

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 15, 1978

NAZARENE HIGHER EDUCATION



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by General Superintendent Eugene L. Stowe

The Church and the College

THE LATE Dr. Hardy C. Powers wisely observed that, "Knowledge is useful only as it is attached to a conviction and directed by a commitment."

No two words epitomize Nazarene higher education more accurately than *conviction* and *commitment*. Every one of our schools was born out of conviction. Every one continues to exist out of commitment. Our 10 liberal arts colleges, 10 Bible colleges, and graduate seminary would only be an impossible dream were it not for this quality of spirit on the part of constituents, faculty, and students.

This conviction and commitment were beautifully expressed by the parents of a Nazarene college professor in this excerpt from the history of their local church which they wrote: "This church has backed to the limit our church educational institutions. The leadership of the church is trained in, nurtured by, and called from these schools. To meet the needs of this day we need the finest and best, and we cannot expect other church or nonchurch schools and state universities to do this for us."

The college has a right to expect this kind of loyal support from the church. Any congregation which does not direct its young people to its zone college, pay its education

budget and capital funds allocation in full, and pray regularly for our schools, is sowing the seeds of its own decline and ultimate destruction. More and more Nazarenes are remembering our educational institutions in their estate planning and are finding fulfillment in this investment in the future of the church.

But, in return, the church has a right to expect the same quality of support from the college. While it is to be expected that there will be a strong commitment to educational excellence on the campus, this must never be at the expense of an underlying dedication to spiritual values. Elton Trueblood makes this observation concerning the Christian college: "Its greatness declines when it ceases to hold the love of God and the love of learning in a single context" (*The New Man for Our Time*, p. 41).

As holiness colleges, our schools succeed only when in both classroom and chapel they consciously influence our youth to love the Lord with all their heart, soul, mind, and strength. Anything less compromises their basic commitment.

Nazarene College Sunday, April 23, affords a splendid opportunity for both the church and the college to reexamine their convictions and renew their commitments. □

by NEIL E. HIGHTOWER

Rexdale, Ontario, Canada

HIGHER education has always been important to Nazarenes. The fact that in our "fledgling" days our early leaders called our schools *universities* witnesses not to audaciousness but to the importance they attached to education. They were committed to the truth expressed by Christopher Morley: "When you sell a man a book you don't sell him just twelve ounces of paper and ink and glue—you sell him a whole new life."

Now with small, private colleges desperately feeling the pinch of finances, and many of them ceasing to exist, Nazarenes have a great stake in what is happening in our college administrations and governing boards. Our colleges are in relatively healthy positions in many ways, but they will not remain that way by accident. We must not flag in our financial, rational, or emotional support.

Our colleges have been liberal arts institutions from our beginning. This, too, was an inherent part of our educational philosophy. We have never been content to train our young people in specialties, but have felt compelled to educate the whole person with the broad spectrum of learning.

A wide sampling of a variety of reading in recent days in unexpected sources has underscored the wisdom of this policy. Business and industry are verifying this to be true. Probing thinkers among educators are underscoring this. The needs of a fast-changing society are demanding solutions based on a broad, general approach.

Peter Cossette, a senior in the executive search division of Peat-Marwich in Toronto, said, "The solutions to our problems are going to come from those who have prepared themselves to expect them." Quoted in an article entitled, "Today's Dilemma,"* he goes on to catalogue the need for leaders with general and global understandings.

The same article gives a very interesting response from Dr. David



Kansas Holiness College, Hutchinson, Kans., was renamed Bresee College in 1909

Nazarene Colleges

— More Important Than Ever Before

Misner, dean of Acadia University's School of Business in Wolfville, Nova Scotia: "Ten years ago I was more concerned with providing technical skill for a student. Now the real answer is in breadth. The idea of a liberal arts base for your business degree has been largely a matter of lip service for many years—students would take one course in political science. But now people who are looking to the future for business graduates are realizing that adaptability is the vital thing. They've got to be flexible."*

We are looking to the future of our youth who will become leaders or workers in business, the professions, industry, and the church. We are committed to adding a vital plus to the liberal arts education of our students—the Christian

world view. This means "wedding" the best in spiritually oriented biblical scholarship to the humanities. It is our conviction that this makes an adequate training formula for problem solvers.

In many ways, though not in a formal and designed way, this is what John Wesley did for English Methodists. History judges that this saved England from a violent revolution. Problems will only be solved by men of character. What Francis W. Parker wrote is true: "The end and aim of all education is the development of character."

Nazarene history has verified that one of the key resources of our growth has been the importance we attach to liberal arts education. □

*En Route (Air Canada Magazine, November, 1975)



HERALD OF HOLINESS

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FIFTY YEARS AGO philosopher Ralph Tyl Flewelling wrote, "Our heads are turned with the new wine of discovery and invention so that we worship the material and the sensual as the only realities while those deeper fires which burn within the soul which make possible all inspiration to creative art, literature, to social and spiritual achievement, a quite likely to be passed over as morbid manifestations demanding the attention of the psychoanalyst" (*Creative Personality*, p. 215).

What he described as a "new wine" has turned into the hard liquor of impersonalism, a crass materialism which devalues persons. The result has been the destruction of the very foundations of a good, moral society.

In higher education we have come through a long period which can be best described as a process of secularization. It is not a denying of God or basic values. Rather, it is just ignoring or passing by though God, values, and morality really do not matter.

Forty-four of these last 50 years I have been involved in higher education either as a student or faculty member. All but 2 have been in a Christian college or seminary.

Some very "important to me" perspectives in my own value system have developed and grown. Also, I am grateful there is still a growing edge, a well-grounded flexibility.

There has developed some understanding of, an appreciation for, the intrinsic worth of persons—God and man—in their universe. Jesus said, "Whoever shall occasion the fall of one of these little ones . . ." (cf. Matthew 18:6) would be better off dead! Immanuel Kant wrote, "So act as to treat humanity whether in thine own person or that of any other, in every case as an end withal, never as a means only."

People, persons, are not to be stepping-stones or rungs on my ladder. No one is expendable for my personal gain.

In my earlier years it was not easy for me to have tolerance for persons who did not see God, man, and the world from my point of view. It was difficult for me to sort out the difference between universal principles and changing patterns. But as I came to understand and recognize the intrinsic worth of persons—God's creatures in His image, I also found a common denominator to all individual differences—cultural, ethnic, dispositional, even the whole spectrum of the IQ. Everyone is different from me—in some way. But we are all and each of individual worth.

To love that which is of greatest value is at the heart of the God-man and man-to-man relationships. Since Christian higher education is value-centered I not only had to learn about love, but also learned to practice love.

Love for persons is an easy accomplishment with respect to those to whom we are naturally attracted. And it is not always difficult to learn to love those who may not naturally be attractive to us. But the real test, and the crux of the matter for the Christian is to love the one who is not only unattractive, but who is a threat to us personally. "Love your ene

by J. H. MAYFIELD

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H. Armstrong Roberts

The Value of CHRISTIAN HIGHER EDUCATION

mies,” Jesus said. And He did it! Judas was not passed by when Jesus washed the disciples’ feet, nor was he ignored when the piece of bread was passed to him by Jesus’ own hand.

Education that does not call persons to a commitment and practice of love for every human being, friend or enemy, cannot be called Christian education. For Jesus said, “A new commandment I am giving to you. Just as I have loved you, you are to be loving one another” (cf. John 13:34).

To practice love as Jesus loved means to prepare for and work at the redemption of persons, a freeing of them from the bonds that bind them. This is the story of God’s love for man. The Exodus was nothing less than redemption from political bondage. The healing release of a man helplessly paralyzed for 38 years was redemption from physical bondage. And the Hebrew Year of Jubilee was designed to free persons from economic bondage. The binding chains of social status and station are sundered when persons become brothers and sisters in Christ—members of God’s family. Nothing can equal the freedom experienced when a person knows that he is forgiven by God and he likewise forgives those who trespass against him.

The preparation for this kind of redemptive living includes an educative process that leads persons from the dark night of ignorance—a certain and sure bondage—to the bright light of a disciplined, informed mind committed to the pursuit of truth and the following of Him who is the Truth.

Paul the apostle had something to say about this. To the saints at Ephesus he wrote, “Parents, bring up your children with Christian teaching in Christian discipline” (cf. 6:4, Phillips). The discipline of which

he speaks is not punitive. It is instructive and involves the whole person—body, mind, spirit. The youth for whom the institutions of higher education have responsibility deserve and must have that kind of disciplined Christian education which will enable each person to achieve maximum personhood and worth as a child of God.

These are reflections on my developing value system. They are within the framework and perspective of my own personal experience in Christian higher education over the last 44 years. By the good guidance of God’s Holy Spirit, the Guide into all truth, I have come to better understand the intrinsic, inestimable worth of persons. With this has developed a growing, meaningful tolerance for persons whom I may not understand. Above all this, the Spirit is helping me to learn how to practice love for persons with no exclusions.

These learned lessons in life have brought me to a commitment to work for the redemption of persons—especially when I remember that as long as there is one person who has less freedom from bondage than I, I am debtor.

In fact, you and I, every Christian, are commissioned to pay our debt. Read what Jesus said, “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. *He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord*” (Luke 4:18-19, RSV).

“Just as the Father has sent me, so I am sending you” (cf. John 20:21). If we share in His cross we may help others to participate in His resurrection into eternal life. □

The **BEGINNING** of **WISDOM**

The Church's Investment in Higher Education



SWEDEN rarely included Americans among Nobel prize winners until World War II. Since then Americans have been frequently honored for their achievements in science, literature, and peace. In 1976, Americans won all of the Nobel prizes.

These medals and cash awards were not cheaply won. Billions were invested in research projects. The extent of this investment is documented by the U.S. National Science Foundation: The outlay for scientific research and development soared from \$6.2 billion in 1955 to \$32.1 billion in 1974.

As taxpayers, we have participated in many government-sponsored projects to find the causes and cures of diseases, the chemical makeup of our universe, and the secrets of atomic energy. The resulting benefits of improved health and a higher standard of living are enjoyed by everyone in American society.

More scientists are alive today than in the entire history of mankind. Although the knowledge they have generated has by no means solved all of the problems of life, few would trade the hardship and sacrifice that led to new life-saving information for the ignorance that allowed famine and disease to spread unchecked in centuries past.

Americans often say that "one gets what one pays for." Collectively, we have made an investment that improved the quality of life and has sparked new insight into the meaning of physical life itself.

Just as our country has invested in scientists to probe the frontiers of knowledge and help raise the standard of living for millions, so the Church, through its colleges, invests in the lives of young women and men to spread the message of Christ throughout the world. In so doing, Christians respond to the fundamental need of our time.

Rene Dubos, one of the great contemporary biologists, concludes that "knowledge has freed man of a few gross errors and paralyzing fears, but it has not given him beliefs that would add a joyful spirit to

material existence. Science . . . gives man everything to live with but nothing to live for."* When measured against the decay of our materialistic culture, what a challenge faces the Church in fulfilling the commission of Christ.

Redemption of the individual soul results in a passion for human dignity. Historically, the Church has led in the battle for freedom from ignorance, tyranny, illness, and hunger. Of course, the prerequisite to all of this is acknowledging Christ as the center of certitude.

The challenge facing the Church today is no less significant than that which threatened the quality of life in the Roman Empire, in the Middle Ages, or under absolute monarchies of the 18th century. It is no less significant than the Church's involvement in the struggle for individual rights, political equality, or social justice.

Human dignity, in the 20th century, faces its greatest threat in moral decadence.

In colonial America the influence of Puritanism pervaded a culture in the balance and gave it an abiding ethic which helped a whole people know the difference between right and wrong. In his first inaugural address, George Washington acknowledged our national dependence upon the guiding hand of God when he said, "We ought to be . . . persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained."

By contrast, modern man's ethic has little to do with a pervading sense of divine order. His moral guidepost is more accurately described by the 20th-century American philosophy that concludes: the best one can hope and strive for is momentary happiness, repeated as frequently as fate will allow.

The consequences of this moral revolution are depressingly apparent. The data about modern society underscores the dimensions of the problem in Amer-

by MARSHALL K. CHRISTENSEN

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ica: there are an estimated 1 million incidents of child abuse each year; 10 million alcoholics and drug addicts cost this country \$25 billion annually; of the 8,000 people jailed for the first time each day, 7,000 are children who, as truants, are confined an average of 10 months longer than those committed for violent crimes; the current divorce rate is 3 times that of 1950; the suicide rate of young people has tripled in 20 years; and countless elderly people in this nation's 23,000 nursing homes have substandard care and are neglected by family and friends.

Our national commitment to man's right to self-indulgence—without a countervailing commitment to what is good and right—is spawning an ugly way of life. Pornography, violence, the breakdown of the family, and disrespect for authority are the products of a culture that has rejected morality, personal restraint, and a sense of divine order.

With a new vision of the meaning and power of God's love revealed through the person of Jesus Christ, and with a will to be united in combating moral decadence, the Church has the opportunity to restore purpose and dignity to life.

How will the Church gain a new vision of its mission? How will it meet the challenge of moral decadence? How will men learn to fear God, as the Psalmist asks, if there are no changes? Is the Church's investment in its youth sufficient to nurture the next generation of ministers, teachers, and people who have a deep compassion for the suffering of those in need?

After the fact, it is easy to see the value of investment in Jonas Salk's fight against polio. Is the Church farsighted enough to support efforts to prepare the next generation of leaders?

The Church is in danger, by reducing its support of Christian higher education, of losing its investment. This investment in small independent colleges has produced dividends in leaders of great stature whose influence has permeated all of society.

Reinhold Niebuhr attended Elmhurst College in Illinois before becoming a world-renowned theologian; Jane Addams attended Rockford Female Seminary before establishing Hull House; and Karl Menninger attended Washburn College in Kansas before founding the world-renowned psychiatric center.

The four famous children of Elias and Otelia Compton graduated from Wooster College in Ohio before making contributions that have been recognized around the world. Karl became an atomic physicist and president of the Massachusetts Institute of Technology; Mary became the principal of a missionary school in India; Wilson became an economist, lawyer, and president of Washington State University; and Arthur received the Nobel prize in physics for his work with X rays before becoming the chancellor of St. Louis University. They were the product of a Christian home and Christian higher education.

In one of the most remarkable reversals in the history of education, Christ is no longer a focus of learning. The idea of Christian higher education was fos-

tered in America. Eight of the first nine colonial colleges were founded by churches and had clearly stated spiritual goals. Harvard, America's first college, had as the chief aim that "everyone shall consider the main end of his life and studies to know God and Jesus Christ, which is eternal life." More than 950 colleges with similar purposes had been established by Christians by the early 1900s.

The prevailing ethic at contemporary universities, however, is not Christian. *Man has replaced God in higher education.* As a result, colleges are ruled by a new set of requirements: 1) pragmatism—give each student specialized vocational skills that make him employable; 2) humanism—make man the center of existence; 3) secularism—separate all religious belief from education; 4) relativism—eliminate spiritual values and all absolute moral standards from learning; and 5) sensualism—cater to the pursuit of pleasure in campus life.

Many of the colleges which were established by churches have responded to the prevailing student market. God and the Bible are no longer considered the source of knowledge and a disciplined life-style is no longer an expectation.

The moral crisis amidst scientific and technological advances is the fundamental phenomenon of the 20th century. With it comes cultural devitalization and degeneration, evidenced by a lack of a sense of destiny as much as in lives bound by sin.

The soul of Western civilization is the Christian faith. Christian colleges are, in the words of Elton Trueblood, the "conscious, deliberate effort to build a standard of life without which there is decay."

The mission of the Church, therefore, is entwined with its commitment to higher education. The mission must focus on the disorder of man's heart and the resulting social malady.

Our investment, as the Body of Christ, must be in the most important mission of the Church—reaching the hearts and minds of youth. The last generation of Christian leaders has expanded the ministry. In mass evangelism, in revival, in broadcasting, in foreign missions, in literature, and in music, remarkable achievements have been made.

The next generation of Christian leaders has not yet emerged. Its task—moral renewal—is the most profound challenge of modern history. Renewal in our society will require both creativity of the mind and a foundation for the soul.

Church-related colleges directing young men and women to a personal commitment to Christ, offer our world a vision of the real human potential. *A whole view of life, which is the focus of Christian education, embraces reason and faith, devotion and action.*

Just as society supported young men and women preparing for research and discoveries that resulted in Nobel prizes, the Church must back its institutions of higher learning, calling for them to prepare young men and women with deep understanding of our complex world and sound convictions in the Christian faith. The greatest contribution of the Christian college is before us; the investment of the Church is critical; the soul of civilization is at stake. □

*Reason Awake: Science for Man, Columbia University Press, 1970. pp. 11-12.



THE POWER OF HUMILITY

by GORDON CHILVERS
Norwich, England

A MAN went into a Christian bookshop and asked for a book on humility. The assistant replied that nothing was heard of humility these days.

"Do you mean," the man asked, "that they don't talk about it, or they don't practise it?"

"They don't do either," she answered. "Everyone is aggressive these days. It's all 'I am, I am, I am.'"

Humility is despised today because it is thought to be a weakness. This misunderstands it.

The humility men despise God values highly. Paul exhorts us to put on "humbleness of mind" (Colossians 3:12). James urges us, "Humble yourselves in the sight of the Lord . . ." (4:10). Peter counsels: "Humble yourselves . . . under the mighty hand of God . . ." (1 Peter 5:6).

Humility is a right assessment of what God is and has done and what we ourselves are and have done. It is neither a boasting of our attainment beyond the facts nor a denial of our ability where we are talented.

To be humble we do not have to belittle ourselves or hold a lower view of ourselves than the truth requires.

The greatest of men was the humblest. Jesus Christ, outstanding in all branches of His activity, never boasted of His miracles. He acknowledged God, His Father, as the source of His power. His superb teaching was not His own, He said. He never sought position or personal honour on earth for himself, but urged men to honour His Father. Though Jesus was the Lord of Glory, He served others, even the obscure and poor, to the extent of dying for them. He was prepared to accept the position where He owned no place to sleep.

Jesus never set out to establish His reputation. He never sought to defend himself by taking vengeance against those who falsely accused Him. Without losing His dignity in doing it, Jesus accepted service from prostitutes and invited himself for a meal in a despised tax official's house.

When Calvary was approaching, the disciples argued about which of them was the greatest. Jesus then poured water into a basin, took a towel and began to wash the disciples' feet. This task, which men did for themselves or a slave did in wealthy circles, was humility in action.

As humility was Jesus Christ's hallmark it will also characterize His truest followers.

Countless busy theologians from all parts of the world attended an assembly. When they came into the washroom to wash their hands they would toss the soiled paper towels into a nearby basket. Soon the basket was overflowing and towels were scattered all over the floor. The disorderly condition grew worse, but nobody seemed to care. Then when one person went into the washroom, he found a man down on his hands and knees picking up towels. It was the great Japanese Christian leader Toyohiko Kagawa.

How powerful is humility! Monica Baldwin, famous for "leaping over the wall" after 28 years in a

RETROSPECT

*Lord, I'm so glad now
That You said no
When I demanded
To see the summit
Before I would
Climb
The mountain.*

*Thank You for understanding
Me too well to give in—
For now I see so many opportunities
I would have missed
If You hadn't given me time
To grow
Along the way.*

—DEBBIE KENDRICK
Kansas City, Mo.

helps **to** holy living

convent, said in a broadcast talk: "What makes humility so desirable is the marvellous thing it does to us; it creates in us a capacity for the closest possible intimacy with God."

Since humility makes God's presence more real, prayer becomes more successful. We can talk more easily to one we know is close to us. As it is the Almighty God whose presence we feel so close to us, we have a greater appreciation of His gifts. We can talk more freely to Him and ask more urgently for His help.

"I used to think," says F. B. Meyer, "that God's gifts were on shelves one above the other and that the taller we grew in Christian character the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other and that it is not a question of growing taller, but of stooping lower and that we have to go down, always down to get His best ones."

Humility is the key to powerful service. A leader of the Church of Scotland said to Hudson Taylor, the founder of the Overseas Missionary Fellowship: "You must sometimes be tempted to be proud of the wonderful way God has used you. I doubt if any man living has greater honour."

"On the contrary," Hudson Taylor replied earnestly, "I often think that God must have been looking for someone small enough and weak enough for Him to use and that He found me."

Humility is powerful because it leads to great heights. It will not always be allowed to do lowly work. Those who are humble will be promoted later. Jesus said: "... he that shall humble himself shall be exalted" (Matthew 23:12). His own humility was followed by God's exalting Him to a position of power, authority, and privilege.

While humility may bring insignificance now, that is not the permanent outcome. Jesus' own humility led to His being given "a name which is above every name" (Philippians 2:9). Those who were as unassertive as the child He used as their model, He said, would be the outstanding people in the future.

How can we cultivate humility? A 16th-century mystic earnestly wanted to overcome her pride. She found humility as she trusted God and distrusted her ability to succeed without His help. She learned that while believing she could do nothing of herself, in God she could do all things.

Humility can be cultivated, but it will not spring up with the rapidity of mushrooms. As J. M. Barrie said: "Life is one long lesson in humility." Yet every day can draw one more line of it in our characters.

Blaise Pascal, the French philosopher and mathematician who discovered the rules of geometry, became a Christian when he was in his early 20s. He has left us this prayer which we do well to make our own. "Teach us, O Lord, to do little things as though they were great, because of the majesty of Christ who does them in us and who lives our life. And teach us to do the great things as though they were little and easy because of His omnipotence."

The Lord who has heaven for His home and earth for His footstool dwells with those who are "of a contrite and humble spirit" (Isaiah 57:15). □

Reviewed by

G. B. WILLIAMSON
Colorado Springs



BOOK BRIEFS FOR YOU

GOD, MAN, AND SALVATION

I have just finished reading every word of this book. I had anticipated the privilege for several years. When I first saw the cover enclosing a volume of 675 pages, I thought to plow through it would be a formidable undertaking. The perusal of its pages has, however, been an inspiring and rewarding experience. I wished I might have had it to guide my thoughts and enrich my preaching 50 years ago.

I would like to commend this thorough study in biblical theology to all preachers—youthful, adult, and aged. It will stimulate the intellect and guide the thinking of all who read it. It is in all points true to the inspired Word of God. It is a sound treatment of doctrine, a true testimony to Christian experience, and a helpful guide in Christian conduct. The reader may not find support, in all cases, for his particular views. Nevertheless, he will not find dogmatic declarations with which to argue. It may do all good to see the subject from another's viewpoint.

God, Man, and Salvation is profitable reading for teachers as well as preachers. In fact, the minds of all its readers will be stimulated, their spiritual understanding deepened, and their ability to state scriptural truth improved.

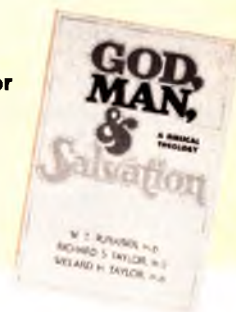
This is the offering of godly men who have deep intellects, firm dedication to Wesleyan doctrine, and full devotion to God and to all of that for which the Church of the Nazarene has stood from its inception.

I express my appreciation to the authors, W. T. Purkiser, Richard Taylor, and Willard Taylor. Thank God for men of disciplined scholarship and deep piety. □

by W. T. Purkiser,
Richard Taylor,
and Willard Taylor

Beacon Hill Press
of Kansas City

To order, see page 23.





by JERRY D. HULL
Trevecca Nazarene College
Nashville



“In the WORLD . . .”

Being Christian on Main Street

DON'T JUST STAND THERE— SUCCEED!

The graduation crowd listened intently. The senior class sponsor announced, “Voted most likely to succeed: John Weaver.” After the applause he continued, “John, please come and receive your award.”

John and his generation were reared on regular doses of success ideals. The graduating high schoolers could recite the success clichés:

- “Nothing succeeds like success.”
- “If at first you don’t succeed, try, try again.”
- “Success is the name of the game.”
- “Climb the ladder of success.”

John’s high school diploma ushered him into a society in which we wish people success; ask if former acquaintances have achieved success; and, generally give the impression that one must succeed at any cost. Is it accurate that we people in Western industrialized nations are slavishly committed to success?

Success expectations are forced upon all of us. We carry the rules of society around in our heads. This provides us a constant standard by which to judge right and wrong, good and evil, and things which are sacred and meaningful.

Firmly implanted in all our minds is the commandment: SUCCEED! Such orientation raises several questions: (1) Should Christians strive for success? (2) Is there a secular or worldly standard of success which Christians ought to avoid? (3) If so, how can we recognize it? (4) Is there a biblical standard of success? (5) Should we distinguish between excellence and success?

A SECULAR STANDARD OF SUCCESS

Is there a secular or worldly standard of success which Christians ought to avoid? Let’s analyze.

Success rituals and success symbols surround us. They’re plentiful. For example: We have our million dollar round tables, awards banquets, honor rolls, MVP awards, society pages, elite neighborhoods, exclusive shops, expense-paid trips, and wild spending sprees.

What are we to make of our infatuation with success? Is success wrong? Can success become sinful

for us? The following attitudes may be indicators which reveal that we’ve yielded to a worldly standard of success:

- A stubborn commitment (maybe unconscious) to be “top dog.”
- An almost unquenchable thirst to acquire things, situations, or positions that will bring personal pleasure or power.
- An “I’ll show ‘em” spirit.
- Lack of attention to detrimental consequences which my aspirations may have on others or on the ecological order.
- An absence of the moment-by-moment prayer attitude: “Not my will, but Thy will be done.”
- A feeling of envy when my neighbor gets a new car, or my fellow seminary grad gets a prestigious church, or when my brother’s children get better grades and more honors than mine.

BIBLICAL STANDARD OF SUCCESS

“Success” is freighted with ideas about worldly ambitions. Somehow the words *success* and *biblical standard* seem contradictory. The concept of “excellence” may more accurately describe the Christian life-style.

Paul captured the idea of excellence. He noted, “. . . I press on . . . forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:12-14, RSV).

In another place Paul set the standard of performance for us Christians, not keeping up with the Joneses, but something more noble. He instructed, “And whatever you do, in word or deed, do everything in the name of the Lord Jesus. . . . Whatever your task, work heartily, as serving the Lord and not men. . . .” (Colossians 3:17, 23, RSV).

Excellence, not a worldly standard of success, is the goal of Christians. So easily, however, we succumb to questionable success indicators. Do education, position, power, and dollars figure too heavily when local church boards are elected? Also, what

criteria do we employ when electing alumni awards for Nazarene Colleges? Member of district advisory boards? Delegates to our denomination's conventions and assemblies?

Can we deny that worldly standards of success have infiltrated the church? For example, are we evangelical Christians hooked by the "Big Fish" concept? Sometimes it appears that we believe the kingdom of God is validated by the conversions and subsequent witness of Senator Hughes, Charles Colson, Roger Staubach, The Galloping Gourmet, and other such illuminaries. Thank God for their dynamic testimonies, but the least known among us is equal in importance to these Christian celebrities. All we Christians, famous and otherwise, live by one standard—excellence, not success.

Trevecca's cross-country team endured my coaching for three years. One season we competed against Covenant College in five different dual and invitational meets. My slower men liked to run against Covenant. A big lumbering-type Covenant runner always finished last. This saved my guys the embarrassment of being the final man across the finish line.

Covenant's coach, Al, admired his big man. So did I. Al bragged, "He's not a runner, but he works harder than any fellow on the team." On one occasion, he added, "In terms of his potential, he's the best runner I've got."

A Christian will tolerate nothing less than excellence. Do everything in the name of the Lord Jesus and for His glory. ***DON'T JUST STAND THERE—DO EXCELLENTLY.*** □

Despise Not Small Things

by ROY F. QUANSTROM
*Olivet Nazarene College
Kankakee, Ill.*



IT WAS RAINING, raining so hard that the special Olivet service at the church was canceled. A farmer met the college representative at the train station and took him to his home for the night. During the evening hours the conversation focused around the small college at Olivet, Ill. In the morning, the representative boarded the train to continue on his journey.

It was a small thing, over 50 years ago in Fairbury, Neb. A college representative and a farmer. Almost a chance encounter.

In a few months, the farmer sold his farm, auctioned off his equipment, and with his wife and two children journeyed to Olivet to begin his studies for the ministry.

The farmer had been converted about three years previously in a revival meeting held in the Brush Creek schoolhouse. He joined the Baptist church and soon became the Sunday school superintendent.

One day, several months after his conversion, he was working with a team of mules. One of the mules gave him trouble and, in a flash of anger, he grabbed a hammer and hit the mule, knocking his eye out. He reported that he did not remember whether he even unharnessed the team, but went to the house immediately and told his wife they were going to camp meeting. He wanted to get rid of the unholy temper.

He sought the Lord for cleansing at the first meet-

ing after they arrived, and the Holy Spirit came. Even though the farmer did not remember the name of the minister or the message, he found what he was seeking and vividly remembered the experience of standing, crying, "He's come! He's come! He's come!"

Upon graduating from Olivet, Rev. Melza Brown pastored 10 Nazarene churches. Later he became district superintendent of the Arizona and the Hawaii districts. During his life he served on the Board of Trustees of the Northwest Nazarene College, Pasadena College, Bethany Nazarene College, Olivet Nazarene College, and the Nazarene Theological Seminary.

During the student years at Olivet, a third child, a son, W. Shelburne, was born to the family. Dr. W. Shelburne Brown is now the president of Point Loma College.

A small beginning, a farmer and a college representative. But from this small start, the church gained a successful pastor and district superintendent. And a son who became a Nazarene college president was born.

Someday a college representative will visit your church. Pray for the service. We never know what God has in mind from these small beginnings. "For who hath despised the day of small things?" (Zechariah 4:10). □



“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHALFA
Norwood, Ohio

NEEDED: CLOSET CHRISTIANS

Summertime fun probably ranks high on the list of most of our childhood memories. It does for me because it was during those long summer vacation periods of childhood that I was permitted to travel with my father* as he criss-crossed the Chicago Central District starting churches, encouraging fledgling congregations, and lighting revival fires wherever he felt the Holy Spirit leading him. Specific details of those summer tours with Dad and his visiting speakers are hazy now, but one significant memory remains vividly imprinted on my life: the fervent, consistent prayer and devotional lives of those early church leaders.

The well-known “Uncle Bud” Robinson was a frequent traveling companion to my father on his summer district tours, and I can recall clearly the devotional pattern of each of these men. Both would waken about 4 a.m. and would spend the next two or more hours in personal communion with God.

Upon awakening, my father would begin to read aloud—with appropriate interjections and comments

—chapter after chapter of *Adam Clarke’s Commentary*. Then he would pray until he touched heaven. Only then was he ready to face the day and its problems. “Uncle Bud,” upon awakening, would begin to quietly quote chapter upon chapter of God’s Word from memory; then he, too, would petition his Heavenly Father for the strength to face that new day.

In sharing rooms with both Dad and “Uncle Bud,” I witnessed their fervency in prayer, their utter dependence on that secret closet time with God, and the power of the Holy Spirit evidenced in their lives as a result of those secret times of prayer.

And now I am wondering: At a time when our church is urging its members to engage in personal evangelism, to join in planting new churches, to stand and make their voices heard above the din and confusion of our raging society—isn’t our most urgent need to heed Jesus’ admonition to “. . . enter thy closet, and . . . shut thy door . . .”? Shouldn’t our people become “Closet Christians” before we challenge them to become “Activist Christians”?

Perhaps Sidlow Baxter makes the point more clearly: “I care not what black spiritual crisis we may come through or what delightful spiritual Canaan we may enter, *no blessing of the Christian life becomes continually possessed unless we are men and women of regular, daily, unhurried, secret lingerings in prayer.*” (Emphasis added by writer.)

S. D. Gordon speaks to the subject also: “We need time for prayer, unhurried time, daily time, time enough to forget about how much time it is.” But the words of Jesus give us the clearest direction: “When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matthew 6:6).

The Master gave no room for the question, “Should I take the time to pray?” He simply says, “When you pray . . .” The directive is unmistakably clear: We must pray—regularly and consistently. Psychologists tell us of our need to communicate with each other in order to live a balanced, happy life, and Jesus tells His would-be followers that they must

OF THE WORD

*What of that word You spoke
when first
I heard You speak? I was athirst
All life, all life, for what You poured
Into my heart’s dry ears. My Lord,
Times pass and ever will until
You bid them cease; but even still
Throughout eternity that word
Will sound within me,
loved and heard.*

—WILLIAM D. GEBBY
Indianapolis, Ind.

communicate regularly and freely with Him in order to maintain a healthy spiritual life.

After urging us to pray, Jesus tells us to take action: “. . . enter into thy closet . . .” Nowhere do we find assurance that the plans and details of our busy lives are going to so arrange themselves that there will be a large block of time left over where all we will have time to do is communicate leisurely with God. Instead, we find a simply stated command from our Lord, “Enter.” This says that I will have to *make* the time for my devotional life. But when I have made the time available for God and me to commune, I have the promise that He will be ready both to listen and to speak to me. He is there, willing; it is I who must obey the command and “Enter.”

Upon entering “thy closet,” Jesus then instructs us to “shut thy door.” We need to “shut out” the distractions and pressures of our frantic lives and “shut ourselves in” with our Heavenly Father. Only when we are “shut in” with Him do the distractions, pressures, cares, and problems come into perspective. Only when we are “shut in” with the Master do we experience the peace that is His presence. Only when we are “shut in” with the Father do we find the un-failing direction of His will. Only when we are “shut in” in the presence of the Holy Spirit are we filled with the power we need to live victoriously in Him.

To “shut thy door” is to “pray to thy Father which is in secret.” What a blessed privilege to talk to our Heavenly Father—openly, honestly, without fear of betrayal. As His children we can divulge to Him the innermost longings of our hearts and know that they are safe with Him. And so blessed the promise, “And thy Father which seeth in secret shall reward thee openly.”

Does this mean all our prayers, longings, and desires will be answered openly just as we’ve asked? No. But we do have the assurance of the power to cope with life’s circumstances and to be able to live openly in the eyes of a wondering world—a testimony of the sustaining grace of our Heavenly Father.

The command, the conditions, and the promise are before us. But it is our responsibility as a church to renew our call for “Closet Christians.” The daily “prayer closet” experience is the only answer to our cry for power to carry out the Great Commission, and it is the only source of stabilization during our moments of crisis.

The British Navy has a strange custom. Whenever there is a sudden emergency aboard ship, the “still” is blown. This “still” is not the kind found in the Kentucky mountains, the north Louisiana hills, or the south Louisiana bayous where “white lighting” is made from corn squeezing.

To “sound the still” is to blow a whistle which calls the crew to a moment of silence. Every man on board knows there is a crisis of some kind. There is a call for calm reflection instead of scatterbrain activity. This moment of quiet calm allows every man to get his bearings, know where he is, get ahold of himself, and then get to his proper post of responsibility. It is such moments of calm that avert disaster in the emergency.

Jesus believed in “sounding the still” when things

looked rough. But He also knew the secret of living daily with poise in the midst of difficulty. Over and over again Jesus took time to pray. On occasions His prayer was brief, and other times He spent the entire night in prayer. Repeatedly, He urged and instructed His disciples to pray. He believed in prayer. And He practiced what He believed.

We have the greatest example in the prayer life of Christ. We have the rich heritage of the prayer lives of our early church leaders. Nazarenes! Let’s rise to the most urgent need of our day and sound the call for “Closet Christians.” □

*Dr. E. O. Chalfant, district superintendent of the Chicago Central District Church of the Nazarene from 1922 to 1952.

THE FLIGHT FROM EGYPT

*Had a well-marked superhighway
Stretched from Egypt's fertile land,
Through the wide expanse of desert
Like a ribbon in the sand,
Then no need for cloudy pillar
To protect and point the way,
And no need for heaven's manna
In the wilderness each day.
Had no chariots pursued them
As they fled from Pharaoh's wrath,
The Red Sea would not have opened
To disclose a dusty path,
And the Lord God's chosen people
Would have never known His might,
Or have seen the fiery pillar
That preserved them through the night.
If the desert had provided
An oasis every night,
Palm trees swaying in the breezes,
Springs of water, sparkling bright,
Horeb's rock would not have yielded
To the rod in Moses' hand,
And obeyed the Lord's commandment
Gushing water on the sand.
Though they doubted and they murmured
And forgot to give God praise,
Still the Holy Spirit hovered
Over in a cloudy haze,
And their needs were all provided
By the Father's generous hand,
As He led His chosen people
To the glorious Promised Land.*

—ELMA BROOKS COMFORT
Olean, N.Y.

HASHISH AND FRUSTRATION

by JEANNIE ORJALA

Kansas City, Mo.

ONE WINTRY DAY in Geneva, Switzerland, my family and I made our way to the Stadtmission. The building housed Swiss-German young people who were working and learning the language in this French section of Switzerland. Some friends had told us that we could get a room there for a couple of nights. As we checked in, we found only one room available. It could accommodate three persons, but an attic was open to any girl who came by. My sister and I looked at each other, gritted our teeth, and offered to try the attic. Mom, Dad, and brother Jon remained in the security of their private room.

As Lorie and I climbed, the long stairs resounded with each footfall. We had no idea of the trauma about to overtake us. Quietly unpacking my nighttime essentials, I secretly watched the other girls in the room. Did any of them speak English? Where did they come from? And most of all, where could I hide my things so that they would be there in the morning?

Apparently the others were wondering the same thing. Two American-looking girls came up to Lorie and me to see if we spoke English. We soon found out that they were college coeds from Philadelphia who had spent the fall semester in Pakistan. We should have been excited about meeting fellow Americans, but Lorie and I both sensed something forbidding.

Our fears were confirmed as we saw them put on harem pants and bring out some other strange-looking paraphernalia.

"Have you ever smoked hashish?" one girl asked us.

"Well, no," I answered semi-audibly.

"Would you like to try it? It really gives you a peaceful feeling." She lit up her pipe as she offered it to us.

"No, thank you," I replied. "I have no interest in trying it. I do my best thinking and living when my mind is clear."

As the smoke filled the room, we opened a window

PEN POINTS

THE STEP IN FAITH

Picture with me a small child, 12 or 13 months of age and just learning to walk. Clinging to a parent's knee with the hands, one little leg is thrust out to make the step: the knee outward, the leg bowed. The balance seems so precarious and the feelings mixed, wanting to hold on to the security of the loved one, yet driven by an inner urge to take that step, an urge that will not be satisfied until the arms let go and the foot comes down.

So we in our intellectual and spiritual quests find ourselves teetering between the security of the familiar, and the restless imperative of a changing world, of changing selves, and of a God-given forward thrust. We hold on because the world and life are bigger and more complicated than we had imagined. We find joy in learning more, only to have this joy mingled with awesome responsibility and sometimes deep sorrow, because all is not good in our world and the more that we know and the more that we care, the greater is the hurt.

Who am I? Where am I going? Does anyone else know and care? Is God taking this step with me?

Stop! Reach back to the familiar, the well-known. Stay there; it's good enough. No! To fail to walk is to fail to grow, and such life withers and dies. The step must be attempted.

Whenever the time has come for that next step, I have, as it were, stood teetering, trying to maintain balance, wanting desperately to hold on to the familiar former things, knowing though that the little foot must come down. It was then that the "still, small voice" said, "This is the way, walk ye in it," and, "underneath are the everlasting arms."

Every time that this small foot has lurched forward in faith, it has found solid ground. □

—W. L. TAYLOR

*Mount Vernon Nazarene College
Mount Vernon, Ohio*

to get some relief. The girls turned the discussion to religion, plaguing us with insincere questions about our faith in Christ. Gradually their story came out. They both had grown up in the Catholic church, but had never found satisfaction there. In Pakistan, they had been converted to Mohammedanism and were returning to convert the U.S. We were their first victims. We talked for hours. Our minds were clouded by the hashish smoke, and we got nowhere with them.

Finally, at 2 a.m., we all ran out of verbal ammunition. My mind and my emotions totally drained, I longed for rest.

As we struggled under the covers, I heard one girl say to the other, "Wouldn't you know it? The first Americans we try to convert turn out to be missionary kids!"

I lay still, but no sleep came. Frustration and hashish smoke mingled with the effect of caffeine on my brain. So I prayed, "God, how can girls like these be reached?"

He answered, "Through you. Will you pay the price of preparation?"

"Yes," I responded.

And this yes has led me through Nazarene Theological Seminary. □

Weep Not

by NOVICE MORRIS

*Secretary to the President
Mount Vernon Nazarene College
Mount Vernon, Ohio*

AND JESUS SAID unto her, "Weep not."

The widow had lost her only son. Besides the normal grief experienced by a mother who has lost a child, the future for this little widow lady seemed bleak without any male support. Jesus came along, witnessed the situation and the sorrow of the woman, and said, "Weep not."

My heart is stirred, even as I write those words, by the love and compassion of Jesus.

Many times you and I are cast in the role of comforter—to a child, the elderly, the sick, the sorrowing. We soon discover the inadequacy of words, the limitations of our human capabilities. There is also the role of one needing to be comforted—a familiar position also. Just a helping hand from someone, a smile, a listening ear—compassion and understanding—this is about the extent of our ability to help or be helped.

I certainly was not able to heal that little girl born with brain damage. I couldn't restore life to that man struck down on the interstate by a car which passed on, not even caring that a life was lost. I couldn't change the destiny with death, already determined by a malignant brain tumor, for that beautiful, talented teenager. She was a joy to her parents, they loved her and were frustrated by their limitations. I can't run the clock back for my own parents whom I love dearly. I ache for the toll the years have taken on their lives.

But Jesus gave life to the widow's son.

He gives life to me. Sure it's mine. I am spending it minute by minute but what am I buying with it? In my role at a Nazarene college I have ample opportunity to spend it wisely in service to my colleagues, constituents, and above all, to this group of young men and women of our student body—sometimes homesick, sometimes lonely, away from home for the first time, seeking for identity, putting down roots in their spiritual life. It is my privilege to be a part of this.

"Weep not—I care." This is the "plus" of Christian higher education. □

Editor's Note: "college" makes most of us think quickly of students, professors, and administrators. But among the most dedicated people on our campuses are staff persons. We thought our readers would especially enjoy a secretary's perspective on her task.

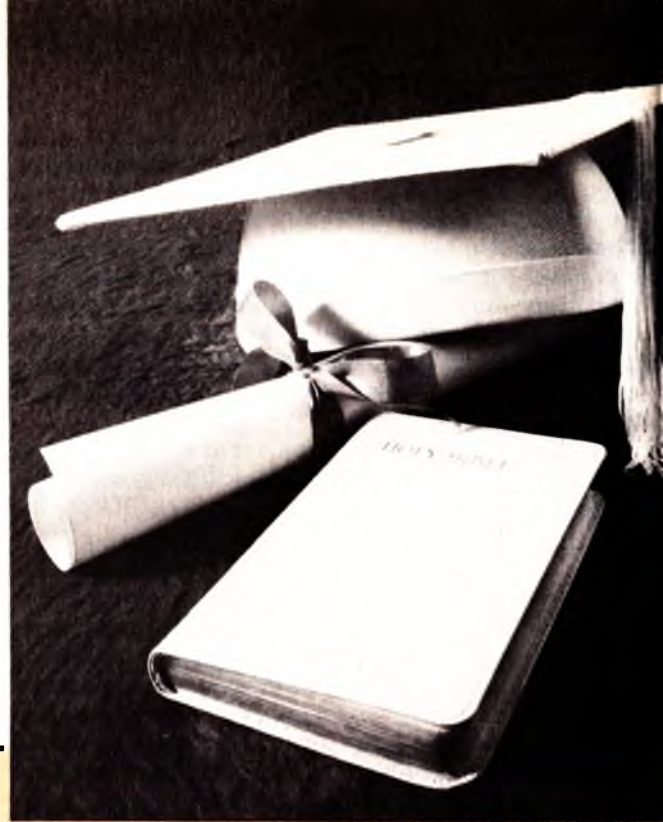
by FRANK G. CARVER

Point Loma College
San Diego, Calif.

THE NAZARENE COLLEGE as Christian is the church. It is not an organization auxiliary to the church but functions as the church in its relation to the Christian faith.

The Christian college is entrusted with the same gospel as the local congregation; both witness to the Lordship of Jesus Christ out of the stream of the same heritage. In essence their task is identical, although the setting and forms vary.

Two basic roles characterize the life of the church, those of priest and prophet. The functions of priest and prophet are rooted deeply in the revelation of



H. Armstrong

THE CHRISTIAN COLLEGE:

PRIEST OR PROPHET

God to Moses at Sinai; they appear in the progression of the people of God through sacred history and are fulfilled in the person of Jesus Christ. Flowing from the life and death of Jesus and maintained by the resurrected life of the exalted Lord, the Christian Church has existed through the centuries with varying relationships between its two roles of priest and prophet. The primary function of the priest is preservation through institutional life, that of the prophet is spiritual renewal through divine inspiration.

The college as church is priest. It functions as priest when it passes on the Judeo-Christian heritage and seeks through its educational task to relate that heritage meaningfully to the challenges of today. The heritage is taught, it is applied to the demands of everyday life (*torah*) and preserved through the continuity of the institution. The college is an institution, functioning through institutional forms, and perpetuating the institution as it mediates between God and man.

The college as church is also prophet. It seeks to speak the truth of God authentically. The classical prophet of Old Testament times steeped himself in the Mosaic traditions witnessing to God's covenant with Israel and declared the will of that covenant of God for the people of God in their own day. Announced were God's judgment on the present and hope for the future. In continuity with the prophetic revelation, Jesus released the Mosaic-prophetic heart of the Old Testament faith and fulfilled it in himself as the messianic Son of God. His message was one of judgment and hope, both proclaimed in the good news of the inbreaking of God's kingdom rule.

God's call to the Christian college in its academic task is to return, like the prophets, to the sources of its religious heritage and declare the will of God in the present. It is to expose itself relentlessly to the primary documents of revelation, the biblical record, and to research again and again its Christian and Wesleyan heritages, all informed by the academic disciplines which critically examine the whole of human existence and knowledge in contemporary society. The college, under the inspiration of the Spirit and in obedience to God, must announce responsibly the results of its honest inquiry in its classrooms and to the people of God. From its continual reexamination of, and submission to, the revelation of God in history, nature, and society, through all its discipline the college as church is to "forthtell" prophetic notes of corrective judgment upon, and salvation-hope for, the people of God as they seek to live meaningfully in the real world and fulfill their witness task.

As prophet the college needs the priest, lest its freshly inspired perspectives lack the opportunity to become permanently fruitful through institutional forms. As priest the college needs the prophet, lest it make certain institutional forms permanent and immutable. The prophet must call for the priest to take over and continue his work, but the priest dare not try to take charge alone as happened in Israel after the exile. The result was a Judaism which crucified its Christ. The two roles exist in an inevitable but necessary tension if the Christian college as church is to fulfill its calling in obedience to God.

In personal conversation a pastor on our educational zone posed the question, "Where are the prophets

in the Church of the Nazarene?" We have little problem taking the risks of the priestly role, but appear to be somewhat fearful of the prophetic, and understandably so. For the prophet is thrown into the struggle for the salvation of the people; he is a witness and can be a martyr. He is God's representative, a servant figure among the people, fulfilling the activity of the servant of the Lord (Isaiah 53). The prophet faces the persecution of a priesthood which refuses its advice (Luke 11:48-51; 13:33), a priesthood that thus destroys the living fountain of its own faith. The prophet may see his message die with him like

Isaiah and Jeremiah in order for it to live another day in the life of his people. This is the risk of the prophet.

In answering his own question, my pastor friend suggested that the college is the best hope for the prophetic function to live among us. Yes, the college must be prophetic, but why less than other aspects of the church—the witnessing Christian, the Sunday school teacher, the local pastor and congregation, church administrators, and most of all those in the highest ecclesiastical offices? The necessary tension between priest and prophet belongs to the whole of the church as church. □

DELIVERANCE

BEGINNING TO LIVE

When I look back over my 78 years, I can hardly believe how happy my life is. I'm just beginning to live. I am at death's door but full of such blessings! My last days of life here are full of the love of God, the love that makes every minute of life fountains of peace. How happy I am in comparison to others, and to my own past life of fear.

Even though I am all alone now, I refuse to live in self-pity. Bitterness and fear of being alone I will never again let share my life. Christ makes each moment one of happiness.

My final days in a nursing home are at times dreary. I look at the same four walls, not able to move. The pain of cancer tears away at my motivation to live. But even so I am just beginning to live, as my mind recalls each sweet encounter I share with Jesus. Realistically, I can now fully accept the death of the body, and release of the soul.

I recall my new birth at 70 years of age. Now that my earthly life is ending, I recall the first time Christ gave me the courage to reach out to the love I was searching for, to Christ himself.

Ten years ago I lost my husband, John, who had been my whole life. Then I lost my home, every precious thing John and I had spent our lives together to build. I was filled with confusion. I could not understand how there could be a God full of love in a world full of death. I was desperately lost.

To be honest, however, even before my husband's death, I was empty inside and bitter. I felt no one could truly understand my grief. As I looked in the mirror, I saw only wrinkles. The nearness of death stared back at me. The only dream left was death. And the thought of death

without God brought me only fear for my eternal soul. I tried to repress it, but I could not.

Oh, how much love an elderly person needs! How much we need our Lord. One needs Jesus as much at 80 as at 20.

When I found Jesus my heart sang. I wasn't 70 years old, but 70 years young. I had a new life to look forward to. Every day I had Someone to share with, and always something new. It seems strange to say this, but to Jesus I'm not old, I'm younger than each new spring. I'm not existing in old memories; I'm rich in brand-new experiences. I need not worry about loss of personal respect because I have God's, and we enjoy each other's company. And how much I need Him!

How much we need other Christians as well! Their hope is our hope. How wonderful it can be to share with others a life of peace, and hope in death, a brand-new dream.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Jesus is my life; His truth my guard; His way my hope.

I praise His name! I have come through pain and grief. I am facing death. But I am just beginning to live!

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (2 Corinthians 4:16-18). □

by CHERRY DEMPSTER

Cedar Rapids, Ia.

"... I will deliver thee, and thou shalt glorify me."

(Psalm 50:15)

The Editor's

STANDPOINT

WHAT IS A NAZARENE COLLEGE?

“Nazarene College Day” falls on Sunday, April 23. It is not a national holiday. There will be no flags flying, bands playing, or marches on the Capitol. Banks will not close the Monday following, and government workers will not get a day off. If anything happens, it will be in local churches. And whether the day is observed by so much as a special prayer for the students, faculty, and administration depends largely upon the attitude of the pastor toward the college.

From our beginnings, the Church of the Nazarene has operated and supported colleges. We have said with our mouths and our money that we should create opportunities for our youth to get a college education in an atmosphere of shared faith under teachers committed to Christ. The college has been a part of our stewardship throughout our existence.

What is a Nazarene college? For nine years I have been part of a campus community, teaching at two of our colleges. This gives me, admittedly, a limited perspective. The question could be answered better by someone who has spent his entire adult life in a Nazarene college. But from what I have observed, I would like to address the question. After the manner of some old-time preachers, I'll part the subject in the middle, discussing what it isn't, then what it is.

A Nazarene college is not a correctional facility. It is not designed or intended as a way of reforming young people with criminal tendencies. If a fellow barely scraped through high school, spending about as much time in the principal's office as in the classrooms, and if he has turned his home into a battleground with his parents as the enemies to be destroyed, sending him to a Nazarene college for rehabilitation is usually futile. I say usually, because some such persons have come to college and made 180 degree turns in attitudes and behavior—but not many.

Neither is a Nazarene college an ideal society. Our colleges are not faultlessly administered, nor are the students flawlessly taught. Men and women operate our colleges, not archangels. They have varying

degrees of competence and they make mistakes. Our students are not all mature Christians. Some are not Christians, period; not even first period when the day has just begun. To expect a campus community to be the New Jerusalem is irrational.

Our colleges are not mating-game preserves. Thousands of married people in our churches did meet at college. Romances do blossom—and some wither. I can't think of a better place to meet the kind of person one should marry, but we have not established and maintained colleges for that reason. Husband-hunting and wife-catching are by-products.

A Nazarene college is a college first of all. Its primary function is to educate. This it must do, and do well, or it has failed. Unless it offers quality education, no measure of “spiritual” reasons can justify its existence and expense. Warming a student's heart is not a compensation for failing to screw his head on tightly!

At the same time, a Nazarene college is a school where spiritual values are highly prized. Education is viewed as stewardship. The college responds to the command of Jesus that His followers love God with all their minds as well as their hearts. It advocates neither mindless loving nor heartless thinking. Excellence in knowledge and devotion is its goal. For that reason, revival meetings, chapel services, and classroom prayers will always be factors in the life of our colleges. As I have often heard Reuben Welch say, a Nazarene college is “a Christian college trying to become more Christian.” Aware of its deficiencies, and unhappy with them, it strives toward completeness in Christ.

The Nazarene college is not simply an adjunct of the church—it is the church. In chapel, it is the church worshipping. In classrooms, it is the church educating and equipping for service. In its various ministries to its community, it is the church witnessing and evangelizing. It functions in ways and for reasons that the local church does, with special and intensive emphasis on the ministry of education. The college is not merely an educational institution

To see the right path and take it, however complicated or risky, undeterred by threatening devils or frightened men—this is gumption.

of the Church of the Nazarene, it is the church engaged in education.

All of which emboldens me to say that you ought to make something of Nazarene College Day. Our colleges not only need your prayers, support, patience and cooperation—they deserve them. They have earned them by sharing with you the responsibilities of Kingdom service. Set your college, its personnel

and task, before the Lord in special prayer. Pledge your financial support anew to insure its continued ministry. Find ways to help your young people to attend the college. Open your hearts and doors to the college representatives. And when things are not going exactly right at the college, give them the understanding, forgiveness, and encouragement you know that you need in your own imperfect lives. □

THE GRACE OF GUMPTION

The General Board met in January, and Dr. Samuel Young, general superintendent emeritus, was called upon for the opening prayer. Among the petitions he set before the Lord, this one especially caught my attention: “Give us gumption to do the things we ought to do.”

I said “Amen,” but afterwards I asked myself, “Do you really know what gumption means?” The word was familiar, and I had used it, but come to think of it, I had never checked out its meaning.

So this morning I consulted my supermarket dictionary. There it was, just under “gummy” and above “gumshoe,” stuck there for me to investigate, you might say.

The first thing I noted was “origin unknown.” That’s all right. Words are like people; what they do is more important than where they come from.

A brief definition followed: “1: common sense 2: enterprise, initiative.” The practical wisdom to know what is right and the get-up-and-go to do it, that is gumption.

Now the prayer, “give us gumption,” intrigued me more than ever. Is there a divine gift of common sense and enterprise? The Book of *Proverbs* declares, “the Lord gives wisdom” (2:6), and the letter of *James* assures us that it may be had in generous measure through prayer (1:5). By “wisdom” both of these passages of scripture mean common sense for

effective living. There is indeed a gracious gift of gumption!

How urgently we need it! Good people, educated and talented, can fail for lack of gumption. Stupidity and slackness have ruined many promising careers. I was saddened just recently when a pastor was “voted out” by his congregation. I knew that he was a good man, but I also knew he was deficient in gumption. Perhaps more preachers fail to achieve their potential for want of common sense and hard work than any other reason. They may be true-blue in doctrine and gun-barrel straight in moral behavior, but they blow the task because their brains or their starter buttons are allowed to rust.

Definitions are determined by usage, and knowing Dr. Young, I think he had a third element in mind—courage. Enterprise involves “readiness to engage in daring action.” To see the right path and take it, however complicated or risky, undeterred by threatening devils or frightened men—this is gumption.

“Gumption” makes me think of Luther, defiant of the Pope’s threats because his conscience was captive to the Word of God. Or Wesley preaching from his father’s tombstone when pulpits of the established church were closed to him. Or Phineas Bresee stepping out “under the stars” to evangelize the poor when his church refused to appoint him to that task.

Wisdom, courage, initiative. Lord, give us gumption! Amen. □



Pictured (l. to r.) are: Rev. S. Ndlovu, Rev. Rubisi, Rev. Maenetja, Rev. A. Maenetja, Rev. A. Selepe, Rev. H. Sebati, Rev. I. Chavunduka, Rev. F. Mncina, Rev. G. Taylor, Rev. Porthen, Dr. Don Irwin, and Rev. L. B. Smith, pictured in front of the Samuel Young Apartment building on the ENC campus.

EASTERN NAZARENE COLLEGE HOSTS AFRICAN DISTRICT SUPERINTENDENTS

The international character of the Church of the Nazarene was recently highlighted when 11 district superintendents from several African nations flew into the Boston airport. On hand to greet them was a large delegation of New England Nazarenes including District Superintendent William Taylor; Dr. Donald Irwin, president of ENC; and Dr. Charles Gailey, who represented the New England NWMS.

The strains of "Blest Be the Tie that Binds Our Hearts in Christian Love" echoed through the International Terminal as pastors and members from seven New England

churches greeted the overseas leaders. A blanket of new-fallen snow provided conversation as the district superintendents were driven to ENC, where Dr. Donald Irwin gave them an extensive tour of the campus.

After prayer with Dr. Irwin, and refreshments at the Gailey home, each district superintendent was presented with a gift from the New England NWMS to commemorate their visit to Boston. An hour later they were back at the airport en route to Kansas City. □



Dr. Paul Cunningham (l.), pastor of Olathe, Kans., College Church, and Professor Curtis Brady, chairman of the Division of Continuing Education at Olivet Nazarene College, were elected as the most outstanding alumni of the year. They received the "O" awards at the annual November ONC homecoming celebration.

TNC DEAN RESIGNS

Dr. Jerry D. Hull, dean of student services at Trevecca Nazarene College, has announced his resignation, effective June 30, 1978.

In September of 1978, Hull will assume his new position on the faculty of Northwest Nazarene College in Nampa, Ida. He will be teaching in the areas of sociology and social work.

Dr. Hull went to TNC in the fall of 1970 as a professor of sociology and social work. He has served as Trevecca's dean of student services since January 1, 1975.

Hull described the move as "a return to our roots and all of our family." Both he and his wife are originally from Idaho, and both attended Northwest Nazarene College.

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sweet one," says Hull. "Everyone at Trevecca, colleagues and students alike, has made it a genuine joy to be a part of the Trevecca family for these eight years." □

BNC RECEIVES MUSIC LAB

A \$14,000 Wurlitzer music laboratory has been donated to the Music Department of Bethany Nazarene College by an anonymous alumnus, according to Professor Howard Oliver, departmental head.

The electronic laboratory is comprised of 12 student consoles, a teaching console, and a visualizer.

"With the addition of these facilities, the unit will assist with theory harmony, keyboard pedagogy, and elements of music classes," Oliver added □

DEPARTMENT OF YOUTH MINISTRIES LAUNCHES INTERNATIONAL SPORTS WITNESS PROGRAM

Imagine a basketball team that instead of discussing second-half strategy in the locker room, shares their faith in Christ with the spectators during half time. Imagine a team of players and coaches who, as they conduct a basketball clinic instructing young players in the fundamentals of the game, are also ready to give direction toward Christ and share the plan of salvation. Imagine 12 players and coaches who have committed their athletic gifts to be used as a tool to carry the gospel to 5 countries in the Far East and South Pacific. The team you are envisioning really exists. All this will actually happen this coming summer as AIM—Athletes In Mission—embarks on an adventure in sports-witness evangelism.

Athletes In Mission is a new venture into Nazarene World Mission areas. The vehicle of basketball competition will be used to bring the gospel to a segment of people who, perhaps, have never before been touched by conventional methods of missionary outreach.

An all-star team has been selected from the players and coaches on Nazarene college campuses. These men are gifted in the skills of basketball. But more important for their mission this summer, they are eager to share their faith in Jesus Christ.

A slate of 35 games has been scheduled with the national teams of Tai-

wan, Korea, the Philippines, Australia, and New Zealand. AIM's itinerary will include clinics during the day at high schools and universities and a game almost every evening of their 42-day tour. Brochures will be distributed in the native language of the spectators describing the AIM ministry with information about the work of the Church of the Nazarene in that area.

Jim Poteet, head basketball coach at Bethany Nazarene College, will serve as coach for the AIM squad. His assistant, Loren Gresham, who has participated in international basketball competition, will be the AIM coordinator as the team travels.

Each player selected for Athletes In Mission must raise \$1,250 in support of their mission for the summer. This amount will cover the bulk of the team's travel expense. The Department of Youth Ministries is trusting God to bless this pioneer effort in sports-witness mission.

Following is a tentative schedule and a roster of the players and coaches for the 1978 version of Athletes In Mission.

Korea—June 27—July 3

Taiwan—July 4-8

Philippines—July 9-24

Australia—July 25-31

New Zealand—Aug. 1-6



Jerry Perera
Pasadena, Calif.



Scott Reynolds
Galion, Ohio



Danny Mills
Kansas City, Mo.



John Fincher
Bethany, Okla.



Tim Hibbard
Ada, Okla.



Jerry Finkbeiner
Poway, Calif.



Billy Graham
Charleston, S.C.



Dennis Followell
Nashville, Ind.



Jeff DiBene
Nevada City, Calif.



Paul Robinson
San Diego, Calif.



Jim Poteet
Head Coach
Bethany, Okla.



Loren Gresham
Coordinator
Bethany, Okla.



Ron Bradley
Asst. Coach
Wollaston, Mass.



Bobby Martin
Asst. Coach
Mount Vernon, Ohio

NEWS OF REVIVAL

The Oklahoma City Western Oaks Church experienced "great happenings" under the effective ministry of Rev. Bill Varian and Song Evangelists Bill and Terri Cobb in October. Pastor Richard Reed writes, "There was a great healing service on Saturday night followed by a chain of prayer through the night. God broke through in both the Sunday morning and evening services while Bill and Terri were singing. People began running to the altar and there was a tremendous altar service both times without Rev. Varian preaching . . . During the meeting 21 people were saved, 11 sanctified, 7 were reclaimed, and 16 received spiritual help otherwise. Many of these new converts were baptized October 23 and some are making plans to join the church." □

The ministry of Rev. Dale Orihood and Mr. Lou Edwards was outstanding at the Cincinnati Chase Avenue Church recently. "The Holy Spirit moved in evidence in every service, and some wonderful altar services were experienced in which 40 seekers sought the Lord. We expect to receive several new members soon." The pastor is Robert E. Taylor. □

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Dr. Edward S. Mann (l.) is greeted by President Jimmy Carter.

PRESIDENT CARTER AFFIRMS IMPORTANCE OF CHURCH-RELATED SCHOOLS

On December 16, 1977, President Jimmy Carter met in the Roosevelt Room of the White House with 20 representatives of 17 major denominational groups involved in Christian higher education. Dr. Edward S. Mann, executive director of the Department of Education and the Ministry, represented the Church of the Nazarene. Coordinator of the group was Dr. Ben C. Fisher, executive director of the Southern Baptist Education Commission.

"It is important that you use me

and my name as an endorsement from the people of our country for the contribution that has been made, is now, and will be made to our nation," Mr. Carter told the group.

He pointed out that "when I was governor in Georgia, I tried to meld together public and private colleges for the common good. I also served as a trustee of a small Baptist school (Norman College at Norman Park, Ga.) which was forced to close for financial reasons.

"I have long believed in the place of church-related schools . . . They have not always been understood or appreciated by the public."

The president authorized release of a statement drafted by Dr. Fisher and the other 19 denominational executives in Christian higher education.

That statement said, "American commitment to education has played a crucial role in our history. My political career reflects my personal commitment to higher education, public and private, and the church-related college is a significant part of the private sector.

"Our church-related colleges and universities have made contributions to our society far beyond that for which they have received credit.

"Imaginative steps must be taken to preserve our various institutions of higher learning, and I am particularly concerned about our church-related colleges.

"Changing economic and social conditions require that we recognize and give attention to the preservation of these institutions in such a way that future generations will be assured of the unique services of these colleges and universities.

"In endorsing such support, we are further undergirding our pluralistic system of education in which there is a place for a religious view of man, his nature, and his destiny, and our commitment to religious values.

"Moreover, we should all be grateful for a government which guarantees a free society in which all religions and all church-related institutions may flourish.

"One of the greatest needs of our society today is finding new ways to develop responsible moral education. The church-related college by its very nature should find in this a unique opportunity. The church-related college also has an opportunity to espouse in a new and fresh way the dignity and worth of the individual, and to instill in the student the social sensi-

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TNC LICENSED FOR EXTENSION PROGRAM

The State Department of Education in Tallahassee, Fla., has granted Trevecca Nazarene College a temporary educational license. This license gives Trevecca official recognition as an educational institution offering courses for credit in the state of Florida. Now, for the first time, TNC is licensed to operate outside the original charter state of Tennessee.

This licensure represents the growing extension program of Trevecca. The first extension, "East Campus," is located in Nashville on Murfreesboro Road and offers a program of night courses for those unable to attend the main-campus classes.

The next step will be for school officials to decide exactly where and under what structure the Florida extension program will be set up. Then an interim report will be filed with Florida's State Department of Education, in pursuit of permanent licensure.

"This licensure gives Trevecca the opportunity to service the needs of our people through a variety of extensions and branches," states R. Franklin Cook, dean of extramural studies. "It sets a pattern for us to follow throughout the Southeast as we develop other areas of growth and advancement." □



The Asbury Ministers' Conference was the occasion for the above picture of General Superintendent William M. Greathouse and other key speakers at the conference on the Asbury College and Asbury Seminary campuses. Pictured (l. to r.): Bishop Finis A. Crutchfield, United Methodist Church, Houston area; Dr. Frank Stanger, president of Asbury Theological Seminary; Dr. Greathouse; Dr. James Earl Massey, professor of Homiletics, Anderson Graduate School of Theology, Anderson, Ind. Dr. Greathouse spoke on "Our Wesleyan Heritage."

MVNC'S "PLATEAU EIGHTY" CAMPAIGN

"Although there was no official community goal set, the local phase of the Mount Vernon Nazarene College three-year, capital funds campaign can definitely be termed a gratifying success," according to Harold Ponsford, director of development at MVNC and coordinator of the Plateau Eighty campaign. The campaign is the first of its kind in the college's history.

"More than \$272,000 was raised in the home community of the 10-year-old educational institution by the people who know us best," continued Ponsford.

Though a specific goal was not set by the city, William Stroud, a co-chairman of the local effort, challenged the community to raise be-

tween \$250,000 and \$270,000 during a kickoff breakfast November 1. In January, that challenge was met.

Sharing the duties with Stroud, First-Knox National Bank president, Mount Vernon, Ohio, in leading the local campaign were Dale Foster, owner of Foster's Pharmacy, and Ralph Boyer, honorary chairman. (Boyer was chairman of the MVNC campaign 10 years ago when the city undertook to raise the money to purchase the property on which the college is located.)

Stroud said, "The local effort in support of the campaign was extremely successful. Individuals assisting with the solicitations were most generous in the time and effort they devoted to the project. Our solicitors reported a very warm reception on the part of the community."

The amount raised locally is approximately one-quarter of the total campaign goal of \$1.15 million.

The entire campaign has three additional components. The first is payment of educational and capital funds budgets by Nazarene churches on the college zone. The second phase is gifts from individual friends of MVNC, which includes a solicitation of persons on the school's educational zone in Ohio, West Virginia, and eastern Kentucky. Within this is the Fellows Program for individuals donating \$1,000 or more to MVNC.

The final component of the campaign is the solicitation of funds from foundations and corporations, under the direction of Edward F. Mann, assistant to the President for Corporation and Foundation Relations.

Funds of the three-year fund drive will be used for much-needed campus building and equipment expansion. □



Olivet Nazarene College alumni and students joined in raising funds for the Kelly Prayer Chapel, named in honor of the late Dr. Selden Kelley, president of ONC in 1948. Alumni President Selden Kelley (l.), son of the former president; Charles Beatty, ONC business manager; and Alumni Director Selden Marquart, presented a drawing of the chapel.



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Nazarene Theological Seminary senior banquet

SEMINARY AND BIBLE COLLEGE HONOR SENIORS

Nazarene Theological Seminary and Nazarene Bible College recently held their fifth annual banquets in honor of their respective senior classes. Faculty members and wives were invited to each banquet.

The Annual Senior Banquet for graduating seniors of NTS was held at the Hilton Plaza Inn in Kansas City. Music was provided by Mr. Gary Moore and Mr. and Mrs. Kim Richardson. Dr. Jean Church (NTS

graduate, class of 1951) provided the entertainment.

The banquet for graduating seniors of NBC was held at the Antlers Plaza Hotel in Colorado Springs. Entertainment was provided by members of the senior class.

Both banquets were sponsored by the Department of Pensions and provided an opportunity for Dr. Dean Wessels, executive director of the department, to inform the seniors and their wives about the important services provided by the department to the ministers of the church. □



Nazarene Bible College senior banquet


WYNKOOP TNC LECTURER

Dr. Mildred Bangs Wynkoop was invited to Trevecca Nazarene College January 31 through February 3 as this year's speaker in the Staley Distinguished Christian Scholar Lecture Program.


One of the significant scholars in the Nazarene denomination today, Dr. Wynkoop presently holds the position of Theologian in Residence at the Nazarene Theological Seminary in Kansas City. She has held many different faculty and administrative positions in this country and in several

countries of the Orient. Among her numerous articles and books are *Foundations of Wesleyan Arminianism*, *Theology of Love*, and *The Occult and the Supernatural*.

The Staley Lecture Series is a project of the Thomas F. Staley Foundation of New York, a private nonprofit organization established in 1969 by Mr. and Mrs. Thomas F. Staley. The Foundation's stated purpose is to administer funds to further the evangelical witness of the Christian Church, with a particular emphasis on college and university students. □



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For this lecture program, Dr. Wynkoop centered her topics around the theme "Sanctification as Liberation." □

TNC HIRES CHAPLAIN

Trevecca Nazarene College officials have announced the employment of Mr. William M. Boggs as assistant professor of religion and chaplain of the college.

Boggs earned his B.A. at TNC in 1976, majoring in religion and minor-ing in philosophy and communications. During his senior year, he served as student body president; he was elected to the Honor Society; and he was listed in the 1976 edition of *Who's Who in American Colleges and Universities*.

In May, 1978, Boggs will complete his Master of Arts in religion at the Yale University Divinity School. An honors student, he received the Downes Preaching Prize for 1977.

Boggs will assume his duties at Trevecca as assistant professor and chaplain, September 1, 1978. □

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NNC PLANS FOR EXPANSION

In the fall of 1976 a decision was made to employ CTA Architects, Engineers and Planners, of Billings, Mont., to develop a comprehensive long-range plan for expansion of the Northwest Nazarene College campus. The consultants from CTA worked closely with a coordinating planning council from NNC who supplied the Billings firm with local input.

The guidelines for the expansion program were simple: to adequately feed, house, and educate a student enrollment of 1,500-2,000 in keeping with the strong Christian heritage of the campus.

During the fall, 1977, meeting of the NNC board of Regents, the long-range plan was presented and unanimously accepted.

Dr. Kenneth Pearsall, president of NNC, revealed in a recent interview what he felt to be the priorities of the long-range plan.

The first priorities called for additional dining hall and housing facilities. Since it was impossible to receive the 100 percent funding which the Board of Regents deemed necessary prior to the construction of additional housing, the decision was made to begin expanding the dining hall and remodeling the kitchen.

Other lesser but important priorities of the long-range plan include building a 300-plus-car parking lot where the old Vetville apartments stood. Eventually the school will close the campus to all vehicular traffic save delivery and service access. The parking lot will provide the necessary parking space when the campus is closed to motorized traffic.

The long-range plan also calls for the eventual building of a park and arboretum along Elijah Drain to enhance the beauty of the campus. □



Pictured is NWMS President Goldie Johnson (r.) and Pastor Donald E. Tyler (l.) presenting the Distinguished Service Award to Mrs. Crenzo (Lucille) Nelson, at Ottawa, Ill., First Church. It was presented as a farewell gift after 18 years service as NWMS treasurer and outstanding faithfulness in other areas.

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Executive Secretary, Department of Evangelism

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PLC PRESENTED CHURCH MUSIC CONFERENCE

Point Loma College presented its annual Church Music Conference, February 10-11. Several sessions during the conference focused on such topics as "Music Ministry and the Word of God," "The Church Musician; Impact and Opportunity," "The Church Soloist," and "New 'Hot Charts' for the Adult Choir."

Guest clinician for the conference was Dr. Bruce Leafblad, minister of music at Lake Avenue Congregational Church. Under Dr. Leafblad's leadership, the Lake Avenue program has grown to 15 choirs and an orchestra, as well as an instrumental program for brass, winds, and strings.

Dr. Leafblad is a graduate of the University of Southern California and is a member of the American Choral Directors' Association, the Hymn Society of America, and the Choral Conductors' Guild of Los Angeles.

Conference leaders were: Dr. Ronald Hanson, assistant professor of theory and composition at Point Loma College and minister of music at Calvary Southern Baptist Church; Christopher Lindbloom, assistant professor of music at Point Loma College and staff soloist at La Jolla Presbyterian Church; and Dr. Keith A. Pagan, academic dean of PLC and minister of music at Point Loma Community Church of the Nazarene.

Also participating were: Dr. Reuben Rodeheaver, chairman of the PLC Division of Fine Arts and minister of music at San Diego First Church; Dr. Myron L. Tweed, professor of music at Point Loma and minister of music at Rancho Bernardo Community Church; and Dr. Stanley Wood, assistant professor of music and education at Point Loma College and minister of music for Protestant Chapel, Naval Regional Medical Center. □

OF PEOPLE AND PLACES

Pastor Lauris Meek, of the Tabor, Ia., Weaver Memorial Church reports the involvement of two men in community affairs. Mr. Daniel Jones, 29, was elected mayor of Tabor, Ia., in the November election. Mr. Jones is chairman of the Board of Christian Life of the Weaver Memorial Church.

Mr. Leonard Worcester was also elected to serve his second term as a councilman for the city. Mr. Worcester is chairman of the Board of Stewards of the church. □



REV. EMMA IRICK HONORED

When the Church of the Nazarene was officially founded at Pilot Point, Tex., in 1908, Rev. Emma Irick was there. She remains the only living elder in the Church of the Nazarene who witnessed that historic event.

But at Lufkin, Tex., First Church, Sunday, January 22, there was a double celebration for other reasons. Mrs. Irick reached her 90th birthday and 70th year in the preaching ministry. The Houston District Journal indicates she was ordained in 1911, just 4 years after entering the ministry. Mrs. Irick received her first preacher's license in Arlington, Tex., in 1907.

Mrs. Irick is flanked by her pastor, Rev. Bill Fowler (l.), and Houston District Superintendent D. W. Thaxton. She also had once been the pastor at Lufkin First Church for a period of 26 years. She has traveled widely as an evangelist for many years.

The occasion drew greetings from "all over the place," including congratulatory messages from President and Mrs. Jimmy Carter, Texas Governor Dolph Briscoe, Texas U.S. Senators John Tower and Lloyd Bentsen, and Texas Representative Charles Wilson. Lufkin City Manager Mr. Harvey Westerholm brought greetings from the city. There were messages from the General Board and individual



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general superintendents, as well as college presidents and many people who had been saved to God and the church through her ministry.

At the last District Assembly she was able to attend, the delegates heard Mrs. Irick reflect on a long relationship with the Church of the Nazarene. "It was a great church then," she said, "and it is a greater church now!"



On his recent trip to Africa, Dr. Eugene L. Stowe, general superintendent, ordained two men, Rev. A. S. Molefe and Rev. W. Motebele, on the Northwest District of the Republic of South Africa—North Field. The service was held at the district center at Seshego, near Pietersburg, in the Northern Transvaal. Pictured (l. to r.) are: Rev. and Mrs. R. M. Rebese, district superintendent; Dr. and Mrs. T. H. Jones, mission director; Rev. and Mrs. W. Motebele; Rev. and Mrs. A. S. Molefe; and Dr. and Mrs. Eugene Stowe.

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

SHAWNEE, KANS., CHURCH CONDUCTS MARRIAGE ENRICHMENT RETREAT

Twenty-one couples left this Kansas City suburb and drove to Central Missouri State University for a week-end of marriage enrichment.

Held at the East Hudson Conference Center, the retreat consisted of four



structured sessions on: "Expressing Appreciation and Affection" (Philippians 4); "A Commitment to Communication" (Psalm 19); "Creative Use of Conflict" (Ephesians 4); and "A Covenant of Lordship" (John 15).

The couples dialogued privately, and in growth groups on the four themes. Some private journaling was also accomplished.

Session four, "A Covenant of Lordship," was the highlight. It was built around the verse, "Apart from Me you can't do a thing" (cf. John 15:5). The couples worked individually on growth charts as well as a model called the "Lordship Cycle." The objective of session four was for the couples to place their marriage under the Lordship of Jesus Christ.

Communion was served as the last

worship experience for the retreat.

The retreat was facilitated by J. Paul and Marilyn Turner. J. Paul is general director of Christian Family Life and Marriage Enrichment.

Pastor of the Shawnee Church is Rev. Dick Young. He and his wife, Kay, are qualified facilitators of Marriage Enrichment retreats, having recently been trained by Dr. and Mrs. David Mace, co-founders of the Association of Couples for Marriage Enrichment. Dick is Christian Family Life director for the Kansas City District.

For more information on qualified leader couples for Marriage Enrichment retreats, contact J. Paul Turner, general director of Christian Family Life, 6401 The Paseo, Kansas City, MO 64131 □



With approximately 75 boys and girls, Caravan enrollment at Richmond, Va., Southside Church exceeds any in its four-year history. It is a means of community outreach. Charlotte and Dawson Spivey are directors and Rev. C. L. Thompson is pastor.



Mrs. Wilma Gary, of the Tehachapi, Calif., church, recently received a plaque honoring her 30 years of teaching in the Primary Department. She is surrounded by some of the children she taught in those years. She also received flowers and a book of testimonials from many who couldn't attend the occasion. Pastor Ralph Corum and Christian Life Chairman Audrey Hauck made the presentation.



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NEWS OF CHURCHES

The Indianapolis Eastside Church had a mortgage-burning service with District Superintendent John Hay as special speaker. The mortgage was for the four-bedroom parsonage of brick structure built under the direction of Rev. C. A. Griffith 15 years ago. The basement of the parsonage structure is a large church family room for social functions. Also participating in the service were Mr. Bill Higdon, chairman of the board of trustees; Mrs. Myrna Crosley, chairman of board of stewards and church treasurer; and Pastor J. C. Leonard. □

The Mount Calvary, Tenn., church broke ground for a new building on their second anniversary, Sunday, July 31. Dr. H. Harvey Hendershot, district superintendent of the Tennessee District, presided at the ceremony on the 3.7 acres of land, recently purchased, northeast of Somerville, Tenn. Pastor Richard Wagoner reports they are presently holding services at the Somerville Farm Bureau building. □

DISTRICT ASSEMBLY INFORMATION

NORTHWEST—May 3-4. First Church of the Nazarene, 1700 Eighth Street, Lewiston, ID 83501. Host Pastor: W. Perry Winkle. General Superintendent: Dr. George Coulter.

WEST TEXAS—May 3-4. First Church of the Nazarene, 4510 Avenue Q, Lubbock, TX 79412. Host Pastor: Gene Sanders. General Superintendent: Dr. Charles H. Strickland.

MISSISSIPPI—May 4-5. First Church of the Nazarene, 1285 Raymond Road, Jackson, MS 39204. Host Pastor: Joseph Jones. General Superintendent: Dr. Eugene L. Stowe

SAN ANTONIO—May 4-5. First Church of the Nazarene, 10715 West Ave., San Antonio, TX 78213. Host Pastor: Darrel D. Miley. General Superintendent: Dr. Orville W. Jenkins.

NEW YORK—May 5-6. First Church of the Nazarene, 52 Cooper Rd., Rte. 1, Dover, NJ 07801. Host Pastor: James D. Conner. General Superintendent: Dr. V. H. Lewis.

ALABAMA—May 10-11. Montgomery Civic Center (east of I-65, 3 blocks), 300 Bibb Street, Montgomery, AL 36104. Host Pastor: Charles Martin. General Superintendent: Dr. Eugene L. Stowe.

SOUTHERN CALIFORNIA—May 10-11. Raincross Square Auditorium, 3443 Orange St., Riverside, CA 92501. Host Pastor: Dan Penn. General Superintendent: Dr. Orville W. Jenkins.

PHILADELPHIA—May 10-11. Immanuel Church of the Nazarene, 1303 Columbia Ave., Lansdale, PA 19446. Host Pastor: William D. Porter. General Superintendent: Dr. V. H. Lewis.

LOS ANGELES—May 12-13. First Church of the Nazarene, 2495 East Mountain, Pasadena, CA 91104. Host Pastor: Earl G. Lee. General Superintendent: Dr. William M. Greathouse.

MOVING MINISTERS

DAVID W. AASERUD to Bangor, Me.
ALLEN ADAMS from Roachdale, Ind., to Franklin (Ind.) Walter's Chapel

JAMES AINSWORTH from Nazarene Theological Seminary, Kansas City, Mo., to Johnson, Vt.

WAYNE ALGER from Nazarene Bible College, Colorado Springs, Colo., to Chillicothe (Ill.) Edgewater Terrace

HOWARD BAKER from Fairland (Ind.) Triton Central to Monticello, Ky.

MARK BARNES from Cape Girardeau (Mo.) First to Lanett, Ala.

WILLIAM H. BENSON from High Point (N.C.) First to Salisbury (N.C.) First

JOSEPH D. BISCOE from Drayton Plains (Mich.) Williams Lake to Kansas City (Kans.) Victory Hills

BYRON BLOOM from Boone, Ia., to Charleston (S.C.) St. Andrews

WALTER BRUCE from Pageland, S.C., to Great Falls, S.C.

WILLIAM T. CARR to Geneva, Fla.

LARRY CHANDLER from Brentwood, N.Y., to Houlton, Me.

JOEL DANIEL from associate, Huntsville (Ala.) Grace to Manchester, Ala.

RICHARD A. DEVENDORF from Oswego (N.Y.) First to Woodsville, N.H.

DONALD DIXON from associate, Ashland (Ky.) First to Easton, Pa.

3

NEW BOOKS EMPHASIZING THE IMPORTANCE OF

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TO HAVE AND TO HOLD *By Alice N. Kauffman.*

The warmhearted story of a devoted Christian family and the far-reaching influence of the minister-father, John N. Nielson. Marriages are "not only sacred, but symbolic" of God's relationship to His Church, Rev. Nielson firmly believed. "Sacrificial, never-ending love" is the key to a happy relationship. Reflecting on this theme are a variety of family incidents including the loving care of an invalid wife. 72 pages. Paper. **\$1.75**

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Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else (2 Corinthians 9:13, NIV).

TED DODD from Lake City, Ia., to Boone, Ia.
MAX DOWNS from Charleston (S.C.) St. Andrews to Hartsville (S.C.) First
JAMES A. FARBBER from associate, Watseka, Ill., to Watseka, Ill.
DENNIS E. FINK from Ridgeville (Ohio) Calvary Ridge to London, Ohio
DELBERT J. FISH from Sulphur, Okla., to Dimmitt, Tex.
S. D. GARRETT to Cleveland (Miss.) Davis Chapel
RAY N. GRILLIOTT to Cincinnati (Ohio) Western Hills
BILLY F. HILTON from Butler, Mo., to Forrest City, Ark.
KENNETH HOSTETLER to Jacksonville (Fla.) Central
VERNON HURLES from Middletown, Ohio, to Fostoria, Ohio
BILLY W. JOHNSON to Jacksonville (Fla.) Grace
JAMES D. JOHNSON from Hartford City, Ind., to Albuquerque (N.M.) Sandia
JOSEPH JONES from Orangeburg (S.C.) First to Jackson (Miss.) First
WILLIAM C. KLAUSNER from associate, Nashville (Tenn.) Central to Sardis, Ala.
PAUL M. LAWRENCE to Opelika, Ala.
GARY LEONARD from Havelock, N.C., to Concord (N.C.) First
JOSEPH T. LIGHTNER from evangelism to Rogersville, Mo.
DARRELL E. LLOYD from Cayuga, Ind., to Helena, Okla.
J. RICHARD LORD from Atlanta (Ga.) Brookhaven to Moultrie (Ga.) First
GEORGE McCORKLE from Columbus (Ohio) Warren Ave. to Rosemead, Calif.
AUBREY MARTIN to Gadsden (Ala.) First
STAN MARTIN from student, Bethany Nazarene College, Bethany, Okla., to Burkburnett, Tex.
PAUL MEYERING from associate, Dodge City (Kans.) First to Pueblo (Colo.) Fairmount
ALBERT A. MILLER to Tacoma (Wash.) Westgate
JOHN D. MINNIEAR from Yreka, Calif., to Delano, Calif.
DONALD L. MOORE from McGehee, Ark., to Homedale, Ida.
RONALD D. MOSS from Fort Wayne (Ind.) Fairfield to Bridgeton (N.J.) First
PAUL NEWBY from Brandon, Fla., to Winter Park, Fla.
DONALD W. OVERBY from St. Petersburg (Fla.) Kenneth City to Leesburg, Fla.
JOHN PARRY to Fairfield, Me.
A. M. PRUITT to Oneonta (Ala.) Wilson Chapel — Blount County
DONALD PENDLETON to Johnson, Vt.
ELDON A. RAYMOND from Alpena, Mich., to Battle Creek (Mich.) First
WALLACE R. RENEGAR from Oklahoma City (Okla.) Lakeview Park to Santa Cruz, Calif.
MYRON E. RICHEY from Bridgeton (N.J.) First to West Grove (Pa.) Avon-Grove
CHIP RUDIN from Jacksonville (Fla.) Grace to Graham, Tex.
U. S. RUCHING from Sardis, Ala., to Brunswick (Ga.) First
E. RAY SAVAGE from Jackson, Ga., to Glasgow (Ky.) First
BOB SAY from evangelism to Kissimmee (Fla.) Eastside
DAVID SCHOOLER from Rogersville, Mo., to Branson, Mo.
BRADFORD SEAMAN from Marion, Ill., to Indianapolis (Ind.) Central
DOUGLAS G. SEARS to Atlanta (Ga.) Brookhaven
WELDON SHUMAN from Nazarene Bible College, Colorado Springs, Colo., to Denver (Colo.) Englewood
MICKEY SMITH to McComb (Miss.) First
JAMES SPRUILL from Winnsboro, S.C., to Nashville (Tenn.) McClurkin Memorial
JAMES STALEY from Decatur (Ill.) Faries Parkway to Bethlehem, Pa.
CHARLES M. STIPE from Phoenix (Ariz.) Deer Valley to Midwest City (Okla.) Bresee

MORRIS STOUT from Milltown, Ind., to Roanoke, Ala.
JAMES E. STURGIS from Lindsay, Calif., to associate, Santa Cruz, Calif.
ROBERT J. SUTTON, JR., from Easton, Pa., to associate, Lansdale, Pa.
GARY TATUM to Houlika, Miss.
HAROLD TRACY to Canton, Miss.
LAWRENCE WALKER from evangelism to Seminole (Fla.) Lake Seminole
TERRY WALLACE from associate, Lynn, Ind., to Sparta, Tenn.
DAVID WARREN from Winter Park, Fla., to Ocoee, Fla.
DANIEL D. WESTVEER to Brookfield, Ill.
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DAVE WOFFORD from associate, Albertville, Ala., to Beulah, Ala.
ROBERT L. YOUNG from associate, Royersford, Pa., to Tom's River, N.J.
R. E. ZELL from Wichita Falls (Tex.) University Park to evangelism
R. H. ZUMALT from Sulphur (La.) First to Palacios, Tex.

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MR. & MRS. WAYNE BAUDER, Swaziland, furlough address: 123 E. Eighth Ave., Kennewick, WA 99336
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REV. & MRS. HARRISON DAVIS, Japan, field address: Japan Christian Jr. College, P. O. Box 14, Yotsukaido-Machi, Inba-Gun, Chiba Ken, Japan 281
REV. & MRS. GEORGE HAYSE, Republic of South Africa North, field address: P.O. Box 1302, Pietersburg 0700, Northern Transvaal, Republic of South Africa
MISS IRMA KOFFEL, Republic of South Africa South, furlough address: 718 W. Main St., Lansdale, PA 19446
MISS PEGGY TRUMBLE, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa
REV. & MRS. WALLACE WHITE, Papua New Guinea, field address: P.O. Box 6210, Boroko, Port Moresby, Papua New Guinea

ANNOUNCEMENT

The Akron, Colo., Peniel Church will celebrate their 50th anniversary May 7. They request all former pastors and members to write Rev. Ronald Vorce, Henry Route, Akron, CO 80720.

RECOMMENDATION

REV. MILDRED SISSON ASBURY is an ordained elder and commissioned evangelist on

the West Virginia District. I heartily commend Mrs. Asbury to the pastors of the Church of the Nazarene for revival meetings. Her preaching is varied, preaching on the glorious truths of the Scripture. Her address—404 Perryment Ave., Lynchburg, VA 24502.—M. E. Clay, West Virginia district superintendent.

VITAL STATISTICS

DEATHS

REUBEN Z. ASBURY, 69, died Feb. 1 in Covington, Ky. Services were conducted by Rev. Larry Owsley and Rev. Harry Seale. He is survived by his wife, Marie; one daughter, Carol Anne Eby, missionary to New Guinea; and four grandchildren.

ERNEST F. BOYER, 74, died Feb. 3 in Fallbrook, Calif. Surviving are his wife, Alice (Breneman); one son, Frank; four grandchildren; one great-grandchild; three brothers; and two sisters.

JERRY E. BYRD, 32, died Dec. 4 in Richardson, Tex. Services and interment were in Dallas with Rev. Clarence Kinzler and Rev. B. A. Patton officiating. Survivors include his wife, Patty; twin sons, Jamey and Rusty; two daughters, Kelly and Kari; his parents; five sisters; and his paternal grandfather.

DOUGLAS M. DAVIS, 8, died Mar. 5 in Greenfield, Mass. Services were held at Keene, N.H., by Rev. James M. Kelley. He is survived by his parents, Roger and Donna Davis; one sister; and his maternal grandparents.

LYDIA EILENBERG, 78, died Mar. 8 in Millville, N.J. Funeral services were conducted by Rev. Richard A. Frank. Surviving her are 4 sons, Lawrence, Joseph, Paul, and Hobart; 3 daughters, Catherine Leek, Janis Kears, and Beulah Zimmerman; 18 grandchildren; 19 great-grandchildren; two great-great-grandchildren; 3 brothers; and 5 sisters.

GEORGE FRANK EWBANK, 84, died Oct. 10 in Fairview, Okla. Services were conducted by Rev. Charles J. Rushing and Rev. Harry Moyer. He is survived by his wife, Mary; one son, Wilbur D.; one daughter, Verla Sharp; five grandchildren; and one great-grandchild.

MYRTLE (SHERMAN) HATCHER, 76, died Nov. 27 in Detroit. Services were conducted by Rev. E. W. Martin and Rev. James Mellish. Survivors include her husband, Rev. Jerry Hatcher; one daughter, Charlyne Doerle; four grandchildren; and one sister.

VERA D. HOLTON, 88, died Feb. 26 in Millville, N.J. Services were conducted by Rev. Richard A. Frank, with interment in Philadelphia. She is survived by her husband, Henry C. Holton, and one daughter, Carolyn N. Hiles.

REV. VERYL W. JENKINS, 64, died Dec. 18 in Springfield, Ohio. He was a retired elder on the Northwestern Ohio District. Services were conducted by Revs. James Blankenship, Verdean

NEWS OF RELIGION

Owens, and John Wasson. Survivors include his wife, Margaret; one son, Ronald E.; and two brothers.

GORDON L. MADSEN, 29, died Dec. 6 in Escondido, Calif. Funeral services were conducted by Rev. Harold Honea, with interment in San Marcos. He is survived by his wife, Marcia; his parents; his paternal grandparents; one brother; and three sisters.

CLIFTON E. MORGAN, 76, died Feb. 27 in Big Pine Key, Fla. Funeral services were conducted by Rev. Stanley L. Ross and Rev. Irving Robinson in Brunswick, Me., with interment in Yarmouth, Me. He is survived by his wife, Annie C.; four brothers; and two sisters.

WALTER G. MOSGROVE, 74, died Feb. 27 in Escondido, Calif. Surviving him are his wife, Nellie; 4 sons, Harold, Ronald, Rev. Ralph, and Melvin; 1 daughter, Phyllis Lickliter; 12 grandchildren; 1 brother; and 2 sisters.

REV. E. A. RAWLINGS, 72, died Feb. 24 in Bethany, Okla. Funeral services were conducted by Rev. Bill Johnson. Rev. Rawlings pastored churches in Oklahoma and Texas. He is survived by his wife, Menelva; one son, Elden; one daughter, Ruth; two grandchildren; and one sister. The family requests expressions of sympathy be in the form of contributions to the library of the European Nazarene Bible College, where Ruth is on the faculty.

JANICE RUNDELL, 42, died Feb. 15 in Larimore, N.D. Funeral services were conducted by Rev. Charles Belzer. Surviving her are her husband, James; one son, James; one daughter, Marsha; her parents; and two brothers.

REV. ROBERT E. SHEARER, 51, died Jan. 31 in Lake Elsinor, Calif. Services were conducted by Dr. Robert Gardner and Dr. Frank Carver. Interment was in Sutter, Calif. Rev. Shearer pastored several churches in California. Survivors include his wife, Beverly; four sons, David E., John, Russell, and Brian; one daughter, Sandy Smith; two grandsons; his father and stepmother; and one sister.

LOURA B. TEARE, 84, died Jan. 28 in Nampa, Ida. Services were conducted by Rev. Clarence J. Kinzler. She is survived by her husband, Rev. Laten E. Teare; one son, Rev. Darrell B.; two grandchildren; and one brother.

HENRY D. THOMPSON, 92, died Feb. 17 in Nampa, Ida. Services were conducted by Rev. Clarence Kinzler, Rev. Charles Higgins, and Rev. Mrs. Shirley Vevig. Surviving are six sons, Paul, Raymond, Robert, Howard, John, and Donald; one daughter, Mrs. Robert (Esther) Michaelis; eight grandchildren; and two great-grandchildren.

BIRTHS

to JOHN AND ELAINE (BASS) ABREU, Union City, Calif., a girl, Michelle Yvonne, Jan. 30

to TERRY AND CARLA (TRUPP) ALGRIM, Garden City, Kans., a boy, Dustin Alan, Feb. 17
to WILLIAM G. AND LINDA (SINGLETON)

"Showers of Blessing" PROGRAM SCHEDULE



April 23
"What Do You Really Want?"
by Alan Rodda

April 30
"God's View of Promises"
by Alan Rodda

SWEDEN MOVES TO ESTABLISH NEW CHURCH-STATE RELATIONS. After more than 20 years of work by various committees, proposals have been made to alter the relationship between the church and state in Sweden. The proposals establish governing boards for the diocese, limit the authority of the bishops, change the system of taxation, and state that the church is no longer solely responsible for burials and keeping of population records.

Implementation of the new proposals, if final approval comes from the church and the parliament, will be extended over the next four years.

Two things were seen as noteworthy about the new proposals. There is no longer talk of the "separation of church and state." The phrase now in use is a "change in relationship." Second, the proposals expect to receive fairly wide acceptance from both the state and the church. □

"KANSAS CITY STAR" REJECTS PORNO ADS. The *Kansas City Star* and *Times* have joined other newspapers in rejecting pornographic advertising. Recently the *Los Angeles Times* announced it would no longer accept such material and other newspapers have been following this lead.

The *Kansas City* newspapers' president and publisher, James H. Hale, announced March 8 that his papers would restrict the content of advertising for explicitly pornographic movies and live shows, massage parlors, and escort services.

"The *Kansas City Star* and *Times* historically have been advocates of the freedom of expression, but we feel a line must be drawn when it becomes apparent there are no redeeming values in this kind of material," Hale said. □

RELIGIOUS LEADERS HAIL DECISION OF OBERAMMERGAU ON PASSION PLAY. Protestant, Roman Catholic, and Jewish leaders have hailed the adoption of a revised version of West Germany's Oberammergau Passion Play by the town council of the Bavarian village.

By a vote of 9-6 with two abstentions, the council decided (February 8) to use the 1750 text written by a Benedictine priest, Father Ferdinand Rosner, rather than the 1850 script written by a local parish priest, Father Josef Daisenberger, which has been used for the past century.

Officials of the American Jewish Committee have expressed concerns for years over the Daisenberger script, which they charged was anti-Semitic because it emphasized the idea of collective guilt of Jews in the death of Christ. The Rosner script sets forth the view that all of humanity was implicated in the Crucifixion, rather than any one group. □

SCRIPTURES NOW AVAILABLE IN 1,631 LANGUAGES. By the end of 1977, at least one book of the Bible had been published in 1,631 of the world's languages and distinct dialects, according to the American Bible Society's annual Scripture language count.

Twenty-eight languages were added to this list, reported for the first time. Among these are seven languages spoken in Papua New Guinea, three in Indonesia, and others in countries stretching from Nepal to Argentina.

These 1,631 languages represent those spoken by 98 percent of the world's population, though only a little over half of the 3,000 known languages and distinct dialects are included.

The American Bible Society, founded in 1816, is a nonprofit, nondenominational organization whose sole purpose is the translation, publication, and distribution of the Holy Scriptures without doctrinal note or comment. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I recently heard a preacher claim there is no "unpardonable sin." His argument was (1) The term is man-made, not found in the Bible. (2) All sin is blasphemy, and is blasphemy against the Holy Spirit, for the persons of the Trinity cannot be separated so that one sin could be against Christ and another against the Holy Spirit. (3) If any sin is unforgivable then sin is more powerful than the saving blood of Christ, and Christ died in vain. The verses in Matthew, Mark, and 1 John which speak of this are paradoxical, and mean that all sin is unforgivable both now and in the world to come, unless we ask forgiveness in this life. So the "unpardonable sin" is a rejection of Christ and the Holy Spirit's illumination. If one does not ask for forgiveness, any sin is an "unpardonable sin."

I do not fully agree. Jesus' words in Matthew 12:31-32 do seem to distinguish clearly between blasphemy against the Holy Spirit and other sins. Somewhere in Scripture, blasphemy appears as a separate category of sin (Matthew 15:19), so I don't think we are warranted in calling all sin blasphemy. And Jesus does distinguish between "speaking against" the Son of God and "speaking against" the Holy Spirit. Objections on the basis of rejecting the Trinity, it seems to me, confuse more than they clarify. On the

other hand, passages like 1 Corinthians 6:9-10; Ephesians 5:3-6; and Revelation 22:15 make it clear that any unforgivable sin will exclude one from God's kingdom. I like the statement of H. L. Ellison, commenting on Matthew 12:31-32: "Jesus does not imply that any sin is so great that it cannot be dealt with by the atonement. A man who deliberately calls good evil and evil good is so warped that he will not want forgiveness, a prerequisite for being forgiven." □

Do you believe that God wills to heal every sick person, especially every Christian? If not, aren't we saying that He wills something evil? Or that His love or power, one or the other, is limited?

I do not believe that God always wills to heal the sick. I have personally known too many good Christians for whom much earnest prayer by believing people was made without healing resulting, to accept the view that He always wills to heal the sick. This doesn't mean that God wills to heal, except in the sense that He allows

it to exist. His love and power are perfect, but so is His wisdom, and we are to go on trusting Him in sickness and in health.

Final healing is the resurrection, beyond which we will enjoy a sinless, painless, tearless, and deathless world forever! □

I believe that when I get to heaven I will know my mother, father, sister, brother, and children. Can you give me some scriptures on this subject?

Some that state explicitly that we will recognize each other in heaven. However, we are told that our names will be written in heaven (Luke 10:20; Revelation 4:3), and our names distinguish us as individuals with personal identity. So personal identity exists in heaven, which convinces us that mutual recognition will also. Then, too, in Jesus' story in Luke 16:19-31, the rich man in hell recognized Abraham and Lazarus "afar

off." I think God's people in heaven will have even better sense than the rich man in hell, and will certainly recognize each other close up!

I share your anticipation of seeing and knowing loved ones in God's "better country." I am especially eager to see my dad, for we never had a chance to fellowship after he became a Christian, since he died shortly afterwards and I was miles away. □

BICE, Waverly, Ohio, a boy, Christopher Harlan, Dec. 25

to DENNIS AND NATALIE (WHITIS) BUHRO, Kendallville, Ind., a boy, Joshua Andrew, Feb. 20
to REV. GARY AND BARBARA (SMITH) DAMRON, Derby, Kans., a boy, Brooks Jason, Jan. 15
to WILLIAM AND JEAN (GLENN) DILLON II, Steubenville, Ohio, a girl, Christina Elizabeth, Jan. 10

to RICHARD AND CYNTHIA (MITCHELL) FULLER, Rowlett, Tex., a boy, Brandon Scott, Nov. 20
to DENNIS AND SUZIE (GOVER) GASTINEAU, Lancaster, Calif., triplets (all boys), Brad Allen, Brent Lynn, and Brian Lee, March 3

to JOHN AND ELLAN (FOSTER) GRAHAM III, Jacksonville, Fla., a girl, Kimberley Kay, Dec. 31
to STEVEN AND CATHY (WAGNER) GROSVENOR, Vineland, N.J., a girl, Cynthia Lynn, Dec. 29

to STEVE AND LINDA (EUDALEY) NORSWORTHY, Meade, Kans., a girl, Dana Sue, Jan. 29

to ROGER AND BEVERLY (FERGUSON) NUTTER, Huntington, W.Va., a girl, Richele Laine, Feb. 17

to JOHN AND BRENDA (THOMPSON) RICKARD, Nampa, Ida., a boy, Zane Alan, Jan. 15

to MIKE AND SANDRA (MORGAN) SATTERLEE, Kansas City, Kans., a boy, Jeffrey Michael, Jan. 4

to JON AND MARGI SCOTT, missionaries to Portugal, a boy, Joel Erland, Jan. 24

to ELLIS L. AND JUDY (QUIRE) SEDLACEK, Fort Wayne, Ind., a girl, Rebecca Lynn, Feb. 2

to REV. TERRY AND LINDA (HUDSON) SOLINA, Ronceverte, W.Va., a boy, Thad Byron, Jan. 5

to WILLIAM R. AND KATHI (LILIENTHAL) STEWART, Kansas City, Mo., a girl, Kerri Michelle, Mar. 10

to REV. DAN AND CINDY (RILEY) TENNYSON, Washburn, N.D., twins, a boy, Kenneth Riley, and a girl, Melissa Lee, Nov. 9

to STEVE AND LANA TROUTMAN, Mount Holly Springs, Pa., a girl, Serena Kaye, Jan. 22

to DAVID AND KATHY (PENCE) VAN DE WARKER, Streator, Ill., a girl, Faith Ann, Feb. 6

ADOPTED

by RON AND BONNIE SHINGLETON, Green Rock, Ill., a girl, Leana DaNae, Jan. 30; born July 28, 1977, in Korea

MARRIAGES

HERMINE GEERTSMA and RON DAY at Prince Rupert, British Columbia, Canada, Jan. 11

ROSALYN ANNE POOLE and WILLIAM JORDAN WAGNER at Salem, Ore., Feb. 18

DIANE DE FRANCISCO and ALBERT CHEESEMAN WYNN II at Millville, N.J., Mar. 4

ANNIVERSARIES

MR. AND MRS. M. FRANK TURNER, Warsaw, Mo., were honored March 26 with a reception in Kansas City on their 60th wedding anniversary. The Turners have seven children. They lived over 50 years in the Kansas City area where Mr. Turner retired from public utilities and banking. He was treasurer of the Kansas City District for 39 years. Both are still active in their local church in Warsaw, Mo.

The V. R. ULRICHS of Vicksburg, Mich., celebrated their 50th wedding anniversary March 17 with their family. They were married at Montpelier, Ohio, and spent most of their married life at Jackson, Mich., as members of Jackson First Church. A son, Rev. Jerry D., pastors Owosso, Mich., First Church. They currently are retired and are members of the Kalamazoo, Mich., First Church.

DIRECTORIES

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

COORDINATOR OF RACIAL MINORITY MISSIONS

Rev. Bill Young is coordinator of racial minority missions in the Department of Home Missions.



Dr. Raymond W. Hurn, in announcing the appointment of Rev. Young, cited his long association with cross-cultural ministries.

Before joining headquarters in 1967, he pastored for 11 years in Arizona and Missouri. While in Arizona, he worked with the North American Indi-

an District and the Western Latin District. As pastor, he frequently worked in cooperation with Nazarene churches across the border in Mexico.

For the past 11 years, Rev. Young has been general director of Camps, Caravan, and Junior Fellowship.

He is a 1956 graduate of Pasadena College, with additional work in elementary education completed at Northern Arizona University.

He has traveled on all U.S. and Canadian districts and has carried out speaking assignments in New Zealand, Republic of South Africa, England, Ireland, Scotland, and the Virgin Islands.

Books he has written include: *One Little Indian* (missionary); *It Happened at Pilot Point* (church history); *The Caravan Ministry* (leadership training); *Boys Are What Men Are Made Of* (biography); *Take Care . . . It's Your World* (ecology); *Really Living* (children's evangelism booklet); *Really Living Leader's Guide*; *I Believe* (catechism); *I Believe Leader's Guide*; and *A Song Is Born* (biography).

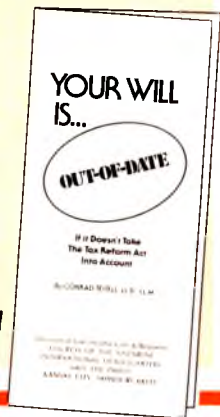
Bill and his wife, Rose Marie, have four children: Mike, 24; Doug, 22; Tim, 19; and Cindy, 18. □

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If it doesn't take the Tax Reform Act into account, it may be. The new Tax Act makes sweeping changes in estate, gift and income tax provisions. To take full advantage of the new law's savings and benefits you may need to revise your will.

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Architects, editors, and executives met to discuss and make suggestions about the new sourcebook.

NAZARENE BUILDING PROFESSIONALS HOLD FIRST OF THREE REGIONAL MEETINGS

Nazarene architects, engineers, and building contractors met February 23-24 in Kansas City in one of three regional meetings to form an Association of Nazarene Building Professionals.

The three meetings are being sponsored by the Department of Home Missions in cooperation with a steering committee of Nazarene building professionals.

Ray Bowman, of Boise, Ida., has served as provisional chairman of the group, which has also included James Couchenour of Boardman, Ohio; Donald Eby of Vancouver, Wash.; and Don Jernigan of Birmingham, Ala. All of these men are architects.

Four additional members were elected to the steering committee at the Kansas City meeting. They are architect John Westmoreland of Dallas, Tex.; builder Kenyth Fausz of Fort Wayne, Ind.; construction man-



Ray Bowman, coordinating author of the Church Building Sourcebook now under development under the sponsorship of the Department of Home Missions.

ager Ed Levin of Newark, Del.; and engineer Jerome Richardson of Loo-gootee, Ind.

Four additional representatives will be elected at regional meetings in Atlanta, Ga., and San Francisco, Calif.

The work of the complete steering committee will culminate in a formal structure for organization at a meeting tentatively scheduled for October.

Importance of the meeting was brought into focus by architect James Couchenour in his opening-night address on "Why an Association of Nazarene Building Professionals."

Couchenour said the purpose of the organization is to "help meet the growing need that exists for practical professional guidance for our churches in the planning, designing, financing, and construction of their buildings to make those buildings the most effective tools possible in reaching our world for Christ."

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, welcomed the builders and emphasized what kind of churches we will need "in the year 1990."

"By the year 1990," he said, "we may well have 850,000 church members compared to the present 470,072; we may have 6,500 churches compared to the existing 5,000.

"We will have 1,500 new White/Anglo churches," he said, "and 400 new racial minority churches. In the same time, if current trends continue, we will have closed 400 to 600 churches."

New churches added to relocations and replacement of church buildings indicate the need for approximately 3,500 new buildings by 1990.

In the morning session, architect Don Jernigan spoke on the "Education of Present and Future Leaders," and architect Don Eby spoke on "Full Professional Services." □



The Spanish Ministries Committee on Northwest District held their fifth meeting in the Grandview, Wash., church. Seated in the center (first row) is Rev. Jose Carrillo, district director of the Spanish work, and Dr. Raymond Kratzer, district superintendent (r.). The Northwest District has Spanish work in 11 churches in which they endeavor to minister to the more than 30,000 Spanish people on the district. Organization of another Spanish work in Toppenish is planned.



Add to the Celebration!

ALL TOGETHER THROUGH THE HOLY SPIRIT

Easter-to-Pentecost Attendance Challenge April 2—May 14

with these Special Recognitions . . .

THE DOVE

Nothing could be more relevant to the theme of THIS attendance campaign.

This distinctive symbol of the Holy Spirit is skillfully cast in a watered polyester, spray-coated to give a classic white sheen finish and gracefully mounted on a black metal stem/polyester base pedestal. Stands 12" high.

An extremely meaningful recognition for the winning pastor, Christian Life chairperson, and/or team leader. Something that will become a treasured keepsake, a collector's item.

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THE HONORED GUEST

The dynamic message on the Holy Spirit by Dr. G. B. Williamson, general superintendent emeritus, professionally hand-lettered in soft colors and lithographed on a Sno-Parch paper. 8½ x 23 inches.

What more significant way could your church climax this seven-week campaign than by giving this deluxe print on the Holy Spirit to those present on Pentecost Sunday. Everyone would appreciate having this silent reminder of God's presence gracing the wall of the home. Special low quantity prices allow for church-wide distribution.

Or have it decoupage or framed and present it as an extra special award.
P-396 \$1.25; 10 for \$3.50; 25 for \$6.25; 50 for \$7.50; 100 for \$12.50

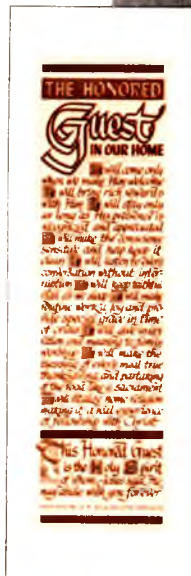
NOTE: Quantity prices good through May 15, 1978

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Honored recently by the Dumas, Tex., church was Mr. Gerald Eddy. A living memorial service, Distinguished Service Award presentation, and a banquet in his honor were part of the day's events. Brother Eddy (l.) is shown receiving the Distinguished Service Award from Pastor Chris H. Hale.



I Would Be Delighted

PRISCILLA and I were grabbing a bite to eat in between the afternoon and evening sessions of the annual District Missions Convention.

Beside us sat a woman in her mid-20s—slacks, sweater top, sandals and puffing on a cigarette. We were at the crowded counter.

“Do you have a dime and three nickels for a quarter?” Priscilla asked the young woman. She did, so Priscilla made a telephone call and then returned to her seat.

The two women fell into easy conversation about the people eating there, the food, and then about the fact that the young woman, Cindy, had once attended the Church of the Nazarene where the convention was being held. The chatting led to other subjects.

“What do you do for a living?” my wife asked.

“I am an art student at present. But I am disappointed in the faculty where I am studying at the university. There is something lacking; I guess it is a lack in commitment or really caring. I am certainly not impressed with the education that is being dished out. And that is just what is happening,” she laughed, yet concerned. “It’s just being dished out, *dished out*.”

My wife told Cindy there was a college in New England which provided sound education on a Christian base—Eastern Nazarene College. She seemed surprised, and interested. Priscilla wrote on a napkin the address of the college and encouraged Cindy to write for a catalogue and application forms. She promised she would.

“I am really fed up with today’s immorality. Everything’s so loose. Nobody seems to really get into caring anymore. It’s frightening. I wonder how long we can last it out,” she complained.

My wife and I agreed with her assessment of today’s society.

“You know, morals, values, and real meaning to existence can only be found in God,” I offered.

She shook her head in agreement.

“The Bible shows the true way. It shows us the way from our earthly breathing on out into eternity.”

Cindy kept nodding her head. The Good News seemed as tasty as that hamburger she was devouring. So we continued to talk about Jesus and His way of salvation, His presence in our own lives, and the power of His beauty in

the dedicated life.

“Say, we are going to a missionary convention tonight at that Church of the Nazarene you visited once. Would you like to join my husband and me for the evening service?” Priscilla inquired.

“I would be delighted!” Her eyes shone with acceptance.

She grabbed her pocketbook and we paid our bills. We were soon in the parking lot. She got into her car and we into ours.

The evening worship was highlighted with special music from various churches. The spirit of enthusiasm was exhilarating. The missionary speaker was particularly edifying.

Priscilla and I were praying in our hearts that the Lord would find His girl that night. She seemed wrapped up in the moving of God’s Spirit as He filled that sanctuary. She enjoyed the singing and the spontaneous testimonies as well as the musical packages.

The message was delivered and a hymn of commitment was sung. Prayer was offered and then the evening session was dismissed.

The three of us walked into the downstairs area of the building where I came across an issue of the *Herald of Holiness* which accented our Nazarene colleges.

“Here, you will want this. This is a special issue on Christian education provided by our church magazine. Read it, and note particularly the mentioning of the college there in New England.”

She thanked me for the material and said that she would definitely follow through.

The Lord whispered to me, “You cannot let that woman get away tonight without talking to her personally about her soul.”

“Cindy, come over here where it is quiet.” I motioned for her and my wife to step into an alcove where we could pray.

“Would you like to meet Jesus personally as your Savior?”

With face beaming, she said she would and would I pray so that she could meet Him? The tears were glistening in her eyes. There was a special divine love in our midst. We bowed our heads before Him.

As others rushed by to visit the bookstand, or go to their motels and get a snack, Cindy walked through the Door. And two very happy newfound friends wiped away their tears of thanksgiving for such a warm, loving Friend who had just taken to himself a daughter of the Kingdom. □

**“By All Means . . .
Save Some”**

DON WHITLOCK CHRISTIAN EDUCATION HEAD AT NAZARENE BIBLE COLLEGE

Donald G. Whitlock has resigned his position as associate in educational ministries at Boise, Ida., First Church to accept the post of chairman of the Division of Christian Education at Nazarene Bible College, Colorado Springs. He will conclude his ministry in Boise August 20 and begin at the Bible college September 1. He will take over the responsibilities of Dr. Richard Spindle, who has accepted the position of executive coordinator for the Division of Christian Life in Kansas City.

Mr. Whitlock was an editor in the former Department of Church Schools at headquarters in Kansas City for five years until 1975, when he joined the staff at Boise First Church. □

—NCN

MARION RICH TO HEAD WILCON

Mrs. Marion K. Rich, wife of Rev. Harry A. Rich, pastor of the Kansas City, Kans., Metropolitan Church, has accepted the position of director for the WILCON conferences which are to be held in 1979 under the sponsorship of the Department of Education and the Ministry. WILCON is an acronym for Wives' Leadership Conference.

In response to many requests, this program is being planned to offer to pastors' and evangelists' wives something similar to the successful series of pastors' conferences called PALCON. Mrs. Rich envisages an equally valuable conference, though somewhat briefer, as the 1977 PALCON, which drew a better than 90 percent attendance of all Nazarene pastors in the United States and Canada.

Marion Rich is a graduate of Eastern Nazarene College. She and her husband were missionaries to Haiti from 1957 to 1971. Mrs. Rich is the author of a book to be released by the Nazarene Publishing House this spring, entitled *Discovery—The Art of Leading Small Groups*, with a supplement of a Bible study guide on Ephesians. Mrs. Rich has had wide experience in teaching, speaking, and leading Bible study groups. She was elected as the 1976-77 Woman of the Year by the Kansas City Southside Business and Professional Women. □

—NCN



NAZARENE BOOK WINS INTERNATIONAL RECOGNITION

God, Man, and Salvation (Purkiser, Taylor, and Taylor), published by Nazarene Publishing House, has been acclaimed by Donald Tinder in *Christianity Today* as one of the choice 25 religious books published during 1977.

In its March 10 issue, the magazine also places as a key book for 1977 at the head of its list of biblical theologies this work written by Dr. W. T. Purkiser, Dr. Richard S. Taylor, and Dr. Willard H. Taylor, all of whom were professors at Nazarene Theological Seminary at the time of writing. □

—NCN

ROSS PRICE MOVES TO COLORADO SPRINGS

Dr. Ross E. Price will conclude his service as superintendent of the Rocky Mountain District at their annual assembly in June. He will complete eight years in this post. The Rocky Mountain District is celebrating its 50th year.

Dr. Price will move to Colorado Springs following the assembly. He will teach at Nazarene Bible College, beginning with the fall term.

For 25 years prior to his superintendency, Dr. Price taught at Pasadena College, Pasadena, Calif., and Olivet Nazarene College, Kankakee, Ill. He served as a pastor for 15 years before entering the field of higher education. □

—NCN



CONTEST WINNERS VIEW WESLEYANA

A group of 31 Nazarenes, made up of 15 general and district Sunday school contest winners and spouses, together with several other pastors and laymen, left April 1 for a two-week tour of places associated with John Wesley in Britain. Leading the group is Mrs. Miriam J. Hall, executive director of Children's Ministries, representing the Division of Christian Life, and her daughter, Amy.

Winners in the denomination-wide contest making the trip are Rev. Daryll G. Stanton and Rev. Larry Johnson of Sheldon, Ill.; Rev. and Mrs. Randolph Holder and Rev. Stanley Moore of Brooklyn, N.Y.; Rev. and Mrs. Phil Riley, Jamestown, N.D.,

and Rev. and Mrs. Charles Belzer, Larimore, N.D.; and Rev. and Mrs. R. H. Brown of Roodepoort, Transvaal, in the Republic of South Africa.

Winners in the district competition making the trip are Rev. Stephen L. Oliver, Florissant, Mo.; Rev. and Mrs. Harold D. Olson, Olathe, Kans.; Rev. and Mrs. Barry Whetstone, Youngstown, Ohio; Rev. and Mrs. Les McClung, Copley, Ohio; Rev. and Mrs. James H. Williams, North Fort Myers, Fla.; Rev. and Mrs. Laurel Matson, Richland Center, Wis.; Rev. and Mrs. Sam L. Storkson, St. Joseph, Mo.; and Rev. Jerry W. Shelley, Frankclay, Mo.

Others who make up the group include Rev. Jackson Phillips, Ashland, Ky.; Mr. Wesley Blachly, Kansas City, Mo.; and Mr. and Mrs. Harold Lehrke, Jamestown, N.D.

The "Walk with Wesley" includes the usual tourist spots in London and vicinity; visits to Nazarene churches on Sundays, April 2 and 9; and Wesley spots, including Weston Church, Charles Wesley's House, and Epworth. The group also visits the birthplace of General William Booth, founder of the Salvation Army, in Nottingham; and Stratford-on-Avon, famous for Shakespeare's birthplace and theater. □

—NCN

CHURCH IN HOLLAND REPORTS GROWTH

The Rotterdam Church of the Nazarene is setting the pace for the Netherlands District with a report for the church year of 29 new members, 23 of which were by profession of faith.

This church is pastored by Rev. Cor Holleman, who is also the district superintendent. Rev. Merritt Nielson is the associate pastor. Begun as a major missionary project by the Department of Home Missions in the fall of 1975, the Rotterdam church is now under the Department of World Mission.

Dr. Jerald Johnson, executive director of the Department of World Mission, reports a gracious breakthrough in an evening service, with many seeking entire sanctification at the church altar. While this was one of the bright spots, Dr. Johnson found Nazarene churches optimistic and growing in the four European districts which he recently visited: Middle European, Italy, The Netherlands, and Scandinavia. □

—NCN

“Knowledge is useful only as it is attached to a conviction and directed by a commitment.”

*Dr. Hardy C. Powers
General Superintendent 1944-68*

Dr. John A. Knight

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