

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE
MARCH 1, 1978





by General Superintendent William M. Greathouse

The Crucified Lives!

THE RESURRECTION is not simply one element of Christian faith, it is the faith. He who became flesh, who dwelt among us and became the Way, who died on a Roman cross for our sins—*now lives!*

No legend this, but irrefutable FACT. Announced in Jerusalem where He was crucified, to the very persons who perpetrated His death, the message of the Resurrection challenged a refutation which never came and resulted in thousands immediately believing and being baptized in the name of the One they had murdered!

The Resurrection changed the day of worship and created the Christian Church, and 2,000 years later it claims more believers than at any other time in history.

The Crucified lives!

Therefore we know who Jesus is—the Son of God. The Resurrection was God's *Amen* to Jesus, vindicating Him as His Son and validating all He taught and claimed. "Jesus Christ our Lord . . . was declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:3-4).

The Crucified lives!

Therefore we enjoy a present salvation. The Resurrection transfigured Jesus' death from a holy martyrdom to an atoning sacrifice. He "was delivered for our offences, and was raised again for our justification" (Romans 4:25). Because He lives "we have redemption through his blood, the forgiveness of sins" (Ephesians 1:7). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews

7:25). Appearing in the presence of God for us, Christ is our perfect righteousness.

The Crucified lives!

Therefore we may enjoy full salvation. "For if, when we were enemies, we were reconciled to God by the *death* of his Son, much more, being reconciled, we shall be saved by his *life*" (Romans 5:10). "The first Adam was made a living soul; the last Adam became a life-giving Spirit" (1 Corinthians 15:45, see Berk.). As the life-giving Spirit, the risen Jesus reproduces His holiness in us (Romans 8:2-4). Yes, for *He now lives His life in us!* "It is no longer I who live, but Christ who lives in me" (Galatians 2:20, RSV).

The Crucified lives!

Therefore we have hope—confident expectation, "that he who raised the Lord Jesus will raise us also with Jesus" (2 Corinthians 4:14, NASB). We enjoy present, full salvation through the risen Jesus; we shall enjoy final salvation when "the last enemy"—death—is destroyed. "We see not yet all things put under him. *But we see Jesus, . . . crowned with glory and honour*" (Hebrews 2:9-10). And seeing Jesus crowned with glory, we see our own future! "We shall be like him, for we shall see him as he is" (1 John 3:2).

The Crucified lives!

This is the message we must tell the world. The Easter missionary offering provides a way to share this glorious gospel.

Let us respond joyously, freely, sacrificially in the greatest Easter offering in Nazarene history—\$5,600,000—that the world may know *the Crucified lives!* □



What the World Expects of **CHRISTIANS**

ALBERT CAMUS wrote, "What the world expects of Christians is that Christians should speak out loud and clear . . . in such a way that never a doubt, never the slightest doubt, could rise in the heart of the simplest man. They should get away from abstraction and confront the blood-stained face history has taken on today. The grouping that we need is a grouping of men resolved to speak out clearly and pay up personally."

Strong convictions are a part of Christian character. We must always realize that there is a difference between legitimate convictions and personal prejudices. We must be sure that our convictions are based on an understanding of the Word of God rather than on our own or others' opinions.

I feel that the world expects us to speak out and proclaim that the total teachings of Jesus, including His full trust in Scripture as divine revelation, are to be taken as God's Word. Either we do this or we will find ourselves in the predicament defined by Luther: "everyone makes a hole in it wherever it pleases him to poke his snout, and follows his own opinions, interpreting and twisting Scripture any way he pleases."

Jesus is the center of our hope and faith and I believe that the world expects us to speak out as His witnesses. We must be sold on Him completely. To be His will mean the discarding of closed and prejudiced minds, the putting away of our selfish interests and casual, formal religion. We will constantly search our hearts in the light of Christ's sayings to make sure that we are walking in the light as He is in the light.

The world will expect us to speak out regarding

moral issues. What Christ condemned as sin must still follow that classification. Man cannot defy the moral order of God. Social evils are also moral evils. Jesus roundly condemned the oppressors of the widows, orphans, and the poor. Feeding the hungry, clothing the naked, and ministering to the prisoners were all urged by our Lord as obligations of discipleship. The dangers of putting trust in material riches were taught by Jesus both in precept and parable. We do not need to go off on the tangent of making social reform the prime thrust of our efforts, but we can also face up to the fact that God is interested in man's social needs.

The Christian must dare to speak out against permissiveness in the field of sexual morality and abide by the standards of New Testament decency. Malcolm Muggeridge, after a visit to the United States, observed that "sex is an obsession with the Americans."

Realism is the defence for obscenity. If the modern literature is an accurate reflection of our day, then we are farther down the road of degeneracy than most of us realize. In a day when the pursuit of pleasure at any price, and a religion of existentialism, logic, and rationalism are prominent, it is well for us to emphasize the words of our Lord, "Blessed are the pure in heart: for they shall see God." Not only must we speak out for righteousness but by God's help live up to it. □

by ROSS W. HAYSLIP

Tucson, Ariz.



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Moral Renewal SUNDAY

March 5, 1978



"Nothing Is Required for the Triumph of Evil but that Good Men Do Nothing"

—Edmund Burke

"The rising tide of morally degrading periodicals and television programs and movies has prompted the Board of General Superintendents to designate March 5, 1978, as MORAL RENEWAL SUNDAY. As Christians we need to be aroused to our measure of responsibility in strongly resisting this moral laxity and permissiveness and call for a return to righteousness and holy living. . . .

"We appeal to our people everywhere to rally to this call. Nazarenes have always been known for their deep sense of moral purity and holy living. Ministers will lead their people in personal moral renewal and thereby help repel the floodtide of evil. . . . Moral Renewal Sunday calls us to *personal renewal and positive action*. . . ."

The Christian Action Committee has prepared a brochure called "13 Ways to Make Moral Renewal Sunday Work." It has been mailed to pastors and other church leaders. We trust that this brochure will help put practical "feet" to your prayers and concerns about the moral climate of our times.

Do not fail to do *something* just because you cannot do *everything*. Pray—pray—pray with us that Moral Renewal Sunday will have far-reaching effects because "nothing is required for the triumph of evil but that good men do nothing." □

*Excerpt from the Board of General Superintendents' proclamation of January 1, 1978.

THE CHRISTIAN ACTION COMMITTEE

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Rev. Wesley Tracy, *Secretary*
Dr. B. Edgar Johnson
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HOLY MODELS

by IVAN A. BEALS

Kansas City

PEOPLE are born imitators. Fads and fashions galore lure many to use the products of certain manufacturers. Recording artists, stars of stage and screen and sports are idealized as models to follow. Popularity provides a glowing stamp of approval on both appearance and actions.

No wonder so many novice "singers" try to swivel their hips like Elvis Presley. No wonder Farrah Fawcett Majors' hairdo was quickly copied, especially among the younger female set. No wonder the lollipop of "Kojak" Savalas is identified with the male image—along with other "he-man" traits.

So every sports-minded youngster has picked his mentor, striving to play the game in similar gifted manner. And he will eat Wheaties, or whatever, every morning for breakfast, and spend hours on end to develop his latent skills.

There are plenty of patterns for deprived and depraved human behavior. They portray life without God's saving power—in the depths of evil to which man has sunk. They range from the sleazy relationships exalted in TV "soap operas" to the dishonesty and sex scandals in high places of government. These are lived out in instant replay in thousands of homes, as adults and children assume the roles depicted by their idols.

Who and what generates the possibility of holy living? When you or I seek pure hearts, devoted to doing the will of God, we need an example.

I was privileged to be raised in a Christian home by godly parents who not only taught by precept, but showed me how to keep lasting values in view. As I grew up, I soon came to understand God's holy requirement. My mother and father daily counted the cost of righteousness in their own affairs. God's Word, His will, and the church obviously molded their lives. The ever present, yet unspoken question was: "What would Jesus do?" Overriding their personal faults and failures was a persistent and positive response to that standard.

Others were impressed by their Christian witness. When I was a teen, a young man told me, "If I ever get religion, I want to live it just like your dad."

Though I had the vantage of a closer scrutiny of Dad's life at home, my heart and voice could say with certainty, "May it be so!"

Some years later, at my mother's graveside, a relative asked, "Who will pray for me now?"

Our family had heard Mother's prayers many times. Through our tears, we promised, "We'll still be praying for you."

From early childhood, my sister and I had been instilled with the truth that the most important thing in life was to be a Christian—a faithful follower of Christ. There was no other worthy measure of

success. This was verified by every attitude expressed in the ebb and flow of my parents' lives.

Fathers and mothers are vital models of holy living! Who may better influence their children to walk in paths of righteousness? Holiness doctrine and practice is divinely intended to flourish amid the stress of family relationships. While the church has a significant role in modeling the holiness way, individual homes must daily display the distinctive characteristics before an unbelieving world.

Each year auto makers produce a new model, presenting the latest concept of what a motor car is. Similarly, every successive generation of Christians is responsible to faithfully model holy living, so the next can know the joy of full salvation. It is no accident when families establish an ongoing history of effective Christian living.

One's ultimate duty is to be a holy example. It is a precise call for a rearrangement of priorities. People ever look for fresh models of holiness. So Paul told Timothy, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" (1 Timothy 4:12, NIV).

The apostle also declared to the church at Corinth, "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1, NIV).

There would be no holy models without Jesus Christ, the perfect example. From the disciples' time till now, the birth, ministry, death, resurrection, and ascension of Jesus reveal the divine purpose. Indeed, He is "the Lamb that was slain from the creation of the world" (Revelation 13:8b, NIV).

God's purpose is thus characterized by continual obedience. Jesus witnessed, "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him" (John 8:29, NASB).

By faith in Christ, the Example, who suffered and died for our forgiveness and cleansing, we too may claim the Divine Presence. His saving and sanctifying power enables each of us to be holy models of divine grace. Thus we can show our confused world how to live. The eternal destiny of family and friends depend on it. The fate of our society swings on the kind of example it follows. □

helps to holy living

Should It Happen in OUR HOME?

by JOHN F. HAY
Camby, Ind.

DURING a "family television program," a very scantily-clad dance troupe skipped into position to perform a modern dance. The lady of the house arose, walked directly to the television set and switched it off. Isn't this precisely what every Christian should have done?

Should our homes be permitted to become dance halls where lewd dances are performed?

Should we allow foul-mouthed people to sit and curse in front of our family? Most of us would be quick to ask such thoughtless persons to refrain from profanity and vulgarity in our home. No one such as "Archie Bunker" or Johnny Carson should be allowed a privilege we would not grant to any other visitor. Persistently disrespectful persons should not be weekly or nightly visitors in our homes.

How many murders should one permit in his home? Shootings, stabbings, brutal beatings and stranglings are common diet from the television tube. The February 21, 1977, issue of *Newsweek* states that at present levels a 17-year-old will have participated in 18,000 murders via TV. How many of those take place in your home with your family as witnesses? This certainly does nothing to enhance the quality and sanctity of life.

How many people mugged or brutally beaten in one's home is enough? In actuality, one is too many. By means of the television screen a steady stream of violence spews into the home.

For eight years the University of Pennsylvania, Anneberg School of Communications, charted the violence broadcast by the three networks. They found that it prevails steadily in four out of every five hours of evening prime time and weekend morning drama. In the average hour, eight violent episodes occur.

Our children are not exempt from these acts of violence. The Nielsen survey shows that on the average week-night at 10 p.m., 10 million youth between the ages of 12 and 17 are staring at television; 7.7 million are still there at 11 p.m., and 3.8 million at midnight.

Along with the above statistics, Eugene H. Methvin stated in *Reader's Digest* that since "television beams a steady flood of pollution into our homes, causing immeasurable damage, it is time for concerned citizens to stand up and stop it."

Violence is filling our land. Much of it is possibly caused by the TV violence filling our evenings at home. It was a world filled with violence which brought down the wrath of God at the time of the flood, according to Genesis 6:11. Jesus declared that the same condition would prevail in the end times.

Should we permit the sacred principles of religion to be mocked by self-styled atheistic critics in our homes? Should we laugh at jokes about God, Christ and "old-time religion"? There is a possibility that our children may grow up to think God, Christ, and religion are only laughing matters. Some have already reached this conclusion. We do not have to condone such blasphemy in our homes.

Should we permit the sacredness of marriage and fidelity to be ridiculed before the eyes of our family? Glamorized premarital sex, extramarital sex, and homosexual acts and inferences are degrading to the home. Too many people guilty of such acts are idols and weekly visitors in the home by way of the television tube.

Isn't it too bad that the soaps and detergents have not washed out any of the filth of the afternoon "soap operas"? The vivid portrayal of sinful living at its worst is filling too many minds. All of this is having its effect upon family relations. Every afternoon abnormal living is viewed by millions of Americans. Should the filth of glamorized infidelity be permitted to have a place in our homes?

"That's the way life is" cannot be an excuse for such viewing. Romans 1:32 warns against such sins, and against "having pleasure in them that do them." The entire list of sins in Romans 1 can be viewed any afternoon in one's home. Is this having pleasure in these sins?

Should our homes be places where modesty is mocked by indecent dress? The constant parade of



"flesh" and immodesty does nothing to elevate the thought life of anyone. As Christians, can we afford to let television stars set the dress code for our family?

Since what we see and hear has a definite effect upon us, we should control these channels in our homes. Someone is responsible for what happens at your house.

One person said recently, "I have a television, but I have a very difficult time justifying it in light of present programming." Many are taking a second look at this matter. In fact, more protest against degrading television programming is being voiced outside the church than by the church. The voice of the church needs to be heard also.

Every Christian parent is charged with the responsibility of safeguarding the home from satanic forces. Television may not be an evil force within itself. However, the base, the violent, the vulgar, and the corrupt of this medium are forces of evil with which one must contend. We cannot afford to let television dump its filth into our homes.

Every Christian must exercise strict control over television viewing. Also, we should register our protests to the Federal Communications Commission, TV stations, producers, and sponsors of objectionable programs. If enough clamor is made, action might be taken. Until action is taken, we need to take a few steps of our own—like to the "on-off" switch of the television set. □



Child Pornography

by JOHN HOLT
Charleston, III.

AFLOOD of pornography showing young children in sexual acts has outraged Americans from coast to coast. Three states already have adopted new laws to punish adult traffickers in this, the sickest form of pornography. Most other states are working with similar tough proposals.

According to testimony, there have been as many as "300,000 children subjected to sexual exploitation in the past eighteen months. The youngsters, some as young as three years, have been used to produce materials exhibiting children in every imaginable sex act with each other and with adults."¹

"Boys and girls in movies like 'Child Love' have sex with each other; they are so inexperienced

that they can sometimes be seen looking off-camera for instructions on what to do next."²

The child-pornography business has ballooned into an industry grossing about a half billion dollars a year, and some officials believe that organized crime is moving in to capture the market.

The victims of these films are the children. In most cases, they are emotionally disturbed runaways from broken homes. They sell themselves to survive on the streets or for what they mistakenly interpret as affection. Some children are sold into pornography by their parents. In one case in Los Angeles, the police found a "three-year-old girl, a five-year-old girl and a ten-year-old boy who have been sold into the trade by their prostitute mothers."³

The type of people who lure children into pornography are, in many cases, the wealthy, mobile, educated; sometimes important members of the community. In some cases, "police investigations have led to the arrest of a dentist in suburban Chicago, and charges in New Orleans that a ring of men, including three millionaires, involved a Boy Scout troop in the filming of homosexual acts. A scoutmaster has been sentenced to seventy-five years in the same case."⁴

Many authorities believe that the problem stems from the breakdown of families, and that the solution must come from strengthening families and not from the law. But child pornography is just one of the detrimental effects of the breakdown of the family.

As Christians we must do everything within our realm of influence to strengthen the institution of the family. The answer is not a simple one, for the family seems to be dissolving irreversibly in our modern society.

We must start in our own homes. If all Christians band together in this battle, many social problems, including child pornography, would begin to be solved.

The future of America is at stake. □

1. Marvin Stone, "Child Pornography: Outrage Starts to Stir Some Action," *U.S. News and World Report*, LXXXII (June 13, 1977), p. 66

2. Susan Fraker, "Crackdown on Porn," *Newsweek*, (February 28, 1977), pp. 22, 27

3. Stone, p. 66.

4. *Ibid.*, p. 66.

The Media Manipulators



by WESLEY TRACY
Kansas City

IF YOU LIKE a certain brand of pop, pizza, or lawn mowers and really don't know why, you may have been seduced. Back when ad men used bikini-clad blondes to sell everything from Buicks to bleach, sex-saturated advertising could be spotted and resisted easily enough. Now, however, advertising's game of mass manipulation is much more subtle.

The sex messages are beamed on the subliminal level. The word subliminal is from the Latin *sub*, "below" and *limen* "threshold." The subliminal message is thus pitched at us below the "threshold" of consciousness. The ad men have perfected the art. The purpose is to bypass the critical rational faculties and zip the message through to the unconscious emotional and instinctual levels. The advertisers load ads with subliminal sexual messages, hoping that this "universal pleasant" will evoke warm sensual feelings whenever manipulated consumers see the product.

CAN THEY REALLY DO THAT?

American advertisers believe they can do this. They have researched the matter and back it with an advertising budget of over 30 billion dollars annually. Most of this advertising uses subliminal techniques. Professor Wilson Bryan Key, in *Media Sexploitation*, declares that they are thus "literally in control of American culture and its value systems."¹

Embedding ad photographs is one successful subliminal technique. Embedding is simply retouching ad pictures, adding subliminal words and symbols so lightly or obliquely that they are not apt to be perceived by the conscious mind, but are strong enough in their presence to be picked up by the unconscious mind.

Key's researchers showed a gin ad which appeared in *Time* to more than 1,000 average persons who knew nothing about subliminal advertising. They were asked to look at the ad and write down their feelings. The ad consisted of a bottle of gin and a glass of ice cubes sitting on a table along with a one-sentence pitch which said nothing about sex. Strangely enough, 62 percent of the subjects reported some sort of sexual arousal although they did not know why.

This had not happened by chance. The company had spent \$7,000 on this single picture. It had been carefully retouched. Three of the ice cubes had been retouched to spell S-E-X. Further, the reflections of the bottle and glass in the shiny tabletop had been retouched to picture, quite clearly, male and female genitals. Key's workers found several other sexual embeds, but the preceding gives the idea.

Such subliminal techniques are used to sell everything from gin to margarine. Key's crew found subliminal messages in tobacco and soft drink ads, political ads, and utility company ads. Even a toy doll ad was loaded with sex embeds. The rationale was that adults *buy* the toys so the ad had to get their attention.

The tachistoscope is another effective tool of the manipulators. It is a high speed film projector which can flash messages as fast as 1/3,000th of a second. The message is so fast that the conscious mind does not "see" the message at all—but the subconscious does. Twenty years ago when this instrument was brand new it was synchronized with a regular 24-frames-per-second moving picture projector to flash its messages between the frames of the movie. It was tested for six weeks in a theater. One of the subliminal messages flashed was, "Hungry? Eat more popcorn." During the test, popcorn sales jumped 57.7 percent. Since that time the tachistoscope has been a standard tool in advertising.

To test the effectiveness of the tachistoscope, Professor Key projected the picture of a man on a screen and asked 100 students to rate his masculinity on a scale of 1 to 5. A rating of "1" was very high masculinity, "5" was effeminate. Of the 100 students, 3 rated the model's masculinity high ("1" or "2"). Another group of 100 students was brought in. This time a tachistoscope was used to flash the letters M-A-N on the screen every 5 seconds for 1/3,000th of a second—so fast that no one knew that he or she had seen the letters. Nevertheless, when this group voted, 61 persons rated him highly masculine. Of course modern ad men are not manipulating masculinity tests, but are selling sex and manipulating moral values.

The average American is said to be exposed to some 500 ad messages per day. They get our attention, and our money, and all too often shape our values. The number one commodity of the subliminal salesman is sex. But they use whatever will catch a

consumer's unconscious mind.

During the recent crest of occult interests, witchcraft and occult symbols abounded in ads. Violence and death make us stop and look. Gory, violent death scenes are commonly embedded in ad backgrounds. The ad men believe that any taboo catches our attention. Thus an ad campaign of one of the largest soft drink companies contained a bestiality embed. A famous swim suit company's *Readers Digest* ad showed "her" wearing "his" swim suit and vice versa (a long-standing taboo according to Key). The ad also contained two other much more blatant sexual taboos.

There ought to be a law—but there isn't. Some 50 laws have been proposed throughout the country that would control subliminal selling, but, unless a very recent law has been passed which has escaped this writer's attention, subliminal selling is as legal as holding Sunday school.

IS THERE A DEFENSE?

By a constant barrage of evil stimuli, Satan hopes to pry our allegiance away from God and control our very being. D. G. Kehl writes, "The conscious mind . . . evaluates, criticizes, and discerns, but subliminal stimuli implant themselves within the subconscious, where they remain unevaluated, uncriticized, undiscerned until stimulated to rise to the surface as powerful predispositions."¹

But God is not taken by surprise by any of the devil's inventions. He provides for every need, including the need to resist subliminal stimuli. Repeatedly the Bible tells us that our religion must reach the depths of our being. We must be God's through and through. David gives the modern Christian a helpful formula: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Saturating our souls in the Word and letting the word of Christ dwell in us richly (Colossians 3:16) is part of the divine safeguard against subliminal seduction.²

Further, Philippians 4:7 tells us that prayerful persons discover that God "will keep guard over your hearts and your thoughts" (NEB). Romans 8:26 informs us that the Holy Spirit "is making provision for us subliminally especially below or beyond the level of language."³

The indwelling Spirit is the most effective shield against mass hypnosis by media manipulators. Kehl asserts that if the subliminal salesmen are even half as successful as Key and N. F. Dixon* maintain, "the political conditions, brainwashing, and exploiting possibilities of the media will be ready for the Antichrist's use."⁵

Our best defense against the mind manipulators is to be sanctified wholly, through and through, so that our whole body, soul, and spirit are being preserved blameless unto the coming of our Lord Jesus Christ (1 Thessalonians 5:23). □

GOD'S ABSOLUTES

WE LIVE in an age that is defying moral restraints at every hand. Society the world over is pushing hard for social acceptance of things that in generations past caused shame and disgrace, and even burning at the stake.

In a day when "it's OK if it feels good," the Christian more than ever needs to speak with courage and conviction. In a day of secular immorality of every kind, the Christian must speak with convincing force about absolute morals and eternal values that never change in the sight of God.

In order to speak of absolute morals with convincing force, we must first be clear in our own thinking as to what God's absolutes are. Then we must accept them, and live them.

Love alone is not the fountainhead of all good. Perfect love out of a pure heart is the spring from which good in the world bubbles forth.

Perfect love and heart purity are synonymous with entire sanctification and holiness. Only those in command of a pure heart who are sanctified holy can speak from a character wholly in conformity to the absolutes of God.

White lies, shady business conduct, and cheating are not judged by degrees. They are judged by the Word of God. They are wrong. Absolutely wrong! Lust, greed, and anger with malice are never acceptable Christian behavior. They are always wrong.

But the world so strongly propagates these ills! Yes. And that's exactly why holiness of heart is imperative. Holiness is not an option. It is a fullness of our relationship with God. It puts us in line with God's absolutes. It enables us to make judgments in accordance with the Bible, even when society popularizes a different philosophy. Holiness recreates our character so that the conflict is between society and us, rather than between God and us.

Life today is fast paced. It is sometimes complicated. But for those who experience perfect love out of a pure heart, life is simplified. The Bible is our guide. The absolutes of God remain the same. Many of our questions are answered and our conflicts resolved by the absolutes of a never changing God.

The holy person does not say, "If it feels good, do it." The holy person says, "If it is in conformity with Christian ethics and God's moral absolutes, you may do it. Otherwise, don't!"

In a space-age world, the answers to our complicated questions are sometimes quite simple. □

by C. DALE GERMAN
Fremont, Calif.

1. Wilson Bryan Key, *Media Sexploitation*. (Englewood Cliffs, New Jersey: Prentice-Hall, 1976), p. 15.

2. D. G. Kehl, "Sneaky Stimuli and How to Resist Them" *Christianity Today*, Vol. XIX, No. 9, January 31, 1975, p. 10.

3. *Ibid.*, p. 11.

4. *Ibid.*

5. *Ibid.*, p. 10.

*Wilson Bryan Key, *Subliminal Seduction* (Signet Books, N.Y.), *Media Sexploitation* (Prentice-Hall), and N. F. Dixon, *Subliminal Perception: The Nature of a Controversy*.

by WIL M. SPAITE
Porterville, Calif.



influence

AN INTERVIEW WITH DR. W. T. PURKISER

NOTE: Dr. W. T. Purkiser has given dedicated service to Christ and the Church of the Nazarene as pastor, professor in college and seminary, college president, and editor of the "Herald of Holiness" 1960-75. This recent interview was conducted in Southern California near where he and his wife are living.

QUESTION: What were the early religious influences in your life? How did you become a Christian?

ANSWER: Certainly the most important influence was my home. My parents were both Christians. My mother had been a worker in a Peniel Mission. My father had been converted in a Peniel Mission in San Francisco. I have a clear recollection of a conversion experience when I was 6 or 7 at a Salvation Army Decision Day in Sunday school. Yet I drifted away. I made my commitment of salvation at age 15 or 16 in the Vallejo Church of the Nazarene—a conversion that has been enduring from that time to this.

Q. When did you receive your call to preach the Gospel?

A. It came in my senior year in high school; not as a "bolt out of the blue," but rather a growing conviction that this is what God wanted me to do and what I wanted to do. There was no struggle connected with it. I had been planning to become a medical doctor, but interest in this and other occupations just faded away. I entered Pasadena College with this as my goal.

Q. How did you sense your need to be sanctified?

A. The time I would indicate as decisive was during my junior year in college. Evangelist T. M. Anderson and his expositions of the New Testament scripture made me conscious of a lack in my life. I became a chronic seeker for a period of weeks. I hung up on the matter of the step of faith. As I was walking along the street near the college, I made that faith commitment. The clear witness came during a revival service that evening as Dr. Anderson preached. It was not a strong emotion, but

a quiet restfulness—a definite sense of His inner cleansing.

Q. Of your professors in college, which influenced you the most in becoming an effective preacher, teacher, and writer?

A. Training for writing came primarily from Professor Robert H. White, my professor of English at Pasadena College. As far as preaching is concerned, the major influence would have to be T. M. Anderson, whom I have mentioned. I learned from listening to his own skill in biblical preaching.

Q. I've been privileged to know you as my college president, seminary professor, and as evangelist for revival services in my churches. As you look back on your various roles of service, which have you found to be the most fulfilling in your life?

A. There is no question but that the three major areas of satisfaction have been preaching, classroom teaching, and writing. I've always felt a little out of place in a strictly administrative capacity, even though I felt in God's will for nine years as college president.

Q. How has your belief in the authority of God's Word affected your preaching ministry?

A. Well, the Bible has been central in my thinking. I haven't felt anything else was worth preaching—except the message that grows out of the Scripture in a direct encounter. I have always aspired to be

Dr. Purkiser was president of Pasadena College 1948-57. Some of the faculty who served with him (l. to r.): Dr. Joseph Mayfield, Dr. Ross Price, Dr. Purkiser, Dr. Estes Haney, and outstanding theologian—Dr. H. Orton Wiley.



a biblical preacher.

Q. Having been in touch with the earlier history of our church, what were some of the qualities that you would hope we might retain?

A. Two things come to mind immediately. First, our total commitment to the Bible—our doctrines in the Articles of Faith are something we must always cherish and cling to. And secondly, the *personal devotion*, the willingness of people to become involved in the *total work* of the Kingdom—an enthusiasm in serving that was particularly conspicuous in our early days. I trust we will not lose it.

Q. What are the positive signs that you see in our denomination today?

A. One of the most encouraging features of the present day is the involvement of laypersons in the total work of the church. We are training the laity better now than we did years ago. In my early years my recollections are that we were more clergy-oriented. From the beginning there was the *ideal* of a balance between clergy and laity. Now it is becoming more of a *reality*.

Q. What do you see in our churches today that gives you cause for concern?

A. I think there is a danger that we may concentrate more on *numbers* rather than the value of the person. Also, we are probably shortest in sound *biblical preaching*. Another area of concern is *short-term pastorates*. I think our pastors need to “dig in” and stay with the local situation until they have seen it through crises and not move from church to church as quickly as they tend to do.

Q. Is there something laymen can do to help their pastors become better preachers?

A. I think part of what laymen can do is to use their gifts in some of the administrative areas—freeing their pastor to study. Also, they can express appreciation when biblical preaching is offered by their pastor—developing the gift of *encouragement* which the apostle Paul talks about in Romans 12.

Q. Self-discipline in your life has enabled you to be productive for the Lord. How did you come by that?

A. The Lord helped me to develop self-discipline as a young Christian in high school. I’ve been most comfortable when *I plan my time*. The tasks I’ve undertaken have demanded discipline in order to be effective for the Lord.

Q. You and your good wife Billie have had your share of sorrow, including the passing away of one of your daughters when she was still a young woman. How have you handled the “down” times in your life?

A. From the human standpoint I would give major credit to Billie’s faith and courage. We have always been conscious of God’s presence during those difficult times, and have sensed the sufficiency of His grace. There have been some real heartaches, but it



Dr. Purkiser is presently serving as honorary chairman of the 75th Anniversary of Pasadena/Point Loma College. He is shown cutting the first piece of the anniversary cake with President W. Shelburne Brown.

has been pretty typical of the first chapter of 1 Peter where the times of “heaviness through manifold trials” have also been marked by the “joy unspeakable and full of glory.” I’ve always looked ahead—with a large measure of *hope*. I believe, in the providence of God, that tomorrow will be better than today. My motto has been, “The path of the just is as a shining light, that shineth more and more unto the perfect day” (Proverbs 4:18).

Q. The last 25 years have been whirlwinds of change.

What methods do you see as most effective today for Nazarenes to win their world for Christ?

A. *Small group Bible studies* are emerging—where people are invited into homes by couples or men or women. They gather to learn the Word, and share, and pray. It’s a friendship way of bringing about salvation and inviting them to worship. I see a continuing strong need for *Sunday school*—reaching into the homes first through children and youth, then seeking to bring in the whole family. Third, I see the value of the atmosphere of a *warm, worshipping congregation*. When people hear the Word applied to their lives and come into a supportive, loving fellowship, it’s a great drawing card.

Q. What guidelines have you used in following God’s will?

A. My major decisions have been made on the basis of a gradual inner shift of aspirations combined with God’s providential openings. Unquestionably the guidelines of Scripture have always shaped my decisions. And sometimes [chuckle] I’ve felt like a guy who once said, “I just put my mind in neutral and go where I’m pushed.”

Q. What have you found to be relaxing for you?

A. I do a little woodwork. I find that relaxing—working with hand tools. I love to travel, particularly by car. Home has been a relaxing place.

Q. You have written approximately 24 books. In your “retirement,” what are you presently writing?

A. I am revising one of our college textbooks. I have also been given two assigned projects. One is to prepare a college textbook on holiness. The other is the next 25-year segment in the history of the Church of the Nazarene, picking up about 1932 where Timothy Smith left off in *Called unto Holiness*. I haven’t done much with this yet, but this is an assignment which gets bigger the more I think about it. These projects will probably keep me busy as long as I have any strength left. I find them extremely challenging.

Q. Looking back over a life of serving Christ and the church—what are your sentiments?

A. Well, I’m *grateful* to God for reaching out to me through His Son and Spirit. Life in the Lord has been good. Love from family and from Christian friends in a growing church has made it a grand experience—and it does not end here. I’m grateful—*deeply grateful!* □

NEW EMPHASIS on an OLD SIN

ONE EVIDENCE of what Mace termed "arrogant individualism" is the emerging demand for acceptance of homosexual life-styles. From the media, magazines, special elections, the pulpit, and shoptalk, who could be unaware of the emergence of this issue?

Jack Crabtree has charged that compassionate theologians in the name of love and open-mindedness have actually harmed the homosexual who is convicted by his sin. By declaring that homosexual acts are not sin and urging acceptance of the life-style, the homosexual is denied the only escape from his problem—forgiveness.*

How should the evangelicals respond? The task is not to debate or compromise the biblical foundation of opposition to homosexuality, but to seek to speak the truth in love. We must proclaim the efficacy of the Blood. While there will be some who do not wish to abandon their life-style, there are others who long for forgiveness. They long to abandon their burden, their loneliness, and their self-imposed hell.

But to whom does the homosexual turn when he wishes to totally abandon his life-style through Christian commitment? To what fellowship will he turn for support during his deliverance? Who will offer nurture and encouragement during this apprenticeship in forgiveness?

There is no biblical account of a homosexual coming to Jesus for forgiveness and healing. Perhaps such a model would make it easier for us to deal with the situation today. Yet the biblical proclamation of forgiveness is clear: "Behold, there is now no condemnation for those who are in Christ Jesus" (Romans 8:1, NIV).

We have allowed the inference that homosexuality is an insolvable problem, if not an unpardonable sin, to go unchallenged. Paul declares that it is not only the homosexuals who will be excluded from inheriting the Kingdom, but also thieves, the greedy, drunkards, slanderers, swindlers, adulterers, and idolaters (1 Corinthians 6:10, NIV).

Sometimes, the zeal to set gays "straight" biblically hardly disguises a judgmental attitude. Homosexuals are sensitive; they are well aware of the risk in revealing their orientation. Some will not seek help because they have observed the contempt and judgment we express through condemnation, humor, and the quickness to mimic with the lisp and limp wrist routine. Some are so close to sharing their burden that they are within earshot.

We urge people to tell how Christ has saved them

from drinking, drugs, adultery, murder, theft, or governmental crime. We have provided a generous living for some witnesses. But is the church ready for a man or woman to stand and declare, "I have been saved from homosexuality," however much that compliments Christ's love? We have opened our pulpits, church boards, Sunday school classes, and choirs to a variety of redeemed sinners, but we panic with ex-homosexuals. What chance of survival has the new convert who is denied the full fellowship of the forgiven?

The forgiveness of homosexuality, and the enthusiastic acceptance of the brother or sister who has abandoned such sin, offers a real challenge to the fellowship of believers. But such acceptance may be the incentive to encourage others who have walked in darkness to come to the Light. As a community of the forgiven, it is our nature to be forgiving, and at the same time to insist that Christ's love goes "deeper than the stain has gone." Paul's instructions were clear: "Forgive as the Lord forgave you" (Colossians 3:13, NIV).

We should be slow to label persons "homosexual," "fruits," and "gay." The latter term is a misnomer, since the life-style is hardly that implied by the term. Too many persons, insecure in their own masculinity or femininity, have cast doubts on other individuals. Seeds of suspicion grow into plants of accusation.

There are churches which accept the gay life-style as an alternative; they require no change. Others see no contradiction in practicing homosexuals participating in the church as long as they are not ministers. The emerging homosexual denomination (The Metropolitan Church) proclaims "gay is good." Indeed, the leader of that movement wrote a book entitled *The Lord Is My Shepherd and He Knows I'm Gay*. Yet neither the liberals nor the gays are willing to commit themselves without reservation to the biblical gospel of liberation from the bondage of sin.

It is significant that the passage which so convicts the homosexual lifts high the hope of forgiveness. "There was a time when some of you were just like that but now your sins are washed away, and you are set apart for God, and he has accepted you because of what the Lord Jesus Christ and the Spirit of God have done for you" (1 Corinthians 6:11, TLB, italics added). No such proclamation of hope exists in behavioral modification, psychoanalysis, counseling, or prison sentences.

Satan has spun a clever scheme to challenge the

*Jack Crabtree, "The Power of God," in *Family Life: God's View of Relationships* (edited by Jean McAllister) Waco: Word, 1976, p. 178.

by HAROLD IVAN SMITH

San Diego

deity of Christ by suggesting that there is a sin which eludes Jesus' blood. Tragically, homosexuals are locked in dual bondage—by Satan and by society. They are reminded “you will never *really* change” or “the church will never *really* accept you.” The homosexual can be encouraged to believe those accusations by the action of some Christians. Evangelicals do not alter Scripture because of compassion. Rather, compassion stimulates our proclamation of the power of the Word.

Our forefathers sang:

*What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.
Oh, precious is the flow
That makes me white as snow.
No other fount I know,
Nothing but the blood of Jesus.*

If it were our son our daughter, would it make a difference in our attempts at reconciliation? □

A LETTER OF INDICTMENT

Dear Older Generation:

Our young generation has been robbed, believe it or not, by an older generation. It may have been parent or friend, teacher or pastor, artist or author, professional or producer. Whoever the thief, we have been violently deprived and intimidated.

You have stolen from us the beauty of sex and created an ugly game of chance and profit. You have turned it into a recess period, a coffee break, an interval of busy life. We have been taught to take advantage, to lust with greed, to be funky, to live with gusto. “Forget the consequences and do it now” is the new “golden rule.” We have known no other way. We’ve learned well.

You have deprived us of the trust of marriage, the relationship of openness and security, the mutual commitment of support, compassion, and understanding. We have learned well. No more commitments, no more security, no more understanding. We know how to get what we want quickly; tomorrow comes soon.

You have stolen from us the sacredness of life. Our unborn brothers and sisters have been murdered. Their sensitive skin has been burned and scarred. Their defenseless bodies have been mutilated. No fair trial . . . no opportunity to speak . . . no defense.

We are learning well. When you are old and feeble, unable to care for yourselves and to defend your rights, will we do for you like you have done for our precious brothers and sisters? Unnecessary burdens are too heavy to bear. Everyone reaps what they sow.

You have taken from us the security of an honest living. Guarantees guarantee nothing. Warranties warrant disposal. Money is the name of the game. The feelings and needs of others have been sarcastically ignored. We weep because our land is no longer safe—anywhere!

I ask you, where do we go from here? What a tragedy! We begin in our perversion where you have ended. Will we receive our kicks, our fulfillment, through greater, more wicked deviations: rape, bombings, violence, orgies, death threats, suicides? Through your example, your writing, your productions, you have wed sexual desire with violence. You will reap in our actions what you have sown in our minds!

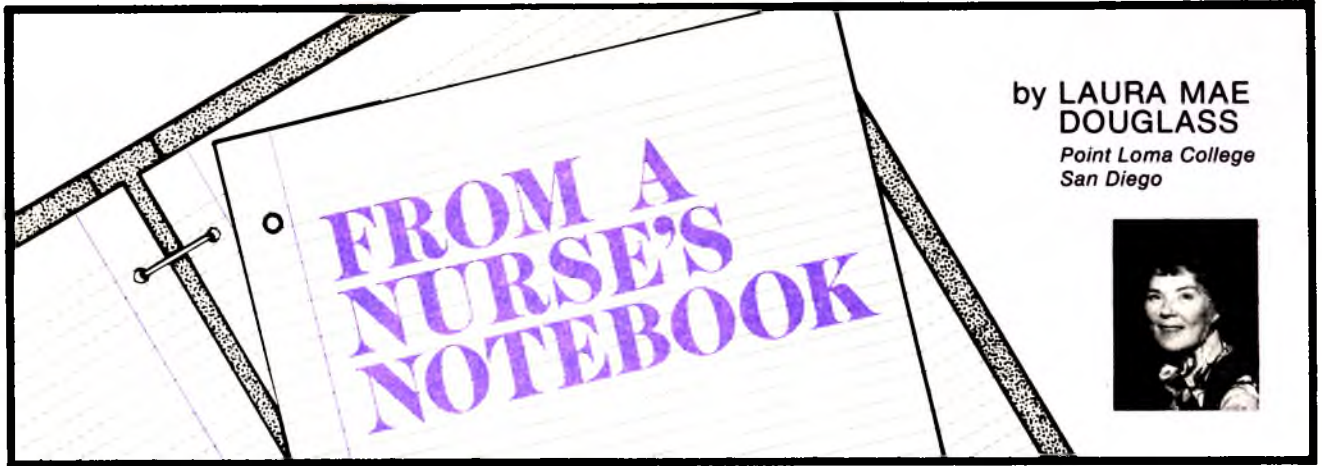
Go ahead and smile. Discredit us. Deny your fault. Continue to ignore our pleadings. We’re used to it! Feed us your poisonous steak, your fearsome food. We will grow as you teach us, like you teach us.

*One question: What is honesty . . . beauty . . . security . . . freedom . . . trust?
Weep with us!*

The Younger Generation

P.S. Those of the older generation who live beautiful examples of honesty and trust, who believe in the security and freedom of all living individuals, born and unborn—we salute you as exceptions who create a bit of hope. □

by BILL NIELSON
Ellicott City, Md.



by **LAURA MAE DOUGLASS**
*Point Loma College
 San Diego*



THE BLESSING OF TEARS

A mother shared the tragic news that her daughter, a third-year nursing student from Point Loma College, died in an accident while home on Christmas vacation. Tears flowed as I learned of the circumstances surrounding the event. Each of us wept with grief at the loss of this beautiful person from our midst.

Crying is a wonderful phenomenon designed by God solely for the human race, which brings ease from the intense pressures of life. Tears provide a safety valve, allowing energy to be spent in a constructive manner. Through weeping, built-up tension is released, usually leaving the person in a calmer frame of mind, able to cope with a difficult situation. I cringe when I hear parents admonish their children

not to cry. Or when adults do everything in their power to refrain from showing emotion through crying. Failure to use this God-given mechanism of release is to deny ourselves one of our Christian blessings.

The Bible is no respecter of persons where weeping is concerned. Accounts are given of crying out to God by babes and children, and men and women from all walks of life. Tears flow from individuals and groups alike, expressing need for help with physical, emotional, and spiritual problems.

Job told of weeping for those in trouble (Job 30:25). Abraham mourned for Sarah when she died (Genesis 23:2). The children of Israel lifted up their voices and wept in fear of their lives (1 Samuel

PEN POINTS

A FRIEND THAT STICKETH CLOSER THAN A SNOWMAN

On the first day of spring, 1977, winter decided to have a last word in nature's arrangement, and three inches of snow fell. What a surprise to the light green tulip sprouts who thought the time had come to show their little heads.

The day after our unexpected snowstorm, my six-year-old Julie thought we ought to make a snowman. What is winter without at least one lopsided snowman with a crooked grin?

We rolled up three balls of snow and placed them one on top of the other. Julie wanted to decorate his face. She scraped up some half-frozen gravel from the driveway and designed a crooked grin, trademark on all her snowmen. We even dug up a carrot from the vegetable bin in the refrigerator for his nose, and a margarine container for a hat.

When we stood back to view our finished creation, we almost felt as God did when He finished creating man, the feeling that says, "It is good." Julie stood staring into the snowman's face as she asked, "Mommy, is that snowman my friend?" I explained to her what an "imagin-

ary friend" was, and she wanted to know if such a friend as he would still be standing in her front yard the next morning when she got up. I told her what the sun and the warm temperature would do to her friend and she seemed to be satisfied.

Sure enough, in a few days we looked out the window, and all we could see was the bright orange margarine container. I thought about how quickly this friend had come and gone. I was reminded of friends I had known in life, who came and left almost as quickly as the snowman. Some had moved away. Others were attracted by other interests. Maybe my interests had changed. Relationships can "melt away."

As I looked up at the brightly shining sun, a Voice seemed to reassure me that I had a Friend that sticketh closer than a brother; and for sure, closer than Julie's snowman! The Lord is a real friend, an all-weather friend. □

—**BONNIE MARTIN**
Bloomfield, Ia.

11:4). Peter cried bitterly because of his sin in denying Christ (Matthew 26:75). Our Lord wept at the death of Lazarus (John 11:35).

Other accounts in the Scriptures speak of crying due to physical ailments, trouble of all kinds, and death and destruction. We are told that people wept out of compassion and because of wrongdoing, confessing their sins before man and God.

Jesus spoke in the Beatitudes of a blessing on those who weep in this life (Luke 6:21). Paul admonishes the brethren to "weep with them that weep" (Romans 12:15). The book of Proverbs admonishes that if we do not hear the cry of the poor, we shall surely cry ourselves (21:13).

The Lord assures attention to a sincere cry. David recorded that he cried with his whole heart (Psalm 119:145). The Lord replied to the children of Israel, "I will surely hear their cry" (Exodus 22:23).

Except on rare occasions when an individual is hysterical or overly manipulative, it is a good thing to encourage one who is living through a highly emotional experience to express his feelings through tears. This is particularly true in spiritual matters, because the individual's relationship to his God is a very personal one. Often illness and death raise questions regarding the ultimate meaning of life. In times like these, there can be an awareness, never before felt of a need for "making things right" with God.

For others who have walked with God most of their lives, illness, crisis, or impending death can raise serious questions about the goodness of God, the meaning of suffering, and life after death. In their distress they may falsely perceive that something has happened to their previous relationship with God. Crying then can help the persons to express their struggle and to allow the Holy Spirit to deal with them in relation to the present crisis.

A Christian can be of great help to one who is in distress by being available and by watching for symptoms of crying as indicated by tightly-drawn lips, averted eyes, rapid blinking, eyes filled with tears, inability to talk, a quiver or "catch" in the voice, sniffing, and reaching or looking for a tissue.

Generally the best course is to encourage crying by suggestions such as, "You look like you need to cry," or "Go ahead and let it all out." Nonverbal expressions may help also, such as a touch of the hand on the arm, along with your presence conveying the attitude that "you have my undivided attention."

After a person has stopped crying, he may wish to talk. This is a crucial time, calling for use of sound judgment. Talk very little, if at all. Avoid assuming you know why the person was crying, as you may have assessed the situation entirely wrong and thereby may inhibit the person from dealing with the real problem.

A leading question might be asked, "Is there some way I can help?" or "Would you like to talk about it?" Be very careful not to press for explanations or to sermonize. There are times when it is impossible to share or to give a reason for tears, or even to hear messages from without the person. The


important role for the Christian is to be with the one in trouble and to care.

The Christian weeps and mourns as do all creatures of this earth, but thank God, we have the hope through Jesus Christ our Lord who assures us that in this life He will hear our cries and attend to our prayers (Psalm 61:1), and that one day we shall dwell with God and He shall wipe all tears from our eyes (Revelation 7:17). Hallelujah! □

Reviewed by

ELVIN HICKS
Edmonds, Wash.

BOOK BRIEFS FOR YOU



TRYING TO LIVE LIKE A CHRISTIAN IN A WORLD THAT DOESN'T UNDERSTAND

Can Christians cope in a secular world that doesn't understand and doesn't care? Author Leslie Parrott believes we can, and we can succeed in this hostile world.

The very first page of this cheering book will whet your appetite and compel you to read on. Dr. Parrott acknowledges that even in the 20th century, true followers of Christ are "a subculture, a minority group." But he sends forth a clarion call to come out of our self-made ghetto, to hold our heads high, to learn, to compete, and to succeed.

The problems that result from Christians' encounters with the unsaved are clearly identified. So are the solutions, which are based on love, purity, and openness.

It would be difficult to pick out the highlights of this challenging book. For instance, there is a parable in science fiction, in which all the knowledge of mankind from the beginning of time is fed into a giant computer. A question is finally asked of the huge brain—and the reply, based on the wisdom of all ages, is startling.

Put this book high on your list of priority reading! □

by Leslie Parrott

Beacon Hill Press
of Kansas City

To order,
see page 27.



The Editor's

STANDPOINT

MORAL RENEWAL

The leaders of our church are calling for moral renewal. Alarmed by the bold growth of immorality—especially in the media—and its sapping effect upon the nation and church, they are urging decisive action against this corrosive influence.

Christianity *begins* with renewal, with what Paul, in Titus 3:5, calls “renewing by the Holy Spirit” (NASB). Becoming a Christian is a radical transition—“from death unto life” (1 John 3:14).

Christian life *continues* with renewal. 2 Corinthians 4:16 speaks of “our inner man . . . being renewed day by day” (NASB). This constant spiritual renewing is set in contrast to the constant physical decaying which is the inevitable consequence of aging.

In the face of world conditions and church needs, we say a fervent “amen” to the call for moral renewal.

WE NEED TO BE RENEWED INWARDLY

The challenge has never been expressed more urgently and clearly than in Romans 12:2: “And do not be conformed to this world, but be transformed by the renewing of your mind” (NASB). “This world” is bent out of shape. It is not congruent with the will of God. If the world moulds us, we will be morally deformed. Therefore, “be not conformed . . . be transformed,” for only as we are transformed can we live straight lives in a crooked world.

The world conforms from the outside in. It exerts pressure from without, through what is seen, heard, and otherwise experienced in our environment. But God transforms *from the inside out*, by “the renewing of your mind.” He shapes us to His will by an inner power greater than the outer pressures. An unfilled balloon is shaped by outside pressure. It lies wrinkled and collapsed and useless. Filled with heated air or gas it rounds into proper shape and soars aloft. The Christian must be filled with the Spirit, who sanctifies and energizes, in order to live in the world but not of the world.

Much is being written and preached about specific targets of moral concern—television, movies, and literature which exploits sex and violence and reduces moral standards. This hard-hitting indictment

needs to be made. But our problem is not solved by identifying external evils and calling for separation. What is needed is the inner power for holy living, the cleansing and filling which the Spirit brings to committed and trusting hearts.

WE NEED TO BE RENEWED PERIODICALLY

Ancient Israel, from time to time, gathered for impressive “covenant renewal” ceremonies. Scripture was read, infidelity to the covenant was confessed and deplored, and the people made new vows of allegiance to the will of God for their lives. We need similar times and impulses in our life as a church. The church cannot coast through the world in the momentum of past experience. Such is the fallenness and weakness of human nature that we need times of renewal all along our journey.

This is one of the great values of *the Lord's Supper* in our corporate worship. It sets the death and resurrection of Christ before us as the power of our salvation, and demands from us a renewed pledge of loyalty and service to our Lord.

This is also one of the great values of *revival meetings*. They challenge complacency, denounce compromise, and kindle new flames of holy zeal in the church's life and work. Revivals renew the church for the task of evangelism, and for the bearing of faithful witness to an unfaithful world.

Beyond whatever renewal is generated in our corporate worship, however, there must be renewal through our *personal devotions* and in our individual lives. Whatever the state of the nation, and whatever the condition of the church, I am personally responsible for radical discipleship to Jesus Christ. I cannot blame the depressed moral climate of popular culture if I fail spiritually. I cannot excuse a low moral temperature by pleading the prevailing coolness of a church. Moral renewal, ultimately, comes down to this—in the face of all that is wicked and immoral in my society, Jesus taps *me* on the shoulder and says, “Follow Me.” And I must respond in faith, “Lord, I will follow Thee.”

Moral renewal depends for its effectiveness and durability on spiritual renewal which is essentially inward and personal. □

Our moral standards must be determined by the Word, not by the world. We should ask, "Is it scriptural?" not "Is it fashionable?" Moral quality is decided by "thus saith the Lord," not by "thus voteth the majority."

OPEN TOMB, OPEN POCKETBOOKS

Easter Sunday is just a little more than a month away.

Once again our Nazarenes will celebrate the open tomb with open pocketbooks. A generous offering will be received in our churches for world missions. Our goal this year is \$5,200,000 and we fully expect to top it. Of all the traditions established by our church, none is more meaningful or exciting than this special Easter offering.

There is a direct line from the empty grave to the full offering plates. The line can be traced in the New Testament records.

First, the Savior arose from the dead. The body that hung on the cross, wracked with pain, smeared with blood, and then slack in death, was now deathless and immortal. Jesus had conquered death, and sin which causes death.

Following a brief interim, during which He appeared to and conversed with His disciples, Jesus ascended. He disappeared into the clouds and was seen by them no more. But He was powerfully and permanently with them, for He poured out upon them His "alter ego"—the "other Comforter"—the

Holy Spirit. The indwelling Spirit produced a continuous celebration of the risen Lord, and energized the Church for world mission.

As a consequence of the Spirit's presence, the disciples were characterized by "glad and generous hearts" (Acts 2:46, RSV). They even sold property in order to care for the needs of the Church and to keep alive its mission.

That is the spirit which has made possible our own work, that has produced and sustained our churches, colleges, and far-flung missionary enterprise.

The risen Christ, the outpoured Spirit, the generous Church—these are inseparably linked in Scripture and through history. The open grave leads inevitably to the open pocketbook.

World mission is a priority item on the Nazarene agenda. The Easter offering is a way of converting money into Bibles, churches, schools, and hospitals. Let us celebrate the Resurrection by an obedient and joyful response to the Spirit's prompting for a huge offering on Easter Sunday. Begin now to think and pray about your personal share in this ministry. □

SOMETHING TO PRAY ABOUT

March 3 is "World Day of Prayer," which most Christian denominations observe. Concerted public prayer has great value, and our churches would be wise to have some special services of intercession on that day (or any other).

In addition to the general and global issues which are always on the agenda for World Day of Prayer, there is a special concern that ought to have priority for Nazarenes. We need to pray for a *renewed commitment to holiness*.

The church is endangered not so much by moral degeneracy as by moral laxity. The occasional scandalous behavior that destroys a preacher or layman shocks and grieves us, but our work moves on because such breakdowns are occasional. A greater peril to our mission is a gradual adaptation to the moral climate prevailing in our society.

Scripture calls upon us to be holy in all our conduct (1 Peter 1:14-15). Our moral standards must be determined by the Word, not by the world. We should ask, "Is it scriptural?" not "Is it fashionable?" Moral quality is decided by "thus saith the Lord," not by "thus voteth the majority."

Renewed commitment to holiness, therefore, requires renewed courage to oppose sin. One of Satan's most effective methods of popularizing any sin is to give it a respectable label. Long ago Isaiah warned, "Woe to those who call evil good, and good evil" (5:20, NASB). The prophet needs to be heard today. What the Word calls any practice determines its rightness or wrongness, not what the world calls it, however educated or influential the world's label-makers may be.

To illustrate: The practices of adultery and homosexuality are not "alternative life-styles," they are sin. Pornography is not a vital freedom of speech, it is sin. Television violence is not a mere reflection of modern life, it is sin. Laws and customs that perpetuate the oppression of the poor, the alien, and the minority, making it impossible for them to obtain equal opportunity for education and employment, are not social necessities for the maintenance of order; they are sin.

Let's unite Moral Renewal Sunday with a Day of Prayer for renewed commitment to holiness! □

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

THE PASSAGE FOR STUDY: 1 Peter 1:13-21 (NASB)

The Old and the New Testaments are united by the covenant demand which was laid upon Israel and now upon the Church: "You shall be holy, for I am holy."

This ethical demand begins, "It is written," a phrase that reminds us of Jesus' replies to the tempter (Matthew 4:1-11). For Him the Scriptures settled moral issues, and it should for His disciples. And Scripture makes it clear that God's people are to be holy.

God is called "the Holy One," a phrase popular with Isaiah, and this passage accents what the Holy One does and how we are to respond.

I. The Holy One *calls* us. Verse 15 speaks of "the Holy One who called you . . ."

The Church is described in verse 1 as "chosen" and in verse 15 as "called." We are called *in* Christ from eternity (Ephesians 1:4) and called *to* Christ by the gospel in history (vv. 23-25).

God calls us from our old life-style to a new life-style.

The old life-style is "futile" and "inherited" (v. 18), futile because it does not lead to God, and inherited because it repeats the sins of our "forefathers." Peter's phrase, "your futile way of life," stands for every *non-Christian* element in our *pre-Christian* experience. This way of life arises out of "ignorance"—ignorance of

God, of His holy demands, and of the power of the gospel to transform us into His likeness.

The new life-style is described as holiness: "be holy . . . in all your behavior" (v. 15). Two factors are involved in this holiness. The first is *moral resemblance* to God; we are to be "like the Holy One." The second is *radical obedience* to God; we are to be holy in "all your behavior" as "obedient children."

Before the Holy One calls us, we live like our sinful earthly fathers (v. 18). After the Holy One calls us, we must live like our holy Heavenly Father (vv. 14-16).

II. The Holy One *redeems* us. Verses 18 and 19 declare, "you were redeemed with . . . the blood of Christ . . ."

To redeem is to liberate from slavery or captivity. Once captive to "the former lusts" of a godless life, believers are set free to live a godlike life.

This freedom could not be purchased with "silver or gold." Influence-peddling may work with corrupt men, but not with the holy God. He bears the cost of our deliverance himself, and that cost is the "precious blood" of Christ.

Peter speaks of three things as "precious": (1) Christ, as the cornerstone of the church (2:4-6); (2) the blood of Christ, by which we are redeemed, to be built upon

that cornerstone (1:19); and (3) our faith, which appropriates this blood-bought redemption and unites us with the cornerstone.

As a redeeming sacrifice, Christ was "foreknown" by God "before the foundation of the world" and "appeared" for us "in these last times" (v. 20). Calvary was planned from eternity as God's way of freeing us *from* sin and *for* holiness.

It is in the power of this redemption that we are able to respond to the call to holiness. We cannot be holy in our own strength, but as "believers in God, who raised Him from the dead" (v. 21).

III. The Holy One *judges* us. Verse 17 refers to God as "the One who impartially judges . . ."

Addressing God as "Father" (v. 17) does not exempt us from the demands of holiness. His love is real and unailing, but it is not soft and compromised. Precisely because He loves us, He cares about the moral quality of our lives. The One we call "Father" is the One who also is our Judge.

His judgment is "impartial." There can be no evasions of it. He judges "each man's work." There are no exclusions from it. And because this is true we are to make our earthly journey "in fear," which is profound reverence for God as the Holy One. Life terminates at His judgment bar. He takes the moral demands imposed upon us with utmost seriousness, and so should we!

The call to holy living is bracketed with "hope." Verse 13 speaks of hope *fixed on grace*, the grace of final salvation which will be ours at the return of Christ. Verse 21 speaks of hope *fixed in God*. Our hope of final salvation does not rest upon our moral performance; rather, our moral performance is based upon our hope. Our holiness is imperfect, so our hope must be in God who freely forgives and renews us despite our failures. Hope and holiness are joined by the grace of God. □

FATHER'S Day
Children's Day
graduation

Encourage Spiritual Interest and Create Enthusiasm with these

SPECIAL DAYS

EASTER
Weddings
Day
Baby
Mother's Day

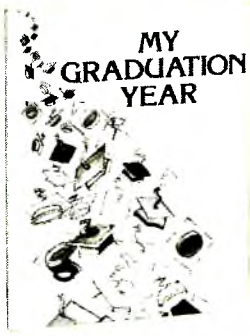
Attractive Gifts and Promotional Awards



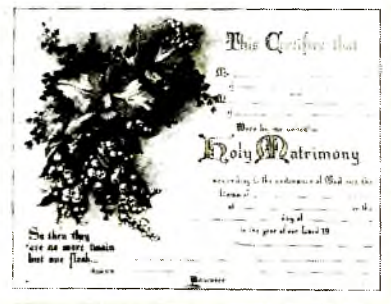
God Makes Old Age Young



TR-2260



My Graduation Year



CT-387



TAX-444081



BM-77



BL-5010



So You're Planning a Wedding



P-5041SX

Senior Adult Day May 15

GOD MAKES OLD AGE YOUNG, by Erling Ruud. Deals with attitudes, priorities, and values. Uses scripture liberally. Strong treatment on prayer. Large print. 176 pages. Paper. **\$4.95**

THE LIVING BIBLE. Large-print edition. Easy-to-read 16 point type. Attractive brown Kivar cover. Size, 6 1/2 x 9". **TR-2260 \$14.95**

STRENGTH FOR SPECIAL TIMES. Six 60-minute cassette tape devotions in short time segments for easy listening. Good for church ministry to shut-ins.

- THE GOODNESS OF GOD (TAX-444034)
 - FAITH, HOPE, AND LOVE (TAX-444035)
 - MEDITATIONS (TAX-444036)
 - SEASONS OF THE YEAR (TAX-444037)
 - HAPPINESS IS . . . (TAX-444038)
 - COMFORT IN TIMES OF . . . (TAX-444039)
- Each cassette, **\$4.95**
 Entire set, **(TAX-444018) \$27.95**

SUNSHINE THOUGHT BOOKMARK. "Ask and it shall . . ." (Matthew 7:7) printed on bright yellow background with red and yellow tassel. Size, 1 1/2 x 5 3/4. **BM-77 45c; 12/\$4.95**

Weddings . . . Graduation

SO YOU'RE PLANNING A WEDDING, by C. D. Hansen. Planning calendar lists 50 items to be done months before the event. A ceremony is covered step by step with suggestions on flowers, decorations, etc. 40 pages. Paper. **\$1.25**

MARRIAGE CERTIFICATE. Suitable for framing. Beautiful print of lavender orchids and white lily of the valley. Size, 11 x 14". **CT-387 35c; 12 for \$3.85**

POLYGLASS DECOUPAGE PLAQUE. Mirror glass finish produces high gloss effect. Full-color print with 1/2" wood backing. Popular "Way to Emmaus" print. Size, 8 1/2 x 9". **P-5041SX \$13.95**

MY GRADUATION YEAR. Attractive memory album for recording all the special events, classmates, banquets, etc. Contains scripture quotes, and places for clippings, snapshots, and autographs. Full-color padded cover. Size, 8 1/2 x 11". 64 pages. Gift-boxed. **\$8.95**

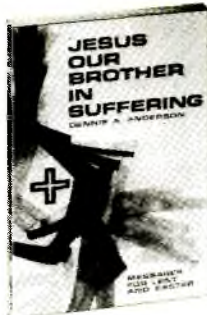
TIMELY TREASURES BOOKLET. A beautiful collection of inspirational thoughts, illustrations, and insights, done in four- and two-color on distinctive Wedgewood stock. Comes with mailing envelope. 16 pages. Size, 4 3/4 x 6 3/4". **BL-5010 50c**



BL-4803



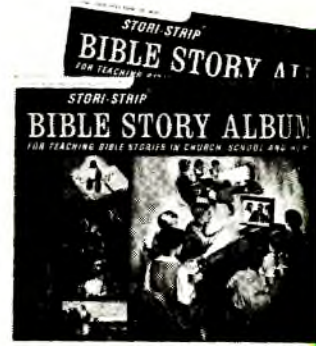
Why Millions Believe



Jesus Our Brother in Suffering



BM-7913



VA-3252 and VA-3253



The Evidence for the Resurrection of Jesus Christ



AW-10



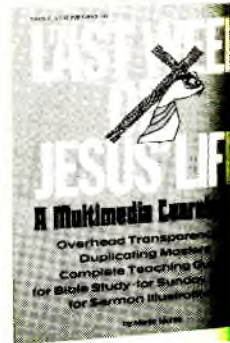
GI-1240



BM-3129



M-3210



VA-74039



PE-59

EASTER March 26

Books

EASTER MEDITATION TREASURES BOOKLET. The mood of Easter is recaptured in this booklet of Bible verses, quotations, and poems. Full-color illustrations. Size, 4 3/4 x 6 1/2", with envelope. 12 pages. **BL-4803** 35c

WHY MILLIONS BELIEVE. by Leslie Parrott. This is a mini-booklet to inspire faith in the resurrection of Christ and give meaning to Easter. The author gives five reasons for believing in the Resurrection and makes applications to present-day spiritual needs. Pkg. in 5s. 1 pkg. **\$1.00**; 10 pkgs., **\$8.50**; 20 pkgs., **\$15.00**

JESUS OUR BROTHER IN SUFFERING. by Dennis A. Anderson. Messages for lent and Easter. Six messages and sermons emphasizing the presence of God in the suffering of today's world. 96 pages. Paper. **\$2.95**

THE EVIDENCE FOR THE RESURRECTION OF JESUS CHRIST. by Richard Riss. Legal, historical, and eyewitness evidence for the Resurrection. Touches on eight thoroughly researched areas of proof, based on widely accepted rules of evidence. 106 pages. Paper. **\$1.95**

Gifts

GLORIOUS HOPE KEY TAG. Soft, luminous, plastic key tag glows in the dark. Each of eight petals has a different text relating to the return of Christ. Split key ring. Assorted center colors. Diameter: 3 inches. **AW-10** 49c

WOOD/LEATHER KEY RING. Sturdy oak blocks 2 1/2" x 3" x 5/16" thick have top grain leather squares inlaid flush with wood surface. Designs have been burned into the leather. Tempered split steel ring. Popular Easter design. **GI-1240** Born Again **\$2.69**

EASTER GREETING PENCIL. Great giveaway item for the teacher. Imprinted, "Easter Greetings—Church of the Nazarene." 7 1/2" long. No. 2 1/2 lead, durable eraser. Pkg. of 20. **PE-59** 1 pkg., **\$1.60**; 5 pkgs. **\$7.50**

EASTER CROSSES. Give as award or gift and convey the true message of Easter. Four different designs have scripture text and caption. Printed in full color. 3 x 5". Enclose in letter or use as bookmark. **BM-7913** 1 pkg. of 100, **\$3.95**

GETHSEMANE PICTORIAL BOOKMARK. A popular picture by Sallman heat-sealed in a plastic bookmark with a clip. Red plastic. **BM-3129** 25c

"WAY TO EMMAUS" LAMINATED PLAQUE. An inspirational Easter picture in full color with a walnut border, laminated on sturdy Masonite which will not warp. Size, 9 x 7". **M-3210** **\$2.95**

Audiovisuals

Filmstrip

LAST DAYS IN JESUS' LIFE. Contains two filmstrips: "Jesus Is Not Afraid" and "Jesus Lives!" They visualize events in the final days of Jesus' ministry. Aimed primarily at the six-, seven-, and eight-year-olds, but could be used with an adult audience. Will help convey the spiritual impact of Easter and applies it for today. Total time for both filmstrips—15 minutes. **VA-53K** Includes two filmstrips, narration, and record **\$19.35**

Overhead Projector

THE LAST WEEK OF JESUS' LIFE. Stresses significance of death, resurrection, and ascension of Christ. Kit contains: eight studies, eight color transparencies, eight pages of resources material, plus spirit masters to make worksheets for all. **VA-74039** **\$6.95**

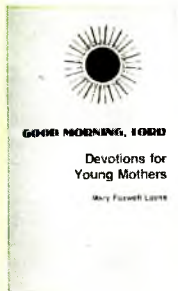
Stori-Strip

STORI-STRIP BIBLE ALBUM. Contains one 35-mm, 18 to 20-picture color Stori-Strip which shows and tells the Bible story in sequence of action. Each album contains the printed story narration for each picture, the story setting, and background information on the who, where, why, and what of the story. Presents a complete Bible story lesson.

VA-3252 Jesus Crucified and Buried

VA-3253 Jesus Rises from the Dead

Each, **\$2.50**



Good Morning, Lord: Devotions for Young Mothers

Mom's Quiet Corner



Mom's Quiet Corner



AW-5329



P-7A



AW-107M



GI-6900



Stories of Jesus



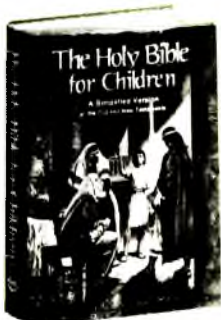
108



BL-2027A



M-510



The Holy Bible for Children



AW-7877



AW-1319



AW-314870

Baby Day May 7

Books by Mary F. Loeks

GOOD MORNING, LORD: DEVOTIONS FOR YOUNG MOTHERS Devotions on young children/mother in-the-home situations that will enlarge her capacity to love. 80 pages. Cloth **\$2.45**

MOM'S QUIET CORNER Young mothers knee deep in diapers, dishes, etc. will be refreshed spiritually by this book. Paper. **95c**

LUMINOUS STAND-UP Plastic figurines give off soft glow at night. Snap-on base. Height, 3 1/2". **AW-5329** "JESUS LOVES ME" Each **29c**; 12 for **\$3.19**

NURSERY WALL POSTER Use to decorate nursery or Sunday school rooms. Attractive full color with motto, "Love One Another." Size, 12 1/4 x 18". **P-7A** **\$1.50**

STORIES OF JESUS, by Elizabeth Jones. 13 easy-to-read stories on the life of Jesus from Birth to Ascension. Two-color with Dorothy Wagstaff drawings. 40 pages. Paper. **\$1.95**

MAIL-A-GIFT BABY SPOON Rhodium plated spoons with Praying Hands emblem and bootie charm are prepackaged for mailing. No gift wrapping. Gift card included for sender's message. **GI-6900** **\$2.00**

GOD'S LOVE MIRROR Round 2 1/4" diameter mirror. Full-color design with text, "Let Me Be a Mirror Reflecting God's Love." **AW-107M** **49c**

MEDITATIONS FOR PARENTS Prose, poetry, scripture selections, and delightful illustrations for new parents. Two-color. Size, 5 x 7". 16 pages, with envelope. **BL-2027A** **35c**; 12 for **\$3.85**

Children's Day July 9

CHILDREN'S DAY PROGRAM BUILDER Grace Ramquist has compiled these recitations, exercises, and songs to give you the biggest Children's Day ever. Selected and graded to fit all age-groups. Order by number.

MP-106 No. 6

MP-107 No. 7

MP-108 No. 8

Each, **95c**

CHILDREN'S PLAQUE Attractive walnut-grained Masonite plaques with white imprint, "Jesus said: Suffer little children... to come unto me" (Matthew 19:14). Size, 3 3/8 x 4". **M-510** Each, **30c**; 12 for **\$3.30**

THE HOLY BIBLE FOR CHILDREN Especially designed to give children the Bible at a level they can understand and enjoy. Editor has carefully selected passages from the Bible and simplified the language. Includes all 66 books, pronunciation keys, family tree page, "memory page," listing of key scripture, and 12 full-color illustrations and four maps. Great beginner's Bible. Size, 6 1/4 x 9 1/4". 480 pages. Cloth. **\$8.95**

ANIMAL PENCIL SHARPENERS Colorful plastic. Assorted animals. **AW-1319** **25c**; 12 for **\$2.75**

NOAH'S ARK PULL TOY Colorful—red, green, yellow, and purple. Removable top building. Pull with string on wheels. Will float. 10 animals plus Noah. Attachable gangplank. 6 1/2" long. **GI-1962** **\$2.25**

BIBLE POCKET PUZZLE Great for awards... for gifts or prizes. **AW-7877** SMILE, GOD LOVES YOU **79c**

RELIGIOUS STICK-ONS Popular item to stick on clothes, lunch box, bicycle, or purse. Good witness item. Vinyl plastic. Assorted mottos: Please Be Patient, God Isn't Finished with Me Yet; Smile, God Loves You; Love Is Sharing Jesus; Try a Little Kindness; Today Is the First Day of the Rest of My Life. **AW-314870**

Each **19c**; 12 for **\$2.09**



Shining Pathway



Ever Upward



BM-3128



B-1153X



MB-311



T-137AX



GI-56426



GI-11M



GI-314940



AW-75 and AW-77



PE-496F



AW-17



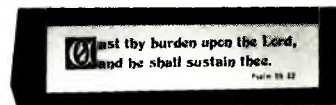
GI-314950



GI-1783



M-3147



M-4952

Mother's Day May 14

Books

SHINING PATHWAY, by Bertha Munro. Inspirational meditations taken from Bertha Munro's former column in the "Herald of Holiness" entitled "Truth for Today." 32 pages. Paper.

1 pkg. of 3/**1.00**; 4 pkgs. /**\$3.50**

EVER UPWARD, by Kathryn Blackburn Peck. These inspiring poems express depths of human need and concerns. Contains 66 of Peck's choicest poems. 80 pages. Paper.

\$1.50

Gifts

DECORATED TILE TRIVET. Poem is entitled: "Mother." Lovely design on highly finished, white, ceramic, 3"-square tile. Use as plaque or hot pad. 3 7/8 x 6 7/8". Boxed. **GI-11M**

\$2.25

TELE-A-NOTE. Handy pen, case, and note pad can be stuck on refrigerator, phone, or desk for quick note-taking. Pen top designed for easy phone dialing. Imprinted with praying hands and words, "Have Faith in God." Size, 2 1/2 x 4 1/4". **GI-314940**

\$1.50

SLIM LINE BOOKMARK. Sealed in clear, flexible vinyl. Imprinted, "To Mother, May God's Love Bless You Always." **BM-3128**

45c/12 for \$4.95

ANTIQUE PRAYING HANDS PLAQUE. Classic, antique copper-plated frame with black velvet background highlights the Praying Hands and Serenity Prayer. Hang or stand on easel. Size, 6 1/4 x 7". **M-3147**

\$1.50

INSTANT AWARD TROPHY CUPS. Bands FREE with cups. Type your own copy on foil, pressure-sensitive bands, and mount on cups—an instant award. Available in gold or silver. **AW-75** 5 1/2 inches, Silver; **AW-77** 5 1/2 inches, Gold.

Each, **\$1.50**

ECOLOGY RECIPE BOX. Eight file dividers allow you to categorize your recipes. Variety of seeds on front. Size, 5 1/2 x 4 1/2". **GI-1783**

\$2.95

FATHER'S DAY June 18

Combination Offer! Pocket Editions

COAT-POCKET SIZE BIBLE. Attractive genuine leather semi-overlapping cover. Has gold edges, India paper, ribbon marker, and round corners. Compact 4 x 5 1/2" size. **B-1153X**

\$12.50

"WORSHIP IN SONG". Genuine cowhide cover. Bible-like pages with gold edging. Handy 4 x 6" size, individually boxed.

MB-311 Black

\$7.95

U-1895 Bible and "Worship in Song" hymnal

\$18.95

Tract

A GOOD FATHER, by Leslie Flynn. Good practical scriptural advice for a father raising children. For distribution to all fathers on Father's Day. **T-137AX**

1 pkg. 12/**25c**; 9 pkgs. /**\$1.50**

Gifts

TROWEL LETTER OPENER. Solid brass with wood handles. Motto imprinted, "I shall pass this way . . ." on blade. **GI-56426**

\$3.00

FOUR-WAY POCKET SCREWDRIVER. Four different size bits with praying hands design and text, "Prayer Opens Heaven's Door." Key chain included. 1 1/2 inches. **AW-17**

49c

FATHER'S DAY PEN. Comes in assorted colors with imprint, "Father's Day Greetings. 'As for me and my house, we will serve the Lord.' Joshua 24:15b." **PE-496F**

Each, **35c**; box of 24/**\$7.50**

CB DASH PAD & PEN. Looks like CB microphone with imprint "Give Jesus a Break." Scratch pad in mike with ball-point pen attached with spiral cord. Press strong adhesive backing to dash on car, boat, trailer home, etc. Size, 3 x 4". **GI-314950**

\$2.95

WALNUT DESK MOTTO. Metal plate with the finish of brushed brass is mounted on wedge of solid walnut. Verse in black, "Cast thy burden upon the Lord, and he shall sustain thee." Gift boxed. **M-4952**

\$4.95

GENERAL BOARD FINDS THE CHURCH CONCERNED BUT CONFIDENT



General Superintendent William M. Greathouse reading the report of the Board of General Superintendents to the General Board.

Closely following the Mid-Quadrennial Conference on Evangelism and the churchwide church growth seminars, the General Board met in Kansas City, January 16-18, to hear reports of its church officers and departments for the year 1977, and to give approval to the course the church will take in 1978.

Officers of the board for 1978 were elected Tuesday, January 17. One minister and six laymen make up the executive committee of the corporation. Elected were: chairman, Dr. Dudley Powers; president, Dr. Howard Hamlin; 1st vice-president, Dr. Robert Collier; 2nd vice-president, Dr. Homer Adams; and three members-at-large, Mr. Vernon Lunn, Dr. George Scutt, and Dr. Robert Wilfong.

Two members of the Board of General Superintendents were unable to attend because of bouts with the flu, Dr. George Coulter and Dr. V. H. Lewis.

The report of the general superintendents on their international visitation was written by Dr. V. H. Lewis, but read by Dr. William M. Greathouse. The report stated that again the Board of General Superintendents had a very busy year. They had met as a board four times. Each general superintendent presides at either 13 or 14 district assemblies in the United States and Canada and the British Isles. Due to the advance of district structure in other countries, each general superintendent has from 4 to 10 more assemblies. Each one sponsors at least two educational institutions and from one to several departments and commissions of the General Board.

After outlining their trips and evaluations of the overseas districts visited, the report concludes: "So goes in brief the long journeys of the Board of General Superintendents in 1977. They will write other chapters in this year 1978. We have had a good year, but we admit to a deep distress over our growth rate decline this year. It must be turned around. We have spent hours on this matter and will endeavor to hit full stride this year.

"Since you are involved with us in leadership of our Zion, will you join us in intercessory prayer for the evan-

gelism front of our church. We have tried and are trying and will continue to bring structural and promotional force to bear upon this.

"Is it not true that only in the deep care and compassion of revival fires burning in all our hearts the great outreach will come?"

The general secretary, Dr. B. Edgar Johnson, reported an increase of 111 churches for a total of 6,900 in the denomination; membership stands at 625,152. The roster of the church's ministers is



made up of 8,693 ordained ministers; 3,847 licensed ministers, a decrease of 129; and 580 missionaries.

There are 115 Regular and Mission districts, and there are 44 National-Mission and Pioneer, for a total of 159. This is a gain of 3 districts during the year.

Confirmation of the constitutional changes was completed in June with all regular and mission districts voting affirmatively.

The general secretary has put into use this year new uniform records gathering and reporting forms for all areas of the church.

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Handy
SPECIAL DAYS

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for items advertised on insert
and elsewhere in this issue.

Please send items as indicated below:

Quantity	Number and/or Title	Price	Total

NOTE: Please list additional items on an attached sheet

GRAND TOTAL _____

SHIP TO: _____

Street _____

City _____ State/Province _____ Zip _____

CHECK or **MONEY ORDER** Enclosed \$ _____

CHARGE (30-day) **TO:** Personal Church _____ (other) Account

Church location (city) _____ (State/Province) _____

Church name _____

BILL TO: _____

Street _____

City _____ State/Province _____ Zip _____

Anticipate Your Needs and Order NOW!

General Treasurer

Norman O. Miller reported that General Board income reached another all-time high when \$24,791,279.90 was received in 1977, an increase of 5.8 percent over the prior year. Almost 96 percent of this total income is accounted for by General Budget, missions specials, Pensions & Benevolence budget, and investment income of which the largest is \$13,594,475.19 from General Budget.

He announced that the church is ahead of schedule at the halfway point in the quadrennium in reaching the \$65,000,000 quadrennial goal for world evangelism. A total of \$35,560,228 has thus far been received. The Thanksgiving offering has become the largest single offering ever received.

Dr. Chester Galloway, acting executive coordinator of the Division of Christian Life, recalled that the 1976 General Assembly delegates and the 1977 General Board members voted the division into being, which joined the previous Departments of Youth and Church Schools. He said, "Neither the Sunday school nor any other activity program or ministry should be viewed as adjunct or auxiliary to the main purpose of the church. The Division of Christian Life is the church organized to achieve its objectives of nurturing and training, of extending its fellowship, and of reaching the lost.

"Departments of Children, Youth, and Adult Ministries have been instituted with their own executive and editorial directors. These departments concentrate upon the unique needs of each age level, providing correlated and coordinated curriculum for them. The Christian Life Council, comprised of the executive coordinator, the three executive directors, and the three editorial directors, seeks to assure proper articulation between age levels and appropriate integration of all ministries.

"The development of a new structure has been the primary emphasis of the Division of Christian Life. The division also maintains its emphases upon programs and curriculum resources to which the previous departments were committed."

In reporting on the Sunday school he said, "The summer and autumn Sunday school attendance emphases accomplished their primary purposes, but did not accomplish the secondary objectives of increased enrollment and attendance, for the record shows that our Sunday school enrollment



stood at 1,206,511 (a decrease of 21,289 or approximately 2 percent, with almost 19,000 of these losses from outreach classes). Our average attendance decreased by 2 percent also, from 653,077 to 638,836 (14,241 decrease of which 1,999 were from outreach classes).

"If this year has been a year of necessary consolidation of gains, organizing the new structure and equipping the saints for ministry, then the year 1978 should begin to stem these losses and effect new increases."

Dr. Galloway concluded by saying that he was declining to continue as executive coordinator of the division. This year he has undertaken the work of this position in addition to teaching at Nazarene Theological Seminary. He was convinced that the position of coordinator required full time and that it was God's will for him to continue his commitment to the seminary.

The General Board then elected Dr. Richard Spindle, head of the Department of Religious Education at Nazarene Bible College, Colorado Springs, to succeed Dr. Galloway.

Dr. Spindle announced January 18 that after prayer and a chance to meet with the executive directors of the departments in the division, he would accept the position.

Dr. Kenneth Rice, executive director, reported for the Department of Adult Ministries. He said, "Not all change is progress, but there can be no progress without change." The department has changed programs, assignments, locations, organization, etc. It has determined objectives, set goals, assigned personnel, developed programs, and made field contacts to help realize the objectives and reach the goals.

The staff has determined four major objectives for the department. They are: (1) To reach more adults for Bible study by improving the methodology used in teaching adults; (2) To improve Christian family life by emphasizing marriage enrichment; (3) To develop an effective ministry to single adults; and (4) to help senior adults by involving them in active ministry in the church.

The department has been organized to meet five age-group needs: (1) single adults, age 24 and up; (2) young married adults, through age 34; (3) middle adults, 35-54; (4) pre-retirees, 55-64; and (5) senior adults, 65 and up.

There are 351,760, or 29.1 percent, of the total Sunday school enrollment in the Adult Department, with

216,017, or 33.8 percent, of the total attendance. There are directors of adult ministries on every district in the United States and Canada, and regular districts in other world areas are in the process of electing them. They have been challenged to set a 5 percent increase by 1979 as their goal in both attendance and enrollment.

John Nielson is the editorial director of the department and a member of the division coordinating council.

Gene Van Note is director of Young Adult Ministries, including single adults, and editor of *Probe*, *Emphasis*, and the *Dialog* series. He has worked closely with Bethany, Okla., First Church in planning and promoting YSARI (Young Single Adult Retreat, International) at Vail, Colo.

Within the Division of Christian Life, the shift of editorial responsibility for several periodicals occasioned new personnel assignments for the Adult Department. J. Paul Turner was released by the Youth Department in July to become director of Middle Adults and Christian Family Life in the Adult Department, with editorial responsibilities for *Standard*, *Adult Teaching Resources*, and *Journeys of Faith*.

Senior adult ministries is usually associated with NIROGA (Nazarene International Retreat of Golden Agers). Melvin ShROUT held 16 workshops to train leaders for SAM (senior adult ministries) at the five NIROGAs, where 2,239 were in attendance. This is an increase of 672 over the total attendance of last year. The first NIROGA outside the United States was held this year at Banff, Alta., Canada.

Home Bible studies and lay retreats are also a responsibility of the senior adult director.

Mrs. Miriam J. Hall, executive director of the Department of Children's Ministries, stated, "The purpose of the department, as set forth by the General Assembly, is to help the local church provide a coordinated program of Sunday, weekday, and annual ministries for children from birth through grade six.

"Sunday school is the base for the church's ministry to children. Children, birth through age 11, make up 42 percent of the Sunday school enrollment. Our challenge is to provide a meaningful curriculum for these children, one which will result in changed lives."

In addition to preparing curriculum materials, editors in the department are involved in their respective age-level local church ministries, and



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VBS director, reports that in 1977 356,456 children studied God's Word in 3,808 vacation Bible schools, enlisting 62,633 workers. Sixteen percent of the vacation Bible school enrollees were from unchurched homes, and 12 percent sought Christ as Savior. The VBS missionary offering of almost \$50,000 was designated for Home Missions Christian Action Teams and a World Mission church building in Denmark.

A total of 11,486 campers attended 72 camps in 1977, according to reports received in the general camping office. "Our Wonderful World," the 1978 summer camp curriculum theme, complements the 1978 VBS material on creation. Study materials have been prepared by Bill Young and W. T. Purkiser.

Among recommendations for the new year, Mrs. Hall included a communications package called *Kaleidoscope*. It would be a "total children's ministries concept that identifies, integrates, illustrates, and gives instruction for implementing the various children's curricula and ministries."

The primary editor, Mrs. Elizabeth B. Jones, retired in November. She had been associated with the primary curriculum since 1957. She will continue to do part-time projects for the department. Mrs. Evelyn Beals, nursery editor, replaced Mrs. Jones as primary editor, and Mrs. Lynda Boardman joined the department as the new nursery editor.

Rev. Melvin McCullough, executive director of Youth Ministries, said, "The Department of Youth Ministries team has taken seriously Christ's directive to the Church and has carefully tried to use every available means to make disciples among Nazarene youth. The success of this effort is found in the fact that the church has the positive and enthusiastic participation of so many of its youth in the life and mission of the church. . . ."



"But perhaps the most urgent need in these next 10 years is a great 'grass roots' task force of caring disciplers and teachers of youth who will have the heart for pouring their energy, their time, their spiritual experience and wisdom, and their love into [the next generation]."

Among the resources for disciple-making is a spiritual diary entitled *Spiritual Journal for Disciples* which has been placed in the hands of selected youth and youth leaders as a pilot project. The department plans to release this tool to the church next summer.

participate in workshops. The next major emphasis will be divisionally-sponsored Teaching-Learning Conferences designed to equip local church teachers and leaders.

Robert Troutman is the editorial director for the Department of Children's Ministries.

In addition to churches which have extended sessions encompassing the Sunday school and worship hours, many are providing children's church ministries. Mrs. Ruth Gibson, director, reports that 78 districts have district children's church directors, and the mailing list for the *Exchange*

(a quarterly idea brochure) has grown to 5,000. Two children's church packets show good sales and a third is due to be released for sale this spring. The devotional book *Living as a Christian . . . for Boys and Girls* has also been well accepted.

Mrs. Hall stated that during 1977 only 565 churches had active Caravan programs, and these ministered to 18,411 children. Plans to produce a Caravan program that would be economically feasible for any church are being evaluated by Ford Hubbert, general Caravan director.

Mrs. Jeannette Wienecke, general

South American Nazarenes made history in February, 1977, as 191 registrants from Ecuador, Peru, Chile, Argentina, Brazil, Bolivia, and Uruguay participated in the first Latin America Youth Encounter at Huampani Retreat Center near Lima, Peru. In August, 407 youth and youth leaders gathered near Mexico City for the second Latin America Youth Encounter. They represented the church from Central America, the Caribbean, and Mexico.

Two other overseas youth retreats were held: Breakaway '77 in the British Isles, and European Youth Institute on the Italian Riviera near Monaco where 140 participated.

The annual "Festival of Youth in Mission" was conducted on all U.S. Nazarene campuses, including Nazarene Bible College and Nazarene Theological Seminary; Canadian Nazarene College; Korean Nazarene Bible College; Taiwan Theological College; and Australia-New Zealand Bible College.

Five basic programs will make up "Youth in Mission" during the summer of 1978: (1) *Discovery*, a music/drama group of 14 people who will travel across the U.S. and Canada; (2) ISM (*International Student Ministries*), a "grass roots" world mission experience bringing together students from many world areas in a ministry team (this summer 40 students will be sent to the Philippine Islands for a 40-day witness/impact); (3) AIM (*Athletes In Mission*), an experimental approach that will send a Nazarene basketball team for a sports witness in Asia and the South Pacific (commitments have already been received from the Amateur Basketball Association of Korea, Taiwan, Philippine Islands, Australia, and New Zealand to host the AIM team for games in their country); (4) *Inter/Sect*, an umbrella label for several U.S./Canadian projects, which will focus on four basic ministry approaches: inner-city, muscle/construction teams, children outreach teams, and a discipleship program for 20 students to be held at Golden Bell in Colorado; and (5) *Campus Summer Ministries*, the department collaborating with the individual campuses in a college-administered summer ministry program.

Nazarene World Youth Conference is scheduled for July 17-23, 1978, at Estes Park, Colo.

Two Nazarene retreats for military personnel and their families were held during this past year. Missionary Ken Schubert coordinated one for Korea, and Chaplain Charles Moreland coordinated the retreat at Berchtesgaden, West Germany.

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Rev. McCullough reported, "Through the American Bible Society offering, churches in the U.S. have made one of their best investments in fulfilling the Great Commission. With the splendid cooperation of district NYI leaders and positive participation by our people, we went over the goal with a record total of \$50,291 for this year's ABS Offering."

With the new age focus for Nazarene Youth International, the membership is 138,261 in 4,514 local youth organizations. Youth Sunday school enrollment totals 202,321, and average weekly attendance is 102,029.

Rev. McCullough gave special recognition to Lane Zachary, who completed his fifth year as director of special ministries. He assumed the responsibility of the college and sin-

gles ministry at Denver First Church in February, 1978.

The Department of Communications is attempting to assist the church in its response to the principal issue inherent in the "Commission of commissions"—go and tell. Paul Skiles, executive director, outlined the record of that effort for 1977.

In the area of radio ministry for the year, he listed the following: (1) The expansion of the church's international radio ministry continued with the launching of the Mandarin program, recorded in Hong Kong under our general supervision and with the able assistance of missionary John Holstead. The project is dedi-



cated to the memory of Paul Martin. Memorial gifts sufficiently provided the initial financial support.

(2) A sixth African broadcast was added, which is a 15-minute weekly English-language program produced by the Trans South Africa District, with Rev. Subjee as the principal speaker.

(3) Nationally produced programs in French and Creole began airing in Haiti, following joint planning by the National Committee and Nazarene Communications.

(4) Preliminary plans are under way for a new program in Indonesian, and conversations regarding an Arabic program for release to the Middle East are going on. The Arabic program possibility was rekindled when Trans World Radio selected our English broadcast for airing on their Cyprus station. The door is also open for a second Marathi (India) program over TWR in Ceylon.

(5) The Italian broadcast is produced in Rome and aired over the very powerful AM transmitters of Monte Carlo (TWR). Begun in 1976, it is now well established as a major outreach ministry.

(6) The denominationally-produced French broadcast continues to develop. Adrien Robichaud is program director and principal speaker, with Roy Fuller giving overall supervision. The program is broadcast on five stations in Canada; on HCJB in Quito, Ecuador; and in Angola and Martinique.

(7) The World Mission Radio offering sponsored by the NWMS is the major source of income making the church's international radio ministry possible. Another new high was reached in 1977. The total offering was \$186,169, an increase of almost 15 percent.

(8) New radio spots were produced —3 in English and 25 in Spanish.

Special mention was made of the work of Dr. H. T. Reza. Mr. Skiles said, "During 1977 he completed nearly 25 excellent years as speaker for 'La Hora Nazarena.' Due to the press of expanded responsibilities related to the International Publications Board, and consistent with his proven interest in careful long-range planning, the first move was made to introduce on the program other voices and personalities widely representing Spanish-speaking Nazarenes. The church is now, and will be permanently, indebted to Dr. Reza for his talent, vision, and faithful work in this area of its ministry."

In the area of television Mr. Skiles commented as follows:

"Let It Happen," the 30-minute

General-Assembly-based special, has a good airing record as of the end of 1977: 53 stations, 300,000 viewers, and 500 write-in or call-in responses.

"To Wipe the Tear . . .," special TV edition of the Orpha Speicher story, was released November, 1977.

The "family theme" TV special with Dr. James Dobson is scheduled for production in February and March, 1978.

Six new 30-second spots (Series B and C) were produced and released in 1977.

A 15-minute pilot program and four TV spots in Portuguese featuring Jorge de Barros were produced.

A very helpful response to denominational broadcast television possibilities came from a meeting of a committee of invited laymen called "20/20 Vision," along with the Board of General Superintendents.

General research into broadcast television was conducted by the staff throughout the year, including meetings with Christian production professionals.

Two films were produced during 1977. *To Wipe the Tear . . .*, for the Department of World Mission, was released in February, 1977, with approximately 500 showings by the end of the year. The 34 prints of the film are solidly booked through the fall of 1978.

And God Gave Dominion, a 25-minute Bible study by Reuben Welch, was produced for the Department of Stewardship. The 25 prints have had 171 showings since the June release, and are booked through March, 1978.

Filmstrips produced were: *New Land Calling*, the annual Thanksgiving offering promotional filmstrip


for the Department of Stewardship; three 40-frame filmstrips for the Department of Stewardship, entitled *Love's Response*, as a supplement to the 16-mm. film, *And God Gave Dominion*; the 1977 VBS filmstrip, entitled *Family of God*; and the 90-frame 1978 Aldersgate VBS filmstrip, entitled *When the World Began*. Pre-production work of a 90-frame filmstrip on evangelism through the Cradle Roll, entitled *Encircle Them with Love*, has been begun with a projected release date for early 1978.

Eight missionary slide sets were produced in cooperation with the NWMS.

Nazarene Communications News provided special coverage of 1977 PALCONS; preparation of "Usables," a section of "What's Clickin'," the monthly information piece sent by NPH through the Nazarene Ministers' Book Club; news releases to church leaders and through the news section of the *Herald of Holiness*; recorded telephone news on "Tele-News," with 13,738 calls, or an average of 37 per day; advance news stories to newspapers in the vicinity of district preacher's meetings and assemblies; and articles and news stories to general secular news services.

The General Board was challenged by the report of the Department of Communications. The board approved the plan to develop pilot TV programs in 1978 with the goal of regular weekly broadcast in selected markets by mid-1979.

Appreciation was expressed for the "20/20 Vision" committee of laymen who offer promise of developing a financial support system for the projected ministry. Paul Skiles, execu-



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tive director of the Department of Communications, says the annual cost for production and air time of a weekly series, specials, and spots will amount to \$3 million.

The General Board directed the setting up of a committee composed of three members of the Department of Communications and three members of the "20/20 Vision" committee to formulate a plan to raise financial support for the denominational television ministry.

Dr. Edward S. Mann, executive director of the Department of Education and the Ministry, reported that the past year had been a year of adjustment for the department. He said, "In addition to the responsibility of liaison with our seminary and colleges, the administration of the new Course of Study for Ministers is requiring considerable attention. There are also new assignments for Continuing Education, Christian Service Training, Multiple Staff Ministries, the chaplaincy, and the *Preacher's Magazine*. Over the past five years the department personnel has increased from one executive and one secretary to 11 full-time employees. The department is also in the process of becoming adjusted to its new location on the ground floor of the Nazarene Plaza Building.



"Enrollment at our 12 institutions is now 11,614, a gain of 3.9 percent. Total assets have increased by \$6,663,517, with an increment in liabilities of only \$372,458. The net worth of our institutions is now \$61,343,684. Total church support of Nazarene higher education has reached an all-time high of \$6,933,325, representing a per capita support of \$14.84. Canadian Nazarene College leads all zones with per capita giving of \$24.78.

"The colleges and seminary continue to provide effective training of young people for ministry in the church. During the last year, Nazarene educational institutions graduated 624 persons who profess a call to full-time service—334 of them plan a preaching ministry. Present student population includes 2,481 persons who profess a call to full-time service—1,687 of these persons plan a preaching ministry. When compared with the full enrollment figures of 10,245 FTE students, it appears that about 16.5 percent of the Nazarene student population are preparing for the preaching ministry."

Ministerial development has been conducted by the department's staff this year. PALCON, named by Nazarene Communications News as the

1977 news story of the year, brought 95 percent of all Nazarene pastors to the denomination's college campuses for a one-week intensive program of continuing education. About one third of those pastors had never before visited their zonal colleges.

Approximately 1,900 persons are involved in the ministerial course of study. The *Handbook on the Ministry* has become the basic document to implement the changes authorized by the 1976 General Assembly. Dr. Mann expressed special thanks to Dr. Richard Taylor for his distinguished work in the revised Course of Study.

Christian Service Training is now the lay training sector of the Department of Education and the Ministry. The statistics for the 1976-77 assembly year show that a total of 74,007 credits were earned in training classes in nearly 2,300 churches. Dr. Earl C. Wolf is the director of Christian Service Training.

The text for the denomination-wide study course in 1977 was *Harmony in the Home*, by Dr. James Hamilton. It tops the best-seller list for 1977 with 36,415 copies sold. The text for 1978 is *Get Ready to Grow*, by Dr. Paul R. Orjala. In addition to the text there is an expanded Leader's Guide entitled *Strategy Manual for Church Growth*, prepared by Dr. Raymond W. Hurn.

Liaison between the denomination and multiple staff people in the local church was assigned to the Department of Education and the Ministry by the 1976 General Assembly. Roy Lynn has been temporarily carrying out this function. Neil Wiseman assumed the responsibility in February.

Also assigned to the department by the 19th General Assembly was the ministry to chaplains. The ministry to other military personnel continues to be the responsibility of the Department of Youth Ministries.

Procedures have been set up for endorsement or approval of non-military chaplains in such places of ministry as hospitals, federal and state prisons, state and local police forces, and in industry. Dr. Earl C. Wolf is the director of chaplaincy services.

With the untimely passing of Dr. James McGraw, editor of the *Preacher's Magazine*, the decision was made by the Board of General Superintendents that the periodical be moved from the Department of Publication to the Department of Education and the Ministry. Dr. Neil Wiseman has been elected editor of the magazine.

In consultation with Mr. Bud Lunn, publisher, and sister holiness denominations who participate in the sponsorship, it has been suggested that the *Preacher's Magazine* become a quar-

terly 8 1/4 x 11 periodical, consisting of 64 pages, plus 32 pages of Focus promotional material furnished by the departments. The cover and Focus material will have full-color capability. The quarterly format will begin with September, 1978. Wesley Tracy will serve as managing editor.

The General Board approved the recommendation of the Department of Education and the Ministry that the questions of adding a fourth year of studies at Nazarene Bible College, Colorado Springs, and conferring a Bachelor of Sacred Literature (or similar) degree be referred to the Board of Trustees of NBC, subject to the approval of the Board of General Superintendents.

Dr. Donald Gibson, executive director of the Department of Evangelism, reported that there are 243 commissioned evangelists, 350 registered evangelists (49 of which are full-time), 118 commissioned song evangelists, and 189 registered song evangelists.



Dr. Gibson has conducted 71 "on-the-job" clinics in personal evangelism, giving training to 1,683 pastors, evangelists, lay leaders, and students in the past three years. Sixty-eight districts have had, or will have in the next few months, "Nazarenes in Action" clinics sponsored by the department. Twenty-five of these districts have scheduled two or more clinics.

With the aid of the WATS line for "Moving Nazarenes," the department has processed 740 family requests, compared with 346 in 1976.

Also because of the WATS line there has been an increase in the number of persons who have received a letter from the Board of General Superintendents in the "Welcome New Nazarenes" program, from 3,682 in 1976 to 6,262 in 1977. A total of 39,623 new Nazarenes were received into the church in 1977.

Special recognition was given to 983 churches who were on the 1977 Evangelistic Honor Roll, to the 15 churches that received 50 or more new Nazarenes, and to the 102 churches that received from 25 to 49 new Nazarenes.

Dr. Raymond W. Hurn said, "1977 was the most exciting, most rewarding year of the nine that I have spent in Kansas City as executive director of the Department of Home Missions.



"Specifically, 98 percent of the district superintendents (76), from the United States, Canada, and the Brit-

ish Isles, and five general superintendents have participated in church growth training at the Doctor of Ministry level. Most of the district superintendents completed a total of 60 hours of intensive classroom instruction.

"Fifty scholars representing every Nazarene training institution in Canada and the United States are pre-registered for a week-long seminar in June, 1978, to consider 'teaching the scholars how to teach church growth.'"

By September, 1977, almost all districts in Britain, Canada, and the United States had selected district church growth committees as subcommittees of the District Home Mission Board to lead their district in the denomination-wide study on church growth which is to take place during February, March, and April, 1978.

These district church growth committees met on January 9 and 10, 1978, in the Myriad Convention Center in Oklahoma City for a training seminar, led by Dr. C. Peter Wagner and Rev. John Wimber of Fuller Evangelistic Association, Dr. William Kammrath of the Census Access Center in Concordia College, Dr. Win Arn of the Institute of American Growth, and Dr. Paul Orjala of Nazarene Theological Seminary. Approximately 600 registered for this event of 17 hours of intensive training in growth principles.

Dr. Paul Orjala's book, *Get Ready to Grow*, will be the denomination-wide CST study text. In Phase II of the church growth training for district superintendents on January 5-8, 1978, the use of diagnostic clinic material was demonstrated. This material is available after March 1.

Church growth awards were given on 59 districts in 1977. The awards are in two categories: churches with less than 50 members, and churches with 50 and more members.

Rev. Roger E. Bowman, who for five years has served as Director of Cross-Cultural Ministries in the department, has returned to the pastorate he left five years ago in Los Angeles Grace Church. Roger Bowman and his brother, Professor Clarence Bowman of Nazarene Bible College, have carried on intensive recruiting efforts among all Black churches. As a result there were 403 Black students in Nazarene institutions of higher education in the U.S., Canada, and Britain, as compared to only 90 five years ago. Professor Clarence Bowman has accepted an assignment to serve in the capacity of Black Missions director, in addition to his teaching responsibilities at NBC.

Rev. Roy Fuller and his family now reside in Montreal, where he is the superintendent of the pioneer district for the French-speaking people of Canada. Rev. Adrien-David Robichaud, the first French Canadian pastor, is also on the field. The Canada French work was officially launched on October 2, 1977.

Rev. Merle Gray, president of the Nazarene Indian Bible School in Albuquerque, N.M., has been on sabbatical leave attending Nazarene Theological Seminary in Kansas City. Rev. Wayne Stark has been serving as acting president in the interim. Dr. Albert Harper spent one semester teaching at the Indian school.

At the suggestion of the Black Advisory Council, a new Interracial Advisory Committee was formed, consisting of the following members: four Blacks—Rev. Dyke S. Marshall, Rev. Norflee Harrison, Rev. Leonard Adams, and Mrs. Maizie Williams; three Latins—Rev. Esteban Velasquez, Rev. Jose Martinez, and Rev. Ezequiel Cepeda (from Latin dis-

tricts); three North American Indians—Rev. Johnny Nells, Mr. Wilbert Ortega, and Rev. Ben Simms; one Chinese—Rev. Samuel P. Chiang; one Cuban—Rev. Juan T. Izquierdo (not related to Latin districts); and one Korean—Rev. Yoon Kyu Chun.

Rev. Bill Young, who for 11 years worked with the departments of Youth and Church Schools, has accepted the responsibility of working with racial minority superintendents/directors, church planters, scholarship programs, etc., for effectual evangelization among the many races of people in Britain, Canada, and the United States.

The General Church Loan Fund continues to serve the financial needs of small or new churches for building purposes, when local financing is unavailable. There are currently 225 long-term loans totaling \$3,591,874 and 4 short-term loans totaling \$32,201.

Progress has been made during the year to negotiate final terms and policy regarding the Canadian Loan

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Fund which was adopted in principle in the General Board meeting of 1977, as well as the development of the British Isles Loan Fund.

Dr. Hurn stated that, according to his records, "27 churches were organized on 25 districts during the calendar year 1977, while 33 churches were officially disorganized. . . . Aggressive church planting efforts must accompany local church growth efforts."

Executive Director Dr. Dean Wessels, Department of Pensions and Benevolence, saw as the highlight of 1977 for the 1,716 ministerial and widow pensioners the fourth increase in the "Basic" Pension, which was given on April 1. Retired ministers now receive twice the amount for each year of service as when the program began six years ago. It is \$4.00 per month for each year of full-time service.

Dr. Wessels stated, "The 'Basic' Pension increase has been made possible due to the fact that practically



every local church in the United States and Canada has paid the pension budget in full, year after year. The denominational average for the 1976-77 assembly year was 92.38 percent. Incidentally, the average has been above the 90 percent level every year since the 'Basic' Pension budget program started in 1971.

"The Nazarene Supplemental Retirement Program (tax-sheltered annuity) continues to show increases at a rapid rate. There were 33 percent more enrollees in 1977 than in 1976, and now there are 1,420 participants. A million and a quarter dollars were deposited in 1977, and the total deposits now stand at \$4.5 million."

Last January a new Board of Pensions was elected. Members are: Mr. Richard Schubert, Rev. Bill Burch, Dr. M. Harold Daniels, Dr. Howard Hamlin, Mr. Ralph Hodges, Mr. Ronald Mercer, Rev. Bill Sullivan, and Rev. Gordon Wetmore.

The department has again sponsored Church Board Financial Seminar district tours. As an outgrowth from these seminars, there have been

requests from districts and churches for personal financial seminars for ministers and wives, and also at the local or zone level for Christian families.

Dr. Wessels cited another highlight of 1977 as the receipt of a large legacy. Mr. Leo C. King, whose parents, Rev. and Mrs. John H. King, had been on the Monthly Benevolence roll from retirement until their death, left in his will over \$250,000 for a retirement facility for retired ministers in memory of his pioneer Nazarene parents.

Dr. M. A. (Bud) Lunn, manager of the Nazarene Publishing House and executive director of the Department of Publication, stated that "to counteract the inroads of inflation we have initiated modifications and adjustments designed to reduce overhead and promote economy. But there has not been, nor do we plan, any lessening of service to our people on whose loyalty and support we are dependent."



"MUST GIVING HURT?"

Often we sing, "One in the bond of love," fulfilling the prayer of Jesus, "that they all may be one" (John 17:21). Yet we fail to see that the "one" he prayed for includes the hungry, the thirsty, the sick, and the naked.

There can be only two answers to the question, "Must giving hurt?" First, giving can never hurt when it is done in behalf of the unity for which Jesus prayed. But the second answer is another question, "Must giving hurt *whom*?" because the hurt that concerns us is too often our own.

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Sales for the year 1977 are estimated to be \$10 million, which is an increase of \$854,141, or 10 percent, over 1976.

During 1977 the building at 2828 Troost was converted into a warehouse complete with approach ramps and dock. The Jones Store property, 31st and Troost, which was purchased in 1974 as a temporary warehouse, was sold in April, 1977, for \$110,000, which is 100 percent appreciation from the original purchase price.

Just under 1,000 square feet were added to the bookstore facilities on 63rd Street, Kansas City, at the international headquarters.

The Canadian Branch of NPH was phased out July 31, 1977, with the early retirement of Dwight L. Deeks, who had served as manager of the branch for 31 years.

The music division (Lillenas Publishing Company) of the publishing house continued to be active in the task of providing quality sacred music. The six-volume set of *500 Hymns for Instruments*, a complete orchestration of all the hymns in the Nazarene Hymnal, *Worship in Song*, was introduced in 1977.

Several personnel changes took place in 1977. R. W. Stringfield, director of the music department for many years, retired June 1, although he is continuing to serve as a consultant. Kenneth Bible assumed the position as director. In November, Lyndell Leatherman was employed as music editor.

A series of informal conferences scheduled on college campuses by Ken Bible and Dwight Uphaus, consultant, have been initiated. An adjunct to the campus meetings was the College Music Symposium held in Kansas City. This was underwritten by the publishing house and was attended by music department representatives from all Nazarene colleges in the United States and Canada.

Dr. Fred Parker, book editor, reported that book production this past year was 942,740 volumes, of which 560,934 were new books and 381,806 were reprints of standing volumes. The total in 1976 was 968,971.

There were 54 new titles published in 1977. Heading the list of significant books published in 1977 is the new biblical theology, *God, Man, and Salvation*, by W. T. Purkiser, Richard Taylor, and Willard Taylor. This is the first comprehensive theological work published by the publishing house since Wiley's three-volume set in the 1940s. Dr. Parker states, "It is a superior work, superbly written, and



attractively bound."

Other major works on the 1977 list were *The Holy Land*, by G. Frederick Owen; Volumes 5 and 10 of *Beacon Bible Expositions* series, written respectively by Arnold E. Airhart and Sydney Martin; and the second volume, No. 5, of Ralph Earle's projected six-volume series on *Word Meanings in the New Testament*.

Also published in 1977 was a major work on holiness, *Christian Holiness in Scripture, in History, and in Life*, by George Allen Turner of Asbury Seminary.

Exploring Christian Education, a 550-page book which has been in preparation for over 10 years, is now on the press. It is the fifth text in the "Exploring" series.

Two new members, Arnold E. Airhart and Kathryn Johnson, were added to the Book Committee in 1977, replacing Norman Oke and Ted Martin. H. T. Reza is the newly-elected chairman of the committee, with Paul Cunningham as vice-chairman. Other members are Terrell (Jack) Sanders, John A. Knight, and Bud Lunn.

During the year the committee has read and approved 27 manuscripts written on assignment. Of the 72 manuscripts submitted for consideration on a free-lance basis, 16 were accepted for publication. The committee met four times during the year to select and/or approve manuscripts for publication and to plan the book publishing program for the church.

The first report for the Department of Stewardship was brought by Executive Director Leon Doane. He said, "My family and I arrived in the Kansas City area the latter part of August, and I began my duties on September 1, 1977. Most of my time has been spent in learning procedure and meeting many new friends. Everyone has been so kind and helpful to me. I want to especially thank Earl C. Wolf for his help during my transition.



"By definition, the task of the Department of Stewardship is to promote the whole cause of Christian stewardship throughout the Church of the Nazarene. I feel excited and challenged when I envision the potential of this assignment."

The stewardship of Nazarenes enabled the church to establish a record in the 1977 Easter offering of \$5,325,512. The Thanksgiving offering total is above the amount of the Easter offering and is a new record.

An increase of \$21.47 in per capita giving for Nazarenes around the world raised the total to \$331.25.

Statistics show that while there is an increase of money raised for all purposes of 9.67 percent, the percent paid on accepted General Budget dropped to 97.61 percent. This amounted to a deficit of \$319,845 which was budgeted but not received. In the United States only 34 of the 70 districts paid the accepted General Budget in full.

Rev. Robert Crew, executive consultant, reported for Life Income Gifts and Bequests. During 1977, 29 new Life Income Agreements totaling \$534,138 were completed. In addition to new trusts established, many donors have added to established trusts. The office has also received \$287,098 from Bequests, Special Gifts, and Charitable Remainders from Trusts.



In addition to trusts administered by the office of Life Income Gifts and Bequests, several people have been assisted and guided in establishing trusts that are administered by banks, by other financial institutions, or by educational institutions. To date trusts managed by other institutions amount to about \$1.5 million, and the church receives the income from these trusts.

Field representatives have conducted Estate Planning clinics during the year in local churches, preachers' retreats, laymen's retreats, and other appropriate places. Among other services, they obtain the necessary data for the preparation of wills. The representatives of the office serve primarily in assigned geographical areas as follows: Henry Heckert, Northeast; Art Croy, Southeast; Clyde Ammons, South Central; O. J. Finch, Southwest; E. E. Zachary, Northwest; and Robert Rimington, Canada West.

Rev. Crew stated, "This has been a year of transition for our office as a result of the restructuring of the department of the General Board. Harlan Heinmiller serves as office manager and local church coordinator for the field representatives. Ronald Simers holds trust accounting and estate planning responsibilities."

Executive Director Dr. Jerald Johnson found that 1977 was an exciting and sometimes perplexing year in the area of world mission. A 9.91 percent increase in full and probationary membership in world mission areas was recorded, just short of the 10 percent goal. Total membership in world mission areas is now over 153,000.



Among the perplexities Dr. Johnson

encountered was inflation. He said, "Inflation, sometimes rising 75 to 100+ percent in a few short months, has been accompanied by the American dollar sliding rapidly in value in relation to some of the major currencies of the world. Budgets thought to be carefully adequate for the year were exhausted several months before the year ended, making it necessary for the department to use reserve funds in order to complete the year."

Budget Control Centers have been established with staff members committed to monthly balances which will assure a year-end balanced budget for the coming year.

While the Department of World Mission does become a channel for other funds, most of them designated for specific projects, it shares the united concern over the full payment of the General Budget. It maintains that the first consideration given by local churches and districts should be to full payment of the General Budget before such other designated funds are given.

There is a strong conviction among those who administer the World Mission portion of the General Budget to retain the confidence of the constituency in the use of the money they give. For this reason the goal to open Nazarene work in France this year has been set. At least two couples must be sent into Nigeria, where 1,000 people already call themselves Nazarenes and are awaiting missionary leadership. This past year it was just such a step of faith to add Namibia, in Africa, and Switzerland to the roster of responsibilities. Small beginnings in each instance, but the Church of the Nazarene is there.

The first International District Superintendents' Conference was held in January, 1978. It was a time of practical information-sharing, discussion, and orientation to Nazarene polity, methods, program, and emphases.

World mission districts increased their total giving for all purposes 14.7 percent last year. This giving totaled \$4,449,933, a net increase of \$570,489 over last year.

Special designated giving has resulted in many completed building projects, including Bible college campuses, churches, and parsonages. Work and Witness teams have contributed much this past year. Especially noteworthy is the completion of rebuilding and repairing all Nazarene property in Guatemala damaged or destroyed by the 1976 earthquake.

The program of indigenization is proving to be a very productive tool for the church. In 1972 there were 25 national district superintendents; now

there are 56. There are 38 pioneer areas and districts, 18 national-mission districts, and 37 mission districts administratively related to World Mission.

Dr. Johnson concluded his report with special words of commendation "for the great host of men and women serving on the front lines, away from home, in foreign environments that are sometimes unfriendly and even hostile, making sacrifices and giving their lives far from loved ones, because God has called them to go. These are the 580 Nazarene missionaries to whom the church owes a great deal. They are our representatives fulfilling His Great Commission to His Church."

Wanda Knox, executive secretary of the Nazarene World Missionary Society, brought her third report. The NWMS has gained 12,794 members over last year, giving a total of 412,956, which is approximately 66 percent of the total church membership reported for 1976-77.

No district missed being an Award district because of the reading requirement this year.

World Mission magazine is one of the most up-to-date, informative tools available for mission education.

With the beginning of the quadrennium, NWMS added General Budget paid in full as one of its Award requirements. This first year, 32 districts achieved Award status, most of the others missing because of General Budget.

At the halfway mark of the quadrennium, a total of \$2,539,836 has been given for Alabaster; \$1,267,717 of the amount was received in 1977. The quadrennial goal is \$5 million. Mrs. Knox stated, "Though the goal is being met, there is always so much need in this area that the General Council voted to challenge each district to a 10 percent gain over last year in Alabaster giving."

The goal of \$175,000, an increase of \$25,000 over last year, represents the greatest increase of goal for World Mission Radio ever undertaken by the NWMS. At the close of 1977 \$186,169 had been received with a total of 72 percent of the churches participating. The key to reaching the new goal of \$200,000 set by the General Council for 1978 will be total participation.

Men in Mission has sponsored the Work and Witness crusades. Those returning from the crusades are inspiring greater interest of men in all areas of local missionary participation. □



—NCN

DISTRICT ASSEMBLY SCHEDULE

V. H. LEWIS

Washington	April 26-27
New York	May 5-6
Philadelphia	May 10-11
British Isles North	May 22-23
British Isles South	May 27-29
Canada Atlantic	June 23-24
Upstate New York	June 29-30
Michigan	July 12-13
Eastern Michigan	July 19-20
Pittsburgh	July 27-28
Northwestern Illinois	August 10-11
Dallas	August 18-19
South Arkansas	August 23-24

GEORGE COULTER

Washington Pacific	April 26-27
Northwest	May 3-4
Oregon Pacific	May 19-20
Intermountain	May 25-26
Canada Pacific	June 2-3
Alaska	June 8-9
Nebraska	June 22-23
North Arkansas	July 12-13
Houston	July 19-20
Illinois	July 26-27
Tennessee	August 9-10
Northwest Indiana	August 17-18
Wisconsin	August 24-25

EUGENE L. STOWE

Mississippi	May 4-5
Alabama	May 10-11
Central Florida	May 16-17
Eastern Latin America	May 26-27
Canada Central	June 8-9
Maine	June 14-15
Chicago Central	June 23-24
Eastern Kentucky	June 28-29
New England	July 13-14
East Tennessee	July 27-28
West Virginia	August 2-3
Virginia	August 10-11
Kansas City	August 23-24
Southeast Oklahoma	August 31— September 1

ORVILLE W. JENKINS

Central Latin America	April 20-21
San Antonio	May 4-5
Southern California	May 10-11
Arizona	May 18-19
American Indian	June 1
North Central Ohio	June 14-15
Colorado	July 13-14
Northern California	July 20-21
Indianapolis	August 2-3
Northwest Oklahoma	August 9-10
Joplin	August 17-18
Missouri	August 31— September 1
Louisiana	September 6-7

CHARLES H. STRICKLAND

Sacramento	April 21-22
Central California	April 28-29
West Texas	May 3-4
Southern Florida	May 17-18
North Florida	May 25-26
Canada West	June 15-16
Rocky Mountain	June 22-23
Southwestern Ohio	July 14-15
Northwestern Ohio	July 20-21
Northeastern Indiana	July 27-28
Kansas	August 4-5
Iowa	August 9-10
Minnesota	August 25-26
Southwest Oklahoma	September 7-8

WILLIAM M. GREATHOUSE

Hawaii	April 19-20
Western Latin America	April 26-27
Los Angeles	May 12-13
New Mexico	May 17-18
Northeast Oklahoma	June 14-15
Kentucky	June 20-21
Dakota	June 29-30

**A Strategy for
Local Church Growth**



**GET
READY
TO
GROW**

**GET
READY
TO
GROW**



Dr. Ray Hurn and Earl Wolf
discuss the new book with
author Dr. Paul Osland.

DENOMINATION-WIDE STUDY

February—March 1978

Plan NOW to Join In!

For additional information
contact your CST director
or pastor.

Central Ohio
Southwest Indiana
Akron
Georgia
South Carolina
North Carolina

July 19-20
July 26-27
August 3-4
August 17-18
August 24-25
August 31—
September 1

MOVING MINISTERS

L. KENNETH ADAMS from Donalsonville (Ga.)
First to Melbourne (Fla.) Eau Gallie
FRED W. BATES IV from Bellefontaine, Ohio, to
Arlington (Va.) First
JOHN P. BOMAR from Tacoma (Wash.) West-
gate to associate, Auburn, Wash.
BOB BROOKINS to Alvin, Tex.
PAUL T. BYRNES from Corydon, Ind., to
Mackey, Ind.
ROBERT CARTER from Highway, Ky., to evan-
gelism
JOHN R. CAHILL from Houston (Tex.) Irvington
to Galena Park, Tex.
HAROLD CANADAY to Oakland City, Ind.
DON COWLEY from Walnut Creek, Calif., to
associate, Nampa (Ida.) First
ROSS R. CRIBBIS from Gaithersburg, Md., to
Anderson (Ind.) Columbus Avenue
GLENN E. CULBERTSON from associate, Rose-
burg, Ore., to Carson City, Nev.
GLEN DAYTON from Scott City, Kans., to Le
Mars, Ia.
JOHN W. DOUGLASS from Bay City, Tex., to
La Marque (Tex.) Gulf Freeway
GLENN W. EAGLE from Curtisville, Pa., to
Smithton, Pa.
RONALD FREELAND from associate, Wichita
(Kans.) Westside to Petersburg, Ind.
CARL GILMORE from Franklin (Ind.) Walter's

Chapel to Osgood, Ind.
ROBERT GRANT from Dana, Ind., to Linton, Ind.
ROBERT W. HALE, SR., from Canton (Ill.) East-
side to Farmer City, Ill.
J. D. HENSON from Quanah, Tex., to Wellin-
ton, Tex.
DARYL HODGE from student, Nazarene Bible
College, Colorado Springs, Colo., to Albany,
Ky.
EUGENE HULSEY from Greenville (SC) First to
Houston (Tex.) Northshore
DAVID LAMKIN to Montpelier (Ind.) Union
Chapel
LEROY LAND from Houston (Tex.) Lake Forest
to Channelview, Tex.
CHARLES LANGLEY from Whittier (Calif.) South
to High Point (N.C.) First
DAVID LEAVENWORTH from Baywood Park
(Calif.) El Morro to Walnut Creek, Calif.
BILL LEWIS to Corydon, Ind.
SPURGEON LYNN from associate, Temple
(Tex.) Grace to pastor's assistant, San Angelo
(Tex.) First
BLAIR H. MCKIM from Schenectady, N.Y., to
Niagara Falls, N.Y.
PAUL K. MERRYMAN from Centerville, Ind., to
evangelism
C. R. MITCHUM from Osgood, Ind., to Center-
ville, Ind.
R. T. MORRIS from St. Louis (Mo.) Southwest
to associate chaplain of Bethesda Hospital
and Bethesda Dilworth Memorial Home
JAMES D. MULLINS from student, Bethany
Nazarene College, Bethany, Okla., to Meeker
(Okla.) Horton Chapel
DAVID OLIVER from Upland, Ind., to Nazarene
Theological Seminary, Kansas City, Mo.
LYLE PETTIT from Pontiac, Ill., to Jeffersonville
(Ind.) First
EUGENE PLEMONS to Pasadena (Tex.) First
EDGAR RAY from Glasgow (Ky.) First to Albany
(Ky.) Highway
MICHAEL ROACH to Sweeney, Tex.
ROBERT RUSSUM from Crockett, Tex., to
Friendswood, Tex.
MIKE SATTERLEE from Burkburnett, Tex., to
Kansas City (Mo.) Rainbow Blvd.
DENNIS SCOTT from associate, Syracuse (N.Y.)
First to Fulton, N.Y.
CLIFFORD G. SELF from associate, Visalia,
Calif., to Coalinga, Calif.
WALTER W. SMITH from London, Ohio, to Car-
dington, Ohio
MELBURN SORENSEN to Brazil, Ind.
WALLACE THORNTON to Kingbee, Ky.
EDWARD G. WEBSTER from Palacios, Tex., to
Bay City, Tex.
CHARLES WOODS from Bessemer, Ala., to
Monticello, Ky.
CORRECTION: Rev. Jim Turnock is an evan-
gelist. Rev. J. Edmund Turnock pastors at
DeSoto, Mo. Rev. Gerald D. Cale pastors at
Romney, W.Va. Rev. Jim Turnock did not
move as pastor from DeSoto to Romney—
this was only an address change.

MOVING MISSIONARIES

MR. & MRS. DAVID BLACHLY, Republic of
South Africa North, field address: P.O. Box 2,
Acornhoek 1360, E. TVL., Republic of South
Africa
REV. & MRS. HOWARD CONRAD, Costa Rica
Seminary, field address: Seminario Nazareno
Centroamericano, Apartado 3977, San Jose,
Costa Rica
REV. & MRS. TOM COOK, Chile, field address:
c/o Phil Cory, Seminario Biblico Nazareno,
Casilla 1132, Correo Central, Santiago, Chile
REV. & MRS. HUGHLON FRIBERG, Africa Pub-
lications Board, field address: Box 106,
Florida 1710, Transvaal, Republic of South
Africa
REV. & MRS. GEORGE HAYSE, Republic of
South Africa North, field address: P.O. Box
1302, Pietersburg 0700, Eastern Transvaal,
Republic of South Africa
MR. & MRS. HARRY NYREEN, Costa Rica Sem-

inary, field address: Seminario Nazareno Cen-
troamericano, Apartado 3977, San Jose,
Costa Rica
MISS LOIS PASS, Retired, address: P.O. Box
988, Florida 1710, Republic of South Africa
MISS JUANITA PATE, Republic of South Africa
North, furlough address: 909 E. Cypress St.,
Charleston, MO 63834
REV. & MRS. GEORGE RONNEKAMP, New Zea-
land, Specialized Assignment, field address:
3329 Great North Road, Auckland 7, New
Zealand
REV. & MRS. PAUL SAY, Dominican Republic,
field address: Box 1819, Santo Domingo,
Dominican Republic
REV. & MRS. HAROLD STANFIELD, El Salva-
dor, field address: Apartado 01-136, San
Salvador, El Salvador
REV. & MRS. PHILIP STEIGLEDER, Trans South
Africa, field address: P.O. Box 72, South-
field, Cape Province 7800, Republic of South
Africa
REV. & MRS. GLEN THOMPSON, Australia,
Specialized Assignment, field address: 3
Desmond Avenue, Pooraka 5095, South Aus-
tralia
MR. & MRS. KEN WALKER, Swaziland, field ad-
dress: P.O. Box 14, Manzini, Swaziland, Africa

RECOMMENDATIONS

I recommend REV. R. E. ZELL as an evan-
gelist. Brother Zell has been a very successful
pastor primarily in the Southwest. He is making
his home in Bethany, Okla., and is available for
revival services anywhere. Rev. Zell is a strong
preacher and successful revivalist. I heartily
commend him to our churches everywhere.—
Gene Fuller, West Texas district superintendent.

REV. DON DUNN is in full-time evangelism.
There has been some mistake in assuming that
a pastor with his same name was he and no
longer in the field. Please contact Evangelist
Dunn at Box 132, Bartlett, OH 45713
(614-551-2166). He is pleased to go to churches
anywhere for revivals.—*Don J. Gibson, Depart-
ment of Evangelism executive director.*

JIM AND D. J. TURNOCK are in full-time
evangelism. Inadvertently word in Moving Min-
isters indicated they might have taken a pas-
torate. This is not true. They are doing effec-
tive work with children and adults. Their mailing
address is c/o Nazarene Publishing House.—
*Don J. Gibson, Department of Evangelism exec-
utive director.*

MRS. DARLENE WELCH, 1209 Larue Ave.,
Louisville, KY 40213, is an accomplished mus-
ician and vocal soloist. She specializes in sacred
concerts and weekend revivals and/or conven-
tions. Mrs. Welch has unusual ability, demon-
strates a beautiful Christian spirit, and sings with
the anointing of the Holy Spirit. I heartily recom-
mend her.—*Aleck G. Ulmet, Kentucky district
superintendent.*

REV. GEORGE STEVENSON, pastor at Roa-
noke, Va., Grandview Heights Church for the
past 13 years, entered the evangelistic field
March 1, 1978. He has had an outstanding
record of growth as pastor and has served as
district youth leader and as a member of the
District Advisory Board. I am happy to recom-
mend him as an able and winsome evangelist.
—*Reelord L. Chaney, Virginia district superin-
tendent.*

VITAL STATISTICS

DEATHS

RUTH MARIE BIAS, 69, died Nov. 5 in Kan-
kakee, Ill. Funeral services were conducted by
Rev. John Hancock and Rev. Stan Aubrey. Be-
sides her husband, Shirli, she is survived by 2
sons, Joseph and Roger; 2 daughters, Madeline
Howard and Phyllis Royster; 11 grandchildren;
1 brother; and 1 sister.

MRS. MABEL BRADY, 87, died Dec. 22 in

NEWS OF RELIGION

Cincinnati, Ohio. Pastor Morris Chalfant conducted the funeral services. She is survived by one daughter, Gladys Fain; two sons, Harold and Curtis; nine grandchildren; and two great-grandchildren.

BOBBY JOE CAGLE, 17, was killed in an automobile accident Dec. 19, in Birmingham, Ala. Funeral services were conducted at Jasper First Church by Dr. W. Charles Oliver, district superintendent, and Rev. Johnny Banks. Survivors include his parents, Rev. and Mrs. Joe Ben Cagle; three sisters, Mary Jo, Terri Jo, and Paula Jo; and grandparents Rev. and Mrs. Paul Stewart and Mrs. Becky Patton.

ROBERT H. CRANDALL, 73, died Oct. 28 in Nampa, Ida. Funeral services were conducted by Revs. Robert Pitts, Harold Willis, and Doug Human. Survivors include his wife, Gladys; two daughters, Joy Ferguson and Sharon Essex; seven grandchildren; one great-granddaughter; one brother; and four sisters.

NAOMI W. DOBSON died Jan. 7 in Bethany, Okla. She had a long career in music at Pasadena, Olivet, and Bethany Nazarene colleges. Funeral services were conducted by Rev. Sam Stearman and Dr. John A. Knight. Survivors include her husband, Dr. Willis B.; a son, Willis B., Jr.; one sister; one brother; and several nieces and nephews.

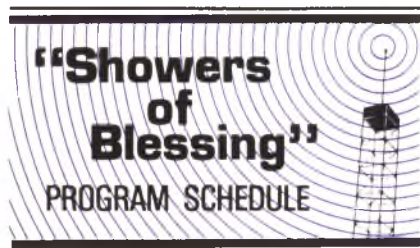
LOUIS H. EDWARDS, 71, died Sept. 29 in Augusta, Ky. Services were conducted by Rev. David Robirds and Rev. David Prater. He is survived by his wife, Stella Shelton Edwards; a daughter, Eva M. Whitehead; a son, Lou, song evangelist; five grandchildren; and three great-grandchildren.

BECKY SUE JACKSON, 17, was killed in an auto accident Nov. 24 in London, Ohio. Funeral services were conducted by Rev. Walter W. Smith. She is survived by her parents, Rev. and Mrs. Julian Jackson; and two sisters, Cindy and Lynn.

ERMA L. (SEARS) KELLY, 57, died Jan. 25 in Crystal Lake, Ill. Dr. Forrest Nash, district superintendent, conducted services in Crystal Lake. Interment was in Kankakee, Ill., with services there conducted by Dr. Forrest Nash, Rev. John Hancock, and Rev. Bill Draper. She is survived by her husband, Rev. William A. Kelly, pastor of the Crystal Lake church; one daughter, Suetta J. Freeman; one grandchild; her mother; four brothers; and one sister.

THOMAS R. KESEBERT, 29, died Dec. 29 in Center Junction, Ia. Services were conducted in Monticello, Ia., by Rev. Harold MacMillen. Surviving are his wife, Sheila; and one son, Grant Richard.

S. CLIFFORD SPEER, 84, died Aug. 18 in Seattle, Wash. Funeral services were conducted by Rev. James Tharp and Rev. Roy Litsey. Survivors include his wife, Pearl; two daughters, Ruth Skagerberg and Lois Litsey; one son, Russell; nine grandchildren; and four great-grandchildren.



March 5
"Jesus, the Son of God"

by Bill Sullivan

March 12
"Modern Witnesses"

by Bill Sullivan

"CONSERVATIVE CHRISTIANS" SURVEYED UPHOLD BRYANT STAND ON GAY RIGHTS. A national survey of 1.6 million "conservative Christians" in 30 denominations has found that 93.5 percent support Anita Bryant's stand against "gay rights" bills.

In answer to that question the respondents, who included about 250,000 "conservative Catholics," showed overwhelming support for Miss Bryant's stand. Only 4 percent opposed her position, and 2.5 percent said they were undecided.

The survey was taken by Christian Cause, an agency concerned with educating the conservative segment of American society on moral issues.

Robert Grant, president of Christian Cause and former dean of the California Graduate School of Theology in Glendale, said, "The Christian population in this country represents over 40 million Americans, according to recent church membership statistics, and that is a powerful percentage of the voting public." □

SUPREME COURT TO DECIDE FCC ATTEMPT TO BAN "DIRTY WORDS" FROM BROADCAST. The U.S. Supreme Court has said it would rule on whether a government agency can restrict broadcast of so-called "seven dirty words."

In 1967 the Federal Communications Commission found the words offensive and impermissibly "indecent" under communications law and banned their use from the air during hours when the agency said children might be listening.

However, last March the U.S. Court of Appeals for the District of Columbia, in a 2-to-1 decision overruled the FCC. The ruling, now being appealed by the FCC, called the FCC ban "censorship, regardless of what the commission chooses to call it." □

\$23 MILLION FOR ANTI-SMOKING DRIVE. U.S. Health, Education, and Welfare (HEW) Secretary Joseph A. Califano has announced a \$23 million anti-smoking campaign.

The campaign will depend largely on voluntary action and will include proposed bans on smoking in airlines, toughen smoking restrictions in federal buildings, strengthen health warnings on cigarette packages, raise taxes on cigarettes, increase anti-smoking education, and increase spot announcements against smoking on television and radio.

While Mr. Califano described his plan as the most sweeping effort ever to break the smoking habits of some 55 million Americans who smoke, the proposal would not include cutting federal price supports for farmers raising tobacco. The federal government spends \$80 million a year to support the growing of tobacco and its price, through a series of guaranteed loans and grants from the Department of Agriculture. □

BRITISH GIDEONS PLAN MAJOR DRIVE IN 1978. Almost 200 million copies of the Bible have been given to people throughout the world by Gideons International, the American businessmen's organization which distributes Bibles in hotels, schools, hospitals and prisons, according to Stuart Dalgleish, British national president.

He spoke at a Thanksgiving service in the Liverpool, England, Anglican Cathedral to mark the gift of the 100,000th Bible by the city's Gideons.

In 1978, he said, the organization in Britain hopes to give away more than another 10 million copies. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ For many years I have seen pastors and churches get tense and even worse at recall time.

Some say it is wrong to vote "no" on a pastoral vote, and some have even tried to influence others to vote a certain way. Although I have never voted "no" on a pastor, I feel that the key is attitude and motive, and in that context a "yes" vote could be just as wrong as a "no" vote.

I would appreciate your response because churches and pastors and pastors' families go through real trauma every year because they cannot make these decisions with dignity as our founders planned.

Recall meetings should be conducted with dignity and in love—and they can be. Indeed, I think the vast majority of them are.

If I was going to vote "no" in a recall election I would pray a lot first to be sure that my heart was right toward the pastor, and that my vote was not prompted by some selfish motive such as personal dislike for him, or personal pique because he has preached truth that I was not willing to accept. And if I honestly thought a pastoral change was God's will for the church, I would trust God to speak to other members and not politic myself.

If I was going to vote "yes" I would first pray and examine my motives to be sure that I was not allowing my personal friendship with the pastor to cloud my judgment. If I honestly thought the best welfare of the church demanded continuing the pastor in office I would trust God to help others to see this and not politic.

Motive and attitude are of major importance. We ought to vote our honest convictions out of genuine concern for the will of God and the welfare of the church.

I wish there was an ideal system that would guarantee pastor and people against any possible trauma or hurt. From discussions with friends who are in churches with different systems of calling and recalling pastors, I don't think that ideal way has

been discovered.

One thing that will greatly help us all is to remember that our churches do not engage pastors as managers or executive secretaries to carry out the wishes of the church. Pastors are engaged as spiritual leaders, to bring the Word of the Lord under whose judgement we all stand.

It seems to me that when a significant number of members are convinced that a pastoral change is necessary, the leaders of that congregation should kindly, candidly, and discreetly indicate this to the pastor. This would allow him to consult with the superintendent about relocation, and would allow him to resign, sparing everyone the trauma of a bad vote. In rare instances the pastor may feel that the lay leaders have not accurately gauged the situation and insist upon bringing the matter to a vote. In that case, he would be willing to accept the risk of an unfavorable verdict.

Our pastors want to be in God's will. Being human, they don't want to stay where they are not wanted, or leave when they are still needed. And our churches want God's will, and desire to deepen and broaden their lives. A few individuals here and there may be exceptions, but most of us want what is wisest and best for all concerned. And the Holy Spirit can provide this through our system if we will act in love and faith in the matter of calling or recalling a pastor. □

■ Is the regular use of ordinary leavened bread in the sacrament an acceptable practice in our church?

The *Manual* provides that "Only unfermented wine and unleavened bread should be used in the sacrament of the Lord's Supper" (par. 33.5, p. 45).

This is a carry-over from the Passover, where unleavened bread was used, for Jesus instituted the sacrament at a Passover meal with His disciples (Matthew 26:17-30). □

ROY A. WILD, 69, died Dec. 23 in Nyssa, Ore. Services were conducted by Rev. William Russell and Rev. Ellis Martin. He is survived by his wife, Georgia; two sisters; and several nieces and nephews.

BIRTHS

to DAVID AND PATTI (ROBINETT) ALDERSON, Ottawa, Ill., a girl, Katie Beth, Dec. 12
to REV. H. GORDON AND GLORIA (BREVVOORT) BARRICK, Aledo, Ill., a boy, Stephen Paul, Jan. 1

to DUANE C. AND NORA (HOLMES) BRUSH, Kansas City, a boy, David Carter, Jan. 6
to CLIFFORD AND CYNTHIA (GEASLEY) CARRIN, Riverdale, Ga., a girl, Jennifer Diane, Nov. 2

to THEODORE AND ROYLENE (SKINNER) COOPER, Virginia Beach, Va., a boy, Alan Jay, Sept. 26

to THOMAS F. AND PATTY (ASH) MESSENGER, Eugene, Ore., a boy, Moses Lincoln, Nov. 22

to RONALD L. AND LORETTA (SNYDER) MILLER, Olathe, Kans., a boy, Nathan Lee, Jan. 13

to WARREN G. AND JANET (SMITH) NEAL, Kansas City, a girl, Kathrine Lynnette, Jan. 13
to JOE AND ARLENE (BATEMAN) ROHRBACHER, Port St. Lucie, Fla., a boy, Matthew Joseph, Nov. 29

to DAVID AND SANDI (FOX) SHEARER, Aiea, Hawaii, a boy, Jonathon David, Jan. 9

to REV. DWIGHT AND KATHY SWANSON, Williamsburg, Kans., a girl, Allison Renae, Oct. 24

to MICHAEL AND DIANE (BELZER) SWINDELL, Mesquite, Tex., a girl, Angela Renee, Jan. 3

MARRIAGES

SUE HAGE and TERRY COOPRIDER, at Pompano Beach, Fla., Nov. 5

DELLA MARIE LANGLEY and GEORGE CAMP at Port Elizabeth, N.J., Dec. 17

MILLIE ANN MOREN and KENNETH N. WELCH at Millville, N.J., Jan. 7

ANNIVERSARIES

REV. AND MRS. RICHARD COIL celebrated their 50th wedding anniversary at a reception in Elkhart, Ind., on Nov. 20, 1977. They have two daughters: Mrs. Jo Anne Saunders and Mrs. Shirley Klingler. They also have four grandchildren. Rev. and Mrs. Coil pastored in North-Indiana for a number of years. They now attend Elkhart, Ind., First Church.

MR. AND MRS. ROY GARNER of Kennewick, Wash., celebrated their 65th anniversary December 25, 1977. They were married in 1912 at Portis, Kans.

MR. AND MRS. ALBERT P. McCLUNG, Garland, Tex., were honored December 24 with a reception in the home of their son, Rev. Jack W. McClung, pastor of the Garland church, on their 70th wedding anniversary. The McClungs have 3 sons: Rev. Jack W. McClung; W. Raymond McClung, who recently retired from the Houston District superintendency after serving for 21 years; J. Dale McClung, professor in the Department of Engineering in Auburn University. They also have 9 grandchildren and 15 great-grandchildren.

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EVANGELISTS' SLOTS

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

Jesus Christ is the urgency of evangelism! Jesus Christ must be supreme.

- ANDREWS, GEORGE:** Millville, NJ (First), Mar. 14-19; Springfield, MO (Crestview) Mar. 28—Apr. 2
- BABCOCK, KENNETH:** Holy Land Tour, Mar. 20-30
- BAILEY, CLARENCE:** Celina, OH (Mount Tabor), Mar. 13-20
- BAILEY, CLAYTON D.:** Hagerstown, IN, Mar. 6-12; Hilliard, OH, Mar. 14-19; Brazil, IN (First), Mar. 28—Apr. 2
- BAKER, RICHARD C.:** Thomaston, GA (Crest), Mar. 6-12; Auburn, PA (German Eldership Church of God), Mar. 15-26; Fayetteville, TN (First), Mar. 28—Apr. 2
- BECKETT, C. FRANK:** Cleveland, MS (Davis Chapel), Feb. 26—Mar. 5; St. Louis, MO (Golden Gate), Mar. 14-19
- BELL, JAMES & JEAN:** Shawnee, OK (First), Mar. 7-12; Hamlin, TX (First), Mar. 14-19; Sacramento, CA (Arden), Mar. 21-26
- BERTOLETS, MUSICAL:** Milwaukee, OR, Mar. 7-12; Virden, IL, Mar. 28—Apr. 2
- BLUE, DAVID & DANA:** Decatur, IL (First), Mar. 11-12
- BOHI, JAMES:** Chicago, IL (First), Mar. 12-15
- BOHI, ROY:** Peoria, IL (First), Mar. 7-12; Fort Scott, KS (First), Mar. 14-19; Waco, TX (Trinity), Mar. 28—Apr. 2
- BOND, GARY & BETH:** Arlington, VA, Mar. 7-12; Virginia Beach, VA (Tidewater Central), Mar. 14-19; Roanoke, VA (Grandview Heights), Mar. 21-26; Amherst, OH (First), Mar. 28—Apr. 2
- BONE, LAWRENCE H.:** Phoenix, AZ (Billmore), Mar. 7-12; Oxnard, CA, Mar. 15-26; Spencer, SD, Mar. 28—Apr. 2
- BROWN, ROGER:** Westland, MI, Mar. 7-12; Rockford, IL (Parkside), Mar. 14-19; Pontiac, IL, Mar. 21-26; Pittsfield, IL, Mar. 28—Apr. 2
- BUCKLES-BURKE EVANGELISTIC TEAM:** Troy, MI, Mar. 1-5; Dayton, OH (Huber Heights), Mar. 7-19; LaGrange, IN, Mar. 21-26; Chesterton, IN, Mar. 28—Apr. 2
- BUDD, JAY B.:** Pleasantville, OH, Mar. 19-26
- BURKHAMMER FAMILY, THE GOSPEL SINGING:** Elwood City, PA, Feb. 28—Mar. 5; Archbold, OH, Mar. 14-19; Powhatan Point, OH, Mar. 26—Apr. 9
- CAMPBELL, BILL:** Lake City, FL (First), Mar. 7-12; Wimauma, FL, Mar. 14-19
- CANEN, DAVID L.:** Sandersville, GA, Mar. 13-19; Albany, GA (First), Mar. 20-26; Wrightsville, GA, Mar. 27—Apr. 2
- CAUDILL, STEVE & SUE:** Decatur, IL (First), Mar. 1-5; Seymour, IN (Zone Indoor Camp), Mar. 6-12; Decatur, IN (First), Mar. 14-19; Toledo, OH (Chapman), Mar. 21-26; Morenci, MI, Mar. 28—Apr. 2
- CAYTON, JOHN:** Washington, PA (Hart Ave.), Feb. 28—Mar. 5; Somerset, PA, Mar. 7-12; Springboro, PA, Mar. 14-19; Hamburg, NY, Mar. 21-26; Bangor, ME (First), Mar. 28—Apr. 2
- CELEBRATION TRIO, THE:** Portsmouth, OH (First), Mar. 3-5; Akron, OH (Arlington), Mar. 12 (a.m.); Akron, OH (First), Mar. 12 (p.m.); Cambridge, OH, Mar. 19 (a.m.); Newcomerstown, OH, Mar. 19 (p.m.); Greenville, SC (First), Mar. 28-26
- CLARK, GENE:** Deshler, OH (Oakdale U. Meth.), Mar. 7-12; Wellston, OH (First), Mar. 14-19; Vandalia, MO, Mar. 21-26; Galesburg, IL, Mar. 28—Apr. 2
- CLIFT, NORVIE O.:** Seattle, WA (Meadowbrook), Mar. 7-12; Molalla, OR, Mar. 14-19; Juneau, AK, Mar. 21-26
- CLINE, JERRY:** Evansville, IN (Victory Chapel), Feb. 28—Mar. 5; Owensboro, KY (Salvation Army), Mar. 7-12; Rockwood, TN, Mar. 14-19; Decherd, TN (Warren Chapel), Mar. 21-26; North Jackson, OH, Mar. 28—Apr. 2
- COBB, BILL & TERRI:** Kansas City, KS (Metropolitan), Mar. 7-12; Westlake, OH (Parkside), Mar. 14-19
- COX, CURTIS B.:** Monroe, LA (First), Mar. 13-19; Roanoke, VA, Mar. 22-26; Jumping Branch, WV, Mar. 28—Apr. 2
- CRABTREE, JAMES:** Seymour, IN (Indoor Camp), Mar. 6-12; Nacogdoches, TX (Indoor Camp), Mar. 14-19; Newport, KY (First), Mar. 21-26; New Boston, OH (C.C.C.U.), Mar. 28—Apr. 2
- CRANE, BILLY D.:** Handley, WV, Mar. 7-12; Richmond, VA (Highland Springs), Mar. 14-19; Brookville, PA (Calvary), Mar. 21-26; Highland Heights, KY (Trinity), Mar. 28—Apr. 2
- CROFFORD, DON:** Spencerport, NY (Parma Community), Mar. 5; Elmira, NY (First), Mar. 12; Spencerport, NY (Ogden Baptist), Mar. 26
- CULBERTSON, BERNIE:** Deming, WA (VanZandt), Mar. 21-26; Ketchikan, AK, Mar. 28—Apr. 2
- DARNELL, H. E.:** Clarksburg, WV, Mar. 2-12; Akron, OH, Mar. 16-26; Rising Sun, IN, Mar. 28—Apr. 2
- DELL, JIMMY:** New Orleans, LA (Downtown), Mar. 1-5; Hopeton, OK (Wesleyan), Mar. 8-12; Webb City, MO, Mar. 15-19; Philippines, Mar. 22—Apr. 2
- DENNISON, MARVIN E.:** Fairview, KS, Mar. 12
- DISHON, MELVIN:** Bedford, IN, Mar. 21-26; New Albany, IN, Mar. 28—Apr. 2
- DIXON, GEORGE & CHARLOTTE:** Mesa, AZ (Lehi), Mar. 1-5; Gospel Concerts (West), Mar. 7-12; Corona, CA, Mar. 14-19; Rialto, CA, Mar. 21-26; Concert Tour, Mar. 28—Apr. 2
- DUNMIRE, RALPH & JOANN:** Richmond, KY (Bluegrass Zone Indoor Camp), Mar. 7-12; Sanford, FL (First), Mar. 21-26
- DURHAM, GARY & THE CLARION TRIO:** Elk City, KS, Mar. 7-12; Roxana, IL (First), Mar. 14-19; Oklahoma City, OK (Shields Blvd.), Mar. 21-26; Lebanon, MO (First), Mar. 28—Apr. 2
- EDWARDS, TERRY:** Gladstone, OR, Mar. 7-12; Amarillo, TX (Hamlet), Mar. 14-19
- ELROD, RON:** Ontario, Canada (Concerts), Mar. 1-15
- EVERLETH, LEE:** Fort Recovery, OH (First), Mar. 28—Apr. 2
- FELTER, JASON:** Detroit, MI, Mar. 7-12; Sandusky, OH (First), Mar. 14-19; Wellston, OH (C.C.C.U.), Mar. 21-26; Florence, AL (First), Mar. 28—Apr. 2
- FILES, GLORIA, & ADAMS, DOROTHY:** Annapolis, MD (Child Crus.), Mar. 7-12
- FINE, LARRY D.:** Creston, IA, Mar. 3-5; Dodge City, KS (First), Mar. 23-26
- FISHER, C. WILLIAM:** Santa Ana, CA (First), Mar. 5-12; Redwood City, CA, Mar. 28—Apr. 2
- FLORENCE, ERNEST E.:** Chrisman, IL, Mar. 5-12; Bloomington, IL (Fairway Knolls), Mar. 13-19
- FORTNER, ROBERT E.:** Illinois District Preachers' Meeting, Mar. 7-9; Dalton, GA (First), Mar. 14-19; Collinsville, IL (First), Mar. 21-26; Beecher City, IL (Shumway U. Meth.), Mar. 28—Apr. 2
- FREEMAN, MARY ANN:** Dallas City, IL (Lomax), Mar. 27—Apr. 2
- FRODGE, HAROLD:** Findlay, OH (First), Mar. 6-12; Astoria, IL, Mar. 13-19; Cincinnati, OH (Price Hill), Mar. 20-26; Knoxville, IA, Mar. 27—Apr. 2
- GADDOW, C. D.:** Clarinda, IA, Mar. 8-12; Kansas City, KS (Highland Crest), Mar. 21-26
- GAGNON, DAVE & KAREN:** Hamilton, Ont., Canada (First), Mar. 8-12; Otisville, MI (Richfield), Mar. 19-22; Louisville, KY (First), Mar. 28—Apr. 2
- GATES, KENNETH W.:** Martinsville, IN (Evang. Meth.), Mar. 6-12
- GAWTHORP, WYLAND:** Johnstown, OH, Mar. 14-19; Elkhart, IN (Bresee), Mar. 21-26; Louisville, KY (First), Mar. 28—Apr. 2
- GRAVVAT, HAROLD F.:** Boise City, OK, Mar. 1-14; Hutchinson, KS (Peniel), Mar. 19-26; Anthony, KS, Mar. 26—Apr. 2
- GREEN, JAMES & ROSEMARY:** Oklahoma City, OK (Capitol Hill), Mar. 7-12; Hutchinson, KS (Bethany), Mar. 14-19; Seattle, WA (Aurora), Mar. 21-26; Everett, WA, Mar. 28—Apr. 2
- GRIMM, GEORGE:** Rock Hill, SC, Mar. 21-26
- GRINDLEY, GERALD & JANICE:** Zephyrhills, FL, Mar. 5; Jonesboro, AR, Mar. 14-19; Muncie, IN, Mar. 21-26; Burnips, MI, Mar. 27—Apr. 2
- GUNTER, WILLIAM J.:** Marysville, WA, Mar. 14-19; Bellingham, WA, Mar. 20-26; Snohomish, WA, Mar. 28—Apr. 2
- HAINES, GARY:** Danville, IL (Indoor Camp), Mar. 1-5; Kankakee, IL (College), Mar. 7-12; Sapulpa, OK (First), Mar. 15-19; Gulfport, MS (First), Mar. 22-26; Hereford, TX (First), Mar. 29—Apr. 2
- HALL, CARL:** Birmingham, AL (Huffman), Mar. 7-12; Columbus, OH (Lunden), Mar. 14-19; Shelbyville, TN, Mar. 21-26; Alexandria, IN, Mar. 28—Apr. 2
- HANCOCK, BOYD C.:** Perry, OK, Mar. 7-12; Garden City, KS, Mar. 14-19; Pratt, KS, Mar. 21-26; Ponca City, OK (Nebo), Mar. 28—Apr. 2
- HEASLEY, JIMMY & FERN:** Truth or Consequences, NM, Mar. 1-31
- HICKS, JOHN DAVID:** Sundre, Alta., Mar. 3-5; Drumheller, Alta., Mar. 17-19
- HILDIE, D. W.:** St. Maries, ID, Mar. 7-12; Seward, AK, Mar. 21-26
- HOECKLE, WESLEY W.:** Temple, TX (Grace), Mar. 21-26; Pasadena, TX (Red Bluff), Mar. 27—Apr. 2
- HOLLEY, C. D.:** Decatur, IL (Oakgrove), Mar. 7-12; Pana, IL (First), Mar. 14-19; Urbana, IL (Faith), Mar. 28—Apr. 2
- HOLLOWAY, WARREN O.:** Washington District Home Missions, Mar. 6-31
- HUBARTT, LEONARD:** Peru, IN (First), Mar. 7-12; Amelia, OH (First), Mar. 14-19; New Richmond, OH (First), Mar. 21-26; Lowell, MI (First), Mar. 28—Apr. 2
- HUNDLEY, EDWARD J.:** Kenton, OH (First), Mar. 12-19
- IRWIN, ED:** W. Lafayette, OH, Mar. 7-12; Tupelo, MS, Mar. 21-26
- ISENBERG, DON:** Galveston, TX, Mar. 1-5
- JACKSON, CHUCK & MARY:** Concerts in Illinois & Missouri, Mar. 10-12; Scranton, KS (Covenant Ch.), Mar. 15-19; Camden, TN (First), Mar. 28—Apr. 2
- JACKSON EVANGELISTIC TEAM:** Concert Tour, Mar. 1-5; Ottumwa, IA (Trinity), Mar. 7-12; Crawford, NE, Mar. 14-19; Reserved, Mar. 20-27; Johnson, KS (Bethel), Mar. 28—Apr. 2
- JANTZ, CALVIN & MARJORIE:** New Albany, IN (East Side), Mar. 7-12; Jackson, OH (First), Mar. 14-19; Fort Wayne, IN (First), Mar. 21-26; Selma, IN (Harris Chapel), Mar. 28—Apr. 2
- JAYMES, RICHARD:** Buckhannon, WV, Mar. 1-12; Chester, OH, Mar. 14-26
- JOHNSON, RON:** Redmond, OR (Free Meth.), Mar. 5; Pasco, WA, Mar. 10-12; Kellogg, ID, Mar. 15-19; Troy, ID (Concert), Mar. 24
- LAING, GERALD D.:** Nashville, MI, Mar. 7-12; Greenville, MI, Mar. 14-19
- LAMBERT, MARSHALL:** Monrovia, IN, Mar. 1-12; Seiling, OK, Mar. 14-19; Shenandoah, IA, Mar. 21-26; Harrisburg, IL, Mar. 28—Apr. 2
- LANIER, JOHN H.:** Landess, IN (Christian New Light), Mar. 8-19; Thornport, OH (C.C.C.U.), Mar. 20-26; Van Buren, IN (S. Liberty C.C.C.U.), Mar. 29—Apr. 9
- LASSELL, RAY & JIAN:** Shepherdsville, KY, Mar. 7-12; Wilkinson, IN (Warrington), Mar. 14-19; Indianapolis, IN (Speedway), Mar. 21-26; Columbus, IN (Ogilville), Mar. 28—Apr. 2
- LAXSON, WALLY:** Middletown, OH (Zone Camp), Feb. 29—Mar. 5; Shreveport, LA, Mar. 7-12; Nacogdoches, TX (Indoor Camp), Mar. 14-19; Overland, MO, Mar. 21-26; Brazil, IN, Mar. 28—Apr. 2
- LECKRONE, LARRY:** Anderson, IN, Mar. 7-12; Raytown, MO (Southwood), Mar. 21-26; Alexandria, IN (First), Mar. 28—Apr. 2
- LEMASTER, BEN D.:** Tracy, CA, Mar. 7-12; Olivehurst, CA, Mar. 14-19; Fullerton, CA, Mar. 21-26; Riverbank, CA, Mar. 29—Apr. 2
- LESTER, FRED:** Council Bluffs, IA (Emanuel), Mar. 14-19; Mound City, MO, Mar. 21-26
- LIDDELL, P. L.:** Kankakee, IL (Limestone), Mar. 7-12; Indianapolis, IN (Nora), Mar. 14-19; Paulding, OH (First), Mar. 21-26; Morenci, MI, Mar. 28—Apr. 2
- LOWAN, LANE & JANET:** Anderson, IN (Ovid Comm.), Mar. 7-12; Reserved, Mar. 13-19; Connelly Springs, NC (E.M.C.), Mar. 21-26; Walbridge, OH (U.B.), Mar. 28—Apr. 2
- LOWN, A. J.:** Danville, IL (First), Mar. 1-5
- LUSH, RON:** Yakima, WA (West Valley), Mar. 1-5; Selah, WA (First), Mar. 8-12; Nampa, ID (Bethel), Mar. 15-19; Nyssa, OR (First), Mar. 22-26; Kelso, WA (First), Mar. 29—Apr. 2
- MANLEY, STEPHEN:** Kansas City, MO (Grace), Mar. 7-12; Decatur, IN (First), Mar. 14-19; Lynn, IN, Mar. 21-26; Hoopston, IL (First), Mar. 28—Apr. 2
- MANN, L. THURL:** Anderson, IN (E. 38th St.), Mar. 7-12; St. Marys, OH (First), Mar. 14-19; Reserved, Mar. 21-26; Coalinga, CA, Mar. 28—Apr. 2

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revival was over. We had the best attendance that we have had in the last two years. . . . Bill Erickson from Danville, Va., was our evangelist and he really helped our people." □

Pastor Gary D. Ballard reports an outstanding revival in the **Albertville, Ala., First Church**. The evangelist was Rev. Don Ballard of Memphis, Tenn.; and Ralph and Joanne Dunmire were the song evangelists. On the Saturday night of the revival, "Family Night" was emphasized and the congregation met in the Fellowship Hall and ate supper together. The service was held in this setting as Evangelist Ballard preached on the "Christian Home." "This prepared the hearts of families for a great outpouring of the Holy Spirit in both services on Sunday." □

The **Otisville, Mich., Richfield Church** recently closed a good revival with Rev. Ottis Smith of Tidioute, Pa. Pastor F. Grant Cross reports Rev. Smith's "ministry from the Word and in song was a great inspiration to our people. The altar was blessed with seekers in every service." □

McCLURE, DARL B.: Upper Sandusky, OH, Mar. 19-26
McKINNEY, ROY T.: Weirton, WV, Mar. 28-Apr. 2
McWHIRTER, STUART: Indianapolis, IN (Broad Ripple), Feb. 28-Mar. 5; Kansas City, KS (Metropolitan), Mar. 7-12; House Springs, MO, Mar. 14-19; Columbia, MO, Mar. 21-26; Cincinnati, OH (Norwood), Mar. 28-Apr. 2
MEEK, WESLEY: Mount Pleasant, IA, Mar. 7-12; Tabor, IA (Weaver Memorial), Mar. 14-19; Mangum, OK, Mar. 21-26
MEREDITH, DWIGHT & NORMA JEAN: Santa Fe, NM (First), Mar. 14-19
MEYER, BOB: Fort Wayne, IN (Indian Lake Ave.), Mar. 5-9; St. Joseph, MI (First), Mar. 12-16; Lowell, IN (First), Mar. 19-23; Muncie, IN (First), Mar. 26-31
MICKEY, BOB: Willcox, AZ, Mar. 7-12; Rawlins, WY, Mar. 15-19; Gardner, KS, Mar. 21-26
MILLHUFF, CHUCK: Lee's Summit, MO, Mar. 8-12; Springfield, MO (First), Mar. 15-19; Reserved, Mar. 20-Apr. 1
MONTGOMERY, CLYDE: Vincennes, IN (Zone Indoor Camp), Mar. 28-Apr. 2
MORRIS, CLYDE: Waltersburg, PA, Mar. 7-12; Bruceton Mills, WV (Little Sandy), Mar. 15-19; Princeton, WV (First), Mar. 21-26; Newell, WV (Congo), Mar. 28-Apr. 2
MULLEN, DeVERNE H.: Greenwood, IN, Mar. 13-19
MYERS, HAROLD: Reserved, Mar. 7-12; DuQuoin, IL, Mar. 14-19; Mattoon, IL (East), Mar. 21-26; Lincoln, IL, Mar. 28-Apr. 2
NEFF, LARRY & PAT: Melbourne, FL (Eau Gallie), Mar. 7-12; Mannington, WV (First), Mar. 14-19; Irvine, KY (First), Mar. 29-Apr. 2
NEUSCHWANGER, ALBERT: Peoria, IL (First), Mar. 7-12; Ironton, OH (Elm St.), Mar. 21-26; Lexington, KY (Calvary), Mar. 28-Apr. 2
OVERTON, WILLIAM D.: Delray Beach, FL, Mar. 21-26
OYLER, CALVIN B.: Crowley, LA, Mar. 14-19
PASSMORE EVANGELISTIC PARTY: Bristol, PA, Mar. 7-12; Scottdale, OH, Mar. 14-19; Waterloo, IN, Mar. 21-26; Farmland, IN, Mar. 28-Apr. 2
PEMBLE, AL & FAMILY: Pablo, MT, Mar. 8-12; Bozeman, MT (First), Mar. 14-19; Lewistown, MT (First), Mar. 21-26; East Billings, MT (Trinity), Mar. 28-Apr. 2
PERDUE, NELSON S.: London, OH, Mar. 7-12; Vienna, WV, Mar. 13-19; Wauseon, OH, Mar. 21-26; Carmi, IL, Mar. 28-Apr. 2
PIERCE, BOYCE & CATHERINE: Dothan, AL (First), Mar. 21-26; Pageland, SC, Mar. 28-Apr. 2
PIITS, PAUL: Hacienda Heights, CA, Mar. 1-5; Lee's Summit, MO, Mar. 8-12; Kansas City, KS (Highland Crest), Mar. 21-26; San Antonio District Tour, Mar. 28-Apr. 2
PORTER, JOHN R.: Lenoir City, TN (First), Feb. 28-Mar. 5; Chattanooga, TN (East Lake), Mar. 7-12; Reserved, Mar. 21-26; Versailles, KY (First), Mar. 28-Apr. 2
POWELL, FRANK: Seattle, WA (Olympic Hills), Mar. 14-19
PRESSION, DWIGHT E.: Norwalk, CA, Mar. 7-12; Sunnymead, CA, Mar. 14-19; San Diego, CA (Linda Vista), Mar. 20-26; Anaheim, CA (West Anaheim), Mar. 28-Apr. 2
PRIVETT, CALVIN C.: Opelika, AL, Mar. 14-19; Chicamauga, GA, Mar. 28-Apr. 2
QUALLS, PAUL M.: Hollywood, FL (First), Mar. 7-12; Weirton, WV (First), Mar. 28-Apr. 2
REED, DOROTHY L.: Paxton, IL, Mar. 20-26
REEDY, J. C.: Wrightsville, GA, Mar. 10-12
RICHARDSON, PAUL E.: Aurora, IL (Elmwood), Mar. 7-12
ROACH, DOUGLAS F.: Watonga, OK, Mar. 14-19
ROBINSON, TED L.: Mount Gilead, OH, Mar. 21-26; Ashland, OH (First), Mar. 28-Apr. 2
RODGERS, CLYDE: Canton, OH (Calvary), Mar. 5-12; York, PA (Wes.), Mar. 20-26; Hyde, PA (Wes.), Mar. 27-Apr. 2
SANDERS, E. H.: Highland, CA, Mar. 1-5; Sand Springs, OK (First), Mar. 7-12; Fort Scott, KS (First), Mar. 14-19
SCHOONOVER, MODIE M.: Loudonville, OH (First), Mar. 6-12
SHARP, CHARLES R. & FAMILY: Cable, OH, Mar. 7-12; West Monroe, LA (First), Mar. 14-19; Florien, LA (Cencrea), Mar. 28-Apr. 2
SHEA, A. J.: East Palestine, OH (First), Mar. 20-26
SIPES EVANGELISTIC TEAM: Atwood, KS, Mar. 3-5; Clearwater, KS, Mar. 21-26; Littlefield, TX, Mar. 28-Apr. 2
SLACK, DOUGLAS: Hagerstown, IN, Mar. 7-12; West Chester, OH (Pisgah Community), Mar. 14-19; Cincinnati, OH, Mar. 21-26
SLATER, GLEN: Caney, KS, Mar. 21-26; Mount Vernon, MO, Mar. 26-Apr. 2

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

NEWS OF REVIVAL

Pastor Don Ratliff of **Battle Creek, Mich., First Church**, reports, "Four Sundays before the revival, about 60

people pledged themselves to fast one meal per day and spend 30 minutes or an hour in prayer or Bible reading each day from that time until the

May I Speak to the Manager, Please?

by ESTHER L. GRANGER

Celina, Ohio

SHE WAS a dissatisfied customer at the J. C. Penney store in Celina, Ohio. "Ma'am, may I speak to the manager?"

As Carmen saw the manager coming toward her, she thought, I can handle him. "Sir, I did not purchase this bedspread in your store, but if I can exchange it here, it will save me driving 80 miles." Realizing that he did not have what she wanted, he said, "I'll tell you what I'll do. My wife is in Lima every day and I will have her exchange it for you."

Carmen went to the home of the manager, Mr. Jim Rush, to pick up the exchanged bedspread. There she was greeted by a very gracious lady whose life had been transformed by the power of the gospel about two years earlier. As they visited, Jackie invited Carmen to the Ladies' Prayer Breakfast on Saturday morning, then to our church on Sunday. At 10:25 on Sunday morning Carmen Ayars slipped into the last pew of the Church of the Nazarene in Celina, Ohio.

She soon experienced a warmth she was not used to feeling in her own church. Of the service that morning, she later said, "I knew there was 'something' different." The invitation hymn was "Just As I Am," and the words of that song gripped Carmen's heart. But she hurried out of the church that morning, and the people had no opportunity to meet her.

The following week her newfound friend, Jackie Rush, was at her door. Finding no one home she left Ann Kiemel's book,

I'm Out to Change My World. Jackie didn't give up. A few days later she was back again. This time she invited Carmen and her husband David to an adult class party. There for the first time in their lives they met some of the people called Nazarenes.

Our pastor, Rev. Chester Hennemen, took a godly interest in the family of David and Carmen Ayars. After attending our church for about five weeks Carmen said, "I knew those Nazarenes had something I didn't have." Let Carmen tell the rest of the story:

"On March 11, 1976, driving home from work I began crying, not knowing what was wrong with me. I remember praying, Dear God, if you want me to continue going to THAT church, show me! I knew I needed someone to talk to, so I made my way to Jackie's house. That night the plan of salvation was explained to me, that I was a sinner, I couldn't save myself, but if I confessed my sins and invited Jesus Christ into my life, my sins would be forgiven and I would become 'a new creature in Jesus Christ.' Born again!"

That was the beginning of many wonderful things for the Ayars family. Her three teenagers followed their mother's example, and soon Dad committed his life to Christ. What a change has taken place in that home!

And it all began when a dissatisfied customer wanted to see the manager of a department store. □

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

TRUESDALE TO SEMINARY

Dr. Albert L. Truesdale, Jr., has accepted the position of assistant professor of Philosophy of Religion and Christian Ethics at Nazarene Theological Seminary, Kansas City. He will be assuming the teaching assignment vacated when Dr. Oscar F. Reed was elected professor of Preaching and Pastoral Ministry to replace the deceased Dr. James P. McGraw.



A native of Sumter, S.C., Dr. Truesdale comes to the seminary from Olivet Nazarene College where he has served as dean of the college for the past two years. From 1973 to 1976 he taught in the Department of Religion at Eastern Nazarene College.

Dr. Truesdale is a graduate of NTS and Trevecca Nazarene College. He earned the Doctor of Philosophy degree from Emory University, Atlanta. He has pastored Nazarene churches in Graham, N.C.; Rome, Ga.; and Uxbridge and Quincy, Mass.

Mr. Truesdale and his wife, Esther, have two daughters, Elizabeth, 13, and Rebecca, 3. They will be moving to Kansas City July 1. □

—NCN

GENERAL SUPERINTENDENTS' PRAYER COUNT

The general superintendents report that, as of February 10, 400 Nazarenes have written of their pledge to join them in prayer each week through 1978 for revival.

At the Mid-Quadrennial Conference on Evangelism in Oklahoma City, January 10-12, Dr. V. H. Lewis announced that the general superintendents were going to pray for revival in 1978 one night each week, sometime between 10 p.m. and midnight. He asked Nazarenes to join them during these hours one night weekly, any night and for whatever length of time they felt they should. He asked them to send word of their plans to do so and he promised from time to time to report how many had responded. □

—NCN

GUATEMALA HAS THREE DISTRICTS

Dr. George Coulter, general superintendent, conducted the annual assembly of the Guatemala Northeast District, January 30-31, where he ordained seven new elders.

This is one of the two regular districts administratively related to the Department of World Mission.

The district reported 6,940 members, a net gain of 743, and organized five new churches during the year. Rev. Alfonso Barrientos was reelected district superintendent.

Dr. Coulter also appointed Rev. Joel Buenafé Herrera, who has been the pastor of the Landiver Church in Guatemala City, as district superintendent of the Guatemala Southeast District, the newly formed national-mission district which will have its headquarters in Guatemala City.

The third district is Guatemala Southwest, a pioneer district, supervised by Rev. Harold Ray, mission director. □

—NCN

"LA HORA NAZARENA" TO BE AIRED IN LOS ANGELES

In a joint evangelistic venture, the Western Latin American District and the Department of Communications will air the Spanish-language radio broadcast, "La Hora Nazarena," on station KMAX-FM, Wednesdays at 4:15 p.m., beginning February 15. Although largely an English-speaking station, this broadcast will be part of the station's airtime reserved for Spanish-language programs.



At present "La Hora Nazarena" is using a multiple-speaker format with each speaker scheduled for a 13-week quarter. Rev. Ismael Amaya concludes March 12, and Rev. H. O. Espinoza will be the speaker through June 18. Rev. Juan Vasquez Pla of Puerto Rico will be heard June 25 through September 17. □

—NCN

ASSEMBLY SHORTENED IN STRIFE-TORN COUNTRY

General Superintendent Dr. and Mrs. George Coulter and Rev. James Hudson of the Department of World Mission, who were in Nicaragua for the district assembly, were very close to guerrilla action in the village of Rivas, Thursday night, February 2. The assembly, originally scheduled for two days, was concluded in one because of the political unrest and armed rioting in which 14 people were reported killed.

One hundred and sixteen Nazarenes from Michigan and Ohio were also in the area. They had been conducting Work and Witness projects which resulted in the building of three churches and two parsonages in San Jorge, where the Bible school is lo-

cated. There has been no report of injuries to any Nazarenes, either local or visitors.

Dr. and Mrs. Coulter have returned to the United States and Rev. Hudson, area coordinator, continued on his itinerary to a district assembly in Peru. □

—NCN

NAZARENE SPEAKER AT NAE

The National Association of Evangelicals' 36th Annual Convention was held February 21-23 at the Radisson South Hotel in Minneapolis. It centered around the theme, "God's Mandate/Our Mission."



The morning forum sessions heard Dr. Timothy L. Smith, professor of history at the Johns Hopkins University, Baltimore, and Dr. Edward B. Lindaman, president of Whitworth College, Spokane, Wash.

The evening session speakers were Dr. Oswald Hoffmann, of the weekly Lutheran Hour radio broadcast; Ugandan Anglican bishop Festo Kivengere; and author Gladys Hunt. □

—NCN

OBITUARY

Alma (Mrs. M.) Lunn, 85, died February 2, in Bethany, Okla. Funeral services were February 4 in the Muehlebach Funeral Home in Kansas City, with Rev. Allen Miller officiating, assisted by Rev. W. C. Dishon and Dr. Ray Hance.

Mrs. Lunn is survived by her husband, Dr. M. Lunn, Bethany, Okla.; three sons: M. A. (Bud), Overland Park, Kans.; Vernon, Farmington, Mich.; and Dr. Mervel, Oklahoma City; and three daughters: Madelyn (Mrs. Ray) Hance, Oklahoma City; Betty (Mrs. Allen) Miller, Shawnee Mission, Kans.; and Dr. Alma Jean Lunn, Olathe, Kans. One son, Charles, preceded her in death three years ago.

The family has suggested that memorial gifts in her name may be given to the Organ Fund at Bethany Nazarene College. □

—NCN

Dr. and Mrs. M. Lunn at one of her last public appearances.



Join the
Celebration!

ALL TOGETHER THROUGH THE HOLY SPIRIT

"... all together in one place . . . and they were filled with
the Holy Spirit" (Acts 2:1-4, NIV).

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NOTE: Material should be on hand ready to use by Week of March 19.