUSIC 5	<i>Poem</i> Lily S. Thomas
SATAN'S WORKS—AND THE LORD'S 6	<i>Our true friend</i> Vernon L. Wilcox
THE MINISTRY OF PERSONAL WITNESS 7	<i>By all Christians</i> Adrian Jones
THIS I BELIEVE 8	Harold W. Reed
THE SUCCESSFUL SEARCH 9	<i>The lost are found</i> Dwight E. Neuenschwander
CHURCH GROWTH EVANGELISM 10	<i>A life-or-death mission</i> Charles Crow
EXTENSIONS OF THE INCARNATION 11	<i>Helps to holy living</i> W. E. McCumber
FOCUS ON THE FAMILY 12	James Dobson
WHAT A COLLEGE PASTOR	
THINKS OF REVIVAL 13	<i>An atmosphere of love</i> Ted Martin
"THINGS JUST AREN'T DONE THIS WAY" 14	<i>Obedying the Lord's leadings</i> Terry Curtis
GOD ANSWERS 14	<i>Poem</i> Verla Lambert
THE REDEEMABILITY OF MAN 15	<i>By the power of Christ</i> Mendell Taylor
EVANGELISM . . .	
THAT'S WHAT IT'S ALL ABOUT 15	<i>Pen points</i> John M. Gardner
EDITORIALS 16	John A. Knight
HAPPINESS IS 18	<i>Rx for happiness</i> Pauline E. Spray

STANDING FEATURES

NEWS OF RELIGION 34	
ANSWER CORNER 35	
BY ALL MEANS 38	<i>I Saw a Beautiful Thing Today</i> Paul E. Simpson

Bible quotations in this issue:
Unidentified quotations are from KJV.

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The Going of the Gospel

GO YE THEREFORE" were the words of Jesus to all who would follow Him in New Testament evangelism. The Good News cannot be kept within the walls of the church. It must find expression in redeemed lives by a verbal testimony.

Evangelism isn't something—it is *Someone*. As God revealed himself in Jesus, now He reveals His love by the power of the Holy Spirit in the lives of all who are truly His disciples. The witness will probably begin in the church, or in the home, but it will have to find its way to a neighbor, friend, family member, fellow worker, or classmate. "We cannot but speak the things which we have seen and heard."

There are four reasons why we may not be following this New Testament pattern of evangelism:

(1) **We lack a satisfactory Christian experience.** We can only be a witness to that which we have personally experienced. We must know for sure that we have received the grace of God's redeeming and sanctifying power. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Here is God's answer to effective witnessing.

(2) **We are fearful.** Natural timidity is supported by (a) the lack of biblical knowledge; (b) the lack of practical experience; (c) the fear of social nonacceptance; (d) the fear of making a mistake; or (e) the fear that people do not wish to hear our witness. We must isolate fear, and then work on it by a positive attitude of faith.

(3) **We are preoccupied many times with legitimate things.** We are going to have to choose between these good things and that which would please Jesus the most.

(4) **We just do not know how.** We have not developed a plan of presenting the gospel. Start by preparing a clear, concise, but brief, testimony stating (a) my life before Christ; (b) what Christ did for me; and (c) my life since Christ. Then, supported by appropriate scripture, develop a gospel outline, such as *Life Can Have Meaning*. Remember—as we are going, we can expect His presence to be there—"Lo, I am with you always." □

By DON J. GIBSON
Executive Secretary
Department of Evangelism

"Not By Might..."

By DAVID J. JONES
Whitehall, Ohio



If we can't get rid of this undercurrent of bickering, then we'll disband the group."

These were the words of our director to us during practice. Our youth group of singers, "God's Generation," had just finished its worst performance.

When we first started, all of us were excited with the possibility of winning souls for Christ through our musical program. But as time went on, our practices became more and more lifeless and the members more and more irritable. It all came to a head in the worst way possible, during a performance.

Now it was the Sunday before our next performance, and faultfinding was increasing. Many were holding a grudge of sorts against someone else. Tempers flared and unkind words were being tossed around with little care as to where they fell or whom they hurt. The group was destroying itself and its witness.

Finally, one member suggested that we gather round the altar and pray for each other, and let God have His way with us. As we started praying, the Spirit of God moved upon us, and many shed tears of sorrow and forgiveness. Practice was cancelled. We were told we would practice Monday night, the night before we were scheduled again.

Monday night's practice was some better, but we were all more than just a little nervous. Word had it that we were to perform before the largest crowd we ever had, most of it being youth and a very fertile field for the gospel message we had to give.

Checking with the group later, we found that all that night and most of Tuesday, heaven was bombarded with prayer that the Lord would do something for us and with us that evening.

The rest is predictable, because of the love of God. The performance (before over 200 people) was the best ever. The audience responded warmly, with the Spirit having His way with all present.

We then did some "live" music with piano and guitar. "Jesus Is the Answer" brought us all to a feeling of oneness in the bond of love.

The altar was opened as we sang "For Those Tears I Died." Halfway through the second verse, several came to the altar to pray. During our last song,

"Come Now to Jesus," even more came to know the love and grace of Christ.

But the biggest surprise was yet to come. It seems our sound system carried our singing across the street and into the house across from the church. Inside, a husband and wife were seeking for something, but they didn't know what. The Spirit moved on them, both convicting them and driving them to come across the street to the church, to the altar where they both prayed through!

An old lesson we have learned again: It is "not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6). □

GOD WRITES THE MUSIC

*God writes the music of our lives,
But we must learn the time.
In all our life the melody
Will match the perfect rhyme.*

*God writes the music of our lives,
And now and then puts rests.
He marks the measure and the bar,
We stop at His behests.*

*God writes the music of our lives,
And not without design,
Breaks off the music with a rest;
This is for us a sign.*

*We need to come apart awhile,
That we may be in tune,
That faith and hope and love combine
In melody triune.*

—BILLY S. THOMAS
Horseheads, N.Y.

MANY THINGS are said of the devil, in the Bible and elsewhere—sometimes humorous caricatures which are not much help to us in combating our fiercest enemy. But God's Word helps us realize the sly, ruthless character of Satan. We must recognize his wiles and see him in perspective if we are to be victorious in our fight against him.

Over against the devil is God, who is our Friend. Whenever we are beset by the devil, we have the Lord on our side.

THE DEVIL DRIVES— THE LORD LEADS

Satan's most effective tool is deception. He is the archdeceiver of all time, making his subjects think they are having fun, glamorizing his wares, and hiding the hook under the bait of worldly pleasure. Every enlightened person knows better, for there is a desperate bondage in serving Satan. Whether the bait be evil habits, worldly pleasure, obsession with money, things, position, power, status, or opinions of others, the devil drives his slaves without mercy, the pace increasing as the flavor of life decreases. In Luke 8:29 we are told of the demoniac who "was driven of the devil." What a tragic and expressive phrase, and how it depicts the slavery of the sinner!

But the Lord leads "beside the still waters . . . in the paths of righteousness for his name's sake" (Psalm 23:2-3). Now one would be foolish to assert that there is no hardship or effort involved in serving God. Every life has its hard places. There is no way to avoid that but to die.

But in all our service for our Lord, we are *led* rather than *driven*. He knows our frame, our need of help

Satan's Work

and guidance. A driven person doesn't know how to go but staggers in confusion and uncertainty, lacking the inspiration of a challenge and a call. Our loving Master takes us by the hand and leads us in the way everlasting. The second-century testimony of Polycarp when facing martyrdom still inspires: "Eighty-six years have I served Him, and He has done me no evil; how can I forsake Him now?"

THE DEVIL ACCUSES— THE LORD RESTORES

Anxiety is the great malady of our age. The worry bird should replace the bald eagle as America's symbol. While worry should be confined to the ungodly as they battle with the guilt complexes caused by sin—yet by virtue of our complicated, hardriding civilization, it has come to be a terrible and often terrifying factor in the life of the Christian.

Too often God is held responsible for these accusations which flood over us uninvited, sometimes, in Dr. Karen Horney's phrase, as "floating anxiety." Allowing, of course, for the accusation of a guilty conscience when sin is involved (in which case we should ask and receive forgiveness), let us free ourselves from the bondage of unfair accusation from the devil. Remember, Job was accused *because* he was righteous.

The Lord "restoreth" the soul (Psalm 23:3). The word presupposes faintness—otherwise no restoration would be needed. You are not immune from weakness because you are a Christian. You still belong to the human race, and don't ever forget it, or you will suffer constant inner conflict. Don't try to be an angel—but be what you are, a human being, redeemed and strengthened with His might in the inner man. You'll live longer and enjoy it more.

Our Lord is pictured as the Great Restorer. He is the One who said, "Come unto me . . . and I will give you rest,"

By VERNON L. WILCOX

Nampa, Ida.



and the Lord's

The Ministry of Personal Witness

DR. V. H. LEWIS has written, "The Early Church . . . had a glorious beginning. . . . In . . . time . . . the Church . . . gradually divided itself into two groups. . . . One of these groups comprised a vast majority and was called the laity. The other group was a small minority . . . called the clergy."

"Satan succeeded in convincing these groups that soul-winning was the task of the minority, the clergy. When he got this idea across and made the great number of laity idle, he had won a victory. The world was plunged into the Dark Ages."

Personal witnessing is the responsibility of full-time ministers. But it is the task of the laymen as well.

If the world is to be won to Jesus Christ, it will have to be done through the laymen. The reason is obvious. The number of personal contacts by the laymen on a day-to-day basis far exceeds that of the minister. The layman is in constant contact with the world.

Let's face it. If we are to respond to our evangelistic challenge and arise to our soul-winning potential, we must all get on board the locomotive.

Personal witnessing is not a matter of choice. Jesus affirmed: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

He chose me—unworthy, untrained me. And His choice makes all the difference in the world. He does more than command me to "go." He "sends"—"So send I you"!

God is releasing His power today through ordinary men and women who are willing to let God's Spirit work in and through them. Who will volunteer, "Here am I; send me"? □

By **ADRIAN JONES**
Birmingham, Ala.

whose heart was moved with compassion, who restored sight to the blind, who preached the good news to the poor, who bound up the brokenhearted, who gave strength to the feeble knees, and who puts us on the road again instead of kicking us—as Satan does—when we are down. Oh, the winsomeness of the gospel of Christ!

THE DEVIL PAYS— THE LORD GIVES

Satan pays wages: "The wages of sin is death" (Romans 6:23). Satan has in his clutches all who will serve him. The bondage grows more onerous with the passing years—but he does pay wages: death. Does this require any argument? The finished product of sin is destruction—often of the body, frequently of the mind, always of the spiritual values which give meaning to life. We do not rejoice over the unfortunate ones who are caught in the toils of the devil, but we recognize that death is the tarnished coin he uses to pay his servants.

The Lord gives life. The very same verse is one of the great promises of God's Word—"but the gift of God is eternal life through Jesus Christ our Lord." The great contrast between God and Satan is never more clearly shown than here. We human beings are utterly bankrupt with nothing to offer Him, for our very tools of service have been given us. But when we surrender ourselves to Him, admitting our abysmal failure and inability to do right, we receive from Him His free gift of grace, guaranteeing us eternal life through Jesus Christ our Lord.

This life is the very essence of human existence and divine reality. No better way can be found to say it than the Bible's way: *eternal life*, qualitative as well as quantitative. Christ, our new Master, opens the door on an unbelievable new life, which the world does not and cannot understand because it does not have the key. This life begins in our hearts now, bringing a deep satisfaction never before known, changing appetites and ambitions until our greatest joy is to serve Him who has redeemed us by His love.

It is in Christ our Lord that we receive this free gift. How precious it is to have the reality of eternal life in quality here, with the glorious hope of eternal life forever in heaven! His promises are yea and Amen to all who believe. □



By HAROLD W. REED
Kankakee, Ill.



And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8:28).

THIS IS MY PHILOSOPHY OF LIFE. It was decided upon during my senior year in Colorado College. The late Dr. Mierow, president of Colorado College, had called me into his office. He had a graduate scholarship for me from Oberlin College. They had requested that I state to them my philosophy of life.

Up until that time I had thought of a philosophy of life as something that would give ballast and direction, and that would be reliable for the long distance run. Now I must write out a statement that would consider all of these elements, and it must be one that would stand up under the severe tests of life.

Several days later it came clear to me just as if it were meant for me and for no other; it was Romans 8:28, "And we know that *all things work together for good to them that love God*, to them who are *the called according to his purpose*" (italics mine).

It was an exciting philosophy of life if it would only work. By faith I believed it would work, and therefore I claimed Romans 8:28 as a solid rock upon which I could stand for a lifetime. It was to be tested soon.

Our first pastorate at Loveland, Colo., was given over to trying to mend a divided church. It was a ministry of healing with a salary of \$2.50 per week. During this time I was able to complete my master's degree from Colorado State University. Needless to say, my small cash reserves were completely exhausted by the end of the first year.

To our happy surprise, one Sunday afternoon a delegation from the Longmont church came and assured us they desired us to come as their pastor for the next year. However, the district superintendent had a responsibility to an older man, and we were not permitted to take this larger and more prosperous church.

THE TEST OF A CLOSED DOOR. We thought about the more desirable church. The opportunity was present for larger service. But what about my philosophy of life? Did it really work when a desirable door of entrance was closed?

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." We stood on this

promise and within a few weeks were called to a church on another district. However, before leaving Colorado, there was to be another test of our philosophy of life.

THE TEST OF CANCER. During the summer we were in a revival campaign in Wray, Colo. While there I became aware of an angry lump on the calf of my leg. It was dark and swollen. The local doctor diagnosed it as being malignant. He advised that we seek professional help in the city of Denver immediately. As our little Chevrolet roadster took us through the night toward Denver, I was wondering about Romans 8:28. It was a dark and foreboding night. Nevertheless, at 25 years of age, with a deep sense of divine mission, I believed that "*all things*" included this bout with cancer. Within a month I was released from treatment, and we made our way to our pastorate in Junction City, Kans.

Two years later we were given a call to the presidency of Bresee College in Hutchinson, Kans. At the same time calls came from two larger churches which offered more security and great opportunities for service.

THE TEST OF MULTIPLE OPEN DOORS. The trustees urged me to accept the presidency of Bresee College. My master's degree took on new meaning. I prayed all night and wrestled over which door to enter. Near morning it was settled; I would assume the heavy responsibilities of a small college in dire financial circumstances.

After four happy and fairly successful years, the general leadership of the church decided it would be best to merge Bresee with Bethany Nazarene College since war clouds were covering the entire horizon.

THE TEST OF POLIO AND MOVING AN INSTITUTION. As I faced the complexities of a merger and the exhausting schedule which it necessitated, I was stricken with polio. First a raging fever, and then came paralysis of my legs, next my arms; and finally it struck my throat, and I could not speak. This was a grueling test for my philosophy of life. You can't speak! You can't write! But gradually my voice

returned and also the use of my right arm.

In the merging of Bresee with Bethany, I was assured of support to enable me to finish my doctorate at the University of Southern California. This I did. Returning to Bethany as vice-president for two years and then four years in the pastorate at Newton, Kans., gave me both theoretical and practical experience in churchmanship.

It was easy to believe Romans 8:28 when a call came to the great First Church of the Nazarene in Huntington, Ind. I wanted to serve them for at least 10 years, and they seemed to want me to do so. Then after only 10 months, another great test came.

THE TEST OF HIGH LEVEL LEADERSHIP IN CHRISTIAN HIGHER EDUCATION. A call was extended to the presidency of Olivet Nazarene College. Could it be that God's providence had pushed me out of Colorado into Kansas? Could it be that God put me in Bresee College to train for larger responsibility? Could it be that He moved me to the Olivet Zone just prior to the time that there would be a change in its presidency? Could it be that He was preparing me to serve Olivet Nazarene College as its president for 26 years? It is quite probable, since Romans 8:28 is true.

This I believe. □



THE SUCCESSFUL SEARCH

By DWIGHT E. NEUENSCHWANDER

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EVANGELISM comes from the Greek term *evangelion* (gospel).

It means "good news" or "momentous tidings." An evangel is one who proclaims or shares this message. Though introduced by biblical writers, *evangelion* did not come to prominence until the mid-1800s. Then it was used as a descriptive term characterizing the biblical message and mission of the Church.

At the heart of Christianity is the Good News, the Momentous Tidings of what God is like and what He has done. When the Church understands this, it knows what its message is and what its mission should be.

The Bible teaches and experience confirms that man sinned, was separated from God, tried to hide—became lost. The exciting "news" is that God: (1) went searching for Adam, (2) searched until He found Adam, and (3) clothed and restored Adam (Genesis 3:9-10, 21).

God's actions reveal what He is like. His supreme act is in Jesus. Motivated by love, God freely gave His supreme Gift, His "only begotten Son," that lost men might be restored (John 3:16).

The **MESSAGE** of the Church is the Momentous Tidings revealed in the Father's character. "God is love" (1 John 4:16). He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

The entire Bible is a Record of God's relentless

search for, and redemption of, man. The inspired Record reveals that God has never been satisfied with anything less than the **SUCCESSFUL SEARCH**. Christ made this clear when He spoke of the search for the lost sheep (Matthew 18:12f.). The search was carried on in spite of every obstacle and was not successful until the sheep was restored to the fold.

Jesus stated that He was sent into the world to do His "Father's business" (Luke 2:49)—to "seek and to save that which was lost" (Luke 19:10). He also said, "As my Father hath sent me, even so send I you" (John 20:21). The Church is in the world to do the Lord's business.

The **MISSION** of the Church is revealed by the conduct of the Lord. Although the mountains are rough and steep, the Church must persist until it has found and restored the sheep—the lost sons of Adam.

The Church is committed to *search* successfully for the lost. This involves: *finding* them, *communicating* the Good News to them, and *restoring* them to productivity in the fold. The Church accomplishes its purpose when it lifts up Jesus and makes Him known.

The Church must continue in its task until, by God's love working through it, the lost are found, brought to see Jesus, come to know and love Him, are restored to the fold, and become fruitful servants of God.

To evangelize is to *seek*, to *find*, to *communicate*, and to *restore*. This the Church will do if it succeeds in doing the business it is sent to do. □

By CHARLES CROW
Evangelism Department
Kansas City, Mo.

GOD, who “became flesh and dwelt among us,” is un-
failingly concerned that lost persons
be found.

One of the greatest hindrances to the growth of any church is its insistence on what it conceives to be an “excellent ministry,” whether or not the church grows. At a time when large segments of our society are receptive and ready for a “harvest” of souls, too many are committed to a “seed sowing” philosophy of ministry.

The Church has a life-or-death mission. Those who believe the message will be saved to eternal life; those who reject it will be hopelessly and eternally lost.

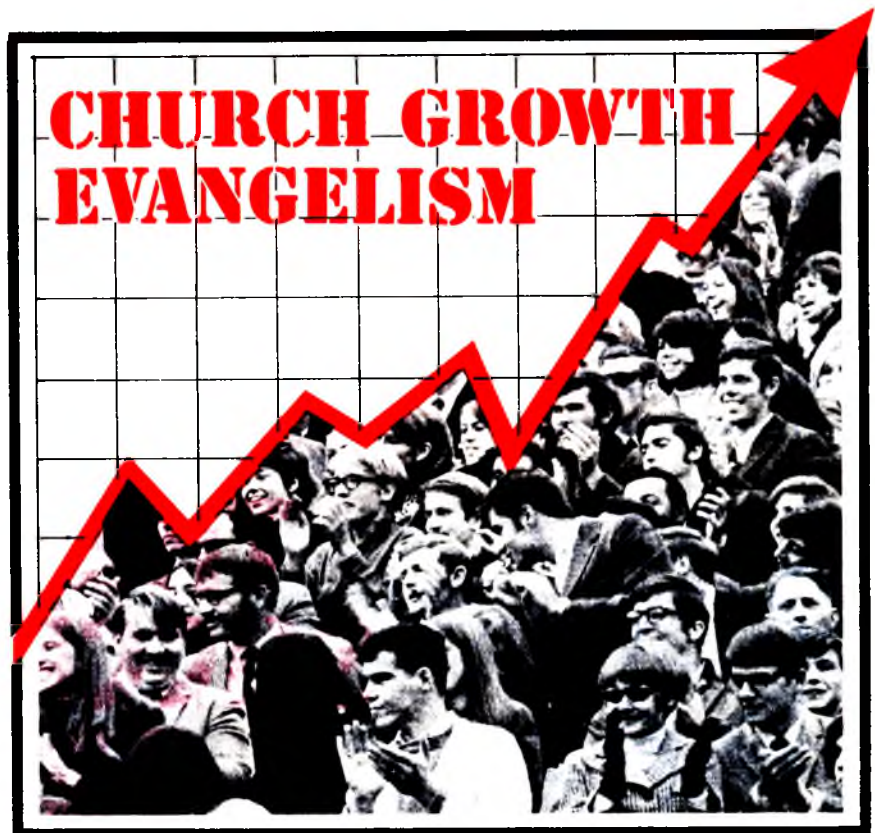
The statistical growth of a church is never to be represented as an end in itself. If our motivation for numerical increase is self-glorification or denominational glorification, then it is wrong and unbiblical.

It is, however, by examining the statistics that we can determine the condition of the health of the church. This is similar to the way a medical doctor takes tests for quantitative analysis and then makes a qualitative judgment.

We evaluate statistics to determine where the church is healthy or unhealthy . . . where the Lord’s work is prospering or where something is obstructing its growth. We constantly look for tools and principles which can be reproduced in other congregations that Christ’s name be glorified.

Today most successful churches have emerged or are emerging from dominance by internal considerations to a growth awareness which encompasses all the activities of the church. Fundamental to this philosophy of ministry is the recognition and acceptance of an approach that is oriented toward *un-churched people*. However, the overall dimensions now include a much broader range of interrelated internal and external factors.

Internally, growing churches are realizing that growth decisions cannot come only from the pastor or the evangelism committee. Information concerning areas such as available personnel, facilities, finance, training, heads of departments, the goals and activities of each auxiliary, all combine to form the very nature of the church itself. To make intelligent deci-



sions, a pastor must know the nature of all of these areas and functions in the local church. He must understand how they will affect the use of various evangelism methods.

Externally, information for the development of alternative strategies is generated by a view of evangelistic activity carried out by the local church which is oriented to the unchurched person. The needs which the unchurched person feels and recognizes will determine what kind of local church will be able to win him to Christ and the church.

Therefore, the church growth concept requires that much effort be exerted in the area of determining the unchurched person’s needs, and then planning to satisfy those needs while maintaining the uniqueness of the church and its message of redemption.

Church growth evangelism is a total church commitment, embedded in the overall social and economic system, meeting the felt needs of unchurched persons while calling them to repentance and faith in Jesus Christ.

The Sunday school superintendent wants high attendance, complete with contests and attendance drives. The president of the missionary society has many goals to meet. The youth organization is leading its membership toward defined objectives. The finance committee wants large offerings and small expenditures. The evangelism committee wants total involvement in its calling program. All are means of bringing persons to Christ.

One can see that any single growth strategy will involve many compromises of method before an optimum decision is reached. But growth decisions and goal setting are indispensable factors in all church planning for evangelism. □

← EXTENSIONS → of the INCARNATION

By W. E. McCUMBER

Quincy, Mass.

WHEN GOD wanted to make himself known as fully and clearly as possible, He accomplished this purpose by means of the Incarnation. "The Word was made flesh, and dwelt among us." The human life of Jesus of Nazareth spelled "God." "He that hath seen me," said Jesus, "hath seen the Father." And Paul insisted that "the glory of God" was made known "in the face of Jesus Christ."

A word or an idea seldom has power to affect human life until it gets lived out, until it is demonstrated in flesh and blood. We frequently associate people with words. When a word is spoken, what leaps into mind is not a dictionary definition of that word, but someone who is a living embodiment of the term. At least this has been so in my own experience.

Take the word *optimism*, for example. When I hear that word, I cannot conjure up Webster's definition. But I think of "Bones" Mizzle. When disheartened men were lamenting a drouth that scorched southern Florida years ago, parching crops and killing cattle, "Bones" listened to their gloomy discussion for a while and drawled, "Well, fellers, the longest dry spell I ever saw ended in a rain." That is optimism.

Or take the term *discipline*. The word doesn't register a lexical meaning with me. Instead, I think of my mother and of switches cut from a hibiscus bush. She raised me with them, raised me three feet high sometimes. Vigorously applied with the power of unrelenting love, they quickly brought me into line with her canons of right behavior. There are nerve endings in certain parts of my anatomy which still tingle at the sound of the word *discipline* or the sight of a hibiscus.

Friendship. I hear it and think at once of men like Dan Cheshire and Howard Melton, who have shared with me their food, and homes, and money, and books, and prayers, helping me through many tight places and cheering me in many tough assignments.

The point of all this is simple. Everyone becomes an incarnation of some word, or some idea, to other

people. The thought sobers and challenges. For we can en flesh good words, such as *understanding, faithfulness, kindness, service, hope, joy*. Or we can en flesh bad words, such as *malice, jealousy, coldness, selfishness, grouchiness, irresponsibility*. When our names are mentioned, what are the words that spring unbidden to others' minds? A man once asked another what *Christian* means. For an answer his companion pointed to Phillips Brooks.

Our cherished emphasis on holiness is affected by this truth. Viewed as a life, holiness is really the incarnation of certain words.

The holy life incarnates *love, agape* love. The kind of love so beautifully hymned in 1 Corinthians 13 calls for further exposition in the lives of God's people. Love, not as an emotion, but as *active goodwill*, is the distilled essence of holiness, for holiness is moral resemblance to God, and "God is love." Love that serves, endures, forgives, and sacrifices is the most convincing argument for holiness we can devise.

Purity is enfleshed, also, in the life of holiness. A heart cleansed from sin can only be evidenced by a life of strict moral integrity. Only the person who pays his bills, keeps his promises, monitors his conversation, and disciplines his desires can make the term *holiness* intelligible and attractive to others.

Commitment is another word enfleshed by the life of holiness. Holiness includes the notion of belonging exclusively to God. Such God-possession becomes visible in the lives of those who are indefectibly loyal to the work and worship of the church. Keeping covenant with God forbids alike any negligence in meeting together for worship, and any indifference in addressing the resources of our time, energy, and money to the needs of lost and hurt people.

The list of words could be extended, but these terms are basic, implying or containing many others. Suffice to say, the holy life aims seriously at the enfleshment of Christlikeness in our lives.

I am writing this on the day that funeral services were conducted for Clarence Arnold, who for long years was a minister in our church. I knew him and shall remember him as one whose life commended the gospel we proclaim. He was a living demonstration of *holiness*. He made incarnation a principle of life and a strategy for evangelism.

Is the term *holiness* finding enfleshment in you and me? □

helps to holy living



Focus on the Family

By JAMES DOBSON
USC School of Medicine



The article which follows was abstracted from Dr. James Dobson's latest best-selling book, *What Wives Wish Their Husbands Knew About Women* (Tyndale House Publishers, 1975). This introductory statement is the first in a series, dealing with the emotional needs of Christian wives and mothers.

MY WIFE, SHIRLEY, broke her leg while skiing a few years ago, forcing me to be a housewife and momma for several weeks. Believe me, I learned a great deal during that time about the color of the grass on the other side of the fence: it not only wasn't any greener—it wasn't even edible!

Through that brief foray into the responsibilities of motherhood and from the experience gained in counseling women, I have developed a deep appreciation for the unique skills required of wives and mothers. In my view, their job is of utmost importance to the health and vitality of our society, and I regret the lack of respect and status given to today's "housewives."

Even that word *housewife* has come to symbolize unfulfillment, inferiority, and insignificance. How unfortunate! We can make no greater mistake as a nation than to devalue the importance of the home and the sustenance which children should be given there.

However, "home-work" imposes some special frustrations and tensions on women, and we should face them squarely. Even for a mother who is deeply committed to her family and its welfare, there may be times when she feels like running away from her tribe. Small children can be exhausting and irritating to those who must care for them 365 days per year. The little butterballs are noisy, and they bicker with each other, and they make incredible messes, and they wet their pants, and they scratch the furniture,

and they steadily unravel Mom's jangled nerves throughout the long days. Truly, it takes a superwoman to raise a bevy of children without occasionally wondering, "What in the world am I doing here?"

Women also encounter other problems and pressures which are less common among men. Loneliness for adult companionship is particularly prevalent for the woman who remains at home. She often experiences deep, persistent yearnings for human contact. She longs for laughter and love and the romantic moments from her own younger days. Her daily dedication to soap operas on television is a reflection of this need for involvement in the lives of people, for her existence has become so isolated. It is no small problem.

This brings us to the most common source of frustration expressed to me in marital counseling: Women who have experienced the unmet needs described above are often totally incapable of explaining their feelings to their husbands. The wife who knows something vital has disappeared from her life naturally reaches out to her man to supply the missing ingredient. She desperately wants him to understand her fears and frustrations, but she can't seem to get through to him. Oh, she tries, no doubt about that! But instead of her effort bringing empathy and support, it is likely to be interpreted as nagging, complaining, self-pity, and eye-gouging hostility of various forms.

And every man alive is equipped with a little button somewhere in the center of his skull which permits him to "tune out" that kind of unnecessary noise. One wife wrote me the following note, expressing the precise sentiments of a million others: "Lack of communication causes most of my depression. When I try to resolve our problems or talk about them, my husband gives me a cold wall of silence. He becomes extremely negative whenever I try to discuss anything. He feels we have no problems!"

Now my purpose in this discussion is not to bad-rap American men. We've had plenty of that in

The articles in this series will focus on the Christian woman, with particular emphasis on her home and family life. There are workable solutions to the problems and frustrations which she faces, and most of those answers are provided in the principles which God has given us through His Word. After all, what better prescription for successful family living could there be than one personally designed by the Creator of all humanity?

recent years. It has become popular to depict Father as an idiot, a bigot, an exploiter, a misogynist, a football fanatic, a sex maniac, and a self-centered egotist. To hear some angry females tell it, men are lower than a snake on snowshoes. Being a man myself, I tend to take those charges rather personally.

But it is true, I believe, that too many men do not understand the emotional needs of their wives. They live in a vastly different world with ample frustra-

tions of their own. Either they are unable to put themselves in a woman's place, seeing and feeling what she experiences, or else they are preoccupied with their own work and simply aren't listening. For whatever reason, women have needs which men often do not comprehend. It is this breakdown of understanding that has motivated my book and its title, *What Wives Wish Their Husbands Knew About Women*. □

What a College Pastor Thinks of Revival

By TED MARTIN

Kansas City

BEGINNING with the first service, Wollaston's fall revival was crowned with radiant victory. Several hundred persons bowed at the altars, most nights crowding the three front rows of pews as well as the kneeling rail.

Testimonies afterward were thoughtful and scriptural. On the last Sunday evening, before the evangelist could complete his invitation and begin the singing, the front of the church was filled with kneeling forms of young and old.

The revival grew out of faithful work and prayer by the pastoral staff and by members of the congregation who for several years have asked God for just this kind of awakening.

Pastor Timothy Smith led the way in a series of sermons from 2 Corinthians which upheld the corporate character of Christian faith and the concrete duties of the life of holiness. Leaders of the congregation's expanded ministry to college students, united under Assistant Pastor Jim Copple in a group called the Yokefellows, had by their earnest spirit helped light a contagious atmosphere of confidence and love.

Not a Sunday night had passed since early September without seekers at the altar. But the One at work in all of this was, of course, the Holy Spirit—He created the hunger for Christlikeness which was growing everywhere.

Dr. Smith, when asked about the place of revival in today's church life, said, "The meetings proved again to our congregation the central importance of a regular schedule of revivals for any church, and especially for one which serves a college campus and its neighborhood.

"We have enjoyed during the past four years the

ministry, fall and spring, of splendid evangelists: Melvin McCullough, L. Guy Nees, Charles ('Chic') Shaver, Dennis Kinlaw, Reuben Welch, Myron Augsburg, and General Superintendent Orville Jenkins. All of these meetings were sponsored and paid for by the congregation, in close and prayerful cooperation with the college administration.

"Not all of them brought extensive awakenings, but in every one many persons found their way to Christ, and in every one the promise of the experience of Christian holiness was made plain. When a congregation so plans, and faithfully gives and prays, you can just count on the day coming when one of these meetings will find all the conditions of a great outpouring of the Spirit are fulfilled.

"Best of all, when the Holy Spirit really works, we require no human press agents to advertise His presence, and we need fear no emotional reaction as the tide of special blessing recedes. A college community especially must turn at once from such a season to the hard work of making up time lost from study and teaching.

"But the Spirit of the Lord helps in these circumstances, too. The prayer meetings continue on dormitory floors and in the homes of the neighborhood, a tenderness of spirit characterizes every service, and seekers are appearing steadily at our altars."

Pastor Smith's last six sermons have been expositions of the Epistle to the Philippians under the title "The Mind of a Christian." He pointed out that the grace evident at Pentecost enables all Christians to let the mind which is in Christ Jesus be in them also, and so help them to work out their salvation with fear and trembling. □

“Things Just Aren’t Done This Way”

By TERRY CURTIS

Bellaire, Tex.

AT 4:30 P.M. there was a knock on my office door, and in strolled Bob Schiller. “Hi, Pastor. I just quit my job, and I’ll be in tomorrow to start working entirely for Jesus.”

“Do what?” came my startled reply.

“Yes, I’m going to give all my energy to the Lord, and to the church through you to win souls.”

“But Bob,” I blurted, “things just aren’t done this way. I’m not even sure I want you on our staff. Besides, what will the board say? . . . And anyway, we’re not even getting enough tithe in now to pay all the bills. How could we hire you even if we wanted to?”

On and on I went, saying why we couldn’t do this and how foolish this course of action was, etc.

Sure enough, early the next morning Bob reported for duty. He worked an entire month without pay and led six adults to the Lord and into the church. Upon sensing God’s leadership and blessing, the church officially placed Bob on the paid staff in the area of soul-winning evangelism. More adults have been won, and the tithe increased \$1,000 the first month; \$1,500 the second month; and way over \$2,500 the third month.

Bob and his wife, Sue, were first touched four years ago through our aggressive bus ministry. It was a cold, drizzly, overcast February day. We had just started to expand seriously our evangelistic outreach ministry. Superintendent Jim Haygood made a plea for people who wanted to be used of God in a special way to meet at the church on a particular Saturday morning. Seven adults showed up.

After prayer around the altar, Superintendent Jim

announced, “I’m glad you’ve come. We’re going prospecting for bus riders.” There were few obvious results that day—only one little, redheaded, three-and-a-half-year-old boy named Brad promised to come. It was nearly two years before his dad and mom—Bob and Sue—attended church and were saved.

Bob’s testimony is radiant: “I believed . . . became a child of God. Wow! That’s fantastic . . . I trusted Jesus for everything and He is ever faithful. When you know God wants you to do something, and the devil is offering all kinds of attractive alternatives, just obey the Lord. I have and it’s been tremendous.”

Later Bob heard about our Tuesday night men’s visitation. Here’s his reaction: “My first step of faith—Tuesday night soul-winning visitation. I knew I should go out and talk to people about Jesus. But me . . . It seemed so ridiculous. Well, I went and the Lord gave me words. I could scarcely believe it. The very next Sunday some of these people were in church because of something that Jesus said through me. After that the pastor couldn’t get rid of me on Tuesday soul-winning nights.”

Prior to his giving full time to personal witnessing, Bob and his wife, Sue, led 12 other persons to the Lord and into the church. Bob reasoned, “If God could use me to lead a dozen people to Him within a year in my spare time, how many more people could He save if I gave *all* my time and energy to winning the lost?”

As pastor, I have thanked the Lord many times for a man who didn’t know “it’s not done this way,” and who stepped out and obeyed God’s leadership. □



GOD ANSWERS!

He answers the prayer of the faithful;
He answers the prayer of the faint;
He answers the prayer of the penitent;
He answers the prayer of the saint.
He promises answers abundant!
He said in His Word—and it’s true—
That the seeker shall find for his seeking
The answer to carry him through.

Praise God for His answers so gracious,
Mysterious beyond human thought!
His resources, vast and unending,
Are ours . . . if His will we have sought.
Rejoice, O my soul, and be thankful
For mercy beyond all compare!
The reason I trust Him so simply
Is this . . . He answers my prayer!

—VERLA LAMBERT
Grove City, Ohio

THE DARKNESS of man's moral hopelessness can be completely dispelled. The chance for a change for the better is based on the authority of the declaration that there is a "Light, which lighteth every man that cometh into the world" (John 1:9). This transforming Light causes old things to pass away and all things to become new (2 Corinthians 5:17).

The abnormality of trying to live without Christ can be resolved into the normalcy of finding our better selves through Him. He "is the revelation of what God is and what man through Him may become."

Christ's helpfulness is the remedy for man's helplessness. Christ's omnipotence is more than a match for man's impotence. Christ's atonement can bring about an at-one-ment between the holy God and sinful man.

The estrangement between man and his Maker can be terminated by the glorious act of reconciliation. This experience has been given various names, such as conversion, regeneration, the new birth, justification, or adoption. Regardless of the name, the method of obtaining this experience is rather uniformly established, and the final product is characterized by a new life in Christ.

The human side of this experience is conditioned upon repentance and faith. These are actually two sides of the same act "in the very same way that turning from the north means turning toward the south, and turning toward the south means turning from the north." Repentance is "despair of self, despairing of self-help in removing the guilt that we have brought upon us. Repentance means a radical turning away from self-reliance to trust in God alone."

THE REDEEMABILITY of MAN

By MENDELL TAYLOR

*Professor of Evangelism
Nazarene Theological Seminary*

Inherent in saving faith is obedience. Before faith can be properly exercised, the repentant must deliberately and wholeheartedly express his purpose to align his life with the will of God.

If the human phase is completed, then the divine side becomes operational. The first step in this connection is "the forgiveness of sins of the past and the state of guiltlessness or justification before God. We are in God's sight as those who had not sinned, as no longer under the condemnation of the law, as redeemed by His grace."

This lifts life to a new dimension. One is given a new start with a new heart. The program of life is so totally different that the word *new* is the first part of many expressive phrases, such as new birth, new creature, new relationship, new disposition, new desires, new destiny, new direction, and new outlook.

Through the saving grace of Christ, life can be everything but a tragedy. Assurance is given that ideals and aspirations do have significance. Tormenting habits can be turned into ropes of sand, and deliverance from thralldom to vice becomes a reality.

The miracle wrought by this transforming touch "brings forgiveness for the past, and new power for righteousness in the present, and provides assurance and hope for the future." □

PEN POINTS

EVANGELISM . . . THAT'S WHAT IT'S ALL ABOUT

"You are always talking about evangelism, Pastor. I hear such things as visitation evangelism, personal evangelism, bus evangelism, Sunday school evangelism . . . what is it all about?"

Not an unreasonable question for a new Nazarene, but it did surprise me. I assumed everyone knew!

Evangelism is what it's all about . . . the ultimate end, or aim of all the church does, if it is staying with its God-given task.

- . . . Worship is preparatory to evangelism.
- . . . Bible study is educational evangelism.
- . . . Prayer is intercession, anticipating evangelism.
- . . . Service ministries conserve the results of evangelism.
- . . . Evangelism is passion and program.

- . . . Evangelism is message and method.
- . . . Evangelism gives action to both "how" and "who."
- . . . Evangelism is personal, it is organized, it is continuous, it is inclusive, it is imperative.
- . . . Evangelism has many methods. They are always complimentary and never substitutionary.
- . . . The Church is the vehicle for evangelism.
- . . . The Cross is the symbol of evangelism.
- . . . The Holy Spirit is the Source of power for evangelism.
- . . . The evangel is the Good News . . . and *evangelism* is telling it. □

—JOHN M. GARDNER
Lansing, Mich.

On Doing the Truth

The perennial debate centered around “being” good or “doing” good, comes to mind early in the new year. Reflection on it seems appropriate at the season when many have made new resolutions, few of which will survive the full year and most of which were stillborn.

The “be-gooder” condemns the “do-gooder” for his failure to understand the meaning of character and integrity; for proliferating his good deeds either to overcome a sense of guilt or to win the applause of his peers; or for using commendable actions to compensate for a lack of self-worth.

And the “do-gooder” scorns the “be-gooder” for succumbing to the “ivory-tower syndrome” and refusing to get involved in the rough-and-tumble of life; for his lack of activity where it counts; for his refusal to take sides in the nitty-gritty issues where people live; and for his fear of being wrong or getting hurt.

Both being *and* doing are necessary. Yet it is all too easy to give priority to one or the other; to *being* good—which for too many means “being good for nothing,” or to *doing* good, which can be little more than hollow activism.

If taken alone, insistence on “doing good” seems to rest on the assumption that the opposite of doing evil (including neglect) is doing *good*. Many of our everyday actions are governed by this erroneous idea. For example, men try to make up for forgetting their wife’s birthday by volunteering to rearrange the furniture in the house (or more likely something a little less demanding).

This error has problems enough in daily affairs, but it is devastating in spiritual matters. It is the way of works—righteousness, attempting to earn one’s salvation.

Jesus was hard on this way of thinking and living. His condemnations of the Pharisees, guilty at this point, are understood best in light of His teachings concerning the Holy Spirit.

Addressing His disciples immediately prior to His crucifixion, Jesus referred three times to the promised Holy Spirit as the “Spirit of Truth” (John 14–17).

The Spirit comes to reveal the truth about ourselves, to uncover our selfishness, our egocentricity, our unworthiness. His purpose is not merely to point to some isolated misdeed in one’s repertoire of actions though He does this on occasion. His work is to show that which dethrones the Lord Jesus in one’s life and keeps the light of His countenance from radiating in all one’s activities.

Jesus’ teaching has significant implications for my daily Christian walk. If I imagine that the opposite of doing evil is doing good, then I constantly must calculate whether my life has more good than bad. If practice this “list mentality” can degenerate variously into pride (“How good I am”), or despair (“How bad I am”), or even into compromise (“Is it wrong to do this or that, etc? If so, why?”).

But if the opposite of doing evil is doing the truth as Jesus implied, then the question becomes, What style of life will best allow the beauty of Christ to be seen in me? In this framework, the partial good is rejected, and on occasion a lesser good may be left behind for that which is better.

While Jesus insisted that the wellsprings of the heart must be made right, none should suppose that He minimized “doing” when done for God’s glory. The love He displayed on Calvary and which we are to share is no mere human sentiment. It is the active seeking of the well-being of others, including our enemies.

The issue is not whether we should “be” or “do,” even though these were mutually exclusive. We *must* act for that’s what life is—doing. The question is, *Do what?* or *For what reason?* And the answer is not merely “do the good” (popularly understood), but rather, “do the truth.” That is, by grace act with motives of sacrificial love. This brings together testimony and ethics, profession and possession, the sacred and the secular.

Doing the truth is possible only by a person’s encounter with Him who is “the Truth,” and by continuing relationship with “the Spirit of Truth.”

The beginning of a new year is not a time for superficial preoccupation with doing good, with resolution only—whatever merit these may have. It is a time for *doing the truth*.

With the indwelling Holy Spirit there can be

withdrawal from life on Main Street, no isolation from the hurts of those who long for the healing which Christ alone offers. And yet we will be spared the ugliness of Pharisaism with its anemic activism. Phillips Brooks's admonition is still appropriate as we face our today and tomorrows: "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks commensurate with your strength. Pray for strength commensurate with your tasks. Then the *doing* of your work will be no miracle—but *you* shall be the miracle." □

Evangelism and Youth

Several articles of this issue of the *Herald* have been assigned or prepared by the Department of Evangelism. The aim is to highlight our Lord's commission to His followers, and to call attention to the vast harvest field that beckons every Christian. This emphasis is not inappropriate as we prepare for Youth Week, which begins January 25.

Our times are suited for the spread of the gospel. Since early in the seventeenth century, Western culture has been dominated by Reason, accompanied by the rise of Science. It was claimed that religion and revelation would become relics of an archaic past, and truth would be found alone in rational thought.

The child of Reason and Science is modern Technology—the telegraph, telephone, incandescent light, horseless carriage, elevator, airplane, plastics, television, medical technology, space exploration, and mass communications.

These promised the good life. With them social problems would be solved and people everywhere could live together in peace.

But utopia still eludes us. Toynbee, the late British historian, summarized graphically our social and spiritual bankruptcy, "We have become gods in technology and apes in life."

We have learned to swim in the sea like fish, fly in the air like birds, and we are learning to conquer outer space. But we have not yet learned how to walk this planet like men as God intended.

Modern man has presumed that material things

can satisfy the human spirit. Happily this "scientism" is being seen for the fallacy that it is. In part, it is being exposed by the youth, both by their actions and by what they have said in recent years.

Numerous analyses have been made of the rationale underlying the life-style of many of today's youth. One of the most probing is that of Theodore Roszak in *The Making of a Counter Culture*. He suggests that the basic reason an intelligent young person leaves the comfort of his home and heads for experimental life in communes is his rejection of our "scientifically-based, technologically-oriented, and materialistically-flooded modern culture" (words of Russel Spittler). Youth's actions are an expression of the desire for that which is spiritual, that which gives meaning to life.

While Science, Reason, and Technology are now viewed by many as being unable to meet man's fundamental needs, the renewed interest in religion shows that these needs are still very real. One does not have to be a social historian or philosopher of religion to see that preoccupation with mysticism, parapsychology, psychedelic religion, and the occult is a phenomenon expressing the spiritual hunger and thirst of our age.

All of this makes the times right for the presentation of the gospel, for biblical evangelism. In dramatizing society's spiritual aridness, the youth indirectly are calling the Church to its evangelistic mission.

Joel prophesied that "afterward" God would pour out His Spirit, and "the young men shall see visions" (2:28).

God is giving the youth of the church a great vision. Their allegiance is to Christ, as it should be. But implicitly they are saying: "Give us a part in the evangelism outreach and in the whole life of our Zion. It is the church of our fathers. Our mothers sang her sacred hymns to us as babes. We were brought up at her altar and in her disciplines. We are committed to ministry and service."

And what the youth are saying must be said by each of us, for we all are "evangels" of the Good News. Jesus' imperative is a call to the telling and sharing of His love: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). □



By PAULINE E. SPRAY
Sparta, Mich.



HAPPINESS IS . . .

Shari and Tami look forward eagerly to coming to "Grandma's house," but they love their grandfather in a special way (given more time, Darla and Beth will, also). Grandpa tells the girls long and fascinating tales. He buys them chewing gum and takes them to the restaurant for "coffee breaks." There they sit and chat to their hearts' content over Cokes while he sips his favorite brew and listens attentively.

Separated by many miles, we keep in touch between visits via the mail service and telephone. One winter day our daughter told us the girls had been working on their valentines, carefully choosing what to send whom and laboriously signing their names to the greetings. Tami, then five, had asked, "Mama, how do you write 'Happiness is Grandpa'?"

While to Tami happiness is Grandpa, to another it may be a slice of bread spread lavishly with peanut butter;

- a line of freshly laundered clothes flapping merrily in the breeze;
- making the final payment on a house mortgage;
- or, communing with God alone in the great out-of-doors.

How do we define happiness? Someone observed, "Most of us have no difficulty knowing when we are unhappy, but many of us cannot tell when we are happy."

Webster describes happiness as "a state of well-being and pleasurable satisfaction." "It's the feeling you're feeling when you want to keep on feeling it," another has concluded.

Like myself, other Christians, no doubt, have

wrestled with the matter of happiness. My struggle took place years ago during a period of exhaustion and depression. For many days I was plagued with questions: What is happiness? How can I know if I am happy or not? How do I go about being happy? Does God want me to be joyful?

An entry in my diary reveals my perplexity: "As oft before the tormentor told me, 'Your husband doesn't need you, and the girls could get along as well without you.' But . . . I must live for Jesus . . . so others can see Him in me."

To add to my distress, a highly esteemed Christian, regarded by many to be deeply spiritual, continually harped on the virtues of burden-bearing in my presence.

Young, inexperienced, extremely conscientious, and fatigued, I was driven more urgently to intensify my quest. Does God want His children to be laden down with burdens? Or does He want us to be care-free? What is His will?

Among my husband's books I found help. According to Andrew Blackwood, in *Preaching from the Bible*, the chief business of a minister is being happy, for he must show the people among whom he lives what it means to be a Christian.

How could my minister-husband be happy if I were not? If it is his "chief business," I decided, it must be mine also. And turning with a hungry heart to the Bible, I found my answers. And my healing. Included in God's Word are rules for good mental health, His prescription for happiness.

Happiness cannot be purchased. A dying millionaire said, "I suppose I am the most miserable man on earth." A life of ease, military glory, political power, prestige, or fame does not guarantee happiness. Nor does it come in bottles of pills. Millions of dollars are being spent annually on tranquilizers, but they do not cure anxiety and inward conflict.

Satisfaction and pleasure may come with life's comforts and attainments, but only Christ's indwelling presence can produce joy. Solomon, the wise sage, said, "Whoso trusteth in the Lord, happy is he" (Proverbs 16:20).

Yet, it is obvious, and confusing, that many Christians are exhibiting far less happiness than they should. Wherein lies their difficulty? Are they allowing guilt, worry, resentment, a lack of purpose, wrong thinking and acting to rob them of the joy they should be experiencing in Christ Jesus? Are they failing to avail themselves of God's prescription for happiness?

Certainly not all of life is easy, even for the child of God. But our burdens should produce a glow, for Jesus bids us exchange our spirit of heaviness for His rest. Nights of weeping may come; still they should be followed by mornings filled with joy.

Washington Irving said: "Surely happiness is reflective, like the light of heaven: and every countenance, bright with smiles and glowing with innocent enjoyment, is a mirror, transmitting to others the rays of a supreme and ever-shining benevolence."

As never before, Christians (both clergy and laity) need to be filled with joy so they can show the world what happiness is. □



NINETEENTH GENERAL ASSEMBLY HOUSING INFORMATION

CONVENTIONS—NYPS, NWMS, Church Schools—June 17-19, 1976
GENERAL ASSEMBLY—June 20-25, 1976

GREETINGS:

The Dallas Convention & Tourist Bureau is serving the church by handling all housing reservations for both delegates and visitors. Your request for housing should be made on the form below. The Housing Bureau will process these applications for housing visitors and release their reservations on March 1, 1976, and as they are received thereafter. The 26 hotels and motels listed with this form are most central to the convention facility. There are many other hotels in the surrounding territory and we are assured of an ample supply of rooms exclusively for Nazarenes. As you plan for the General Assembly, please also pray for a mighty visitation of the Holy Spirit on our gathering.

GENERAL ARRANGEMENTS COMMITTEE
B. EDGAR JOHNSON, Secretary

HEADQUARTERS HOTELS:

The Adolphus, Baker, Holiday Inn, Ramada, Sheraton, and Statler-Hilton have been chosen for preferential housing consideration for officially elected General Assembly & Convention delegates.

SPECIAL NOTICES:

1. The Dallas Convention & Tourist Bureau are the only ones authorized to process reservations for the General Assembly. Please do not contact hotels directly, for this will only delay the service.
2. If there is any change in this reservation or if for any reason you will not use the accommodations reserved, please notify the Housing Bureau at once.
3. Rooms will not be held after 6 p.m., unless arranged with the hotel.
4. Some hotels will require room deposits.
5. This reservation is cancellable up to 48 hours prior to arrival date. If this reservation is not claimed or cancelled in writing, one night's lodging will be charged.

Address all correspondence to:

Nazarene Housing
DALLAS CONVENTION & TOURIST BUREAU
1507 Pacific Avenue
Dallas, Texas 75201

		HOTELS AND MOTELS		
Map Key #	NAME	SINGLE	DOUBLE	TWINS
1	Adolphus	\$17-27	\$23-35	\$23-35
2	Baker	\$17-22	\$22-27	\$25-29
26	Downtowner Inn	\$14-17	\$16-19	\$19.50-22.50
22	Dunfey's Royal Coach Inn	\$23	\$31	\$31
21	Executive Inn	\$15	\$19-20	\$19-20
24	Hilton Inn	\$22-35	\$31-44	\$31-44
25	Holiday Inn Central	\$16	\$19.50	\$22
7	Holiday Inn Downtown	\$22	\$27	\$29
12	Holiday Inn Market Center	\$17	\$23	\$23
16	Howard Johnson Market Center	\$17	\$20	\$24
8	Hyatt House	\$20	\$26	\$30
14	La Quinta Market Center	\$14	\$16.50	\$16.50
18	Le Baron Hotel	\$26	\$32	\$24
10	Marriott Motor Motel	\$21	\$26	\$26
5	Milner Plaza	\$12	\$14	\$14
13	Quality Inn	\$20-22	\$22-26	\$24-26
23	Ramada Inn Central	\$22-25	\$28	\$31
4	Ramada Inn Convention Center	\$22-24	\$32	\$32.50
19	Registry Hotel	\$24-30	\$30-36	\$30-36
11	Rodeway Inn Market Center	None	\$12-14.50	\$16.50-22.50
6	Sheraton-Dallas	\$22-29	\$27-35	\$27-35
20	Sheraton Inn Mockingbird	\$20	\$30	\$30
3	Statler Hilton	\$22-29	\$27-35	\$27-35
17	Stemmons Inn	\$18	\$21	\$23
9	Town House	None	\$18.50-20	\$18.50-20
15	Travelodge Market Center	\$21-24	\$24-29	\$24-29

REQUEST FOR HOUSING

(Please Print or Type)

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Arrival Date _____ Hour _____ A.M. _____
P.M. _____

Departure Date _____

Mode of Travel _____ Auto _____ Public _____

I am a: General Assembly Delegate _____
Convention Delegate _____
Visitor _____

Please send information about mobile home parks. _____

**NAZARENE HOUSING
GENERAL ASSEMBLY & CONVENTIONS
June 17-25, 1976**

Please Reserve the Following Accommodations for Me:

Room with: Single Bed _____
Double Bed _____ for _____ Persons
Twin Beds _____

SPECIAL REQUEST _____

Is Payment Guaranteed After 6 p.m.? Yes _____ No _____

CHOICE OF HOTEL & RATE:

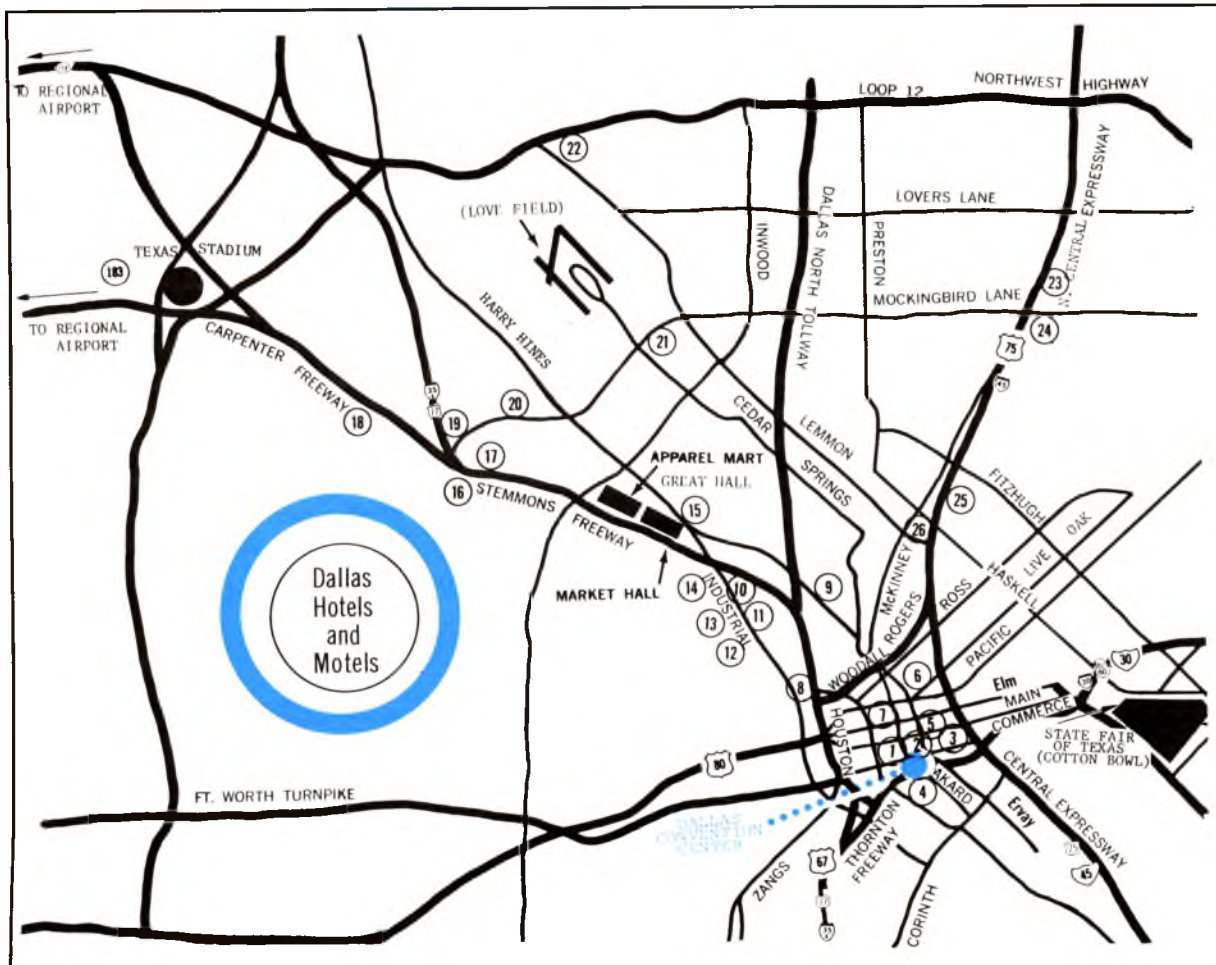
First Choice _____ \$ _____

Second Choice _____ \$ _____

Third Choice _____ \$ _____

CONFIRMATION WILL BE RECEIVED DIRECTLY FROM THE CONVENTION BUREAU

This Is Your Guide to Room Reservation Form
June 17-25, 1976 Dallas, Texas



SEE OTHER SIDE FOR HOTEL KEY NUMBERS
COMPLETE OTHER SIDE & MAIL NOW!

MAKE YOUR RESERVATIONS AND CHANGES
 THE AUTHORIZED WAY . . .
 THRU THE DALLAS CONVENTION AND TOURIST BUREAU

PLACE
 STAMP
 HERE

NAZARENE HOUSING
DALLAS CONVENTION AND TOURIST BUREAU
1507 PACIFIC AVENUE
DALLAS, TEXAS 75201

GENERAL ASSEMBLY

Church of the Nazarene
June 20-25, 1976
Dallas, Tex.

HIGHLIGHTS OF THE GENERAL ASSEMBLY

June 20—

Communion Service—10:00 Sunday morning. Message by Dr. Edward Lawlor. Celebrate the Lord's Supper with over 30,000 Nazarenes from around the world!

World Evangelization Service—2:30 Sunday afternoon. Share with the Departments of World and Home Missions in a worldwide look at the work of the church in this 90-minute pageant of music, information, and

inspiration of, by, and about Nazarenes across the globe!

The Board of General Superintendents/Department of Evangelism present the 7:30 Sunday evening service. The quadrennial report of the Board of General Superintendents will be delivered by Dr. Eugene L. Stowe. Rejoice in the progress over the past four years! Face the challenge of our task for the future!

June 21—

Opening business meeting of the historic Nineteenth General Assembly of the Church of the Nazarene

Education Service—Dr. George Coulter will be the speaker. Combined college choirs, quadrennial awards, greeting old friends—all these on Monday night.

June 22-25—

Business meeting of the General Assembly. Continue Tuesday morning and evening until adjournment.



POST-CONVENTION ACTIVITIES:

Monday, June 21

Six Flags Celebration
(Children, Youth, College/Single)

Tuesday, June 22

Recreation/Celebration (Children)
Breakaway '76 (Youth, College/Single)

Total Package Cost: approx. \$10.00 per person

GENERAL NYPS CONVENTION . . .

DALLAS, TEX.

FEATURES OF THE CONVENTION:

Wednesday evening, June 16

Registration
(5-10 p.m.)
Mass Youth Choir/Brass Rehearsal
(7-10 p.m.)
Teen Bible Quizzing
(7-10 p.m.)

Friday, June 18

Business Sessions
Caucus
Rehearsals
Teen Bible Quizzing
Inspiration

Saturday, June 19

Business Sessions
Rehearsals
Teen Bible Quizzing
Inspiration
Noon Demonstration of Caring
International Youth Rally
College/Single Exclusive
(9:30-10:30 p.m.)

Thursday, June 17

Business Sessions
(9 a.m. daily)
Equipping
Rehearsals
Teen Bible Quizzing
Inspiration
Youth Exclusive:
Fellowship and Praise
(9:30-10:30 p.m.)



DECLARE HIS GLORY

1972-78

NWMS

**The
THIRTEENTH GENERAL CONVENTION
of the
NAZARENE WORLD
MISSIONARY SOCIETY**

will convene in
Convention Center Arena
DALLAS, TEX.
June 17-19, 1976

Registration of Delegates:

Arena Entrance—June 17—8 a.m.—12 noon
(Please register as early as possible.)

Opening Session: June 17—1 p.m.

NWMS Evening Service: June 17—7:30 p.m.

We'll be looking for YOU!

General Church Schools Convention

Dr. James Dobson and other well-known speakers will be featured in the convention and on Friday night, June 18, 1976. Musicians you've been wanting to hear will be featured in all general sessions.

A full spectrum of workshops—age-group, promotion, special interest, and administration for local and district workers—will be presented. Top achievers will be sharing practical helps.

Premier showing of the new Nazarene film (color, sound, 16-mm.) on the ministry of teaching

NEW! Editors and directors will be available for consultation on posted schedule at the Church Schools' pavilion in the display area.



EVANGELISTS' SLOTS

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

Evangelists are not "lone rangers" but rather workers together with Christ in building His kingdom. They are specialists, uniquely called of God to herald the truth in an uncompromising way, that all who hear them may know . . . "This is the way, walk ye in it."—DON J. GIBSON.

- ANDREWS:** Mobile, Ala. (1st—indoor camp), Jan. 6-11; Lanett, Ala. (indoor camp), Jan. 12-18
- BAILEY, CLAYTON:** Louisville, Ky. (Southside), Jan. 5-11; Terre Haute, Ind. (Southside), Jan. 13-18; Pioneer, Ohio, Jan. 19-25; Fostoria, Ohio (1st), Feb. 2-8; Ludington, Mich., Feb. 9-15; Mt. Gilead, Ohio, Feb. 16-22
- BAKER:** Dayton, Ohio (Pleasant Valley), Jan. 25—Feb. 8; Columbus, Ga. (Macon Road), Feb. 24-29
- BATTIN:** Levelland, Tex., Dec. 31—Jan. 4; Midland, Tex., Jan. 18-25; St. Augustine, Fla., Feb. 15-22
- BELL:** Sherman, Tex. (1st), Jan. 7-11; Bethany, Okla. (dist. hol. conv.), Jan. 14-18; Fort Worth, Tex. (River Oaks), Jan. 20-25; Longview, Tex. (1st), Jan. 27—Feb. 1; Lufkin, Tex. (Bethel), Feb. 3-8; Bethany, Okla., Feb. 10-15; Ardmore, Okla. (1st), Feb. 17-22; McComb, Miss. (1st), Feb. 24-29
- BERTOLET:** West Palm Beach, Fla., Jan. 20-25; Greenacres City, Fla., Jan. 27—Feb. 1
- BOHI, JAMES:** Bridgetown, Barbados, W.I. (Golden Anniversary Conv.), Jan. 4-10; Lakeland, Fla. (1st), Jan. 13-18; Miami, Fla. (1st), Jan. 22-25; Princeton, Fla., Jan. 26—Feb. 1; Shelbyville, Ind. (indoor camp), Feb. 2-8; Henrietta, Okla. (S.E. Okla. Home Mission Tour), Feb. 16-22
- BOND:** Lacon, Ill., Jan. 6-11; Blue Ash, Ohio, Jan. 13-18; Grand Rapids, Mich. (West), Jan. 20-25; Corunna, Mich., Jan. 27—Feb. 8
- BOWERS:** Apache Junction, Ariz., Jan. 18
- BOWMAN:** Bucyrus, Ohio (C.C.C.U.), Dec. 31—Jan. 4; Man-nington, W.Va., Jan. 26—Feb. 1
- BROWN, ROGER:** Confluence, Pa., Dec. 31—Jan. 4; Pittsfield, Ill., Jan. 13-18; Lakeland, Fla. (Avon Park Camp), Jan. 29—Feb. 8; Logan, W.Va., Feb. 10-15; West Memphis, Ark. (1st), Feb. 17-22; Appleton, Wis., Feb. 27-29
- BURTON:** Pittsburg, Tex., Jan. 6-11; Dallas, Tex. (Bruton Terr.), Jan. 12-18; Moore, Okla., Jan. 26—Feb. 1
- CAUDILL, STEVE:** Oregon, Ohio (1st), Jan. 4; Kenton, Ohio (1st), Jan. 6-11; Bowling Green, Ohio, Jan. 14-18; Bradenton, Fla. (West Coast Indoor Camp), Feb. 3-8; Kent, Wash. (indoor camp), Feb. 17-22; Coos Bay, Ore. (1st), Feb. 24-29
- CANTON:** Pleasantville, Pa. (Community Church), Jan. 26—Feb. 1; Monongahela, Pa. (1st), Feb. 3-8; Curtisville, Pa., Feb. 11-15
- CLIFT:** San Jacinto, Calif., Jan. 12-18; Canby, Ore. (1st), Jan. 25—Feb. 1; La Grande, Ore., Feb. 2-8
- CLINE:** Dyersburg, Tenn. (1st), Jan. 13-18; Warren, Ohio (Bolindale—youth zone rally), Jan. 26-31; Amelia, Ohio, Feb. 5-8; Smyrna, Tenn., Feb. 11-15; Meridian, Miss. (Central), Feb. 24-29
- COBB:** Kingsport, Tenn., Jan. 6-11; Oskaloosa, Ia., Jan. 23-25; Tucson, Ariz. (Central), Feb. 2-8; Indianapolis, Ind. (Ray Street), Feb. 24-29
- COKE:** Penn Yan, N.Y., Jan. 11-18
- COOK, LEON:** St. Petersburg, Fla. (Kenneth City), Jan. 13-18; Tuttle, Okla., Jan. 20-25
- COX, C. B.:** Intercession City, Fla. (camp), Jan. 2-11; Brooksville, Fla. (camp), Jan. 12-18; Lake City, Fla. (1st), Jan. 19-25; Glen Alpine, N.C. (Wesley Camp), Feb. 4-8; Kings Mountain, N.C., Feb. 10-15; Dallas, N.C., Feb. 17-22; Charlottesville, Va. (1st), Feb. 25-29
- CRANDALL:** Toledo, Ohio (Jackman Rd), Jan. 25—Feb. 1; Gaston, Ind., Feb. 27—Mar. 7
- CRANE:** Huntington, W.Va. (Central), Jan. 5-11; Spencer, W.Va., Jan. 20-25; Warren, Ohio (Champion), Feb. 3-8; Paris, Pa., Feb. 10-15; Buckhannon, W.Va., Feb. 17-22
- CREWS:** Columbia, Miss., Feb. 24-29
- CULBERTSON:** Gladstone, Ore., Jan. 27—Feb. 1; Amboy, Wash., Feb. 3-8; Caldwell, Ida. (1st), Feb. 10-15; Victoria, B.C. (Esquimalt), Feb. 17-22
- DARNELL:** Noblesville, Ind. (indoor camp), Dec. 26—Jan. 4; Aliquippa, Pa., Jan. 8-18; Nellis, W.Va., Jan. 22—Feb. 1; Sumner, Ill., Feb. 5-15; Moravia, Ia., Feb. 16-22; Clinton, Ia. (Calvary), Feb. 23-29
- DISHON:** Lakeland, Fla. (Crystal Lake), Jan. 27—Feb. 1; Lake Wales, Fla., Feb. 3-8
- DIXON:** Gospel concerts in Calif., Jan. 7-11; Somerton, Ariz., Jan. 13-18; Gospel concerts in Ariz., Jan. 20-25; Sells, Ariz., Jan. 27—Feb. 1; Month of Feb., Gospel concerts, western districts
- DUNCAN:** Bucyrus, Ohio, Jan. 9-11; Circleville, Ohio (1st C.C.C.U.), Jan. 14-18; Springfield, Ohio (High St.), Feb. 3-8; Cleveland, Ohio (citywide cru.), Feb. 18-22; Chillicothe, Ohio (1st Un. Meth.), Feb. 23-29
- DUNN:** Cambridge, Ohio, Jan. 28—Feb. 1
- ELLINGSON:** Anderson, Ind. (Wes.), Jan. 1-11; Louisville, Ky. (Peniel Mission), Jan. 13-18; Beech Grove, Ind., Jan. 27—Feb. 1; Waco, Tex. (South Manor), Feb. 3-8; Claxton, Ga. (Trinity), Feb. 9-15; Monroeville, Ala., Feb. 17-29
- ELLIS:** Pawnee, Okla., Jan. 19-25
- ELLWANGER:** Barbados (camp meeting), Jan. 4-10; Centerville, Mo. (Countryside), Jan. 21-25; Martinsville, Ind. (1st), Jan. 27—Feb. 1; Chariton, Ia., Feb. 3-8; Honolulu, Hawaii (Hawaii crusades), Feb. 10-29
- EMSLEY:** Eagle, Ida., Feb. 4-15; Veedersburg, Ind. (1st), Feb. 24-29
- ERICKSON:** Craigsville, Va. (Estaline Valley), Jan. 6-11; Roanoke, Va. (Garden City), Jan. 13-18; Jackson, Miss. (Emmanuel), Jan. 27—Feb. 1; New Smyrna Beach, Fla., Feb. 3-8; Gainesville, Fla. (1st), Feb. 10-15
- FELTER:** New Port Richey, Fla. (1st), Feb. 3-8; Miami, Fla. (Central), Feb. 17-22; Daytona Beach, Fla. (1st), Feb. 24-29
- FILES & ADAMS:** Laurel, Del. (Wesleyan—children's cru.), Jan. 6-11; Milford, Del. (Children's Cru.), Jan. 13-18; New Egypt, N.J. (Children's Cru.), Jan. 27—Feb. 1; Alloway, N.J. (Children's Cru.), Feb. 2-8; State College, Pa. (Children's Cru.), Feb. 10-15; Selingsgrove, Pa., Feb. 17-22
- FISHER:** Modesto, Calif. (1st), Jan. 4-11; Upland, Calif. (1st), Jan. 18-25; Riverside, Calif. (Arlington Ave.), Jan. 27—Feb. 1; Phoenix, Ariz. (Biltmore), Feb. 8-15; Medford, Ore. (1st), Feb. 22-29
- FLORENCE:** Dayton, Ohio (Glen Rd.), Jan. 20-25; Crothersville, Ind., Feb. 9-15; Wellington, Tex., Feb. 23-29
- FORTNER:** Syracuse, Ohio (1st), Jan. 12-18; Stinesville, Ind. (1st), Jan. 27—Feb. 1; Vincennes, Ind. (Northside), Feb. 3-8; Mt. Vernon, Ind. (1st), Feb. 9-15; Crossville, Ill. (Big Prairie United Meth.), Feb. 25—Mar. 7
- FRODGE:** Hamilton, Ohio (Millville Ave.), Dec. 29—Jan. 4; London, Ohio (C.C.C.U.), Jan. 5-11; Newburg, Ind., Jan. 19-25; Minot, N.D. (1st), Feb. 9-15; Miller, S.D., Feb. 16-22; Griggsville, Ill., Feb. 24-29
- GAWTHORP:** Rossville, Ga. (Fairview), Jan. 20-25; Kincaid, Ill., Jan. 26—Feb. 1; Fairfield, Ill., Feb. 2-8; New Ellenton, S.C., Feb. 10-15; Chattanooga, Tenn. (East Ridge), Feb. 17-22; Florien, La. (Cenchrea), Feb. 24-29
- GILLESPIE:** Anderson, Ind. (Indiana Meadows), Feb. 29—Mar. 7
- GLENDENNING:** Newton, Ia. (1st), Jan. 5-31; Sioux Falls, S.D. (indoor hol. camp), Feb. 2-7
- GORMAN:** Jamestown, Ky. (1st), Jan. 11; Shelbyville, Ky. (1st), Jan. 20-25
- GRAVAT:** West Covina, Calif. (1st), Dec. 31—Jan. 11; Terra Bella, Calif. (1st), Jan. 11-18; Costa Mesa, Calif., Jan. 21—Feb. 1; Montrose, Calif., Feb. 1-8; Baywood Park, Calif. (El Morro), Feb. 8-15; Boulder City, Nev., Feb. 22-29
- GREEN:** South Africa, month of January; Richland, Wash. (Tri-Cities Cru.), Feb. 3-8; Willow Creek, Calif., Feb. 11-15; Seattle, Wash. (city-wide), Feb. 17-22; Portland, Ore. (city-wide), Feb. 23-29
- GRINDLEY, GERALD:** (See Happiness Singers)
- HAINES:** Colorado Springs, Colo. (Woodland Park), Jan. 4; Cottage Grove, Ore., Jan. 6-11; Perryton, Tex. (zone rally), Jan. 15-18; York, Neb., Jan. 22-25; Morris, Ill. (Joliet Zone), Jan. 27—Feb. 1; Boulder, Colo. (1st), Feb. 6-8; Hereford, Tex., Feb. 10-15; Altona, N.Y., Feb. 17-22; Ogdensburg, N.Y., Feb. 24-29
- HALL:** Gallatin, Tenn., Jan. 4; Madison, Tenn., Jan. 30—Feb. 1
- HAMILTON, MARK:** Freedom, Ind., Feb. 24-29
- HANCOCK:** Hermando, Fla., Jan. 27—Feb. 1; Sanford, Fla., Feb. 3-8; Paragould, Ark. (Woodland Hills), Feb. 16-22; Bentonville, Ark., Feb. 24-29
- HAPPINESS SINGERS:** Flint, Mich., Jan. 4; Evansville, Ind., Jan. 11; Concerts in Okla., Tex., N.M., Ariz., and Calif., Jan. 14-25; Midway City, Calif., Jan. 27—Feb. 1; Concerts in Ariz., Feb. 4-9
- HARROLD:** Bedford, Tex. (1st), Jan. 6-11; De Queen, Ark. (1st), Feb. 8-15
- HATHAWAY:** Anadarko, Okla., Jan. 6-11; Cleburne, Tex., Jan. 27—Feb. 1; Ottumwa, Ia. (1st), Feb. 3-8; Joplin, Mo. (Calvary), Feb. 10-15; Reserved, Feb. 16-22; Tahaka, Tex. (Grassland), Feb. 24-29
- HEASLEY:** Month of Jan., reserved
- HECKER:** Concerts in southern Calif., Jan.; Concerts in central and northern Calif., Feb.
- HEGSTROM:** Marengo, Ia., Jan. 12-18; Grinnell, Ia. (Bresee), Jan. 19-25; Grinnell, Ia. (Northside Friends), Jan. 26—Feb. 1; Glasgow, Ky. (1st), Feb. 3-8; Venice, Fla., Feb. 10-15; Havana, Ill., Feb. 17-22; Waukegan, Ill., Feb. 23-29
- HICKS:** Davis, Calif., Jan. 2-4; McMinnville, Ore., Jan. 6-11; Craig, Mo., Jan. 20-25; Leavenworth, Kans., Jan. 27—Feb. 1; Olivehurst, Calif., Feb. 17-22; Coos Bay, Ore., Feb. 24-29
- HOLLEY:** Dublin, Ga. (1st), Dec. 31—Jan. 11; Berry, Ala., Jan. 20-25; Laingsburg, Mich., Jan. 27—Feb. 1; Mishawaka, Ind. (South Side), Feb. 10-15; Stonington, Ill., Feb. 17-22
- HOLLOWAY:** Orville, Ohio, Dec. 30—Jan. 4; Reserved, Jan. 5-31; Pelham, Tenn. (Chapman's Chapel), Feb. 15-22; Elizabethton, Tenn., Feb. 24-29
- HOOTS:** Moultrie, Ga. (1st), Jan. 6-11; Ft. Walton Beach, Fla. (1st), Jan. 13-18; Nashville, Tenn. (Inglewood), Jan. 21-25; Akron, Ohio (city-wide crus.), Jan. 28—Feb. 1; Chattanooga, Tenn. (1st), Feb. 4-8
- HUNDLEY:** Fayette, Ohio, Jan. 30—Feb. 8; Clarksville, Tenn. (Memorial Dr.), Feb. 15-22
- INGLAND:** Wauseon, Ohio, Jan. 5-11; East Liverpool, Ohio (LaCroft), Jan. 19-25; Atwater, Ohio, Feb. 3-8; Windom, Ohio, Feb. 16-22
- IRWIN:** Nashville, Ill. (Gospel Center—indep.) Jan. 4; Greenfield, Ind. (Stringtown), Jan. 10; Lebanon, Ind., Jan. 11 a.m.; Greenfield, Ind. (1st), Jan. 11 afternoon; North Vernon, Ind. (1st), Jan. 20-25; Orangeburg, S.C. (1st), Jan. 27—Feb. 1; Rising Sun, Ind., Feb. 3-8; Centerville, Ind., Feb. 17-22; Wrens, Ga., Feb. 24-29
- JAMES:** Dexter, Mo., Feb. 9-15; Middletown, Ohio (1st), Feb. 23-29
- JANTZ:** Carlsbad, N.M. (Church St.), Jan. 6-11; Enid, Okla. (Westside Wes.), Jan. 13-18; Enid, Okla. (1st Wes.), Jan. 20-25; St. Joseph, Mo. (1st), Jan. 27—Feb. 1; St. Louis, Mo. (North County), Feb. 3-8; Hampton, Va., Feb. 10-15; Newark, Del. (1st), Feb. 17-22; Laurel, Del., Feb. 24-29
- JAYMES:** Fostoria, Ohio (C.C.C.U.), Jan. 14-25
- JEWETT:** New Castle, Ind. (zone revival), Jan. 7-11; Reserved, Jan. 13-18; Colfax, La. (1st), Jan. 27—Feb. 1; Center, Tex., Feb. 3-8; Norman, Okla. (Grace), Feb. 10-15; Chattanooga, Tenn. (East Ridge), Feb. 17-22; Shreveport, La. (Werner Park), Feb. 24-29
- JONES, CLAUDE:** Ft. Lauderdale, Fla. (Faith), Jan. 13-18; Ft. Lauderdale, Fla. (Manor), Jan. 20-25; Jacksonville, Fla. (Westside), Feb. 6-8
- LANIER:** Fairmont, Ind. (Community), Jan. 7-18; Handfield, Ind. (Community), Jan. 21—Feb. 1; Marion, Ind. (Community), Feb. 4-15; Gas City, Ind., Feb. 17-28
- LASSELL:** Huntington, Pa., Jan. 6-11; Gratz, Pa., Jan. 13-18; Columbus, Ind., Jan. 20-25; Cincinnati, Ohio (God's Bible School & College), Jan. 26—Feb. 1; Indianapolis, Ind. (Central), Feb. 3-8; Toronto, Ohio (1st), Feb. 10-15; Indianapolis, Ind. (East Side), Feb. 16-22; Columbus, Ind. (indoor camp), Feb. 27—Mar. 7
- LAW:** Loveland, Ohio, Jan. 7-18; Hamilton, Ohio (Williamsdale), Jan. 21—Feb. 1; Valdosta, Ga. (1st), Feb. 3-8
- LAXSON:** Decatur, Ala. (1st), Dec. 29—Jan. 4; Moultrie, Ga. (1st), Jan. 6-11; Ferguson, Mo. (indoor camp), Jan. 12-18; Madison, Ala. (1st), Jan. 20-25; Cincinnati, Ohio

- (indoor camp), Jan. 27—Feb. 1; Dayton, Ohio (indoor camp), Feb. 3-8; Tampa, Fla. (1st), Feb. 10-15; Ft. Lauderdale, Fla. (1st), Feb. 17-22
- LECKRONE:** Grandview, Mo., Jan. 7-14; Martinsville, Ind. (1st), Jan. 27—Feb. 1; Huntsville, Ala. (1st), Feb. 3-8; Hawaii Dist., Feb. 9-29
- LEMMASTER:** Reedley, Calif. (1st), Feb. 1-6; Los Angeles, Calif. (1st), Feb. 18-22
- LESTER:** Henderson, Tex., Jan. 13-18; San Antonio, Tex. (East Terrell Hills), Jan. 20-25; Dayton, Ohio (indoor camp), Feb. 3-8; Miamisburg, Ohio, Feb. 10-15
- LOMANS:** Bowling Green, Fla. (Peace Valley), Jan. 8-18; Burlington, Ia. (1st), Jan. 21-25; Newburgh, Ind. (Gen. Bapt.), Jan. 27—Feb. 1; Shawmut, Ala. (1st), Feb. 5-8; Roanoke, Ala. (1st), Feb. 10-15; Birmingham, Ala. (Tarrant), Feb. 17-22; Opelika, Ala. (1st), Feb. 24-29
- LOWN:** Capetown, South Africa, month of Jan.; Port Elizabeth, South Africa, Feb. 4-8; Bloemfontein, South Africa, Feb. 11-15; Johannesburg, South Africa, Feb. 18-22; Salisbury, Rhodesia, Feb. 25-29
- LUSH:** Fresno, Calif. (1st), Jan. 21-25; Yuma, Ariz. (1st), Jan. 28—Feb. 1; Yuma, Ariz. (Grace), Feb. 4-8; Holliville, Calif., Feb. 11-15; Payson, Ariz. (1st), Feb. 25-29
- MANLEY:** Van Buren, Ind. (Hanfield Uni. Meth.), Dec. 30—Jan. 4; Johnstown, Pa. (1st), Jan. 6-11; Charleston, W.Va. (1st), Jan. 13-18; Point Pleasant, W.Va. (1st), Jan. 20-25; Morris, Ill. (Joliet Hol. Conv.), Jan. 27—Feb. 1; Naperville, Ill. (Trinity), Feb. 3-8; Kankakee, Ill. (Limestone), Feb. 10-15; Highland, Ind. (1st), Feb. 17-22; Strongsville, Ohio (Missionary Church), Feb. 24-29
- MARTIN, PAUL:** San Pablo, Calif., Dec. 29—Jan. 4; Redwood City, Calif., Jan. 5-11; Glendale, Calif., Jan. 12-18; Tempe, Ariz. (1st), Jan. 20-26; Midway City, Calif., Jan. 27—Feb. 1; Washington, D.C. (1st—Wash. Area Crusade), Feb. 3-8; San Jose, Calif. (1st), Feb. 10-15; San Leandro, Calif., Feb. 16-22; Santa Cruz, Calif. (1st), Feb. 23-29
- MAYO:** Mobile, Ala. (1st—indoor camp), Jan. 6-11; Midland, Tex. (1st), Feb. 3-8
- MCCLURE:** Killbuck, Ohio, Feb. 8-15
- McKINNEY:** Fort Pierce, Fla. (1st), Jan. 13-18; Hollywood, Fla. (1st), Jan. 20-25
- McWHIRTER:** Birmingham, Ala. (West Haven), Jan. 4-11; Titusville, Fla. (1st), Jan. 13-18; Kissimmee, Fla., Jan. 20-25; Cocoa, Fla., Jan. 27—Feb. 1; Jacksonville, Fla. (city-wide), Feb. 2-6; Langley, S.C., Feb. 10-15; Pearl River, La., Feb. 17-22; Shreveport, La. (Werner Park), Feb. 24-29
- MEEK:** Center, Tex., Feb. 3-8
- MELVIN:** Indianapolis, Ind. (Ritter Ave.), Jan. 20-25; London, Ky., Jan. 30—Feb. 1
- MEREDITH:** Bennettsville, S.C., Feb. 2-8; Carlsbad, N.M., Feb. 23-29
- MICKEY:** Burlington, Colo., Feb. 9-15
- MILLER, MEL:** Highland, Mich. (Village), Jan. 11-18; Midland, Mich. (Nease Mem.), Jan. 30—Feb. 1; Israel, Feb. 2-12; Charlotte, Mich., Feb. 17-22
- MILLHUFF:** Lowell, Mich., Jan. 2-4; Toronto, Ont. (People's Church), Jan. 11-18; Virginia Beach, Va. (Tidewater Cru.), Jan. 20-25; Lima, Peru, and the interior, Jan. 26—Feb. 15; Sarasota, Fla., Feb. 17-22; Kansas City, Kans. (Victory Hills), Feb. 24-29
- MONTGOMERY:** Bahamas, month of Jan.; Carbon, Ind., Feb. 9-15; Conway, Ark. (College Ave.), Feb. 17-22; Connersville, Ind. (Gortner Mem.), Feb. 24-29
- MULLEN:** Canada Pacific Dist. Tour, Jan. 6—Feb. 1; Perth, N.B., Canada (Wes.), Feb. 10-15; Black's Harbour, N.B., Canada (Wes.), Feb. 17-22; Fredericton, N.B., Canada (Home Missions), Feb. 23-29
- MYERS:** Shelby, Mich. (Wes.), Jan. 6-11; Flint, Mich. (East), Jan. 13-18; Flint, Mich. (North), Jan. 20-25; Potterville, Mich., Jan. 27—Feb. 1; Mattoon, Ill. (East Side), Feb. 10-15; West Frankfort, Ill., Feb. 17-22; Belleville, Ill. (Emmanuel), Feb. 24-29
- NEFF:** (See Happiness Singers); Chicago, Ill. (hol. conv.), Feb. 25-29
- NEUSCHWANGER:** Indianola, Ia., Jan. 13-18; Benton, Ark. (1st), Jan. 20-25; Columbus, Miss. (1st), Feb. 10-15; Nampa, Ida. (Bethel), Feb. 17-22; Warren, Pa. (1st), Feb. 23-29
- OYLER:** Post, Tex., Jan. 19-25; Wichita, Kans. (Linwood), Jan. 28—Feb. 1
- PALMER:** Lawrenceburg, Ind. (Ludlow Hill), Feb. 2-8; Plainfield, Ind. (Trinity), Feb. 9-15
- PASSMORE:** Warsaw, Ind., Jan. 6-11; Waldorf, Md., Jan. 13-18; Hurllock, Md., Jan. 20-25; Amherst, Ohio, Jan. 27—Feb. 1; Ironington, Ohio (1st), Feb. 3-8; Shelby, Ohio, Feb. 10-15; Harrington, Del., Feb. 17-22; Apalachin, N.Y., Feb. 24-29
- PEMBLE:** Ellensburg, Wash., Jan. 25—Feb. 1; Bellflower, Calif., Feb. 29
- PFEIFER:** Waverly, Ohio (C.C.C.U.), Jan. 6-11; Clovis, N.M., Jan. 13-18; Concord, Calif., Jan. 20-25; South Gate, Calif., Jan. 27—Feb. 1; Norman, Okla. (Grace), Feb. 10-15; Rolla, Mo., Feb. 17-22; Springfield, Ohio, Feb. 24-29
- PHILLIPS:** Rarden, Ohio, Jan. 6-11; Cincinnati, Ohio, Jan. 13-18; Richmond, Ind. (St. Paul), Jan. 20-25; Wichita, Kans. (Olivet), Feb. 10-15; Cuba, Ill., Feb. 17-22; Edinburg, Ind., Feb. 24-29
- PIERCE:** Titusville, Fla., Jan. 13-18; Orlando, Fla. (Pine Hills), Jan. 20-25
- PITTS:** Clearwater, Fla. (1st), Feb. 4-8; Miami, Fla. (Central), Feb. 17-22; Thomasville, Ga., Feb. 24-29
- PORTER:** Cookeville, Tenn. (1st), Jan. 6-11; Doyle, Tenn. (1st), Jan. 13-18; Andalusia, Ala. (New Providence), Jan. 20-25; Jackson, Ala. (1st), Jan. 27—Feb. 1; Hueytown, Ala. (1st), Feb. 3-8; Reserved, Feb. 10-15; Calera, Ala. (1st), Feb. 17-22; Kilgore, Tex. (1st), Feb. 24-29
- POWELL, FRANK:** Council Bluffs, Ia. (Community), Jan. 11-18; Francisco, Ind., Jan. 27—Feb. 1
- QUALLS:** Zephyrhills, Fla. (1st), Dec. 28—Jan. 4; Springfield, Ohio (1st), Jan. 6-11; Fort Pierce, Fla. (1st), Jan. 13-18; Hollywood, Fla. (1st), Jan. 20-25; Defiance, Ohio (1st), Feb. 3-8
- RAKER:** Tex. and Ariz., Jan. 3—Feb. 15
- RODGERS:** Reserved, Jan. 1-24; Deland, Fla., Jan. 25—Feb. 1; Reserved, month of Feb.
- ROTHWELL:** Woodward, Okla., Jan. 20-25; Dayton, Ohio (1st), Feb. 20—Mar. 7
- RUTHERFORD, STEPHEN:** Huntingburg, Ind., Jan. 17-24
- SCHOONOVER:** Myrtle Creek, Ore., Feb. 2-3; Grants Pass, Ore., Feb. 9-15; Beaverton, Mich., Feb. 23-29
- SHARP:** Muskegon, Mich. (Phillips Free Meth.), Feb. 3-8; Manistee, Mich., Feb. 10-15; Blountstown, Fla., Feb. 24-29
- SHOMO:** Evansville, Ind. (Grace), Jan. 2-4; Upland, Ind., Jan. 9-11; Ft. Wayne, Ind. (zone youth), Jan. 16-18; Marion, Ind. (Lincoln Blvd.), Jan. 23-25; Goshen, Ind. (Elkhart Zone Youth), Jan. 30—Feb. 1; Anderson, Ind. (Fairfax), Feb. 4-8; Berne, Ind. (Mount Hope), Feb. 13-15; Dunkirk, Ind., Feb. 20-22; Kendallville, Ind. (Meth.), Feb. 27-29
- SHUMAKE:** Fern Park, Fla., Feb. 23-29
- SLACK:** Ft. Myers, Fla., Jan. 2-11
- SMITH, C. H.:** Dallas, Tex. (Trinity), Jan. 13-18; Kansas City, Mo. (St. Paul's), Jan. 20-25
- SMITH, DUANE:** Coalinga, Calif., Jan. 11-16; Goldendale, Wash., Feb. 1-6; Harrington, Wash., Feb. 8-13; Colville, Wash., Feb. 15-20; Carson City, Nev., Feb. 24-29
- SMITH, OTTIS:** Phoenix, Ariz. (Westdale), Jan. 13-18; Homestead, Fla. (1st), Jan. 27—Feb. 1; Vidalia, Ga. (1st), Feb. 3-8; Bridgewater, Va. (Spring Creek), Feb. 10-15; Niagara Falls, N.Y. (1st), Feb. 17-22; Unionville, Mich. (Colling), Feb. 24-29
- STAFFORD:** Decatur, Ill. (Midwest Pilgrim), Jan. 15-25; St. Louis, Mich., Jan. 31—Feb. 8; Lebanon, Ohio, Feb. 9-15; Greenfield, Ind., Feb. 23-29
- STEWART:** Columbus, Ga. (1st), Jan. 9-18; Huntsville, Ala., Jan. 20-25; New Cumberland, W.Va. (1st), Feb. 17-22
- STREET:** Corydon, Ind., Jan. 30—Feb. 1
- STRICKLAND:** Piqua, Ohio (Bradford), Jan. 1-4; Springfield, Ohio (1st), Jan. 6-11; Urbana, Ill. (Faith), Jan. 13-18; Charleston, W.Va. (Valley Grove), Jan. 20-25; Grand Haven, Mich. (1st), Jan. 27—Feb. 1; Westchester, Ohio (Pisgah Community), Feb. 3-8; Logan, W.Va. (1st), Feb. 10-15; West Memphis, Ark. (1st), Feb. 17-22; Garrett, Ind. (1st), Feb. 24-29
- SWANSON:** Comanche, Okla., Jan. 6-11; Carmel, Ind., Jan. 15-18; Imlay City, Mich., Jan. 20-25; Mercer, Pa., Jan. 27—Feb. 1; Blanchester, Ohio, Feb. 3-8; Brandenburg, Ky., Feb. 10-15; Yukon, Okla., Feb. 17-22; Hugoton, Kans. (Kans. Dist. Youth Retreat), Feb. 23-29
- SWEENEY:** Brandenburg, Ky., Feb. 10-15
- TAYLOR, CLIFF:** Newport, Ore., Jan. 12-18; Klamath Falls, Ore., Jan. 25—Feb. 1; Redding, Calif. (1st), Feb. 6-8
- THOMAS:** Myrtle Point, Ore., Dec. 30—Jan. 4; Richmond, Calif. (1st), Jan. 6-11; Stockton, Calif., Jan. 13-18; Hermiston, Ore., Jan. 20-25; Placerville, Calif., Jan. 27—Feb. 1; Chrisman, Ill., Feb. 18-29
- TUCKER, WILLIAM:** Largo, Fla. (1st), Jan. 31—Feb. 1; Miami, Fla. (Calvary), Feb. 3-8; St. Cloud, Fla. (1st), Feb. 10-15; South Bend, Ind. (Ardmore Wes.), Feb. 24-29
- VARIAN:** Charleston, W.Va. (Grace), Jan. 6-11; Pittsfield, Ill., Jan. 13-18; Mt. Greenwood, Ill., Jan. 20-25; Richland Center, Wis., Jan. 27—Feb. 1; Hastings, Mich., Feb. 3-8; St. Petersburg, Fla. (1st), Feb. 10-15; Clearwater, Fla. (Central), Feb. 17-22; Columbus, Ga. (Macon Rd.), Feb. 24-29
- WADE:** Northwest Okla. Dist., Jan. 21-25; Wellington, Tex., Feb. 23-29
- WALKER:** Concord, N.C. (Oakdale Park), Jan. 6-11; Concord, N.C. (1st), Jan. 13-18; Fla. dists., month of Feb.
- WARD:** Month of Jan., reserved; N. Ft. Myers, Fla. (1st), Feb. 22-29
- WELCH, JONATHAN:** Lansing, Ill., Feb. 3-8; Mishawaka, Ind. (South Side), Feb. 10-15
- WELCH, RICHARD:** Columbus, Ind. (1st), Jan. 28—Feb. 1; Glasgow, Ky. (1st), Feb. 2-8
- WELCH, W. B.:** Bennettsville, S.C. (Wallace), Jan. 20-25; Estill, S.C., Jan. 27—Feb. 1; Savannah, Ga. (Bloomingdale), Feb. 3-8; Myrtle Beach, S.C., Feb. 16-22
- WEST, C. EDWIN:** Marysville, Calif. (Hallwood Community), Jan. 6-11; Phoenix, Ariz. (Maryvale), Jan. 20-25; Norwalk, Calif., Jan. 27—Feb. 1
- WILLIAMS, LAWRENCE:** Ft. Smith, Ark., Jan. 5-12; Hillsboro, Tex. (1st), Feb. 2-8; Waco, Tex. (1st), Feb. 16-22
- WISEHART:** Vandalia, Ohio, Jan. 2-4; Cimarron, Kans., Jan. 7-11; Des Moines, Ia. (South Side), Jan. 13-18; Des Moines, Ia. (East Side), Jan. 20-25; Silvis, Ill. (Quad Cities Tour), Jan. 26—Feb. 1; Marshing, Ida., Feb. 5-8; Twin Falls, Ida. (indoor camp), Feb. 11-15; Sterling, Ill. (1st), Feb. 22-29
- WRIGHT:** Newell, W.Va. (Friendship Tab.), Dec. 31—Jan. 11; Suffolk, Va., Jan. 13-18; Saltville, Va., Jan. 20-25; Philippi, W.Va., Feb. 10-15
- WYLIE:** Palco, Kans. (Canaan Chapel), Feb. 17-22; Oklahoma City, Okla. (May Ave.), Feb. 24-29
- WYRICK:** Jackson, Miss. (1st), Jan. 6-11; Glasgow, Ky., Jan. 13-18; Shelbyville, Ky., Jan. 20-25; Florence, S.C. (1st), Jan. 27—Feb. 1; Lakeland, Fla. (Lakeside), Feb. 3-8; Sarasota, Fla., Feb. 10-15; Cincinnati, Ohio (Calvary), Feb. 17-22; Lexington, Ky., Feb. 24-29

NOTE: Beginning with this issue, the evangelists' slates will be printed in the *Herald* monthly. The full directory, carried in the *Preacher's Magazine*, will be published quarterly.



The El Paso, Tex., Montwood Church was a new Home Mission work on the New Mexico District. The New Mexico District Nazarenes gave \$23,000 toward the new facilities. Under the leadership of Dr. Harold Morris, the New Mexico District superintendent, the District Advisory Board purchased four acres of land six years ago. It is located on a main corner of the Vista Del Sol project, where over 85,000 people live, and the new church is the only holiness church

in the area. The land and buildings are valued at more than \$365,000, with an indebtedness of only \$130,000. Mr. J. A. Cecil, a Nazarene builder from Tyler, Tex., was the contractor. The building has 10,000 square feet, with a sanctuary which will seat 475, and there are educational facilities for 350. September 21, General Superintendent Charles H. Strickland dedicated the new building. Rev. Wayne H. Brown has been the pastor from the beginning.



DR. ETULAIN HONORED

Dr. Richard W. Etulain, associate professor of history at Idaho State University, has been named "Alumnus of the Year 1975" at Northwest Nazarene College.

After earning degrees in both history and English at NNC, Dr. Etulain continued his studies at the University of Oregon, where he obtained an M.A. degree in English and the Ph.D. in history.

His teaching experiences have ranged from public high school in Oregon to the University of Oregon, NNC, Eastern Nazarene College, Dartmouth College (where he was an Advanced Fellow in Historical Editing, 1969-70), the Gordon College European Seminar, and his present position at Idaho State University. He received a National Endowment for the Humanities study fellowship in American Culture and Ethnic Minorities at the University of Nevada in 1973, and was a member of the National Historical Publications Seminar in Historical Editing at Charlottesville, Va., in 1974, as well as a Huntington Library Fellow at the Huntington Library.

Dr. Etulain is the author, editor, and compiler of several books and more than 100 articles and book reviews. His published titles include: "Walter Van Tilburg Clark: A Bibliography," "Literary Historians and the Western," "Ernest Hemingway and His Interpreters of the 60's," "Origins of the Western," "The Mountain Man in Literature," "Owen Wister, the West and the Cowboy," "American Intellectual History: Some Recent Perspectives," "Jack London and His Interpreters," and numerous others.

Since Dr. Etulain's father was a Basque immigrant, he is interested in Basque culture and is now working on a series of essays for the Basque Book Series published by the University of Nevada Press.

Named in *Who's Who in the West* and listed in *Contemporary Authors*, Dr. Etulain is an active member of the church. He has served on church boards in both Eugene, Ore., and Pocatello, Ida., and has been a Sunday school teacher continuously since 1960, with the exception of two years. He served as lay leader for the Poca-

tello church in 1975, and is adviser for Campus Crusade for Christ on the ISU campus.

Dr. Etulain is married to the former Joyce Oldenkamp of Tillamook, Ore., an NNC graduate, and the couple have a five-year-old daughter, Jacqueline Joyce. □

NAZARENE DOCTORS ORGANIZE FOR ASSISTANCE

Dr. David Barton, of Riverside, Calif., was elected president of the newly organized Nazarene Medical Action Fellowship during a landmark conference of Nazarene physicians in Kansas City on November 14-15.

Sixty-five doctors and medical students plus 37 spouses gathered at the conference to pool their knowledge, skills, and concerns for medical missions.

Two major addresses were given by Dr. C. Everett Koop, well-known pediatric surgeon from Philadelphia. He lectured on his surgical separation of the Rodriguez Siamese twins from the Dominican Republic, and he presented a biblical argument against abortion.

Dr. Kenneth Grider, professor of theology at Nazarene Theological Seminary, also presented a paper discussing the theological aspects of abortion.

Descriptions of the urgent needs



Dr. David Barton, subsequently elected as president of the Nazarene Medical Action Fellowship, participates in a discussion of "Healer, Teacher, and Witness—the Role of the Doctor as an Evangelist." Other panelists include (l. to r.) Dr. John Bumpus, Dr. Ray Cook, Dr. James Herrick, and Dr. Dale Scharer.



now being faced by medical missions were presented by Dr. Samuel Hynd, medical superintendent at Raleigh Fitkin Memorial Hospital in Manzini, Swaziland, and Dr. Evelyn Ramsey, medical superintendent at Nazarene Mission Hospital in Kudjip, Papua New Guinea. Foremost among these needs is the critical shortage of doctors in the mission hospitals.

Dr. Jerald Johnson, executive secretary of the Department of World Missions, gave a keynote address providing an overview of Nazarene medical missions.

Following an especially prepared slide presentation of the worldwide extent of the church's medical work, Dr. V. H. Lewis issued a challenge to the doctors to "stand in the gap."

During their organizational meeting, the doctors discussed several possible ways of assisting in Nazarene medical missions. Among the possibilities discussed were: short-term service and group financial assistance for those who give such service; brother-physician relationships with overseas doctors; provision of a place of service and upgrading of practice for furloughing medical missionaries; consultation services; assistance for medical students who are missionary prospects.

Dr. A. F. Crumley of Indianapolis was elected vice-president. Elected to the executive committee were the following: Dr. J. Dudley Powers, Dr. Wm. Slonecker, Dr. Paul Sutherland, Dr. Weldon Thomas, and Dr. Don Whitsett. □

—Richard Gammill, reporter

church schools
By Melton Wienecke
HAPPENINGS



An Evangelism Clinic was held on the Minnesota District. Thirty-two pastors and wives committed themselves to train two of their laymen this fall, with others to follow, in multiplication of this training program. In the group, Rev. and Mrs. Frank Watkin, host pastor, Minneapolis First Church, are in foreground; Dr. and Mrs. Norman Bloom, district superintendent, are behind them.

NEW BUS MINISTRY BUTTONS AVAILABLE

Rev. Harold C. Davis, general director of Sunday school growth and evangelism, has announced the arrival of new Church of the Nazarene Bus Ministry buttons.



These red-white-and-blue buttons will identify bus ministry participants to the members of the congregation. They may also be worn by workers as they do visitation during the week to identify the caller as a bus worker from the Church of the Nazarene.

The first official presentation of these buttons will be made at the Missouri District Evangelistic Bus Conference to be held February 16-18, at the Arnold, Mo., Church.

Rev. Arthur Mottram, Rev. Ron Pelton, Mrs. Ruth Gibson, and Rev. Harold Davis will be workers.

You may order these buttons (No. PI-85) directly from the Nazarene Publishing House. Price, 75c each; 5 for \$3.00.



Tom Evans, seminary student and director of the evangelistic bus ministry for the Kansas City Nall Avenue Church, is pictured receiving the first new bus ministry button from Rev. Harold C. Davis, general director.

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The Hecker Family blessed employees of the Publishing House during a pre-Thanksgiving Noon Hour Enrichment Series. The 11 singing Heckers, registered evangelists, travel and live in a bus. The emphasis of their ministry is the Christ-centered family.

OF PEOPLE AND PLACES

Pastor V. L. McVey of the West Branch, Mich., church was elected recently to serve as president of the Ogemaw County Clergy Fellowship, an organization which represents about 40 churches of all denominations. □

Rev. and Mrs. Frank McClellan of Topeka, Kans., were honored by 200 friends and relatives on their fiftieth anniversary at a reception at the Topeka, Fairlawn Church fellowship hall. They were married November 4, 1925. The event was hosted by their son Ronald and his wife, Karen, of Olathe, Kans. Rev. McClellan was the first pastor of the Fairlawn Church when it was organized in the Auburndale area in 1943. He is presently the popular teacher of an adult Bible class and delivered the anniversary sermon on November 16, commemo-

JANUARY

BOOK OF THE MONTH



A New Spirit in '76



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The author refers to the inner spirit as the reflection of the character of a person—or a nation. The capacity to capture

the spirit of an event or an era marks the great leader. Jefferson (the Declaration of Independence) and Lincoln (the Gettysburg Address) captured the true spirit of America. So did Archibald Willard in his painting *The Spirit of '76*.

The spirit of '76 was a double commitment: to an ideal, and to sacrificial

action to bring that ideal into reality.

In this attractive booklet, the author pleads for (1) a new commitment to spiritual ideals; (2) a rebirth of integrity based on responsibility; (3) a rebirth of appreciation for the American ideal of democracy; and (4) a rebirth of national pride and patriotism. □

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rating 32 years of Fairlawn history. The McClellans have two grandchildren. □

NEWS OF REVIVAL

Pastor R. W. Roth of the O'Fallon, Mo., church reports a good revival with Rev. Odis James of St. James, Mo. Several people were saved and sanctified and the church was strengthened through his Spirit-anointed ministry. □

Pastor Jerry L. Crain, of Marine City, Mich., church reports a recent revival with Evangelist Robert Swanson of Bethany, Okla. An outpouring of God's Spirit was felt every night as seekers found their way to an altar of prayer. During the six-day series of meetings, over 55 people found help. □

Pastor Ben Riggins reports that revival came to the Pryor, Okla., church under the preaching of Rev.

M. L. Turbyfill. There were several seekers and some definite cases of healing. "The church is experiencing a spiritual awakening and seeing many victories." □



Jo Austin Day was November 23 at the Bristow, Okla., church. The church honored Mrs. Austin's 40 years as church pianist, from 1935 to 1975. Mrs. Austin was escorted to the front of the sanctuary and presented with a basket of 40 red roses by Sunday school superintendent Eddie Sneed. Pastor Bill Ledbetter presented her with a certificate and plaque. The sermon was given by Rev. W. T. Dougharty, Northeastern Oklahoma District superintendent. Pictured (l. to r.) are Eddie Sneed, District Superintendent Dougharty, Mrs. Austin, and Pastor Ledbetter.



Rev. and Mrs. W. G. Richards celebrated their Golden Anniversary at the Vicksburg, Mich., Chapman Memorial Church. Rev. Richards' Sunday school class sponsored an open house. Rev. and Mrs. Richards were evangelists for 26 years. They pastored 19 years. They are now retired at Indian Lake Campgrounds.

EASTERN MICHIGAN CARAVANS

The annual District Roundup averages about 350-450 each year. The following participants received the Esther Carson Winans and Phineas F. Bresee awards at the District Caravan Round-



Jim Crane



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up: Jim Crane (Warren Woods church), Sherry Coddington, David Kunz, David Franklin (Howell church).

District Director Harold Baker stated, "I enjoy working in Caravan and want to do all for the program that I can." □



Pictured (l. to r.) are Sherry Coddington, David Kunz, Harold Baker, and David Franklin.



Springfield, Ill., First Church has been offering sign language courses for those wishing to communicate with the deaf. First Church has a Sunday school class for the deaf taught by Mr. Dwight Morton. Also Mrs. Evelyn Boyce serves as interpreter for the worship services. Shown is the sign language class, which meets on Wednesday nights and is open to the community. Rev. Curtis Lewis is pastor.



Pictured (l. to r.) are recent recipients of the Winans and Breese awards at Edmond, Okla., First Church. With Caravan Director Judith Hall are: Melody Kuykendall, Karen Tennyson, Dana Bond, Stephen Kuykendall, and Pastor Beecher Kuykendall. Mrs. Hall also serves as the district Caravan director for the Northwest Oklahoma District.



The Manchester, Tenn., First Church Junior Quiz team pictured are: front row (l. to r.) Bruce Lewis and Jeff Henderson; back row, Karen Duke, Lori Duke, and Pam Parker. This past year the team won five trophies, placing first in two invitationals, the zonal area Quiz, and the district Quiz. The top district Quizzer was Pam Parker, and another position of the top five district Quizzers was tied between Lori Duke and Jeff Henderson. The team won every event entered during the year.




Lea Steen (c) received the Esther Carson Winans award. She is shown with Director Judith Hall and Pastor Kuykendall.

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By Dr. Ted E. Martin



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Dedication ceremonies were held for the 66 members of the Olivet Nazarene College nursing class of 1978. Special music honored the students, and an address was given by Mrs. Carol Eady, immediate past president of the National League of Nurses. A reception followed the dedication. Pictured are some of the students during the candlelight ceremony, held during the dedication.



The Sitka, Alaska, church was host November 16 to General Superintendent Orville W. Jenkins at a day of dedication for the recently completed two-story educational building and remodeled sanctuary. The building was completed during the pastorate of Rev. Al Haynes, presently of Anchorage, Alaska, Hillcrest Church. Rev. and Mrs. Haynes were special guests for the day, along with District Superintendent Robert W. Sheppard. Rev. Glen L. Van Dyne is the present pastor.

NEWS OF CHURCHES

A Kids' Krusade was held recently at the Marine City, Mich., church. Pastor Jerry L. Crain reports this is the second year the church has used this method to reach boys and girls for Jesus. During the six-day Krusade, over 625 kids heard the gospel message given through several means of communication. Aunt Pat and Aunt Altha were the special workers during this year's Krusade.

Over 75 boys and girls accepted Christ as their personal Saviour during the Krusade. □

Thirty-three youth and sponsors of the Circleville, Ohio, church joined together for a weekend retreat at Geneva Lodge, Lancaster, Ohio. The theme of the Friday-through-Sunday event was "We Are One in the Bond of Love." Jim Radcliffe, John Poling, and Bob Finney, from MVNC, provided inspirational devotional times and special music. Tom Sipes, NYPS president reports, "All present grew closer to one another and to God in an exciting weekend, and came home with a natural high!" □

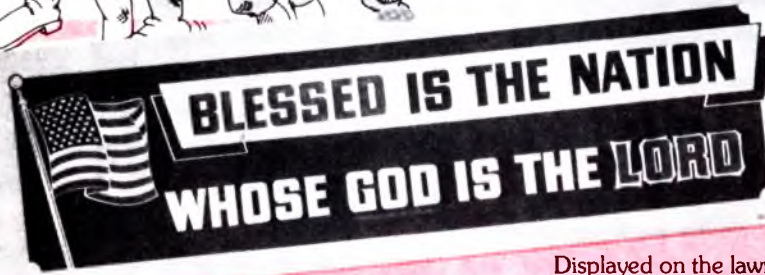
Dr. John A. Cochran, retired missionary to Argentina, was the featured speaker at an all-day FOCUS ON MISSIONS held at the Yuma, Ariz., Grace Church, November 16. As a reminder of the worldwide missionary effort, the flags of the nations were on display. They were made by ladies in the church under the direction of Val Garibay, NWMS president. Rev. Philip D. Lunn is the pastor. □

The Beaverton, Mich. church broke ground for its new facility September 28. District Superintendent H. T. Stanley brought a special challenge during the occasion. Other par-



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ticipants in this occasion were Wayne Sheets, Pastor Mark H. Moore, Ivan Agin, Ervin Frasier, Earl Owens, Marvin Cobb (chairman of the trustees), Ron Longstreth, City Manager Wilbur Freer, Mayor Bernard Allen, James Burgess, and Bernard Robison. □

Clinton, Ia., First Church celebrated its twenty-fifth anniversary on Sunday, November 2.

Pastor R. Don Sanders was in charge at the morning and evening services, featuring the themes of "Faith" and "Victory and Praise."

A special afternoon service was held with a former pastor, Clem G. Kruse. The service was followed by a reception and time of fellowship.

The services were attended by four of the original five charter members: Mr. and Mrs. Glen Bohlke, Mrs. Carrie Parker, and Mrs. Gladys McBride. □

CENTRAL LATIN AMERICAN PASTORS' RETREAT

Rev. H. O. Espinoza, district superintendent, and 20 pastors of the Central Latin American District held their annual Pastors' Retreat at Breech Academy in Overland Park, Kans., December 1-6.

The retreat centered around enabling the pastors to better acquaint themselves with the resources and services that the general church has at the disposal of each local congregation. They held question and answer sessions with the executive secretary of each department at Headquarters and M. A. (Bud) Lunn of the Nazarene Publishing House.

Dr. Paul Orjala, Dr. B. Edgar Johnson, and Rev. James Hudson lectured on various aspects of pastoral care and growth in the local congregation. The pastors spent one afternoon touring the Nazarene Publishing House and International Headquarters in Kansas City. □



Pictured are members of the Northwest Nazarene College forensics team, which won the second-place sweepstakes trophy at the prestigious Gem State Jamboree which was held at Idaho State University in November. Sharon Gain, Hoodville, Wash., received first-place trophy and a watch in oral interpretation. Sharon Arnold, Tigard, Ore., took second place in oral interpretation; and Stephen Hicks, Edmonds, Wash., was second in persuasive speech. Pictured (clockwise from lower l.) are: Marilyn Thompson, coach; Teresa Miller; Jolene Arnold; Sharon Gain; Sharon Arnold; Steve Hicks; Darla Shaffer; Linda Scott; Elwood Self, coach; Rick Johnson; Grae Renshaw; and Cathy Bergstrazer.



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But many of these promising young congregations are waiting right now for loan funds so they can build their churches. Many have waited for months. Unable in this "tight money economy" to borrow financing from banks and other institutions, they turn in record numbers to the Nazarene General Church Loan Fund.

And, for the first time in years, there is not enough money in this fund to lend to all the young churches that qualify and that urgently need to grow. These young Nazarene congregations urgently need the help of their fellow Christians.

And Here Are

8 ways you can help

1. You can pray.

Pray that we'll be able to say "yes" to the many young churches who come to us month after month seeking financial aid. Pray that they'll quickly grow strong so that they too can become planters of new churches. This is a time of crime, moral decay, family disintegration, and political unrest. But it is also a time of revival, of challenge, of great harvest. We need these young churches for the fulfilling of the Great Commission. Pray for them daily

2. You can deposit your savings with the General Church Loan Fund.

Deposit your savings, much as you'd deposit money in your bank. You'll earn 5-1/4% to 6% interest, while your money works to build new churches. And you'll be able to withdraw your deposit, with interest, at maturity or in case of emergency.

3. You can give.

For the first time in many years we're forced to tell new churches who have fully qualified for loans—they'll have to wait. Only an outpouring of new gifts and deposits from our members can help us deal with the need. Whatever your gift—\$5 a year, \$50 a year, \$500 a year, or \$5,000 a year—it will be used again and again in the new church program.

4. You can receive an income for life.

You can make a gift to the General Church Loan Fund—with the agreement that we'll pay you a specified amount of money on a monthly basis, as long as you live. Payments can start at once, or at retirement, or whenever you choose. They can also provide for your mate.

5. You can include the General Church Loan Fund in your will.

You can will: land, your house, your car, your vacation home, anything that has value—to the General Church Loan Fund. If you have not made out a will, ask our counselors to guide you as you do this. Do not allow your life savings to be wasted in costly probate costs.

6. You can call or write the General Church Loan Fund.

You can ask us to help you work out a plan that will help put your savings to work for young churches.

7. You can remember that every penny you give will be used again and again.

The loan fund is borrowed by young churches. It is paid back with interest. It is borrowed, paid back, and borrowed again. Your gift of \$250, used by 10 churches does the work of a gift of \$2,500, plus interest.

8. You can act today.

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YES! I want to help young churches grow. I will pray and I will give.

ALSO, I would like to know about:

- Wills—how a will can help channel my savings and other assets into the Lord's work, or as I want it channeled.
- Trusts, annuities, life loan agreements—ways I can provide for myself in retirement years, and, at the same time, help young churches.
- Deposits—that will add from 5 1/4% to 6% interest to my savings and at the same time help young churches get started.

Here is my gift of \$ _____ to go into the General Church Loan Fund.

I will give \$ _____ each month.

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Mid-America Nazarene College sponsored a Personal Evangelism Clinic. In the photo Mrs. June Cole, trainer from Columbus, Ohio, shares her testimony with the students. Seated next to Mrs. Cole are Mrs. Beverly Burgess, trainer from Kansas City; Evangelist Larry Leckrone; and Dr. Don Gibson, executive secretary, Department of Evangelism.

RECOMMENDATIONS

I would like to recommend Commissioned Evangelist Rev. Michael Howard from the Southeast Oklahoma District. I commend him for weekends, youth meetings, and revivals. He may be contacted at P.O. Box 816, Durant, Okla. 74701.—Wendell Paris, Southeast Oklahoma District superintendent.

MOVING MINISTERS

EDWARD ATWOOD to Sweetwater, Tex.
 RONALD BARR to Sidney, Ill.
 JOHN H. CALHOUN from Bethany (Okla.) Lake Overholser, to Dallas Central
 BERNARD F. COLBY from Kalispell, Mont., to Napa, Calif.
 JAMES DAVENPORT from Corsicana, Tex., to Cleburne, Tex.
 RICHARD S. DICKINSON from Grand Saline, Tex., to Greenville (Tex.) First
 HARLON ELLIS from evangelism, to Mineola, Tex.
 TIMOTHY FOX to Milbridge, Me.
 ROBERT D. GRAY from Dayton (Ohio) Parkview, to Detroit Bethel
 HAROLD L. HAMPTON, JR., from Ketchikan, Alaska, to Anchorage (Alaska) Jewel Lake
 JERRY HOLLOWELL from Blossom, Tex., to Dallas Casa View
 MICHAEL KESLING to Metropolis, Ill.
 LAURIS MEEK from Fairfax, Okla., to West Des Moines, Ia.
 A. CARL ODLE from Osborne, Kans., to Custer, Okla.
 RICHARD G. OLIVER from Bells Chapel (Blevins, Ark.), to Camden (Ark.) First
 DONALD L. PECK from Nazarene Theological Seminary, Kansas City, to New Richmond, Ohio
 LAWRENCE D. PRICE from Port Angeles, Wash., to Kellogg, Idaho
 WILLIAM H. RODDY from Carmi, Ill., to Granite City (Ill.) First
 WAYNE E. SAWYER to Ketchikan, Alaska
 JOHN D. SCOTT from Providence, R.I., to Bath, Me.
 ELBERT R. SPECKIEN from Wheelersburg, Ohio, to District Office manager, Central Ohio District
 RONALD A. STANFORD from Bath, Me., to Toronto (Ontario) Grace
 JAMES D. TURNER from Grinnell (Ia.) Bresee, to Champaign (Ill.) West Side
 LINARD O. WELLS from Hattiesburg, Miss., to Arlington (Tex.) East Park
 DUANE L. YOESSEL from Cimarron, Kans., to Denver Westminster

DARRELL R. ZUMALT from Kingman, Kans., to Stephenville, Tex.

VITAL STATISTICS

REV. J. O. ("OLLIE") McCASKELL DIES

Rev. J. O. ("Ollie") McCaskell, 49, pastor of St. Marys, Ohio, First Church, died at his home Nov. 26, of an apparent heart attack. He had presided during the opening service of a revival campaign the evening before.

A minister for more than 25 years, Rev. McCaskell had served the St. Marys church for 6 years. A native of Magnolia, Miss., he was a graduate of Trevecca Nazarene College and served with the U.S. Navy during World War II.

He had pastored churches in Muleshoe, Tex.; Massilon, Greentown, and Alliance, Ohio; Logan and Huntington, W.Va.

Survivors include his widow, the former Mary Pauline Taylor; a daughter, Miss Linda Sue McCaskell; a brother, Rev. M. L. (Bill) McCaskell



of Nashville; and a sister, Mrs. J. B. (Madeline) Rose of Columbiana, Ohio.

Funeral service was held November 29 at the church with Rev. John Hancock, pastor of Kankakee, Ill., First Church delivering the sermon. Rev. Hancock was serving as evangelist for the revival, which continued as scheduled at the request of the family. Song evangelists Jim and Rosemary Green, also revival workers, provided music for the funeral.

Tributes were given for the general church and district by Rev. James Blankenship, superintendent of the Northwestern Ohio District; Rev. Theodore Stellhorn for the local ministerial association; Evangelist Bill Varian for friends and fellow ministers; and Mr. Frank Stuck for the local church. Other participants were Rev. H. C. Watson, Dr. C. D. Taylor, and Song Evangelist Roger Brown.

Committal service and burial were in Sunset Hill Memorial Gardens, Canton, Ohio, on December 1, with Rev. James Blankenship officiating. □

DEATHS

S. E. "BUD" BAST, died Oct. 22 at Springfield, Ill. Funeral services were conducted by Rev. Curtis Lewis, Jr. Surviving are his wife, Ollie; son, Bob; and daughter, Mrs. Lucille Sheahan.

NETTIE R. DENNIS, 77, died Nov. 19, at Miami, Fla. Funeral services were conducted by Rev. Ed Bullock. She is survived by her husband, Rev. A. L. Dennis; two daughters, Mrs. Lorraine Esty and Mrs. Jean Lacey; three grandchildren; and three great-grandchildren. Interment was in Lake City, Fla.

MRS. VANDA HAMILTON, 85, died Nov. 11 at Kilgore, Tex. Funeral services were conducted by Revs. W. B. Livingston, J. Louis Emmert, Ray Davis, and W. H. Johnson. Survivors include her husband, John; two daughters, Mrs. J. D. (Cora) Merkle and Mrs. Allen (Georgia) May; five grandchildren; five great-grandchildren; and one sister.

MRS. IVAH ("MOM") HASLAM, 82, died Nov. 11 in Pittsburg, Kans. Funeral services were conducted by L. J. Minkler. Survivors include: three sons, Frank, John, and Samuel; two daughters, Mrs. Pearle Laughlin and Mrs. Ruth Butler.

EDITH HAWKINS HOLLINGSSED, 55, died Oct. 12 in Fort Myers, Fla. Funeral services were held in Chicago Heights, Ill., with Rev. Ray L. Hance officiating. She is survived by her husband, Dr. James Hollingsed; two sons, James and David;

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NEWS OF RELIGION

her father, Herbert Hawkins; and brother, Ray.

REV. MRS. PEARL MARIE JEFFRIES, 66, died May 10 in Clarksburg, W. Va. She is survived by her husband, Rev. Harley F. Jeffries; one son, Harley, Jr.; two daughters, Mrs. Arden (Sara Linda) Butcher and Mrs. Jack (Sharon Lee) Woodson; four grandchildren.

MRS. ELLA MILLIRON, 77, died Oct. 28 at Shelby, Ohio. Funeral services were conducted by Rev. Cecil Hayes, and assisted by Rev. Ronald Wells.

MISS GRACE A. STRONG, 71, died Nov. 20 in Sioux City, Ia. Funeral services were conducted by Rev. Thomas A. Crider and Rev. Irving Mitchell. She is survived by six brothers; Merrill, Evan, Joy, Allen, Wright, and Warren; and one sister Mrs. Elsie Wikstrom.

HUGH LINNEY WALDEN, 86, died Nov. 25 at Duncan, Okla. Funeral services were conducted by Rev. Keith Sparks. Survivors include his wife, Odessa, and a number of nieces and nephews.

MRS. PEARL WALLIN, 86, died Sept. 2 in Pasadena, Calif. Funeral services were conducted by Dr. Earl G. Lee. She is survived by her husband, Dr. Henry B. Wallin; two daughters, Mrs. Kathryn Camfield and Mrs. Virginia Bergeson; 7 grandchildren; 12 great-grandchildren; 3 brothers; and 1 sister.

BIRTHS

to ELVIN AND ELLEN DODGION, Shattuck, Okla., a girl, Michelle Lea, Dec. 11

to TERRY AND PEGGY (COZZENS) JOHNSON, Pasadena Central, Calif., a boy, Matthew Erik, Dec. 2

to ROCKY AND JAN (LIVINGSTON) JONES, Bartlesville, Okla., a boy, Park William, Sept. 22

to CHARLES AND JOANNE (HAMILTON) JONES, Springfield, Ill., a boy, Matthew Richard, Aug. 21

to Sp/4 DANNY L. AND CAROLYN (NESTOR) KERNS, Parkersburg, W. Va., a boy, Danny Scott (Scotti) Nov. 22

to TED AND SHARON (FAIN) KOEHLER, San Antonio, Tex., a girl, Paige Danielle, Oct. 27

to REV. AND MRS. GLENN LENZ, Bonner Springs, Kans., a girl, Alicia Helene, Nov. 28

to CARROLL AND DONNA (TOONE) ROOSE, Springfield, Ill., a boy, Ryan Edward, Nov. 23

to REV. KEN AND JOANNA (YOUNG) SCHUBERT, Seoul, Korea, a girl, Kimberly Jo, Nov. 24

to JIM AND LOU (CRAGER) THOMPSON, Oklahoma City, a boy, Keith Eldridge, Dec. 5

to REV. JERRY AND RAYLENE (KLASSEN) TUCKER, a boy, Jason Wayne, Sept. 22

to LT. GARY AND KATHI (GARRISON) UNRUH, Fort Benning, Ga., a girl, Jamie Yvonne, Nov. 19

to HAROLD AND LINDA (ARNETT) WHELAN, Warwick, R.I., a girl, Renee Marie, Nov. 1

to DAVID AND KATHY (ECKLEY) WILLIAMS, Springfield, Ill., a girl, Laura Kathleen, Nov. 16

ADOPTED

by MILTON RAY AND BARBARA LEE (MCNEALEY) SHUMAKER of Eldorado, Okla., a girl, Kristi Lee, age six years, adopted November 25, 1975.

by DWIGHT AND ILLA (COIL) WIKSTROM, of Hornick, Ia., a boy, Jason Eldon, born November 25, 1974.

MARRIAGES

MARTHA H. DUELL and RUSSELL JAMES LOGAN at Bakersfield, Calif., Aug. 10

RHONDA JEANNE FREELAND and RICKI FARRELL HULEN at Salem, Ind., Dec. 6

GRACE ESTHER PEARSON and HERBERT LANE at Phoenix, Ariz., Oct. 11

DIRECTORIES

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U.S. CRIME INCREASED BY 18 PERCENT IN 1974; ROUGHLY ONE OFFENSE PER 20 CITIZENS. Serious crime in the U.S. in 1974 increased by 18 percent over the previous year, according to the Federal Bureau of Investigation's Uniform Crime Reports.

"These final figures merely underscore what we already knew. The problem of serious crime is immense," said U.S. Attorney General Edward H. Levi. Earlier reports had estimated the increase at 17 percent.

The rising crime rates "also indicate that crime is, indeed, a national problem that reaches into every part of our society," Mr. Levi said. "A coordinated national response by all segments of the criminal justice system and at all levels of society is vital if we are to bring this problem under control."

During calendar year 1974, an estimated 10,192,000 Crime Index offenses were reported to law enforcement agencies in the U.S., 18 percent more than the volume of the previous year. Of the 1974 total, 969,800 were "violent" crimes and 9,222,200 "property" crimes.

Violence crimes—murder, forcible rape, robbery, and aggravated assault—increased 11 percent as a group. Robbery increased by 15 percent, aggravated assault and forcible rape were up 8 percent, and murder rose by 6 percent.

Property crimes—burglary, larceny theft, and auto theft—increased 18 percent as a group. Larceny theft was up 21 percent, burglary up 18 percent, and motor vehicle theft rose 5 percent.

Serious crimes increased 20 percent in both rural and suburban areas. Cities of more than 250,000 registered a 12 percent increase in serious crimes. Cities over 1 million population reported a 10 percent rise. □

BIBLE SOCIETY TO PUBLISH ARABIC NEW TESTAMENT. A contemporary Arabic translation of the New Testament is scheduled for a first press run early this year.

Prepared under the auspices of the American Bible Society, it is an Arabic equivalent of the widely used Today's English Version ("Good News for Modern Man"), though not a translation of the English into Arabic.

The common language translation "tried to express the meaning of the original Hebrew and Greek in words and expressions that faithfully communicate that meaning to people today, even to those with a limited education," says the ABS. □

USSR COMPUTERS TILT AS IDEOLOGICAL INPUT SPOILS OUTPUT. Soviet technicians trying to make a nationwide \$6 billion computer management system work are having difficulty because input must conform to "scientific Communism," making output inaccurate.

Robert C. Toth, *Los Angeles Times* staff writer, said Western economists have been unable to convince the Soviets that the computer will work only when the programming is faithful to the facts, and not to dreams and aspirations only.

A subscriber to the *Times* recalled author-teacher Frank C. Gaebel's favorite slogan, "All truth is God's truth," and urged the Soviets to apply some of it for the good of their computers. □

QUICK FORGIVENESS MAY HURT ALCOHOLIC; TRY TOUGH ATTITUDE, MINISTER SUGGESTS. A Lutheran Church—Missouri Synod clergyman who is a recovered alcoholic and barbiturate addict has warned that pastors are often too ready to forgive alcoholics, rather than taking a "tough" attitude that may do more to help them recover.

Rev. Duane Mehl describes his own experience and offers his thoughts on effective treatment for addiction in *No More for the Road*, a book published by Augsburg.

"No matter how difficult it becomes for both the pastor and parishioner," he advises, "the pastor must reserve pronouncement of God's forgiveness of alcoholic behavior until the alcoholic, in full recognition of his own powerlessness in his life, says, 'God be merciful to me, a sinner responsible for myself.'" □



the answer corner

Conducted by John A. Knight, Editor

■ **I often hear Christians testify, "I am saved, sanctified, and satisfied." Should a Christian ever be satisfied? Personally, I think when one becomes satisfied he stops growing spiritually.**

The basic question is, Satisfied with what or whom? The true Christian is always on the stretch toward becoming more like his Master. In light of Christ, to him his spiritual progress inevitably seems too slow. He is sensitive to the Holy Spirit, who is faithful to uncover areas in his life where spiritual growth is desirable and needed.

While one will never presume that he has "arrived" at the point where no more development is possible, he is yet "satisfied" with Christ's work in his behalf and with the Spirit's faithfulness to him.

Dr. J. B. Chapman, late general superintendent, wrote of a small boy who went to visit his aunt. During the visit an unexpected guest dropped in. After a while the hostess-aunt passed a dish of fruit. The nephew took an apple. The guest extended the visit, so again the aunt passed the fruit. Her

nephew took another apple. The visitor stayed even longer and the courtesy was extended again. The nephew took a third apple.

Embarrassed, the aunt said, "Johnny, I hope you get satisfied with apples." He answered, "Auntie, I am satisfied. That's why I keep taking another one."

It is well to train ourselves to see what another person means, not always what one says. Actually there are more important things to say about this rather trite testimony.

Its definiteness is to be emulated. This I like. We do well to state clearly what has been wrought in our hearts. But the emphasis seems to fall on the recipient of God's grace, rather than upon Him who dispenses His grace. We would glorify Christ better by saying, "The Lord saves, sanctifies, and satisfies."

Technically, even this needs some

refining. The New Testament speaks of being saved in three distinct tenses. We "*have been saved*" (Ephesians 2:8, RSV; 2 Timothy 1:9; Titus 3:5), we "*are being saved*" (1 Corinthians 1:18, RSV; 2 Corinthians 2:15), and we "*shall be saved*" (Romans 5:10; 13:11; Matthew 10:22; Acts 15:11; 1 Peter 1:5).

Salvation and sanctification continue throughout the Christian's life, moment by moment. God's continuing work involves conversion (regeneration and initial sanctification) and entire sanctification, and ultimately will encompass glorification.

Satisfied with what God continues to do for and in us, we follow in obedience as He leads us personally, "till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). □

■ **Will you comment on Hebrews 6:4-6? This seems to teach that one cannot be renewed after having once known Christ and drifted away. How can this be reconciled with the Father's forgiveness depicted in the story of the prodigal son in Luke 15:12-24?**

These verses are often misinterpreted. As early as the second century Tertullian used them to support the strict Church discipline which forbade readmission to the Church's communion of those who had committed deadly sin after baptism.

Others have understood the text to forbid a second baptism.

John Calvin, and those who have maintained predestinarian views, have missed the plain meaning of the passage. Holding that one who is regenerate cannot fall from grace—and consequently that one who falls away cannot have been really regenerate (which is to beg the question)—they have explained away the grace spoken of here as being only a superficial experience of it.

Article XVI of the Anglican church is a protest against these erroneous conclusions.

Too many have assumed that the verses teach that if one sins after conversion he has committed the unpardonable sin. This has led some to despair of salvation. The concern of such persons is a sign that they are not

of those to whom this scripture applies.

The inspired writer is talking not of backsliding, but of complete apostasy from the faith after conscious enjoyment of the gifts of grace. He is speaking specifically to the Hebrew believers who were oscillating between church and synagogue, Christ and the Law; and were tempted to forsake their newfound faith and return to their ancient practices.

If they reject Christ as do the unbelieving Jews, they "crucify to themselves the Son of God afresh." In other words, there is no salvation outside of Christ. To reject Him is to make salvation impossible.

It is not said that no repentance is possible for such persons, but that the continuing rejection of Christ will make it impossible to "renew them again [or bring them] to repentance." Deliberate apostasy from Christ destroys the capacity for repentance.

Careful study of the passage reveals at least two points: (1) It is possible to fall from grace. Those spoken of are those who have been "enlightened";

have personally "tasted" or experienced" the heavenly gift, "the good word of God," and "the powers of the world to come"; and have been "made partakers of the Holy Ghost." All of this signifies personal experience of the saving power of the Gospel.

(2) If one insults God, scornfully rejects His Son, and counts the blood of the covenant as an unworthy thing, all possibility of salvation is removed.

This truth should encourage us to "give diligence to make [our] calling and election sure . . ." (2 Peter 1:10). The opening verse of chapter 6 gives the surest way of guarding against apostasy: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

Jesus' story of the prodigal illustrates the infinite forgiveness of our Heavenly Father if we will return to Him. The danger is in one allowing himself to reach a point beyond which he will not or cannot return. The only unforgiven sin is the unforgotten and unforsaken sin. □



Dedication services were held October 12 for the new church facilities of the Cape Girardeau, Mo., First Church. This completes the relocation program of the entire properties, including the new parsonage. General Superintendent George Coulter brought the message. District Superintendent Arthur E. Mottram assisted in the service. Mayor Howard Tooke brought words of greeting and challenge. The building has 20,000 square feet, with seating for over 725 with overflow in the sanctuary. There is educational space for over 600 in Sunday school, with a fellowship hall which can be used as a gymnasium. The property, valued at over \$600,000, cost \$330,000 for land and building. Rev. Paul A. Aldrich has been the pastor for four years.



Xenia, Ohio, First Church dedicated their new facilities on October 22, with General Superintendent Eugene L. Stowe as special speaker. The new building was built on the same site as the former church building, which was destroyed by a tornado, April 3, 1974. The new building contains 44,000 square feet of floor space, with an auditorium seating over 1,000 people, and educational facilities with an open-classroom concept. Since moving into the new building, the Sunday school is averaging nearly 600; the morning worship service, 700; and evening evangelistic services are averaging over 400. Pastor Howard Rickey reports the congregation "would like to thank the Nazarenes everywhere for their prayers and financial support of our church and its being built back after the devastating tornado."



HARTMAN STUDENT AID FUND AT ENC

Through the concern of a Nazarene layman who introduced his non-Nazarene friend to the work of the denomination's Division of Life Income Gifts and Bequests, a student aid fund named in honor of its donor, Warren B. Hartman, has been established at Eastern Nazarene College, Wollaston, Mass.

Rev. Robert W. Crew (*r.*), executive director of the division, is shown presenting the aid fund check of \$97,000 to ENC President Rev. Donald Irwin.

As a result of his desire to support Kingdom work in a significant way and to provide himself with an adequate income, Mr. Hartman opted Rev. Crew's recommended Pooled Income Fund Trust. This plan gave the donor outstanding tax benefits when his stocks were transferred. □



The East Liverpool, Ohio, LaCroft Church honored Mr. Clifford Silverthorn, November 9, for 53 years of Christian service. During these years Mr. Silverthorn has served the church as Sunday school superintendent, trustee, and CST director. Attending to honor Mr. Silverthorn were: Rev. C. L. Gardner, from Louisville, Ohio, and Rev. and Mrs. LeRoy Hastie, Massillon, Ohio, former pastors; 43 children and grandchildren; and many friends. Superintendent Blaine Beadnell is shown presenting Mr. Silverthorn with a gift from the Sunday school; Pastor Lonnie A. Baltz is looking on.

Rev. and Mrs. V. E. Potts were guests of honor at an open house November 30 at the home of J. P. Blackburn near Hudson, Ind., as they celebrated their sixtieth wedding anniversary. They were married in Ingham County, Mich., November 25, 1915, at the home of the bride. In 1919 they moved to Virginia, where they united with the Church of the Nazarene in 1936. Pastorates include Floyd, Riverdale, and Loudoun Valley, Va. Retiring in 1959, the Potts moved to Indiana. Rev. Potts is still active in church work.



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Recently Mr. and Mrs. Robert D. Kanaday of Chesapeake, Va., celebrated their fiftieth wedding anniversary. The couple was honored with an afternoon reception held in the fellowship hall of Virginia Beach, Va., First Church, with a number of friends attending. The Kanadays have been members of First Church since its beginning in the old Berkley section of Norfolk at the beginning of this century. Pictured are the Kanadays (seated) along with their three daughters and their husbands: (l. to r.) Mr. and Mrs. Richard Long, Mr. and Mrs. Arthur Cleghorn, and Mr. and Mrs. Joseph Ackaway.

SEYMOUR FIRST OBSERVES SEVENTY-FIFTH ANNIVERSARY

Special events highlighted the entire year of 1975 for Seymour, Ind., First Church. The church had its beginning as a Holiness Mission in 1900. It is the oldest local Church of the Nazarene in the state of Indiana and one of the original few under the supervision of Dr. P. F. Bresee.

Membership has grown from some 50 members in 1900 to 582 reported at the last assembly of the Southwest Indiana District.

Major building programs occurred in 1905, 1921, 1955, and a relocation-building program in 1968. Present facilities include a sanctuary to seat more than 650 persons, and educational facilities to house 1,000 in Sunday school attendance. The facilities are located on a nine-acre site with a total valuation of almost \$700,000.

Sunday school weekly attendance reported this year is 606, with a total of \$181,179 raised for all purposes. The church operates a 12-bus fleet in its

bus ministry and children's church program. The church has operated a radio program on local station WJCD since 1948. Dr. B. G. Wiggs, present pastor, is serving his seventeenth year in this capacity on an extended call.

Special occasions during this Diamond Anniversary Year have been a Sunday school banquet; college-student day; dedication of a church bell in the tower; special children's concert; building a church building in Aguas Buenas, Puerto Rico; Old-Fashioned Day, featuring the original organ given to the church in 1905 by Dr. and Mrs. M. F. Gerrish, local physician and founder of the Holiness Mission; Homecoming Day, with General Superintendent Charles Strickland; a "send-off" service for Rev. and Mrs. Mike McCarty, missionary appointees of Indonesia (Rev. McCarty grew up in the Seymour church); a record Thanksgiving offering of nearly \$7,500 (\$100 for each year of the history of the local church); and a special drama, *The King Is Coming*, given by the Youth Department. □

Pictured on the occasion of the Homecoming Day of Seymour, Ind., First Church are: (seated) Dr. Charles Strickland, general superintendent; (standing, l. to r.) Mrs. Stanley Hill; Mrs. B. G. Wiggs; Dr. B. G. Wiggs, pastor; Rev. Stanley Hill; Dr. W. Charles Oliver, district superintendent of Southwest Indiana District; Mrs. W. Charles Oliver; Mrs. Ted Lee; Rev. Ted Lee, representative of Olivet Nazarene College; Mrs. Ross Lee; Dr. Ross Lee, district superintendent of Indianapolis District and former pastor; Mrs. J. L. Longnecker; Mrs. Christopher Moritz; Hon. Christopher Moritz, mayor of Seymour; Rev. J. L. Longnecker, minister of visitation; Mrs. James V. Cook; Mr. James V. Cook, minister of music and pastor's assistant, also chairman of the Seventy-fifth Anniversary Steering Committee; Steve Hofferbert, minister of children and youth.



SENATE CHAPLAIN SPEAKS AT BICENTENNIAL OBSERVANCE

Dr. Edward L. R. Elson, chaplain of the United States Senate, during a sermon given at Arlington, Va., Calvary Church, pointed out two dangers of the Bicentennial:



"The first danger is that we may embalm the events of the past, canonize our patriots, and do inordinate obeisance before their memories. We must avoid simply caressing our forebearers or fondling antiquities.

"The second and greater danger, especially in these post-Watergate and post-Vietnam days, is to dredge up only our failures, our sins, our derelictions, and grovel in guilt and shame. The danger is in magnifying our defects, becoming guilt-ridden, conscience-tormented, and so obsessed with cynicism and negativism as to become first inept and finally impotent."

Chaplain Elson spoke in response to a request by Pastor James H. Ahlmann, who used the month of Thanksgiving to pay respect and give thanks to God for the many blessings bestowed upon America. □

The new addition of the Quincy, Wash., church was dedicated November 16, with District Superintendent Raymond C. Kratzer speaking. About 200 members and guests were present to celebrate the completion of the building in the twentieth anniversary year of the organization. Three thousand square feet were added to the original building containing about the same footage and built during the ministry of Rev. Leland Salisbury in 1959.

Quincy church was organized in 1955 under the direction of Dr. E. E. Zachary, then district superintendent. Rev. Michael Varro was the first pastor, followed by Pastors Leland Salisbury, W. Perry Winkle, James Browning, Albert L. Gamble, D. L. Goss, Wilber A. Rogers, and a number of interim pastors. Allen A. Bennett is the present pastor. The church has a membership of 50.





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

I Saw a Beautiful Thing Today

THE PROPHET saw it first, and it set his soul to singing: "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that saith . . . Thy God reigneth!" What Isaiah saw in a vision, I have been privileged to see firsthand, and it is beautiful indeed.

What is this lovely thing? Evangelism! The telling of the "old, old story" with hearts moved with compassion and anointed by the touch of Christ's Spirit.

Not the "hard sell" of arrogant intimidation, nor the clever manipulation of personal responses; certainly not the heartless approach that sees persons only as prospects—but New Testament evangelism.

I recently saw men and women walk the streets of East San Jose on a hot afternoon, looking for people to whom they could "bring good tidings." A selected team from across the denomination, including 25 pastors from the Northern California District, presented the gospel to scores of people in this community. It was hard work, and we were all tired. But beautiful things began to happen as God's amazing grace unfolded before our eyes.

A few blocks from the church, one of the teams met Mrs. Victoria Garcia, whose heart was open to the gospel; and in simple faith she accepted Christ as her personal Saviour. The follow-up procedure called for someone from the local church to go with a team member to the home that evening to deliver a personal Bible to the new Christian.

Rita Anderson, who lives three blocks from Mrs. Garcia, was contacted and agreed to be there at 7:30 p.m. Let Kent Anderson, team member from Beaverton, Ore., describe the scene: "As long as I live, I never expect to see anything more beautiful than what I saw tonight. Here was this attractive young lady with a smile as big

as Texas and a big bouquet of roses in her outstretched hand, saying to Mrs. Garcia, 'Hi, I'm your neighbor down the street; my name's Rita. Welcome to the family of God!' And with that, the two women embraced and began to share with each other the joys of Christian living."

Rita, a new Christian herself, continues to love, counsel, and encourage Mrs. Garcia through regular contacts, and has extended her Christian influence through a discipling ministry that embraces several other families of new Christians.

Mrs. Garcia's dramatic conversion experience has opened doors to more than a dozen other people who have long hungered for the Bread of Life, but didn't know where to find it.

The first Sunday after her conversion she had a row of people in church with her, several of whom sought Christ at the altar that day.

Two weeks ago she called the parsonage and said, "Pastor, there are two young men here who want to get saved; can you come and pray with them?" What a joy it was to see both of them come into newness of life that very evening.

Yesterday she called again, "Pastor, many of my friends want to come to church, but they don't speak English; can you have a special service in Spanish for them on Sunday afternoons?" I hesitantly told her that I didn't speak Spanish, but her cheery rejoinder was "I don't know how you are going to do it, but I know that with God's help, you will find a way."

Yes, the sound of the messenger's feet on the mountains of our world is beautiful indeed, and the wonder of it all is that each of us can crowd into that beautiful scene. □

—PAUL E. SIMPSON
San Jose, Calif.

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene in Atlanta for its one hundred eighth annual convention, April 20-22, 1976. The Church of the Nazarene may send 50 official representatives to that convention.

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

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

B. EDGAR JOHNSON
General Secretary

RESERVATIONS FOR GUIDED TRIPS

Reservations are open for proposed guided trips to nearby Nazarene mission fields before and after the General Assembly in June.

Plans are being finalized. If you are interested in one of these 5-, 10-, or 18-day trips, please write to the Department of World Missions immediately and indicate your first, second, and third choices. Only those trips with sufficient interested persons will be finalized.

Countries included in proposed trips were listed in the December *World Mission* magazine.

Information concerning prices, travel details, etc. will be sent direct to you by a coordinator when replies are received.

Send your requests to Department of World Missions, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. □

SUNDAY SCHOOL ENROLLMENT CLIMBS

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, announced that with an enrollment of 1,213,878, the church schools of the denomination were making notable gains.



The average attendance gain, both

numerically and percentagewise, has set new all-time records for the last two years. This year the average attendance was 636,971.

Of 22 denominations reported in the *Yearbook of American Churches for 1974*, the Church of the Nazarene was the second highest in enrollment gain.

The Department of Church Schools has challenged the church to reach a goal of "A Million Six in '76" for Easter Sunday school attendance. If reached, it would be a 30 percent increase over any previous Easter attendance. □

—NIS

"PROMOTING OUR NAZARENE HERITAGE" CONFERENCE THEME

The annual Conference of Superintendents and Leaders met in the Sheraton Royal Hotel, Kansas City, January 7-9. The theme for the addresses and presentation was "Promoting Our Nazarene Heritage."

The conference personnel included the general superintendents, district superintendents, and headquarters executives. Activities were also scheduled for superintendents' and leaders' wives.

The conference opened with an address by Dr. V. H. Lewis entitled "Our Nazarene Heritage in Holiness Ethics." It was concluded with an address by Dr. Orville W. Jenkins, "Incentives for Promoting Our Heritage."

Other major addresses were: "Tested Doctrines of Our Treasured Wesleyan Heritage," by Dr. George Coulter; and "Evaluating Our Heritage of Worship Style and Evangelism," by Dr. Edward Lawlor. □

—NIS

MISSIONARY CANDIDATES TO BE INTERVIEWED

The Department of World Missions meets for its annual session January 12-20 in Kansas City. There will be a possible 23 new missionaries recommended to the General Board for appointment.

Two were favorably voted on in Colorado in the midyear meeting of the department in June. Twenty-one candidates are scheduled to meet the department in January, according to Rev. Richard Gammill, candidate secretary of the World Missions Department.

Gammill says that although the number of candidates is reduced by design this year, a much larger class is in prospect for next year, and 10 former missionaries have returned or will be returning to the field within the next few months.

Inflation and increased expenditures on many fields due to the decline of the dollar in foreign exchange have been partially responsible for the smaller group this year. The larger classes sent out in the last two years and the one in prospect made adjustment this year advisable.

As a result of the medical conference and the publicity given to the medical staff needs on the mission field, a doctor in the Philippines, Norma Bajoyo, M.D., has been placed under a short-term assignment to India. □

—NIS

GENERAL CHURCH LOAN FUND APPEAL DRAWS GOOD RESPONSE

The Department of Home Missions sent a direct mail appeal for the Church Loan Fund in December, 1975. Response has been immediate and gratifying.

Five hundred and twenty-five reply cards had been received by Christmas—115 contained promises to pray for the campaign, and 143 included cash gifts totaling more than \$24,000. There were many inquiries about annuities, trust funds, and wills. Some pledged monthly gifts.

Total deposits a year ago for December were \$6,000. This year more than \$52,000 was deposited in the Loan Fund, of which \$35,700 was directly traceable to the appeal.

Letters from Nazarenes and friends of the denomination thanked the department for the appeal and told of sacrificial and prayerful commitment to the program to establish new churches.

Dr. Raymond Hurn, executive secretary of the Department of Home Missions, said, "It is the most heartwarming thing that has happened in my eight years of working to help young churches."

He explained that the reason for the appeal was the very meager response at the traditional time for emphasizing the General Church Loan Fund in June on Father's Day, plus the fact that the fund is in a serious "crunch." The "tight" money situation has resulted in the fund being the only possible help for new churches.

Even though applications have been restricted to churches organized less than 5 years and having fewer than 50 members and raising less than \$30,000 annually, the number of applications are far more than the fund will accommodate. At present an application approved must wait at least a year for funding. The response to the appeal affirms the confidence of church leaders that people will act when they know the need. □

—NIS

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