

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 15, 1982



NAZARENE
COLLEGE
DAY
APRIL 25

AN EDITORIAL

SUNDAY, APRIL 25, has been designated "Nazarene College Day." This annual observance presents the church with the opportunity of pledging her allegiance to her colleges and gives our colleges the opportunity of reaffirming their commitment to the church.

From the beginning we have been colleagues in "Celebrating Christian Holiness." Never has this collegiality been more essential to the success of our mission to preserve and propagate the scriptural truth of full salvation. From the time of Dr. H. Orton Wiley our colleges' religion professors have played a key role in formulating the theology of the denomination. Today, four past and present faculty members are writing a three-volume treatise on "Exploring Christian Holiness." Another is authoring a new systematic theology for the church. And, as always, our strategy for global holiness evangelism is predicated upon a great cadre of fully committed young people whose minds have been awakened and enlightened, and whose hearts have been cleansed and empowered, by the Holy Spirit. We are dependent upon our Nazarene colleges for the preparation of the great majority of these home and world missionaries.

All this being true, the continued existence of our Nazarene colleges is not an option but an absolute necessity. But facing the stark realities of the pressures under which liberal arts colleges function today, this is easier said than done. Our schools are caught in the middle of a very se-

rious dilemma. On one hand, increasing economic pressures demand additional financial support. But on the other hand there is a smaller "pool" of potential students because of decreasing birth rates. The possibility of less tuition income further complicates the financial problem.

Furthermore, Dr. Elton Trueblood reminds us that historically churches and their colleges tend to loosen their ties and drift apart. Instead of church colleges they become "church-related" schools and then, if the process is not reversed, they end up as independent colleges. He identifies the two basic reasons for this separation as:

1. The college becoming ashamed of the church;
2. The church failing to provide the major financial support of the college, thereby in effect losing control of the school.

On Nazarene College Day, both our church and our colleges need to face these realities squarely. There is a solution to these problems. It is to reaffirm loudly and clearly that, in the words of Professor Reuben Welch, "We really

do need each other." Our colleges must continue to demonstrate both on campus and among their constituents that they are unashamedly committed to the Church of the Nazarene and that their basic reason for existence is to provide holiness higher education. In return, the church must give conscious attention to full support of its colleges in two particular ways:

1. *Students.* Pastors and their wives are the best recruiters the college has. Boosting the school publicly and working to interest prospective students privately are invaluable.

2. *Finances.* The payment of education budgets must not be optional. They must be given the same high priority as the General Budget. Enthusiastic support of capital fund campaigns and other necessary financial programs will go a long way toward assuring that our colleges will remain economically and therefore philosophically close to the church.

The church and the college—yesterday, today, and in our tomorrows—inseparable allies in "Celebrating Christian Holiness!" □

THE CHURCH AND THE COLLEGE

ALLIES IN "CELEBRATING CHRISTIAN HOLINESS"



by General Superintendent Eugene L. Stowe

HE TAUGHT ME WITH HIS TEARS



by BILL DRAPER

impacted my life was the way the story was told.

As he shared this true story, his heart began to overflow and tears coursed down his cheeks. He stopped and wept, wiped his tears, and then gave his own testimony—how the “grace of God through Jesus Christ” had saved him from his sin. Suddenly, I knew he was doing more than just relating the story, more than just illustrating truth. He was speaking from personal experience. The grace of Christ was real to him. He was telling me about the most important event in his entire life. More important, he was revealing this event through his tears. My own heart began to feel the truth. Oh, I was impressed with his academic

qualifications, I respected his rational arguments, but I responded to his tears! His tears made the difference.

As we interview perspective faculty members for Nazarene colleges, as we check their academic degrees, as we inquire about past experience, perhaps we would be wise to ask: “Does your heart ever overflow because of the grace and love of Jesus?” For unless the sharp mind is balanced by the warm heart, students can attend the Nazarene college for four years and still miss our true purpose.

During the 35 years since this incident, there have been many times of discouragement. On at least a score of Sunday nights following a fruitless sermon I have been tempted to quit—to never preach again! But on these and many other occasions, God did not fuss with me. He didn’t overwhelm me with guilt. He just gently touched my mind, giving me the mental image of the Ph.D. standing in front of his class with tears streaming down his face. I’ve never been able to escape his tears. I shall, throughout my life, be deeply grateful to God for the Nazarene professor who taught me with his tears. □

MY TEARS

*There is that possibility
that my tears
contain enough ingredients
to nourish another pilgrim.*

*There is the possibility
that my tears
could become an oasis
for another weary pilgrim.*

—HAROLD IVAN SMITH
Kansas City, Missouri

I WAS ONLY ONE of the many students in class that warm spring day whose thoughts were elsewhere. I vaguely remember that the course was named “The Pauline Epistles,” and designed to give an in-depth survey of the writings of the apostle Paul.

We had bogged down somewhere in Galatians. The lecture on the difference between law and grace—so very clear to our professor—was so very cloudy to me. Galatians has tremendous truth on this important subject, truth not designed for the casual listener on a warm spring day!

The professor, one of the first Ph.D.’s in Nazarene colleges, undoubtedly sensed the wandering minds of his students. So, he reached for an illustration to open a window of understanding regarding the difference between law and grace.

He shared with us a simple story of a highway patrolman who came upon an accident. A small child was seriously injured and needed immediate medical attention to survive. Gathering the child into his arms, he ran for his car and started for the hospital. He knew the speed limit—65 mph at that time. But he also knew a life was in the balance. The law said “65.” Grace said “save a life.” So, as fast as he could travel, he rushed a needy child to the hospital.

Now I know this illustration has weakness. Perhaps it goes too far. Or, maybe it does not go far enough. But it did attract my attention and open the gates of my mind. However, it really wasn’t the illustration that impressed me. It only drew my mind back into the classroom. That which really

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

THE LORD KNOWS BEST

The Lord took my wife, Hazel, home to glory December 15, unexpectedly. This was a big shock to everyone, but the Lord knows best. In my 30 years in the ministry, she was always at my side to share the burdens of the church and the people who were in need. Hazel held many offices in the church over the years and was a great missionary worker.

She was a wonderful wife and mother who will be remembered by us and her many friends until Jesus comes.

Along with my two daughters, Jackie and Bonnie, I am grateful for the many cards and letters from our wonderful friends across the country.

*C. H. Symons
Tawas City, Michigan*

LEARNING TO LEAN

Thanks to you and our Lord for this wonderful magazine. I enjoy it very much. I especially enjoyed the story "Learning to Lean." I too have had Hodgkins, and chemotherapy.

It has been a year now since I have had a treatment, and no sign of recurrence. Praise the Lord for His wonderful love and grace.

*Marybelle Poffenbarger
Middletown, Indiana*

CHRISTIAN ROCK ADVOCATE

I was disappointed with William Goodman's article, "Audio Pornography," in the February 1 issue of the *Herald*. Mr. Goodman seems to feel complete abstinence from rock music is the an-

swer for anyone living a holy life. I disagree!

Although I refuse to condone songs and songwriters who uphold drugs, drinking, immorality, etc., I cannot bring myself to find fault with popular rock songs such as "Cool Change" by the Little River Band or "Love Is the Answer" by England Dan and John Ford Coley, to give a couple examples.

Even the hint of a syncopated beat driving a person berserk is outrageous, especially when several hymns have syncopation (e.g., "A Mighty Fortress Is Our God.") One of the most inspiring messages I've ever heard preached in 21 years of attending church, was brought by one of the

(Continued on page 20)



by HUGH RAE

HOLY INFLUENCE

THE WRITER of the letter to the Hebrews, in his opening sentence says, “. . . in former times God spoke . . . through the prophets.” It is true that this was in a fragmentary way when compared to His final revelation through His Son Jesus Christ. The significance of the introduction is in the fact that it reminds us of the influence for good or evil which we all have.

All too often we yield to a measure of despair when we look at the next generation. We fail, however, to admit that the following generation is to a large extent the result of the influences which we and our peers exert. The question is, “What manner of persons ought ye [we] to be”? (2 Peter 3:11).

What a marvelous way God chooses to lead His children. I was eight years old when my parents moved from the city of Glasgow, Scotland, to the small seaside resort of Troon, on the west coast. My mother, a Christian, had made up her mind to begin to worship with the Christian Brethren. Two days after our arrival a neighbour approached her and invited her to send us four children to Sunday School. My parents were impressed, but before allowing us to attend, Mother decided that she would attend a service in this, to her, strange church.

On that first Sunday evening I went with her. There were three adults present in that church service. The preacher that night was the late Dr. George Sharpe, the founder of the Church of the Nazarene in Scotland. My recollection is of a venerable, white-haired, saintly looking man who preached as if it were to a cathedral full of people. Mother never did join the Brethren—she became a Nazarene.

Four years later a godly young pastor, Rev. Joseph Irvine, pointed a 12-year-old to God. In the following years of ministry, he so loved me that I was compelled to hear the call of God, to which I finally replied, “Here am I, Lord, send me.”

Twelve years were to pass, and World War II, before that commitment was set in vital motion. I enrolled as one of the first students in Hurler Nazarene College, later to be relocated and renamed British Isles Nazarene College. During those years in college

another man of God, Dr. Arthur Fawcett, influenced my life and kindled a flame within my heart which set my feet on the pathway to higher education.

These three men, appearing at different times and having diverse influences, had, each in his own way, a part in molding my life. How could I ever forget the anointed preaching of George Sharpe? As a boy I sat enthralled. As a student he was, at 82 years of age, to be my first instructor in the art of sermon preparation and preaching.

As the years have rolled by my whole outlook has been influenced by the godly life and personal compassion of that young pastor who pointed me to Christ. Time and time again I hear him say, “God wants you to be preacher—never forget that.” He was cut off in the early days of manhood, but God has spoken to many because of him.

Arthur Fawcett was my mentor when I had decided to take a master’s degree at Glasgow and was faced with the perplexities of theological doubt. His advice was simply to keep on thinking through and hold on by faith to God.

Thus it was that God spoke time and again through His people. A quiet, unassuming lay woman allowed God to use her to introduce a family to the church. A godly pastor, a concerned preacher, were God’s instruments. Because of these and others the church has been the very heart of life for me and my family.

As today’s youth face the perplexing problems and decisions of life, who of us are ready to stand in the gap and help them find God’s will? Who of us are willing to support them with our prayers and resources when they go to college in order to prepare to do God’s will?

I saw holiness in practice long before I understood, even in part, the implications of its truth. It was made easier for me to follow because others had been faithful. Today, as I sit at my desk as the president of the college to which I came as a student 34 years ago, and recall the movement of God in human lives, my prayer is that each one who reads will remember that God so often reveals himself through human involvement, and that our young people will hear Him speak more clearly if they see us walk more nearly to His pattern of holy living. □

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OUR UNIQUE COLLEGES

by KENNETH H. PEARSALL

EVERY COLLEGE is concerned about its uniqueness rather than its similarity to other colleges. For many years Harvard University has insisted that it is not like any other college, particularly Yale. Colleges take pride in their uniqueness.

One of the things that makes the Nazarene college unique is that a "Nazarene influence" has been at work from the very beginning of higher education in the denomination. K. H. Hardy, in his book *Social Origins of American Scientists and Scholars*, mentions the strength and productivity of the schools sponsored by the Society of Friends. It seems probable, he says, that a Quaker influence is at work.

Our forefathers felt keenly an obligation to provide liberal arts colleges with a Nazarene influence to train their youth. Great sacrifices were made by church leaders, laymen, and parents. Slowly colleges were planted in strategic sections of the country. Some uprooted their families and moved into the community where the Nazarene college was located, in order to provide a Christian education for their children. For many years these colleges have been serving the youth of our church.

Several months ago a father expressed it well when he said, "I am grateful for the Nazarene college and its influence on our family. Four of our children have graduated and are vital Christians actively engaged in the work of the church. I believe they are making a difference in their world." Let me share some of my feelings about the uniqueness of the Nazarene college.

Nazarene colleges are committed to their objectives.

We have highlighted our uniqueness by stating our religious and academic objectives in our catalogs. These objectives are clear and concise so as to remove any suggestion of uncertainty or vacillation. Could there be any question about the following statement published in one of our catalogs? "The purpose of the

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college is to serve the church by providing an educated laity and ministry loyal to Christ and emphasizing the Wesleyan doctrine of perfect love."

Another statement reads as follows: "The basic mission of the college is the development of Christian character within the philosophy and framework of genuine scholarship."

Mayhew, in his book on higher education entitled *Surviving the Eighties*, asserts: "Clarity about one distinctive character and purpose is probably the most significant long-run administrative problem for institutional survival in the decades ahead."

We are vitally interested in survival, but only if we make certain that our colleges are living up to the objectives and purposes for which they were founded.

Nazarene colleges are selective in their employment practices.

A Christian college can never be any stronger than the people who serve the institution. Members of the governing boards have adopted a definite criterion when employing new personnel. Historically, faculty members have made a confession of their personal Christian faith and their commitment to the standards and ideals of the institution. They are churchmen who are faithful to their local churches, teach Sunday School classes, serve on local church and district boards, and represent their church at district assemblies. Individuals with academic preparation and personal Christian dedication make beautiful models for college students.

Effective Christian teachers have always integrated faith and learning. The classroom leader must be able to relate his discipline to vital Christian faith. With this example the student finds it reasonable to relate his own education to his Christian faith and his world.

I salute those who have given and are giving their lives to serve the youth of our denomination. They are among the unsung heroes of the ongoing church—truly builders for eternity. It is my prayer that their tribe may increase.

Nazarene colleges emphasize worship and evangelism.

One of the nonnegotiables on every Nazarene college campus is the regular chapel schedule. This has been one of the hallmarks of Nazarene higher education. We believe that our students will do better work in the classroom when they discover who they are and learn the plan of God for their lives. In fact, many have become overachievers when this discovery has been made.

There is nothing that can take the place of faculty and students worshipping together in a Christian setting and atmosphere, singing the great hymns of the Christian faith, praying together, sharing a personal testimony and listening to the exposition of God's Word. Chapel attendance is compulsory, but many students log more attendance credits than require

They feel that chapel is an integral part of their daily schedule.

The evangelistic thrust is also a vital part of the college calendar. For many years our colleges have been scheduling an evangelistic meeting in the fall and in the spring. Students are cooperative and receptive. Eternity will reveal the decisions that have been made at an open altar during a college revival. One of the natural outgrowths of worship and evangelism is the desire to reach out to others and to serve. Students become involved each year in outreach ministries to nursing homes, detention homes, jails, and missions. It is increasingly common to hear of students spending their vacation time serving in a home mission church, on a mission field, or in an inner-city church.

Alumni, parents, and church leaders may be assured that the chapel services that have changed many lives will continue to be a nonnegotiable on every Nazarene college campus.

Nazarene colleges appreciate the parent church.

History proves that when a church college keeps close ties with the parent denomination the theological events usually have ready acceptance by the students. Christian colleges that have departed from their traditional and theological moorings have drifted away from the church and the original objectives of the institution.

The Nazarene college is an outgrowth of the church, and so the colleges have great appreciation, respect, and love for the parent denomination. For more than 70 years the colleges and the church have enjoyed a harmonious union. Church members have prayed, given, and sent their children to the church college. In return, the college has provided training for nearly all of the ministers, missionaries, and church leaders. Many of our laymen who are actively involved in the church received their baccalaureate degrees from a Nazarene college. Heath says, "One way that you can identify whether or not a school has a distinctive character is by the way the constituency cooperates and supports the school." Every local Nazarene church accepts and strives to pay an Education Budget. Tithes and offerings are used to support the Nazarene college. In addition to this, thousands of dollars have been given for capital improvements by our laymen who believe in this system of higher education.

We pray that neither the church nor the college will ever come to the place of trying to make it alone. If this happens, both the colleges and the church will suffer.

I believe that what has brought Nazarene higher education to its present level of success, and what will bring it out on top in the future, is mutual support, cooperation, and prayer between the college and the church. As we work together—with God—we can build a church and a college uniquely His, serving the present age. For this cause were we born. □



OLD STUBS

by R. CURTIS SMITH

THE SUREST INDICATION of what kind of person you are is to be found among the stubs of your old checkbooks.

A man who has written many biographies made that discovery. He noted that it was easy to find out what a man said he had done, but when it came to finding out what kind of man he really was, the biographer was up a stump. Then he discovered the surest way to get the truth was to look at the stubs of old checkbooks. What a man gives money for—that tells the tale.

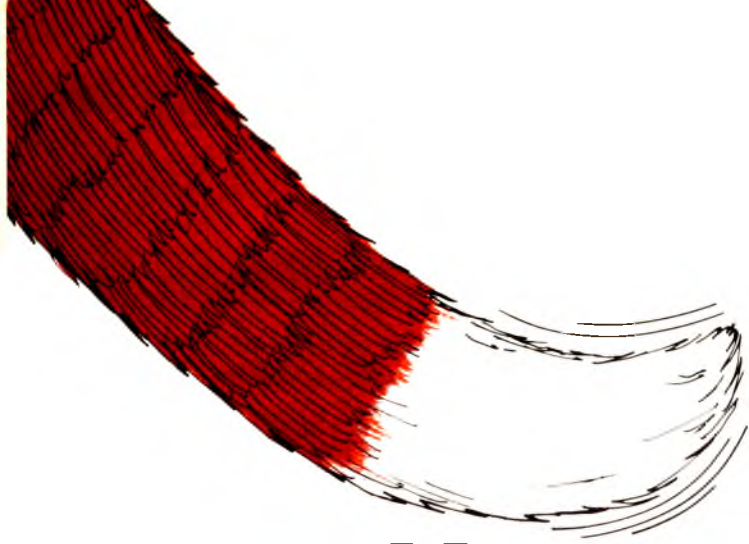
An old checkbook gossips about us. What does it say about me? What does it say about you?

Does God's work have a place at the top of our budget? I have often been strapped for ready cash. I have often been broke. Ask my banker. He knows! Sometimes I am just a short jump ahead of the sheriff, but I have always had some benevolence and money for God's work. No credit to me. It is a habit I learned from my mother as a boy. Come wind or weather—and plenty came—my mother always put aside money every week for church and also for the college.

What does tomorrow hold? Throughout history man has sought the answer, especially during difficult times. One barometer, I believe, reveals more light and direction than most predictions, think tanks, or government politicians. That indicator is our nation's youth. These young people and the leaders among them hold the real fate of this nation, the world, and our individual destinies.

Thank God for our faithful people whose checkbooks contain old stubs made out to the Nazarene Theological Seminary, the Nazarene Bible College, or to one of our Nazarene liberal arts colleges. Investing in our young people is a most reliable and enjoyable way of making life count. □

R. CURTIS SMITH is president of Mid-America Nazarene College in Olathe, Kansas.



IS THE TAIL WAGGING?

by JOHN A. KNIGHT

E. STANLEY JONES, famed Methodist missionary, once told of a man who was demonstrating before a group how his dog could play dead. It was a marvelous exhibition of the dog's ability to look like a "completely" dead dog—his eyes were closed, his jaws open and relaxed, his legs stretched out. He *looked* dead, except that the tip of his tail was wagging. That gave away the whole show.

It's much like that with the unyielded, unsanctified heart. If the consecration and commitment are not complete, the tail will wag. The selfish self will insist on having its way. No amount of training in spiritual or moral exercises, no self-programmed or externally imposed disciplines, however valuable, can enable one convincingly to *act* dead.

The only way to death is *to die*.

"Men are never convinced of your reasons, of your sincerity, of the seriousness of your sufferings, except by your death. . . . In order to cease being a doubtful case, one has to *cease being*, that's all."

So wrote Albert Camus, the French atheistic existentialist, in his philosophical novel, *The Fall*. Sometimes the gospel seems better declared by its enemies than by its adherents. Here is a case in point, for Camus has come close to uncovering the very heart of the Christian message.

Strangely like his words are those of Jesus: "Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24, NIV). Jesus' death/resurrection is the guarantee of the validity of His words.

JOHN A. KNIGHT is president of Bethany Nazarene College, Bethany, Oklahoma.

Through His life, Jesus asserted His allegiance to His Heavenly Father. His parents heard Him ask: "Didn't you know that I had to be in my Father's house?" (Luke 2:49, NIV). His disciples were astonished with His claim: "My food is to do the will of him who sent me and to finish his work" (John 4:34, NIV). In the Garden, He prayed: "Father, if you are willing, take this cup [of death] from me; yet not my will, but yours be done" (Luke 22:42, NIV).

If we want to stop being "a doubtful case," we will have to "cease being" also. Our will, our way, has to go! That's the meaning of Paul's words: "I have been *crucified* with Christ and I no longer live" (Galatians 2:20, NIV).

Underscoring the same truth, Jesus said: "If anyone would come after me, he must deny himself and take up his cross and follow me" (Mark 8:34, NIV). Discipleship presupposes death. Following Christ is preceded by self-denial and the crucifixion of one's self-sovereignty.

Oswald Chambers wrote, "The Cross reveals the clash of God and sin. If we do not put to death the things in us that are not of God, they will put to death the things that are of God. There is never any alternative, some thing must die in us—either sin or the life of God" (*The Psychology of Redemption*).

The Christian is not called upon to give up sin—this has been done in first believing on Jesus. Rather, the Christian is to give up his right to himself. He is to acknowledge Christ's ownership and Lordship in every relationship of life. The right to ourselves is all we have to give to God. Accordingly, it is all He requires.

Our cross is not the daily or common cares and concerns of life. These we have whether or not we are Christians. They are inherent in the human situation. Nor is our cross primarily even suffering for conscience' sake, though we may be called upon to endure that. The cross for the true disciple of Jesus Christ is the once-for-all denial of one's right to oneself—and the continuous evidence of it in every circumstance and activity.

To be dead to the claims of sinful self is to become related to the life of Christ in such a way that only those things which appeal to Him appeal to us. There are many legitimate things to which our Lord would not be attracted—relationships which He described as the "right eye" or the "right hand" (Matthew 5:29-30, NIV).

The right hand is not a bad thing. It is one of the most useful things we have. But Jesus said, "If it offends you, or hinders your walk with me, cut it off." Many persons are willing to be delivered from sin and its consequences; but far fewer are ready to give up to Christ the right to themselves. Unless we are willing to give up even good things, the "tail may be wagging."

Clearly there are conditions to discipleship. One may be morally blameless as others judge, a fascinating person, an asset to one's community, but until one is willing to deny himself and take up his cross, he cannot be Jesus' disciple.

The call to sacrifice oneself to Christ is not merely a theological idea, or a pious cliché concerning holi-

ness. It must become and remain a living experience—a complete yielding of one's will to Christ, of one's right to himself. And this total consecration must be actualized daily as God engineers the circumstances of one's life.

Yet the good news of the gospel is not death, but resurrection. Being "crucified with Christ," Paul re-

joiced: "But Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20, NIV). And Jesus both warned and promised: "Whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it" (Mark 8:35, NIV).

Until self-sovereignty is dead, the "tail will wag."

OF MUD PIES AND MOTOR MECHANICS:

A Meditation on Philippians 1:3-11 (NIV)

by STEPHEN W. NEASE

THIS IS MY PRAYER: that your love may abound more and more in knowledge and depth of insight." Paul joyfully expresses concern for his "partners in the gospel" in Philippi, believing "that he who began a good work in you will carry it on to completion."

Is growth possible in a person "in whom the love of God is perfected?" Can divinely bestowed love that is "perfect" become more so? What is the difference between Christian purity and maturity? Why does Paul so specifically suggest that the growth of the Christian's God-given love should be "in knowledge and depth of insight"?

Perhaps a tender family vignette can bring to us a measure of understanding.

A summer storm has subsided; our three-year-old son is out in the backyard making mud pies. Suddenly inspiration strikes. He grabs his very best creation and, with mud oozing from his fingers and slopping from his shoes, dashes into the house, through his mother's spotless kitchen, on to the brand-new light beige carpeting in the dining and living rooms. With Mother in pursuit, he arrives in Daddy's study, deposits his mud pie in the middle of a freshly typed manuscript, and announces excitedly, "I made it 'cause I loves you, Daddy!"

Yes, his daddy did what you'd have done and began to scold. But those childish words, "I loves you, Daddy," prevailed and, accepting his love gift, I folded him in my arms, saying, "I love you, too"—and carried him out the front door.

Fifteen years go by; our now strapping son is a freshman at our Nazarene college 700 miles away. An unexpected opportunity arises, and he leaves after class on Friday for a surprise visit home. The night before he must go back to school, he borrows the family car for a big date. We old folks stay up awhile but soon fall asleep, knowing that breakfast must be

eaten early and good-byes said for his 6 a.m. departure.

Dawn breaks, breakfast is enjoyed, and the inevitable horn blows outside. He throws his duffle bag over his shoulder, kisses Mom and Dad and brother and sister good-bye, and heads for the door. Almost as an afterthought, he calls back, "Dad, the car wasn't running too well last night, so I stopped at Midnight Auto Parts and picked up plugs and points and tuned it up." Later on, we find that the tune-up took till nearly 3 a.m.! No "Daddy, I loves you" this time, but to us no less an expression of a son's love for his family.

Had the quality of his love changed in 15 years? No, mud pies then and motor mechanics now were but his means of expressing the same tender feelings of filial love. But there is a difference between making mud pies and doing motor mechanics! Just a thought—wouldn't it have been tragic if, at 18 years of age, he'd offered me another mud pie? You see, the real difference lies not in the nature of his love, but in the greater ability to express that love which came with growth in knowledge, understanding, and performance.

Here, then, is the heart of Paul's prayer for his partners in the gospel in Philippi. The God-given love in their hearts makes them eager to be nurtured by the Lord, so that their pure love may be expressed more effectively through greater understanding and increasingly fruitful service.

Perhaps the efforts of the church to disciple and teach God's children now come into better focus. Through Sunday School, marriage encounter, Christian counseling centers, Christian day schools, our Bible college, liberal arts colleges, and seminary—and countless other means—the church seeks to enable God's Spirit to nurture and direct the love which God has placed in each Christian's heart.

From mud pies to motor mechanics! God's pure love enthroned in human hearts, ever growing in understanding and expression. May that love in us produce "the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God!" □

STEPHEN W. NEASE is president of Eastern Nazarene College in Wollaston, Quincy, Massachusetts.



THE RIGHT OF RETURN

by LESLIE PARROTT

DURING A PARENTS' orientation at Yale University, the Dean of Students outlined what the college expected from parents and students in the transition from home to campus. At one point in his remarks about the challenges parents would have to meet, he paused to say, "And now are there any questions?"

Almost immediately a man stood to his feet and set the meeting on edge by asking, "What positive changes may I expect in my son after four years at Yale?"

The father, who was investing \$40,000 in his son's education, had a legitimate question and the right to a straight answer.

What positive changes should parents have a right to expect in their sons and daughters who graduate from a Nazarene college? Or why should faculty members turn to a career in Nazarene college classrooms instead of more lucrative and prestigious appointments in state schools where writing and research are high priorities? And what right of return should a congregation have for paying its Education Budget year after year? Everyone who invests in a Nazarene college has a right of return, whether the investment is made by parents, students, or churches. But what is the history of dividends and what are the current yields?

This 75th anniversary of the denomination, and of several colleges, is a good time to see if the purposes of the founders have been achieved.

First, the founders planned liberal arts colleges and not Bible Institutes. During his last chapel address at the Nazarene University in Pasadena, Dr. Bresee

said, "We purpose to produce the very best in scholarship. We believe in the old classics. How rich a man is to be able to lay hold of the foundations of knowledge in the old languages." And Dr. Chapman, who said, "We must build schools or die as a church," also said, "We must make our schools strong in scholarship . . . here as everywhere the emphasis is on quality." In 1921 in the *Herald of Holiness* he said, "The future in the Church of the Nazarene will be in college trained people." And to emphasize his commitment to the liberal arts college, he said, "If I had a million dollars to give, I would give \$800,000 of it to the educational work of the Church of the Nazarene."

Earlier investments have yielded high returns. Today there are eight regionally accredited colleges in the United States, a heroic small college in Canada, another in England, plus other schools with a liberal arts emphasis around the world.

Second, the founders expected the colleges to be centers of revival fire and spiritual dynamism. Dr. Chapman said, "The revival of early days . . . made the demand for our schools . . . No branch of our work has contributed more to the revival than our educational movement. All our schools are centers of revival fire . . . backed up continually with salvation work throughout the year."

Dr. Bresee said, "It is not our job to turn out worldly men. . . . There are a thousand institutions in the United States that are engaged in that business; it is our business to turn out men and women of God."

One church leader observed recently that the only real revival some students have ever experienced is on a Nazarene college campus where the dates are important enough to be published in the catalog and where all of the resources of the chapel, classroom, and college church are focused on a pervasive campus

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revival. The spiritual atmosphere and purpose is still number one in Nazarene colleges.

Third, the founders saw the colleges as a source of leadership in the church. As far back as 1919, Dr. R. T. Williams noted that the faculty members were "making more real sacrifices than any other class of workers" in the church. If this inequity could be justified, it was because "we must prepare our leaders for our own work." Today, all members of the Board of General Superintendents, all college presidents, all five of the executive directors of the divisions of the General Board, and a great proportion of the district superintendents and pastors of our churches are graduates of Nazarene colleges.

Fourth, the founders believed the laymen of the church were to be educated for places of service and leadership. In his continuing support of the colleges, Dr. Chapman wrote in 1927, "Our task now is to educate our own children and preserve them . . . this means that making of preachers is secondary, making men and women is the first consideration . . . a trained laity as well as a trained minister." Today, men like Richard Jones of Sears, Ron Mercer of Xerox, Dick Schubert of Bethlehem Steel, and Leon Doane in banking represent a flood of Nazarene College alumni who cover the church like the waters cover the sea, undiluted in their churchmanship but pervasive in their influence. The day of the layman long since arrived and continues to be a high yield on the investment in Nazarene colleges. Most general denominational gatherings are dominated numerically by these grads from Nazarene colleges.

In addition to the fulfilled purposes of the founders, what positive changes can parents and churches expect from their students in four years at a Nazarene college? It seems to me there are two kinds of return to be expected.

First, the college graduate should demonstrate progress toward the ideal marks of an educated person as follows: (1) The ability to read at an advanced level. (2) The ability to speak and write simply, accurately, and grammatically. (3) The inclination toward straight thinking and discernment among competing ideas. (4) Some comprehension of the ideas and forces which have molded civilization. (5) An understanding of the scientific method. (6) A mature encounter with religion.

Second, the right of return includes visible signs in four years of the ability to integrate faith, learning, and living. With the possible exception of "a mature encounter with religion," the state university may help students acquire the qualities of an educated person. But when it comes to integrating faith, learning, and living, the Nazarene college must excel.

No college can be responsible for the one semester wanderer who drops out to become a specialist in what is wrong with the school. The transition from home to college is not always easy. Some students respond well to it while others do not. But for students who complete the course and graduate, there is a right of return expected by parents, faculty, trustees, and the church which has subsidized their education. □



Helping the Preacher Preach

by HOMER J. ADAMS

ANYONE who goes to church would probably say he appreciates good preaching, while feeling little responsibility for its quality. Do we go into a service saying, in effect, "Well, here I am; capture my wandering attention. Lift me out of myself! Inspire me!"

This is *not* the way it should be, as it heaps too much of the burden on the speaker.

Don't we, the listening Christians, have a responsibility to help the preacher preach?

Here are some suggested ways to assist the preacher in fulfilling his weighty assignment:

1. Help to provide the congregation. It is the responsibility of each church member to invite people to come to church. This may involve soliciting, reminding, and providing transportation, in order to get people to come. But it is worth a great deal to get people into the church and under its influence. We can help the pastor preach by doing our share to fill the pews.

2. Hold up his hands with prayerful support. If every church member spent a few minutes in prayer for the pastor before each service and maintained an attitude of prayer while he preaches, think of the difference it would make! He would be lifted beyond himself. Let's rally in support of the man in the pulpit.

3. Be a good listener; maintain the right response. The attitude of the listener is most important in determining the good a sermon does. Do you begin listening by dwelling on the time of ending? Have you set a time, such as five minutes till 12, and judged the merits of the sermon on whether or not the preacher met your goal?

Do we go to a concert saying I wonder when it will be finished? No, we go to enjoy the music. Do we attend a ball game saying, "Now, I wonder when this game will end?" Do we approach a good dinner concerned about when it will be over? Of course not! Let's be just as fair with the preacher behind the sacred desk.

If we Christians in the audience follow these suggestions to help the preacher preach, and creatively seek other ways to be supportive, the service will take on new richness as we get involved. Better preaching and better listening are bound to occur. □

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EXPERIMENTAL RELIGION

by NEIL HIGHTOWER

THE CUTTING-EDGE of Nazarene thought and experience occurs on our college campuses. Here intellectual and spiritual research is constantly taking place. Here there is a perennial sifting of ideas. This may seem to be a threat to sound doctrine and disciplined living; but it really isn't. How else can strength be infused into steel than by testing and tempering? It merely follows in the tradition proclaimed by our Lord: new wine is put into new bottles, and new cloth is sewn to new cloth (Matthew 9:16-17).

Holiness people today are tending to become cloistered saints rather than disciples who "have turned the world upside down," as described in Acts 17. We seem to have become "holiness scholastics," adept at splitting hairs theologically and ready, like the medieval scholastics, to argue over how many angels can stand on the head of a pin.

Our spiritual forbears, from Wesley into the early decades of this century, took seriously the scriptural definition of pure religion in James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." They also believed that pure religion enabled a person to "bridle his tongue" and to "be doers of the word," as described in verses previous. They agreed with Wesley, that there was "no holiness but social holiness."

They never subscribed to the "two-trips-to-the-altar" concept that gives modern holiness people a false sense of being secure and having arrived. They believed in *experimental religion*; they hungered for more of God, and did not view the experience of perfect love as the end but rather the platform for more

extensive growth and development. Certainly they believed in the "secondness" of entire sanctification; but they knew that not only must one be filled with the Spirit's fullness in a crisis blessing, but also filled again and again as one's capacity is enlarged by the experimental tasting of the Lord. They could not be satisfied to "look into the perfect law of liberty" and continue as they were. That perfect law was conceived to be the ministry of the Holy Spirit through their private wrestling with the Word of God, and also His working through the body-discipline of Bands and Class Meetings. It was unthinkable to them that one could develop and grow in spirituality if he habitually absented himself from the public means of grace—or the private means, for that matter.

Lest any should be overly concerned about the idea of "experimental" in connection with religion, I am not suggesting that there are no "givens" or "absolutes" in religious beliefs or experience. I am using the word *experimental* in the following sense: "an operation or testing by which an unknown principle or experience is discovered and/or verified." The scientist—for this word is most regularly connected with science—does not come to any experiment totally bereft of some preconceptions or axioms, else he could not act at all. To parallel, a Christian holds scripturally based absolutes as axiomatic. But he also recognizes that his understanding of God is not only propositional, but relational and developmental. The unknown applications of divine grace are discovered in the unfolding of relationships with God and people.

Our spiritual forbears believed they had an obligation to do good to the souls and bodies of all men. They never believed in a "class-oriented" religion. They visited the sick, in hospitals and homes, on a regular basis. They visited those in jails and preached the gospel to them. They certainly practiced experimentally the apostle James' exhortation: "Even so faith, if it hath not works, is dead, being alone."

These godly spiritual ancestors also knew that taking a stand for Christ carried the pain of persecution and the increased efforts of temptation by the devil. They saw clearly the relation between perfection and patience. Again, the words of James 1:2-4 were a part of their experimental religion: "My brethren, count it all joy when you fall into diverse temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that you may be perfect and entire, wanting nothing."

They would have understood the counsel of Petrus Severinus, a 16th-century professor of meteorology, medicine, geology, and poetry, to his students:

Go, my sons, sell your lands, your houses, your garments, and your jewelry; burn your books. Buy yourselves stout shoes, climb the mountains, search the valleys, the deserts, the sea shores, and the deep recesses of the earth . . . Look for the various kinds of minerals, note their characters and mark their origin and the mode of origin of everything that exists . . . Lastly, buy coal, build furnaces, observe and experiment

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without ceasing, for in this way and in no other will you arrive at a knowledge of the nature and properties of things.

Applied in a religious and spiritual sense, we must have that kind of commitment.

We have unthinkingly accepted the oft-sounded note of some media-evangelists that God wants His children to be successful and rich and influential. When seasons of divers and manifold temptations and afflictions hit us, too many cast away their confidence.

Perhaps we can learn something from the albatross, an arctic bird which is the champion practitioner of dynamic soaring. It instinctively and effectively exploits the turbulence of the winds over the ocean to fly without flapping its wings. The albatross converts the wind's velocity, which increases with altitude,

into its own kinetic energy. By effectively moving between the regions of high speed wind and those of low speed, it is able to maintain its altitude and speed.

Lord, make us to be like the albatross in spiritual matters. Save us from the trap of thinking that we can discharge our duty by codifying spiritual activity in a Manual or Discipline. Grant that we shall practice experimental religion. For in no other way will we arrive at an understanding of the nature and properties of spiritual things!

In a fundamental sense, this is what ought to take place in the educational process of the church, from the home and the Sunday School, to the college classroom. Hence, the importance of Nazarene higher education—it is the foundational laboratory of vital religious experience. □

NAZARENE ROOTS



Student workers at the broom factory of Pentecostal Collegiate Institute, Rhode Island. P.C.I. became the forerunner of Eastern Nazarene College.

INDUSTRIAL EDUCATION AT P.C.I., 1910

"Well, we are under way. . . . Everybody wish us a good voyage this year. Our present enrollment is 77, and more coming. Come on boys and girls, and fill up the old dormitories and classrooms. Make the wheels of the ship whirl and the broom corn fly! We had a splendid exhibit of our broom shop and other products at the county fair in Scituate. . . . Many people saw our products and admired them. We

hope to get some good orders for our workers" (from *Heart, Head and Hand; the P.C.I. Monthly Publication for Vocation Education*, 1915).

The broom factory not only sought to teach the virtues of work to P.C.I. students, but provided them with financial assistance while also contributing to the school's finances (*Called unto Holiness*, pp. 261-62). □

STEVE COOLEY, Director of Archives

JESUS OUR SANCTIFIER

by TERRELL C. SANDERS, JR.



IN the Book of Hebrews we see Jesus as the Son of God who is greater than the greatest. Greater than the prophets, greater than the angels, greater than Moses. In fact, He is God's complete and final revelation to man. He is "... the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:3).

The writer to the Hebrews not only exalts the person of Jesus but presents Him as God's sacrifice for man's sin. He makes it absolutely clear that, through Jesus, man's deepest need may be met. This involves not only saving grace but sanctifying power.

I was deeply impressed with this truth as I studied Hebrews 2:11, which reads, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

It is Jesus who makes provision for our sanctification (Hebrews 13:12-13). This gives me great comfort as I realize that entire sanctification is an act of God's grace. It is not, then, the result of self-help projects, or of "trying harder." It is the work of Jesus Christ through the activity of the Holy Spirit in the heart of man. It is received at the point of a complete consecration and faith in Jesus Christ.

Since it is Jesus who sanctifies, the Christian is delivered from spiritual pride and boasting. The truth is that all we are, we are by the grace of God through Jesus Christ. This sanctifying experience and the life of holiness are the direct result of our relationship with Jesus. Since we can only reflect His holiness, we have naught of which to boast.

The existence of a sanctified people on earth is also demonstrated in the scripture under consideration. The One who sanctifies and they *who are* sanctified are all of one. There is not only One who sanctifies, but there is also a sanctified people who inhabit the earth.

I have known many people across the years who were enjoying this wonderful experience of God's grace and were living examples of Christian holiness.

I can remember times when the devil was flogging me with doubts, and the godly lives of the saints encouraged me. Among these were Rev. Hugh Hill, the pastor under whose ministry I was saved, and my loving Sunday School teacher, Jessie Kirkus, who knew how to intercede for the youth in her class. They were a special inspiration to me in the early years. Later on Dr. Stephen S. White, one of my seminary professors, lived such a consistent life of what a sanctified Christian should be. I could not doubt that God had a sanctified people here on earth.

There is also a glorious relationship between the Sanctifier and the sanctified. "For both he that sanctifieth and they who are sanctified are all of one." The question is, they are all of one what? Are they of one origin, or one family, or of one Father? I like the NIV translation which states, "Both the one who makes men holy and those who are made holy are of the same family." The relationship is

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such that the Sanctifier is not ashamed to call the sanctified "brethren."

The truth is that only as we are fully identified with Jesus in His death and resurrection are we truly sanctified. This is what Paul meant when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

The life of Christian holiness is more than two crisis experiences of God's grace; it is one of close and intimate fellowship with Jesus. As we walk with Him we enjoy a close relationship. He cleanses us from all sin moment by moment, and to our surprise, this family relationship results in a family resemblance.

As I grow older, people tell me I look more like my father. This pleases me, because I have great love and respect for him. The greatest compliment anyone can pay a Christian is to say he is like Jesus.

We must be growing Christians. Growing in grace means we are growing in Christian holiness which in turn means we are growing in Christlikeness. It is the privilege of every Christian, and especially entirely sanctified Christians, to be growing in Christlikeness. The apostle Paul makes this very clear in his letter to the Corinthians:

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Corinthians 3:17-18, NIV).

After the definite crisis experiences of regeneration and entire sanctification, there is the life of Christian holiness. This is a glorious walk in harmony with Jesus. As we fellowship with Him, we become more and more like Him until some day we shall see Him, and "we shall be like him; for we shall see him as he is" (1 John 3:2). To be like Him was the prayer and desire of the hymn writer:

*Oh, to be like Thee! blessed Redeemer,
This is my constant longing and prayer.
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.*

*Oh, to be like Thee! While I am pleading,
Pour out Thy Spirit, fill with Thy love.
Make me a temple meet for Thy dwelling;
Fit me for life and heaven above.*

*Oh, to be like Thee! Oh, to be like Thee,
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.*

To be like Jesus, our Savior and Sanctifier, is the prayer and privilege of every believer. □

Book Brief

I TALK TO MYSELF A LOT

AUDRE PITTS,
author



THIS BOOK would make a delightful Mother's Day gift. This does not imply that all mothers talk to themselves, or should it be concluded that talking to oneself is limited to the female sex. Who has not, at one time or other, engaged in the practice?

I TALK TO MYSELF A LOT makes a marvelous point that what has euphemistically been termed the golden years might be more accurately labeled the satisfying and lean-back-on-your-sense-of-humor years. And the author does just that. Between laughs, the message comes through clearly that the soul can be kept alive and the heart filled with joy. Mrs. Pitts' 26 brief vignettes demonstrate that the retirement years can be filled with fun, excitement, productivity, and can even be hilarious.

Who over 60—or maybe even 50—cannot identify

with such titles as "I Know I Put It Somewhere," "I Can't Recall Your Name," or how about "Have I Told You This Before?"

Sons and daughters of oldsters should read this book. It will provide wonderful insights, as well as make their day brighter also. And there's a special chapter entitled "P.S. to Teens."

Each vignette closes with a brief verse that reflects the thoughts just shared and combines the humorous facets of advanced years with beautiful spiritual truth, like this one:

I lose myself quite
Easily;
But someone comes
Along
And shows me
The way I ought to go.
I remember, God,
When I was *really* lost . . .
You sent Your Son,
And He not only
Showed me the way . . .
He *is* the way.
Thank You, God.

Buy several for gifts, and another for yourself. □

Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

A VITAL EDUCATION

One of the most compelling arguments for the value of an education was a neighbor we had when I was a boy. His first name was Riley. I don't recall his last name. He was a little man with a big slouch, and wore a large hat that made him look even smaller. His constant expression was a shifty look and a suspicious grin.

His wife was chatting with my mother one day, as Riley stood by shuffling his feet and grinning. She said, "Riley only went to school one day in his life, and he played hookey that day." The remark was easy to believe.

In that day—pre-welfare state—if a fellow refused an education and was too lazy to work, he had to beg or steal in order to survive. Riley was never accused of begging.

Education is important, but education alone is not enough. Our young people need education in a Christian context. They deserve an opportunity to pursue a college education under teachers and among students who share their faith in Jesus Christ. They

ought to have a chance to integrate faith and learning.

The Church of the Nazarene, from its founding, has created and maintained colleges where such educational opportunities exist. Our colleges have foundations laid in "blood, sweat and tears," in love, faith, and sacrifice. They have been staffed by men and women who served without bitterness although underpaid and overworked. Without these sacrifices, not one of our colleges would have been founded and preserved. They function today because similar sacrifices are being made.

If our colleges continue to educate our youth, today's Nazarenes must repeat the faith, generosity, and commitment of yesterday's Nazarenes. Churches must pay educational budgets as a sacred trust. Pastors need to serve as student recruiters. Parents should urge their children to attend our colleges. All of us, helping together, can keep our educational system strong and Christian. It will feed back into our local churches ministers and laymen to assure an ongoing holiness movement. □

TRIBUTE TO A TEACHER

On January 7, 1982, a college professor named Wilfred Winget died of cancer. He was loved and respected by colleagues and students for his learning and his life.

Dr. Winget was an elder in the Church of the Nazarene. He graduated from Eastern Nazarene College, received a B.D. degree from Nazarene Theological Seminary, and a Ph.D. from Vanderbilt University.

For several years he taught at Eastern Nazarene College. He left there because of some earnest differences with administrative officials of the college. There seems to be, in colleges and seminaries, a certain inevitable tension between teachers and administrators. Similar tensions appear in our local, district, and general church organizations. These tensions are not denials of unity, but they sometimes strain and test it. Winget remained a Nazarene, but his last years were spent as a member of the faculty of Spring Arbor College, which is affiliated with the Free Methodist Church.

Dr. Winget's last months of life on earth were marked

by pain, pain often excruciating. Nevertheless, he remained active in college and church life. His attitude was positive, his spirit was courageous, his faith was steadfast. To family, friends, students, and fellow teachers he provided a choice model of triumphant faith, quenchless hope, and enduring love. In the midst of suffering he bore heroic, inspiring witness to Jesus Christ as Savior and Lord.

He is missed greatly by those who loved him and who labored with him. Just 51 when he died, he filled those racing years with arduous work at a task he valued—Christian higher education. He was a beneficiary of its blessings as a student, and a dispenser of them as a teacher. He could not have given his years and wisdom and strength to a more significant cause.

As we call attention to our schools, and pay tribute to those who staff them, we especially honor the memory of Wilfred Winget. From among the youth who have been touched and inspired by his life and work, may God be pleased to raise up gifted and gracious people to carry that work forward. □

To suppose that education and culture are necessarily opposed to spiritual life is ridiculous. We are commanded to love God with all our minds. Ignorance is nowhere listed as a fruit of the Spirit in the Bible.

A QUESTION TO PONDER

Sidney Harris, one of our most perceptive journalists, has listed some questions he never expects to hear answers to. Among them is one that calls for inclusion in this educational issue of the *Herald of Holiness*. "Why do most Americans look up to education and look down upon educated people?" Harris refers to this as America's "national schizophrenia."

Throughout my ministry I have encountered Nazarenes who "look down" on education. Some of this anti-intellectualism can be found even among preachers. Whatever the reason—or reasons—for this attitude, it is unfortunate.

To suppose that education and culture are necessarily opposed to spiritual life is ridiculous. We are commanded to love God with all our minds. Ignorance is nowhere listed as a fruit of the Spirit in the Bible.

Paul did say, "Knowledge puffs up." We need to examine his remark in context, however, and be honest about the kind of knowledge he was talking about. To fling this statement like a bomb at schools and scholars is a betrayal of the love which Paul says

"builds up." We are enjoined to "add knowledge" to faith and virtue, so it cannot be fairly accused as the enemy of either. We are further told to "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." If anyone argues that this is not intellectual knowledge, we simply reply that knowledge which is mediated through study of the Bible must involve increasing education.

Other things being equal, the more educated one becomes, the greater his opportunity to serve God and mankind becomes. Few things are of greater value than education.

Without a doubt, God can and does use the uneducated and the poorly educated, and sometimes uses them mightily. The greatest church leaders and the greatest benefactors of mankind, however, have been highly educated people.

Let us be glad for our schools and our scholars, and give them the support of our prayers, our money, and our esteem. Nazarenes who labor in the field of education are doing us all a valuable service. Thank God for them all. □

GOODNESS

"The fruit of the Spirit is goodness."

The word Paul used for goodness in Galatians 5:22 is only found in three other places in the New Testament, all of them from his pen.

In Romans 15:14 he describes the Christians at Rome as "full of goodness." In Ephesians 5:9 he identifies goodness as "the fruit of the Spirit." In 2 Thessalonians 1:11 he prays that God may fulfill all the purposes of goodness.

The Greek word is a bit hard to define. One famous lexicon calls it "generosity," and that is how J. B. Phillips translated it. In his classic on Galatians, John Brown uses a happy phrase—"a disposition to oblige."

The Holy Spirit overcomes our natural selfishness and creates within us a disposition to oblige, "to do good to the bodies and souls of men to the utmost of our ability," as Adam Clarke comments.

Although the word itself is seldom used in the New Testament, the concept is profusely illustrated there.

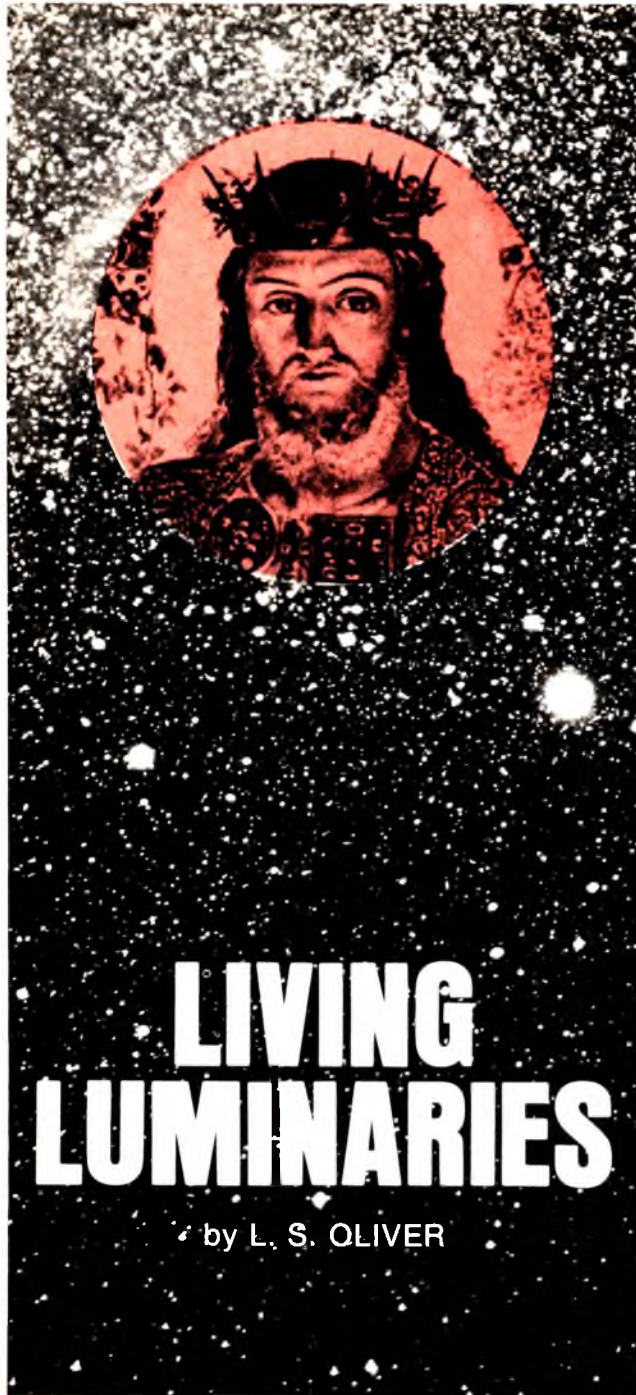
The actions of the "Good Samaritan" supply a demonstration of this fruit of the Spirit. Rescuing the victim of bandits, binding up his wounds, taking him to an inn for further care, and footing the bill himself—that is goodness.

The clothes that Tabitha made for widows, mentioned in Acts 10:39, were visible expressions of this invisible disposition.

The generosity of Barnabas, who sold land and gave the money to help the poor within the church, marks him as a good man.

The supreme illustrations of goodness are the works of Jesus. He fed the hungry, healed the sick, and preached to the poor out of deep kindness that overflowed in doing good.

Uprightness, kindness, generosity—these are synonyms for that obliging disposition which results from the Spirit's control of our lives. It is the opposite of selfishness. Goodness turns life outward in service to others. □



H. Armstrong Roberts

LIVING LUMINARIES

by L. S. OLIVER

THE DENSE DARKNESS and the debilitating decadence of the day in which we are living would not have taken the apostle Paul by surprise. He calls upon us in the second chapter of Philippians to “shine as lights in the world,” or “as stars in the dark world” (Moffatt). The world is described as being a “crooked and perverse generation.” One version has it, “A warped and diseased world.” Still another reads, “A crooked and perverted age.” The radical evil in man’s nature has warped and twisted and distorted every phase of man’s existence and has brought us to the verge of a total moral blackout. The result-

L. S. OLIVER is president of the Nazarene Bible College in Colorado Springs, Colorado.

ing human predicament forces us to cry in desperation for *light*.

There are two orders of light in the physical universe. There is the order of the sun that generates light in itself. There is also the order of the moon, and other planets, that have no light of their own. They merely receive the light of the sun and reflect what they receive. Nearly everyone understands that the moon generates no light of its own. By itself it is a dead, lusterless planet. The light it sheds upon the earth is but a reflection of what it receives from the sun.

Astronomers have a word that deals with the subject. It is the word *albedo*. The albedo of a planet is the measurement of, or the ratio between, the amount of light a planet receives from the sun and the amount of that light it disburses to the earth. Most of the planets receive much more of the sun’s light than does our moon. However, though it receives less light than any of the other planets, our moon sheds more light upon the earth. This is because of the relative position of the planets to the sun and to the earth. Our moon must be high enough above our world to receive the full impact of the rays from the sun, but it must also be close enough to the earth to give off so much brilliance until lovers delight to walk in its light, while poets are inspired to pick up their pens and write.

Jesus said, “I am the light of the world”—the *originating source* of spiritual light and truth. He also said to His disciples, “Ye are the light of the world”—the *receptive and reflecting source* of spiritual light. We, then, must live high enough above the world until nothing will obstruct or impede the flow of His light to us. We must also live close enough to the world until people enveloped in sin’s darkness can see the light of His glory shining in us. Purity of life and character made possible by His marvelous grace will stab and penetrate the almost impenetrable darkness of a crooked and perverse world. If our spiritual albedo be high, we shall influence many to righteousness by His life within us shining as the dazzling light of truth upon those persons who are sitting in spiritual shadows.

Admittedly, this is a dark age for our world. Old faiths have faded; trusted foundations have collapsed; vitiating vices have overshadowed society; a miasmatic moral pall emanating from the sickening swamp of our sensual sins has hung heavily in our darkening atmosphere; pensive persons have been possessed by pessimism; gloom has settled down on the most thoughtful minds.

It is in this spiritual midnight that Christians appear like brilliant stars in a darkened sky with the light of truth and goodness. This light that comes from Christ is not diffused through the atmosphere as a vague radiance. It is focused and concentrated in Christian men and women. The truth influences the world through the persons who hold it. Each Christian is a distinct luminary. It is particular light that enlightens the world.

Each of us needs to heed the exhortation of the Master, “Let your light so shine before men, that they may see *your* good works, and *glorify your* Father which is in heaven.” □



You Own the Waterhole —Guard It!

I'VE SPENT THE LAST 13 YEARS of my life in college education and I don't know any more hopeful thing on the American horizon than the eight fully accredited liberal arts colleges that the Church of the Nazarene has given to the United States.

I find lots of people who don't even realize how significant these liberal arts colleges are. Now I know that you don't have football teams that play in the Rose Bowl. You don't have basketball teams that win the NCAA. Because of that, the United States doesn't even know you exist. But that's all right. They didn't know about Jesus when He came along either or for a long time afterwards. And nobody knew about Abraham until many years after he appeared on the scene. I think you've got a sleeping nuclear fission production system in our country with 11,000 students studying for bachelors degrees in Nazarene liberal arts colleges.

I do not think that many of you that are Nazarenes understand what a precious treasure you have in your seminary in Kansas City, your Bible college in Colorado Springs, but especially in your liberal arts colleges. For several years, I was privileged to teach at the graduate level in theology and I loved it. Then the Lord moved me

to Asbury College. My first thought was that this was a step down. The seminary is where we train the preachers, the missionaries, the biblical scholars. I felt I was leaving the scene of the real action and taking a backseat. A few years in a liberal arts college and some study of the American Christian liberal arts tradition changed my mind. When the story of human history is written, if the Christian liberal arts college in our country has not had more to do with the spread of the Christian gospel than all of our graduate schools, I will be dramatically surprised.

One of my heroes in Christian history is a man whom I have never seen mentioned in the histories of the Church. His name is Henry Dunster and he was the President of Harvard College in 1642. When I taught Old Testament in Asbury Theological Seminary, I would not let a student pass unless he memorized certain names and dates that marked crucial events in the history of God's people. If I were teaching Church History, I would flunk any student who did not recognize the name of Henry Dunster and the dates of 1636 and 1642. Occasionally I meet a New Englander who knows who Dunster was and who recognizes what happened in 1636, when Harvard was founded.

I meet no one who knows 1642. It was a board meeting of the Overseers of Harvard College where President Dunster raised the question as to whether he and his faculty could grant degrees to their first class of graduates that year. The college board adopted Dunster's recommendation and they did give degrees. I consider this one of the most serendipitous arrogations of power in human history. Occasionally I ask a friend who is a Harvard graduate who gave Harvard the right to grant degrees. The reality is that no one did. Harvard took it. For the first time in history, degrees were given without authorization by crown or pope. The whole character of the American political history, the history of the Christian church and of Christian world missions has been different because of this.

I am a United Methodist. My theological roots and yours are the same. They lie in the Wesleyan awakening that shook English society and overflowed with beneficent effect into our country. Methodism has, in its history in the U.S.A., built hundreds of colleges that have trained, in a Methodist context, doctors, lawyers, businessmen, educators and leaders of every field. Are you aware that there is not one Methodist college in all of Britain that can give an A.B. degree? Nor is there a Nazarene college there that can. But in the United States, Methodism now has colleges that can give those degrees and the Church of the Nazarene has eight. Is this one reason why the Church of the Nazarene is able to move toward the center of American life while Methodism in the land of John Wesley still maintains a status little better politically than that of a sect? We have Henry Dunster and his friends to thank for this.

When the Revolutionary War was over and the U.S. government came into existence, there were already several liberal arts colleges in this country granting degrees. Institutions like Harvard, Yale, Princeton, Kings College (Columbia University), William and Mary, and Brown. They represented every major religious group at that time: Unitarians, Congregationalists, Presbyterians, Anglicans, Baptists. In England there were only two degree-granting institutions, Oxford and Cambridge. The crown and the state church controlled the degrees and the educational opportunities. The political and religious significance of that should be obvious. Educational opportunities were limited to those whose religious and social status were accepted. Those who were not members of the Church of England were pretty well barred. Thank God for Henry Dunster! He opened the center of American life for us all. Otherwise, the Church of the Nazarene would not have these colleges producing young people with the Nazarene commitment who have the credentials essential to leadership positions in our society. President Dunster made a different educational system possible.

He made it possible for our country to have leadership in secular positions which had had the best of training, but in a Christian context. It is education built around the worship of God in required chapels. And what a difference that makes. J. Edwin Orr has said,

"There is no record anywhere in American history of revival on a campus that did not have required chapel." Chapel may sometimes be boring and dull, but where it is a part of the daily routine, God always has the possibility of getting in.

Henry Clay Morrison used to say, "Keep the chapel platform hot and most other problems will be solvable." But "hot chapels" do more than solve problems. They change the character of the education received. It dawned on me one day at Asbury that on Tuesdays, Thursdays, and Fridays no class was ever more than five hours away from an encounter with God. There is no way you can separate education from religion in that setup. The student leaves the class in sociology where the textbook is written by an agnostic or a biology class where the text is by an evolutionist and goes to chapel. He may leave chapel and walk straight into a psychology class where the subject is B. F. Skinner. The chapel scripture that morning may have been the creation story, the speaker a Christian doctor. Mind and God keep bumping into each other in the Christian college context. Chapel becomes a catalytic agent for integration of learning and faith. I consider the chapel at Asbury the most important thing that we did educationally.

The Christian student in the university misses that stimulant. He may attend the Bible study in his dormitory on Thursday night or an evangelical church service on Sunday, but God is separated from the learning process. The result is that he may memorize material given by his agnostic professor, make his A in the course, walk into the student union building and witness to a fellow student about God's wonderful plan for his life and never relate the two things. The student in the Christian liberal arts college has difficulty not relating them.

This was brought home to me in a conversation with one who may be the greatest spokesman for the Christian faith in the 20th century. If I were to name him, you would all know him. I asked why it is that he refuses to speak on a Christian college campus. He blinked and I saw that look of the kid whose hand had been caught in the cookie jar. Later, his appointment secretary told me, "Dennis, that's funny, because I was carefully instructed to be polite to all Christian college presidents, but never accept an invitation to speak on their campuses."

After the quiet had continued a little while, the evangelist looked back at me and said, "Well, Dennis, I'm afraid of your students." I said, "You're what?" He said, "I'm afraid of your students." I said, "You spoke at the University of Michigan three weeks ago; you speak at Yale. Aren't you afraid of their students?" He said, "Heavens, no." He said, "I can go to the University of Michigan and speak on John 3:16 and I'm 10 miles ahead of everybody there. I come to Asbury and speak on John 3:16. And you know what happens? Some kid that's just been in a sociology class will come up and say, 'Now I know that, but what are the sociological implications of that?' Or in a psychology class, 'What are

the psychological implications of that?" And he said, "Man, I'm done before I start. I'm afraid of your students." Undoubtedly my friend was overly humble. But the point is well taken. It is a better chance of a creative look at the field of knowledge from a Christian perspective than anywhere else. And the product that it produces has proven itself over and over.

When I was elected president of Asbury College, I knew I needed all the help I could get. So I looked for counsel. Among the graduates of Asbury was a man who had been president of three higher educational institutions and who had served as head of the Commission on Higher Education of the United Methodist Church. Few men in America knew the American educational scene better. I sought him out. When he met me at his apartment door, he looked up at me and said, "So, you are the president of Asbury College and you do not have the foggiest notion what a good thing you have in your hands." I blinked and said, "Oh." And he repeated, "No, you do not have the foggiest notion what a good thing you have in your hand."

He did not let me sit down, but led me into his library where I faced a copy of *Who's Who in America* atop a standing desk. It was open to an introductory article on the colleges which had five or more of their alumni added that year to *Who's Who*. He turned to Kentucky and showed me that Asbury was one of two colleges in the state that had had five or more graduates included for the first time in the new edition. His comment was, "You did not know that, did you?" I did not.

He then turned to his second article comparing the tax-supported institutions and the non-tax-supported institutions and the number of their graduates who made it into *Who's Who*. That year 70 percent of the people listed in *Who's Who in America* were graduates of non-tax-supported colleges and universities. Then he informed me that in that current year 70 percent of the students in colleges and universities in the United States were in tax-supported institutions. My education on the power and the greatness of the small liberal arts college and especially the Christian liberal arts college had begun. I now know that it has yet to be demonstrated that the university is the place to produce tomorrow's leaders. A young person at one of our Christian colleges has a much better chance of ending up in *Who's Who* than his counterpart in the state university system.

I'm afraid that there are not enough of us that know what a good thing these liberal arts colleges are. The seminaries and Bible schools are important. But if America is to be Christianized it won't be done from the pulpit alone. The preacher must have the support of key laymen if he is to make an impact on his community. We need doctors, lawyers, schoolteachers, businessmen, bankers, and mothers who are as Christian as the preacher. Most preachers have the problem of persuading the natural leaders of the community to be Christians. What if those natural leaders, the banker, the judge, the

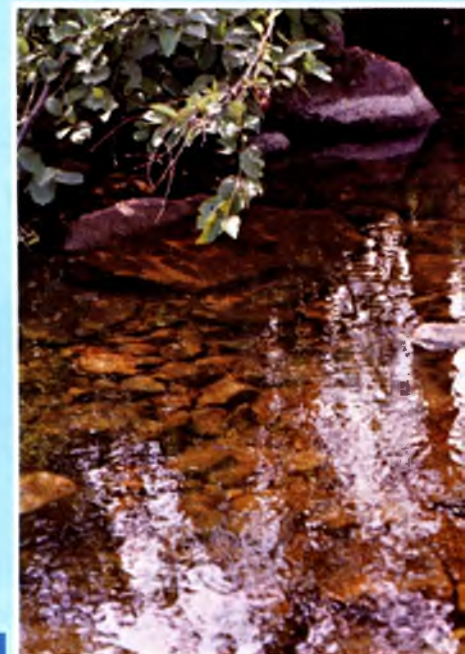
merchant, the mother in the congregation had the same education and the same spiritual commitment as the preacher. That is the great and unique American idea, thanks to Henry Dunster. And that can happen if we keep our colleges strong and under the anointing of the Holy Spirit. There is nothing else like these institutions.

The Church of the Nazarene has a treasure that I am not sure it fully appreciates. At Asbury, we have 1,200 students who believe that they can make an impact. The Christian College Coalition has 42 evangelical colleges in its membership with 67,000 students. But you have eight colleges of your own. Do you know how many students you have in those institutions? There are 11,000. When evangelical Christian education speaks in Washington, it speaks for 67,000 students. You have one-sixth that number in your institutions. There is a potential tidal wave for God there that I think many of you have missed. If the Lord tarries, the impact of these colleges on our country and our world will be an interesting story. If you keep humble, obedient to the word of God and under the anointing of His Spirit, the influence can be phenomenal. You should treasure these institutions. You should support them and you should guard them. You should keep them strong financially with your giving; you should keep them strong spiritually with your prayers. You should pray regularly for these institutions in your Wednesday night prayer meeting. You should see to it that the chapels are kept hot. You should be true to the Word. You should pray that periodic revival is the experience of every Nazarene campus.

In the early days of this country, in the wild West, water was extremely precious. The man who owned the water hole had the advantage. It not only kept men alive, but was essential to all growth. It was essential that it be protected and that it be kept clean.

**You own quite
a waterhole.
Take good care
and use it
to the glory
of God!**

—Dennis Kinlaw



PRESIDENT RONALD REAGAN is proposing significant changes in administration and funding of education at the federal government level. These shifts in policies will directly affect our college students and our colleges. We are uncertain as to how and when these changes will take place.

However, those of us who believe in holiness of heart and life, with its attending rewards and values, should be willing to make any sacrifice to provide education for our youth in a holiness environment.

The students who understand the "joyfulness of Christian association," as well as a strong academic career and religious preparation for life, will put forth special effort to attend.

We must begin preparation now to meet those changes and keep our colleges viable and strong for our youth's sake.

MARK R. MOORE
Secretary, EDUCATION SERVICES



OLIVET NAZARENE COLLEGE



NAZARENE THEOLOGICAL SEMINARY



NAZARENE BIBLE COLLEGE



CANADIAN NAZARENE COLLEGE



MID-AMERICA NAZARENE COLLEGE



POINT LOMA COLLEGE



EASTERN NAZARENE COLLEGE



BETHANY NAZARENE COLLEGE



MOUNT VERNON NAZARENE COLLEGE



TREVECCA NAZARENE COLLEGE



NORTHWEST NAZARENE COLLEGE



BRITISH ISLES NAZARENE COLLEGE



Paul M. Schrock

NO GREATER MISSION

by WILLIAM J. PRINCE

THE FOUNDING FATHERS of most every group that became the Church of the Nazarene were interested in higher Christian education for their youth. Their plans and dreams were ambitious when compared to their numbers and financial ability. Yet, the imperative of education in the holiness perspective was before them, and they organized institutions of higher learning to fulfill their mission.

There was seldom the idea among them that intellectual development and faith in Christ were in contradiction. The Nazarene colleges have emphasized the importance of integrating academic discipline into the areas of faith and ethics. The challenge for a positive contribution to society from Nazarene college graduates is instilled into the mottoes and mission statements of our schools. If our founding fathers had such a strong conviction for holiness higher education nearly a century ago, how much more is our need for such institutions today?

The colleges of the Church of the Nazarene have been vital to the doctrinal and ethical stability of the church. Our ministers and laymen have been trained in doctrine and polity that have given our movement a cohesive direction and a unity.

When we were at the European Nazarene Bible College, a Swiss pastor of an independent congregation remarked to me that he found it encouraging that all of the Nazarene pastors that he had met believed the same doctrines and had the same ethical standards. This observation caused me to reflect on the wonderful mission of the Nazarene educational institutions. It is also important in relationship to the laity of the church.

The liberal arts colleges also have the advantage of educating the ministers and laity together, which develops lifelong friendships and relationships. The priesthood of all believers emphasizes the need for

biblical and doctrinal education for all Christians, rather than just the clergy.

The college years of youth are the vital years of decision. Between the age of 17 and 23 major decisions of life are made—the choosing of a profession, the selection of a marriage partner, the establishment of residence. These are also the years of the impact of educational as well as moral influences. The influence of teachers in higher education cannot be overemphasized. College students are searching for answers and making major decisions of personal faith and life-style.

If our founding fathers felt the need for holiness higher education, how much more should we today? The secular world is too often abandoning morals, rejecting faith, and selecting materialism as its ultimate value. In too many areas the Bible becomes forsaken as out-of-date for modern living. The mission of every Nazarene college includes the teaching of moral values and ethics based on the Bible, the importance of a personal commitment to Jesus Christ, with an emphasis upon the Spirit-filled life and eternal values.

One of the brightest hopes for the future of the world is the dedicated Christian college, fulfilling its mission for Christ and His Church.

The mission of our Nazarene colleges is the same as that of the church, but the ministry is expressed through teaching. The colleges of the Church of the Nazarene face the future with problems of finance and the number of students available. However, because of the support system of the church—each local church having an educational budget—we are able to keep the costs for the student at a lower level. But, even if it is more expensive than secular schools, it is worth the difference.

Our youth are our greatest resource for the future of the church, an irreplaceable resource for reaching the world for God in the future.

The church today has no greater mission than its colleges. □

WILLIAM J. PRINCE is president of Mount Vernon Nazarene College in Mount Vernon, Ohio.

best rock singers I've ever heard. His name is Larry Norman and he's dedicated himself and his music to promoting God and His Word. I know little about psychological problems, but I don't feel I have ever left a concert with my mind tied in a knot.

I would, however, challenge Christian teens and young adults to be selective in what they listen to. I feel the answer for many Christian young people today is an ever growing arm of the church known as Christian rock. Christian artists such as Larry Norman, Keith Green, Resurrection Band, Phil Keaggy, The Imperials, and Randy Stonehill are good examples of rock singers who glorify Jesus rather than worldliness. And it's catching! Many rock mu-

sicians have turned to Christ and are now singing for the Savior. Bob Dylan is one of the single most influential figures in rock music. Dylan used to sing a song called "Everyone Must Get Stoned," but since he met Jesus, he's been singing songs like "Gotta Serve Somebody" and "Property of Jesus." The music hasn't changed, only the message. Larry Norman put it well when he sang "Why Should the Devil Have All the Good Music?"

Many Christians have denounced this outreach, claiming God's Word cannot be put to "devil music." To those Christians, let me remind you of this; John and Charles Wesley were cursed by Christians of their day for taking drinking songs and putting Christian words to them. Mar-

tin Luther did the same thing. So did Isaac Watts. William Tyndale was accused by fellow clergymen and burned at the stake for translating the New Testament into English. And Jesus Christ was nailed to a cross after being arrested and falsely accused by the religious leaders of His time. All these men met opposition from their Christian brothers, but without Luther we would have never heard the song "Away in a Manger," without the Wesleys or Isaac Watts we wouldn't have songs like "When I Survey the Wondrous Cross" or "We're Marching to Zion" in our hymnal. Without Tyndale's translations, we would be without God's Word. And without Jesus, we wouldn't have a Hope!

Kevin Yaney
Ossian, Indiana

From Beer to Buses

by LEON SEAGER



LYLE TERRY stood pouring beer down his sink. Peace spread across his face. Less than an hour before, Christ had come into his life. Less than two hours before, he had been silently hoping the pastor would go away because he was thirsty for another beer.

The transformation happened on a warm fall night when Pastor Phillips had knocked at the Terrys' door with the express purpose of presenting the gospel of Christ. The two older Terry children had been attending the Nazarene Sunday School. Their Sunday School teachers had faithfully called, but generally found themselves welcomed on the front steps by Mrs. Terry. Once they had seen Lyle lying, apparently asleep, on the couch with several beer cans on the floor beside him. They knew why they weren't invited in.

The children continued to come to Sunday School, but invitations to the parents were futile. While in prayer, the pastor felt there must be some reason for the children's faithful attendance. Somewhere, at some time, Christ must have touched the Terrys' lives. Unknowingly he was right. Lyle had been reared in a parsonage.

LEON SEAGER is a Nazarene elder, currently employed by the Iowa State Department of Health in Des Moines, Iowa.

**"By ALL MEANS...
Save Some"**

That crucial night, Rev. Phillips was seated comfortably in the Terrys' living room talking about Lyle's penny collection on the mantle. Lyle was thirsty and wishing the preacher would leave. His mind was fogged by the drinks downed since coming home from the service station where he worked as a mechanic.

Suddenly, through the haze, Lyle heard, "If you stood before God tonight and He asked you, why should I let you into My heaven, what would you say?" While his wife was insisting that she was as good as her neighbors, Lyle's mind was running back to his boyhood and memories of God, church, and friends.

Next he heard from the conversation, "All have sinned and fallen short of the Glory of God." (Romans 3:23). "That's me," thought Lyle.

Then suddenly he was conscious of the pastor looking earnestly at him and asking, "Would you like Jesus Christ to come into your heart tonight and give you eternal life?" He could not understand why, but suddenly this was what he wanted more than anything in the world.

Haltingly repeating, "Be merciful to me a sinner and forgive me, Lord," a change came into two hearts, and a new couple was born into the kingdom of God.

Pouring the beer down the sink was only the first act of obedience for the Terrys. Lyle has since become a very valuable church board member, and has used his talents in the bus ministry by driving and repairing secondhand buses for Jesus' sake.

The seed was sown and "some fell on good ground." □

IN THE NEWS

PEOPLE AND PLACES



Susie Shellenberger had been named to *Outstanding Young Women of America* for 1981. A graduate of Bethany Nazarene College, she served as student council president during her senior year. She was also vice-president in charge of religious life during her sophomore and junior years, and was a member of the Student Mission Corps, serving in the Dominican Republic.

Since graduation in 1978, she has served as youth minister in Conway, Ark., and Longmont, Colo. Presently she is serving as youth director at San Antonio, Tex., First Church. Susie is currently the lesson writer of the teenage lessons for the denomination. □

Mrs. M. W. (Florence) Hummer and her daughter, **Mrs. D. L. (Colleen) Wyatt**, recently celebrated their 50th year of membership in the Chantute, Kans., church. They became members January 1, 1932. □

Dr. H. Ray Dunning, chairman of the Department of Religion and Philosophy of Trevecca Nazarene College, has been selected to be one of a limited number of Americans to participate in the Seventh Oxford Institute of Methodist Theological Studies to be conducted July 26 through August 5, 1982, at Keble College, Oxford, England. The Oxford Institute, meeting every four or five years, seeks to bring together professional scholars and other interested ministers and laypersons from the Methodist, and other churches in the Wesleyan tradition throughout the world, for serious theological study.

Dr. Dunning was invited on the basis of a paper which he read last November at the Wesleyan Theological Society on "Systematic Theology in the Wesleyan Mode," a precis of the basic perspective of the Systematic Theology which he is writing under assignment from the Church of the Nazarene to serve as the standard text

for upper-division college and seminary level theology courses.

Dr. Dunning has also recently been appointed as a replacement for the late Dr. Willard Taylor to the Enduring Word Curriculum Committee. □

NAE NAMES DOBSON LAYMAN OF THE YEAR

Dr. James C. Dobson was named the 1982 Layman of the Year at the closing banquet of the National Association of Evangelicals' "Save the Family" Convention, March 2-4 at the Arlington Park Hilton, Arlington Heights, Ill.

Known and respected for his contributions to the field of child psychology and for his support of traditional Christian values, Dr. Dobson was honored for his commitment to biblical principles both in and out of the home.

His highly acclaimed film series, *Focus on the Family*, is being viewed by over a quarter of a million people each month. In recognizing the ongoing impact of this excellent series, Rep. Frank Wolf (Va.) said, "Dr. James Dobson has obviously struck a responsive chord as he speaks to the needs of the Christian home, as well as to the families of other faiths, offering sound biblical and psychological prin-

ciples to strengthen the home" (*Congressional Record*, June 18, 1981).

Dr. Dobson is associate professor of pediatrics at the University of Southern California School of Medicine and is on the attending staff of Children's Hospital of Los Angeles in the Division of Medical Genetics. He is a member of Pasadena, Calif., First Church. □



"Walk Worthy" was the theme for the second annual Ladies' Retreat held on the Missouri District. The two-day retreat held at Pinecrest District Campgrounds had almost 200 women registered. Mrs. Ruth Gibson (*l.*), general director of Women's Ministries, was the guest speaker. The retreat was under the direction of Marion Rich (*center*), district director of Women's Ministries, and the program had a variety of seminars: "What in the World Are You Eating?" by Carol Ketchum; "Do You Need Help with Your Self-image?" with Rue Bailey; "Creations with Crafts," by Elaine Wade and Jenny Morrow; "How to Get Started with Women's Ministries," by Arlene Mottram (*r.*), wife of district superintendent; "How Do You Manage Your Time?" with Ruth Gibson; and "Are You Achieving Emotional Wholeness?" by Marion Rich.



Captain LeRoy A. Bevan, Chaplain Corps, U.S. Navy (ret.), is shown passing through the traditional column of his peers for the final official facet of retirement ceremonies which took place in San Diego, Calif., December 1, 1981. Chaplain Bevan represented the Church of the Nazarene in the Navy Chaplaincy for a full career of 30 years. His military ministry included many significant assignments, both aboard ships and shore establishments, in overseas areas, and in the United States. He was promoted to the rank of permanent captain, U.S. Navy, in 1972. In addition to the various campaign and service medals, there has also been the Navy Commendation Medal (two awards), the Navy Unit Commendation, and Meritorious Unit Commendation. Other involvements included appointments to various committees, commissions, projects, boards, and ancillary professional positions. Chaplain and Mrs. Bevan now reside in Clearwater, Fla.

CNC ANNOUNCES NEW DEAN AND FIELD DIRECTOR

Upon nomination of President Neil Hightower of Canadian Nazarene College and the Executive Committee of the Board of Governors, Professor Vern Hannah was elected new academic dean of the college, by mail ballot.

Prof. Hannah is a native of Saskatchewan and has taught full time in the Division of Religion since 1975. He has served as chairman of that division for several years. He did his undergraduate work at CNC (Th.B. '59) and Pasadena College (B.A. '60). He holds two master's degrees, the M.Div. from Nazarene Theological Seminary ('62), and the S.T.M. from Lutheran Theological Seminary ('77). He also has done post-master's study at McGill University.

Prof. Hannah has served in Nazarene pastorates in Calgary, Winnipeg, Red Deer First, and Saskatoon. His appointment becomes effective June 1.

The president and Executive Committee also nominated to the Board of Governors Rev. Mel Tucker of Langley, B.C., as field director (church relations) of the college. He was elected by mail ballot.

Rev. Tucker served as development officer of the college at the time of the move to Winnipeg. He has served pastorates in Winnipeg and Thompson, Man.; in Alberta; and in Richmond and Esquimalt, B.C. He has been a devoted church planter; and has served as chairman of the Board of Christian Life of Canada Pacific District. He is a graduate of CNC ('59).

He will be working in the field in three areas: recruitment, fund-raising, and alumni activities. He assumes his assignment in April. □

AGRICULTURE-MISSIONS SKILLS COURSE INITIATED AT MANC

A unique new course has been developed as part of the growing agricultural curriculum at Mid-America Nazarene College. Twenty young men and women were enrolled in a special interim course entitled "Agricultural Mechanics and Skills Practices." Developed for both agriculture-agrimissions majors and any interested MANC student, the course involved extensive "hands on" experiences and theory applications on small internal combustion engines. There were main-



Shown (l. to r.) are: Elden Myers, freshman religion major from Corinth, Ia., and Jeanette McDaniel, a junior religious education major, inspecting the system of an internal combustion engine. It was part of the course work developed at MANC for agricultural-agrimissions skills training. Dr. Steve Forsythe, agricultural professor, looks on.

tenance as well as practical electrical applications.

Since most third-world developing countries have their economies tied to labor in rural settings, this course was designed to help agrimissions students acquire skills that could be adaptable and practical to a mission setting. According to Dr. Steve Forsythe, agricultural mechanics course instructor, over 60 hours of laboratory and classroom experiences were provided during the four-week course.

Part of the required curriculum consisted of two weeks of emphasis on small-engine, low-technology machinery. Each of the men and women students involved were required to completely disassemble and assemble a four-stroke engine common to agriculture. Daily theory application and demonstrations were also conducted. Electrical wiring skills and applications useful to agricultural processes overseas were also covered as well as home and farm training. Students specifically learned electrical wiring and engineering useful to missions and building construction. □

NNC RECEIVES ESTATE GIFT

Northwest Nazarene College has received a gift in excess of \$286,000 from the estate of the late R. J. McCaslin of Boise, Ida. R. J. McCaslin, a well-known businessman in Boise for many years, died in March, 1979.

The gift, a trust fund which includes cash, real estate, stocks, and other assets, will go to the NNC Endowed Student Scholarship Fund in the name of McCaslin's son, the late Robert Roy McCaslin. □



Ltc

LAYMEN'S TAPE CLUB

Side One:

Bible Reading: John 17:6-12, 17-19—John Corrigan
Bible Study: How Love Acts, 1 Corinthians 13:4-5a
—Audrey J. Williamson
How to Cope with Sin in Others—C. S. Cowles
Devotional Nuggets

Side Two:

Nazarene Past: Help for Emergencies
—Hardy C. Powers
Doctrine Seminar: Christ—H. Ray Dunning
The Ugly Duckling—Edward S. Mann
Sunday School Overview—Neil B. Wiseman

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BNC BOARD OF TRUSTEES CONVENE FOR SPRING MEETING

The 49-member Board of Trustees of Bethany Nazarene College convened for its annual spring meeting on the BNC campus March 1-3, addressing the election of a college president, the financial position of the college, and the rate of student tuition for the 82-83 fiscal year.

Financial considerations of the meeting approved a \$6,180,068 operating budget for the 82-83 fiscal year. Written into the budget is a \$9.00 per semester hour increase in student tuition, bringing the cost per hour to \$79.00.

"While all possible attempts are being made to maintain present levels of operating expenses, the largest factors are those beyond the control of the college, such as utility rates, mail rates, and the rate of inflation. The proposed reduction of student financial assistance by the federal government is a further complicating factor," Knight added.

The Bethany administrators are attacking the cost factor by identifying



The steering committee for WILCON II met in Kansas City, February 19-20, to lay plans for the 1984 conferences which will be held on the Nazarene college campuses. Sponsored by Pastoral Ministries, WILCON II will be centered around the theme, "Celebrating Christian Wholeness." The dates for each conference will be announced later. Members of the committee are shown (l. to r.), seated: Mrs. Faye Stowe, committee chairperson; Rev. Wilbur W. Brannon, director of Pastoral Ministries; and Mrs. Alice Johnson; center row: Mrs. Phyllis Rice; Mrs. Marie Price; Mrs. Joy Wisheart; Mrs. Bernice Garsee; Mrs. Ruth Human; and Mrs. Virginia Dace; back row: Mrs. Carolyn Scott; Mrs. Beverly Christoffersen; Mrs. Genell Johnson; Mrs. Paulette Woods; Mrs. Ruth Hightower; Mrs. Lola Daniels; and Mrs. Arlene Mottram.

alternative funding programs for students, such as the Tuition-Aid Plan, which offers loans from a nonprofit institution in New York, and the Guaranteed Parental Loan Program. Other action includes the development of additional outside revenue sources to increase institutional aid to students.


BNC business manager Don Billings reported to the board that a total of \$518,254 in scholarships and grants was awarded last year from BNC's private scholarship endowment and from current funds.

Increased income to the college is being secured through "The Greater BNC" Campaign, which is seeking to raise \$15 million by 1985. Presently, the BNC campaign continues to progress on schedule, with \$6,500,000 re-

ceived to date for capital investments, endowments, student scholarships, and a portion for operating expenditures.

Two changes at the administrative level were announced with the resignations of Dr. Tom Barnard, dean of student development, who completed a 10-year tenure, and Rev. Merv Goins, completing 4 years as director of development and church relations. Dr. James Mowry of Austin, Tex., was approved by the board, and will assume his duties as dean of student development July 1, 1982.

Dr. Don Beaver and Mr. Don Billings were approved for continued service as academic dean and business manager, respectively. Dr. Harry Marcrory will continue to assist the college and president as chief legal counsel. □



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JIM GARLOW: Lay training and development is a passion with this Bethany First Church staffer and author of **Partners in Ministry**.



HAROLD IVAN SMITH: Insightful writer of best-seller books and magazine articles, and minister to singles.

AUDREY J. WILLIAMSON: An inspired interpreter of God's Word and will, whose experience includes the college classroom and a general superintendent's home.



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Pictured (l. to r.) are Rev. Elton Wood, presiding at the Northeast Brazil assembly; Rev. Stephen Heap, district superintendent; and Mrs. Silvia Rodrigues, secretary.

FIRST NORTHEAST BRAZIL DISTRICT ASSEMBLY

Rev. Elton Wood, Brazil mission director, presided at the organization of the Northeast Brazil District, February 6, 1982. District Superintendent Stephen M. Heap reported two organized churches and two congregations with a total membership of 78 and an average attendance of 210 in Sunday School.

There was a spirit of confidence in God's guidance and enabling grace as the pioneer work, begun in 1979, rises to the challenge of advancing the message of Christian holiness in the

Northeast Region of Brazil with its population of 35 million people. □

AUSTRALIA NORTHERN PACIFIC DISTRICT ASSEMBLY REPORT

The assembly convened at Griffith University, Brisbane, Queensland, with the NWMS Convention on Friday, January 22; Christian Life and NYI Conventions the following day and the assembly business was conducted on January 25, 1982.

Special speaker throughout was Dr. Donald Owens, regional director, who also presided over the assembly ses-

sions. His ministry was rich with the anointing of God and many victories were won and life commitments made at the crowded altars. District Superintendent J. N. White gave an encouraging report and challenged preachers and people to seek God's help in working for a 20 percent increase in 1982.

Reelected to their posts were Mrs. Patricia Faulkner as NWMS president; Mr. Jonathan Fulton as NYI president; and Rev. Byron Schortinghouse as chairman of the Board of Christian Life and the Sunday School. □

BOARD OF PENSIONS HOLDS ANNUAL MEETING

Pensions and Benefits Services announced that the Board of Pensions held its annual meeting February 22-23, 1982. The following were among several business items which received action:

Approval was granted to accelerate research into a health and hospitalization insurance program for all districts, local churches, and church agencies in the United States with a complete feasibility report to be given to the Board of Pensions.

Action was taken to offer an Individual Retirement Annuity (IRA) to individuals who are eligible to join the Nazarene Supplemental Retirement Program. Effective from January 1, 1982, the IRA is to be supplemental and secondary to the current tax-sheltered annuity program (TSA) available to all church employees in the United States and Canada. The interest rate is guaranteed at 13½ percent during 1982.

Upon serious evaluation of the actuarial report and additional statistics, the board decided that no increase in the "Basic" Pension Plan formula be made during 1982. Some of the reasons cited were: (1) the low denominational average for district payment of the Pensions and Benefits Fund for the 1980-81 assembly year; (2) the shortfall due to the change in the budget formulas voted by the 1980 General Assembly; (3) the general economic conditions of the year. Another look at the "Basic" Pension formula will be taken at the next annual meeting.

The Board of Pensions expressed a desire to have pension plan amendments drafted during 1982 which might allow an individual participant an election at the time of retirement as to the surviving spouse's percentage of benefit on the death of the participant.

Dr. Dean Wessels, administrator of the Board of Pensions, reported all actions of the board to the Finance Committee and the General Board of the Church of the Nazarene. □



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BELIZE, CENTRAL AMERICA, BECOMES A REGULAR DISTRICT

After 50 years of missions in Belize, the general church of the Nazarene conferred on this field regular district status. This historic occasion was the highlight of the district assembly held at Belize City First Church on January 19, 1982. The citation from headquarters in Kansas City was read and presented by Dr. Jerald D. Johnson, general superintendent in jurisdiction

of the field, to District Superintendent Onésimo Pot. Belizean Nazarenes experienced a mixed sense of joyful accomplishment and awesome responsibility.

By God's power, working through dedicated missionaries and national workers, the church in Belize came through three stages of development. Beginning in 1931 as a pioneer field, it became a mission assembly district in 1946, and then a national-mission district in 1972 when the first national district superintendent, Rev. Alvin Young, was appointed to work in consultation and cooperation with the then mission director, Mr. Robert Ashley.

Thereafter, the national District Advisory Board gradually assumed responsibilities previously carried by the Mission Council. At its 36th Annual District Assembly, the Belize District took the fourth and final step in becoming a regular district, which implies a self-supporting, self-governing, self-propagating organization.

The conferring of this status on the Belize District was almost coincidental with emergence of Belize as an independent nation (September, 1981).

The assembly was well attended. Rev. Onesimo Pot was reelected district superintendent for the coming year and also received an extended call of two additional years. Elected to the District Advisory Board were



Shown (l. to r.) are Dr. Jerald D. Johnson and District Superintendent Onésimo Pot.

Rev. O. L. Ottley, Rev. Alvin Young, Mr. Raymond Sheppard, Sr., and Mr. John Perez. Twenty-one organized churches and several missions comprise the Belize District.

Other highlights of the assembly included the ordination of Rev. Alberto Juarez, a Nicaraguan national presently pastoring on the Belize District. Rev. O. L. Ottley was honored for 25 years of outstanding service as a minister in the church, and Mrs. Naomi Hemans was recognized for her years of faithful service as teacher and church worker. Dr. Johnson preached and conducted the assembly business. Moving messages and assembly activities were beautifully interspersed with special vocal and instrumental music. □

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The highest awards issued in our Caravan program are the Esther Carson Winans award for girls and the Phineas F. Bresee award for boys. We congratulate these award winners, and all who worked with them in the program.

ESTHER CARSON WINANS AWARD

Felicia Alexander, Hammond, Ind.
Tammy Barton, Glen Burnie, Md.
Coreena L. Baucom, Albany, Ga.
Melissa Bibey, Belington, W.Va.
Christine Bocher, McLoud, Okla.
Michelle Bognar, Omaha, Neb.
Amy Bowman, Bedford, Ohio
Christy Brandon, McLoud, Okla.
Shannon Brown, Redding, Calif.
Kim Burrell, Wichita, Kans.
Robin Cheever, Wichita, Kans.
Christy Collett, Clarion, Pa.
Marilyn Darnold, Hammond, Ind.
Tracy Dunclee, Satellite Beach, Fla.
Robin Davis, Puyallup, Wash.
Vicky Fogle, Glen Burnie, Md.
Sherry Garrett, Amarillo, Tex.
Mindy Graham, Cincinnati, Ohio
Brenda Harris, Royal City, Wash.
Darcie Harwood, St. Maries, Ind.
Heather Hemphill, Wichita, Kans.
Christi Hendrix, Olathe, Kans.
Michelle Hurn, Seattle, Wash.
Bonnie Jones, Hammond, Ind.
Marian Kimbro, Wichita Falls, Tex.
Beth King, Salem, Ore.

Sonia Lanier, Fayetteville, N.C.
Marie Lupton, Bedford, Ohio
Carol Lyons, Skowhegan, Me.
Stacey Moore, Wichita Falls, Tex.
Lisa Napier, Fayetteville, N.C.
Michelle Nelson, Amarillo, Tex.
Lynn Pauley, Hastings, Neb.
Tammy Phillips, Belington, W.Va.
Kendra Phinney, St. Johns, Mich.
Nancy Remington, Olathe, Kans.
Kim Rhodes, Cincinnati, Ohio
Kristi Shaw, East Liverpool, Ohio
Melissa Smith, Vernon, Ohio
Sherry Strong, Olathe, Kans.
Lynn Thatcher, St. Maries, Ind.
Bobbie Kaye Umbaugh,
 Mount Vernon, Ohio
Kim Vester, Wichita, Kans.
Kristi Walden, Wichita, Kans.
Marilyn Wallis, Hammond, Ind.
Darla Warkentin, McLoud, Okla.
Lisa Watkins, Burlington, Ia.
Shelly Weathers, Olathe, Kans.
Jean Whittaker, St. Johns, Mich.
Michelle Young, Amarillo, Tex.

PHINEAS F. BRESEE AWARD

Brent Almond, Meaford, Ontario
Greg Buchanan, Rockford, Ill.
Gary Carter, Meaford, Ontario
Sean Conwell, Cincinnati, Ohio
Tim Gillians, Hammond, Ind.
David J. Gray, Bedford, Ohio
James Hendren, Bedford, Ohio
Thomas Hunter, McLoud, Okla.

Alan Mendoza, Marion, Miss.
Tracy Orton, Burlington, Ia.
David Oursler, Cincinnati, Ohio
Troy Perkins, East Liverpool, Ohio
Billy Pitman, Cincinnati, Ohio
Marty Schmall, Sterling, Ill.
Robert Shoff, Jr., Melbourne, Fla.
Eric Smoot, Sterling, Ill.

The list of winners will be continued in future issues.

DISTRICT ASSEMBLY INFORMATION

NORTHERN CALIFORNIA—May 19-20. Church of the Nazarene, 26221 Gading Rd., Hayward, CA 14544. Host Pastor: Eugene T. Brantley. General Superintendent: Dr. V. H. Lewis.
SOUTHERN FLORIDA—May 19-20. First Church, 3106 Broadway, Fort Myers, FL 33901. Host Pastor, D. Paul Ray. General Superintendent: Dr. Jerald D. Johnson.
NEW MEXICO—May 20-21. First Church, 2520 Silver, El Paso, TX 79930. Host Pastor: David Slamp. General Superintendent: Dr. Orville W. Jenkins.
SOUTH ARKANSAS—May 20-21. First Church, 1200 N. Mississippi, Little Rock, AR 72207. Host Pastor: Larry H. Lewis. General Superintendent: Dr. William M. Greathouse.
OREGON PACIFIC—May 21-22. First Church of the Nazarene, 1550 Market St. N.E., Salem, OR 97301. Host Pastor: H. B. London, Jr. General Superintendent: Dr. Eugene L. Stowe.
INTERMOUNTAIN—May 21-28. College Church of the Nazarene, 504 E. Dewey, Nampa, ID 83651. Host Pastor: Clarence J. Kinzler. General Superintendent: Dr. Orville W. Jenkins.
NORTH FLORIDA—May 27-28. First United Methodist Church, 1801 S. Marion, Lake City, FL 32055. Host Pastor: Larry Baucom. General Superintendent: Dr. Jerald D. Johnson.
LOS ANGELES—May 28-29. First Church of the Nazarene, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. Host Pastor: Earl G. Lee. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMP MEETINGS

ALASKA—June 3, 4, and 5, evenings and Sunday, June 6. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Robert W. Sheppard, district superintendent.
SOUTHWEST OKLAHOMA—June 4-13. District campgrounds, Hwy. 9, 3.5 miles west of Anadarko, Okla. Special workers: evangelists, Steve Manley and W. E. McCumber; Jim Bohi, singer. M. Bert Daniels, district superintendent.
NORTH ARKANSAS—June 7-12. Baptist Assembly, Siloam Springs, Ark. Thomas M. Cox, district superintendent.
LOUISIANA—June 8-13. District Camp, Pineville, La. Special workers: Richard Strickland and Bill and Terri Cobb. Ralph E. West, district superintendent.
KENTUCKY—June 14-20, evenings. Community Center, Elizabethtown, KY 42701. Special workers: Bob Hoots and David and Dana Blue. Aleck G. Ulmet, district superintendent.
MISSISSIPPI—June 14-20. Church of God Campground, Hwy. 51 S., Jackson, Miss. Special workers: Richard Strickland, Don Pfeifer, Al and Beverly Wood, and the Beaty Family. J. W. "Bill" Lancaster, district superintendent.
WEST TEXAS—June 14-20. Camp Arrowhead, Glen Rose Star Rte., Cleburne, TX 76031. Special workers: Paul Cunningham and Hardy Weathers. Gene Fuller, district superintendent.

MOVING MINISTERS

BILLY W. APPLE from Panama, Okla., to Oberlin, Kans.
SAMUEL E. BAKER from Whitesboro, Tex.
J. LOWELL BELL from Lancaster, Ky., to Many, La.
VERLIN E. CHIPP from Clinton (Ia.) Calvary to Centerville, Ia.
RICHARD A. DEVENDORF from Willimantic, Conn., to Utica, N.Y.

THOMAS E. EATON from Waxahachie (Tex.) First to Pittsburg (Tex.) First

THOMAS FOWLER, JR., from Parsons, W.Va., to Ravenswood, W.Va.

G. MARSHALL GOFF from Blackpool, Lancaster, England, to Sunderland, England

LEWIS P. GRIMM to Freedom, Pa.

F. T. GROSSMITH to Glasgow (Hart Memorial), Scotland, England

CHARLES W. HELSEL from Harmon, Okla., to Helena, Okla.

PAUL B. HICKS from Winona, Minn., to Mankato, Minn.

KEITH HOPPER from Sunderland, England, to Cramlington, Northumberland, England (mission)

TIMOTHY M. LYTLE from El Dorado Springs, Mo., to Wichita (Kans.) Trinity

WILLIAM M. MACK from Hobart (Ind.) St. Paul to Jacksonville (N.C.) Faith

LEON MARTIN from Bonham, Tex., to evangelism

RICHARD E. PHELPS from Toronto (Ohio) First to Calcutta, Ohio

WADE W. ROBERTS from Beatrice, Neb., to El Dorado Springs, Mo.

TERRY L. ROBEBY from Oberlin, Kans., to Mulvane, Kans.

M. BRYAN RUSSELL from Rome, Ga., to Manchester, Ga.

WILLIAM A. RUSSELL from Atherton, Manchester, England, to Edinburgh (Scotland) Ardmillan

HOMER T. SHEARER to Corsicana, Tex.

CLAIR E. UMSTEAD to Malden, Mass.

GLEN L. VAN DYNE from Sitka, Alaska, to Klammath Falls, Ore.

V. DALE VIARS, SR., to Greenville (Tex.) First

c/o Mrs. Steven G. Hall, Rte. 3, Box 388, Caldwell, ID 83605
*Specialized Assignment Personnel

ANNOUNCEMENTS

The Ridgeway, Mich., church will celebrate its 60th anniversary April 25 with special services. District Superintendent Donald Gibson will be the speaker. Services will be at 9:45 and 10:45 a.m. and 3 p.m. All former pastors, members, and friends are invited to attend or send greetings to be read. Send to Rev. Donald K. Ault, Jr., 344 N. Main St., Britton, MI 49229.

The Chicago Midwest (Austin) Church will celebrate its 80th anniversary May 22-23. The founding congregation was the Austin Tabernacle, under Rev. Seth Rees. For a time, it was also known as the Austin Wesleyan Church. Former members and friends are invited to attend a fellowship dinner Saturday evening at 6 p.m. Pastor Arthur Bray, superintendent emeritus of the Northern Illinois District of the Wesleyan Church and the first Wesleyan pastor of the church, will be the speaker.

Sunday at 3 p.m. there will be an anniversary rally featuring Dr. Paul Rees, renowned conference speaker and son of the first pastor. Rev. Alfred Archer is the present pastor. For further information, write to the Chicago Midwest Church, 500 N. Laramie, Chicago, IL 60644 or call (312) 261-6677.

The Drumright, Okla., church will celebrate its 50th anniversary on Sunday, June 13, with special services morning and afternoon. Guest

speaker will be Rev. W. T. Dougharty, district superintendent. The congregation, Pastor Ernest Howland, and the planning committee welcome all former pastors, members, and friends. Please address all correspondence to Mrs. Margaret Wells, Rte. 1, Box 154, Drumright, OK 74030.

RECOMMENDATIONS

LOU WATSON, outstanding pastor and Bible preacher, will enter the field of evangelism September 1. Pastor Watson is a strong holiness preacher, relating to the needs of this day. I am happy to recommend him to you. You may contact him at 2018 Country Club, Enid, OK 73701. —Bill Burch, Northwest Oklahoma district superintendent.

W. D. HUFFMAN has been a strong and effective pastor on the Chicago Central District for 18 years. He will enter the full-time field of evangelism September 1. I commend him to all of our churches. He is an excellent evangelistic preacher with a clear emphasis on Bible holiness. While a pastor he has been in demand for revivals. His address after July 10, will be Rte. 1, North Point Estates, Bourbonnais, IL 60914 —Forrest W. Nash, district superintendent.

VITAL STATISTICS

DEATHS

LUCILE ANNA BERGER, 75, died Jan. 30 in Phoenix, Ariz. Funeral services were conducted by Rev. Leroy A. Albo and Rev. Carl E. Cruse. Interment was in nearby Glendale. She is survived by one sister, Marie.

MOVING MISSIONARIES

ROBERT BRUNSON, Costa Rica, Field address: Apartado Postal 3977, San Jose, Costa Rica

ROBERT COLLINS, Brazil, Furlough address: Box 95, Rural Rte. 2, Bourbonnais, IL 60914

BENNETT DUDNEY, Middle European, Stateside address: 9107 Riggs Ln., Apt. B, Overland Park, KS 66212

LARRY EDGERTON, Swaziland, Stateside address: 1907 2nd St. S., Nampa, ID 83651

VICTOR EDWARDS, Argentina, Field address: Escobar 342, Bo. Manora, Asuncion, Paraguay

DAVID FAHRINGER, Swaziland, Field address: P.O. Box 14, Raleigh Fitkin Memorial Hospital, Manzini, Swaziland

RON FARRIS,* Republic of South Africa North, Home address: 5100 Brookside Blvd., Kansas City, MO 64112

NEVA FLOOD, Costa Rica, Stateside address: 6355 N. Oak Ave., Temple City, CA 91780

ROBERT HEBETS, Swaziland, Stateside address: 7633 Krichbaum Rd., Crestline, OH 44827

RICHARD HENDERSON,* New Zealand, Stateside address: c/o Mr. Freeland, 816 I St., Central City, NE 68826

JAIME KRATZ, SR., Brazil, Furlough address: c/o Montgomery Insurance, 10402 N.E. Sandy Blvd., Portland, OR 97220

RUSSELL LEWIS,* Bahamas, Home address: 1500 Lucerne Ave., Apt. 815, Lake Worth Towers, Lake Worth, FL 33460

HOWARD MILLER,* Swaziland, Field address: 15 Alexandra Rd., Pietermaritzburg, Natal 3201, Republic of South Africa

REGINALD JONES, Republic of South Africa, South, retired, Home address: P.O. Box 24-100, Hillary, 4024 Natal, Republic of South Africa

CARL ROMEY, Brazil, Furlough address: c/o Mr. Eugene Romey, 5310 Fernwood Ave., Fort Wayne, IN 46809

DOUGLAS TERRY, Scandinavia, Furlough address: c/o Roy L. Terry, 502 Park Ave., Gallatin, TN 37066

DAVID WARDLAW,* Swaziland, Home address:



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- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other _____

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REV. FREEMAN ANDERSON BRUNSON, 73, died in Grover City, Calif., on Feb. 16. Funeral services were conducted by Rev. Larry Pitcher. Interment was in Los Osos, Calif. Rev. Brunson pastored churches in Illinois, Michigan, Ohio, and California. Surviving are his wife, Mildred; two sons, Ronald and Robert; one daughter, Nancy Cauthron; four grandchildren; and three brothers.

RUBY L. HILTON, 86, died Feb. 27 in Birmingham, Ala. Funeral services were conducted by her son-in-law, Dr. W. Charles Oliver, Alabama superintendent, in Madril, Okla. Interment was in Kingston, Okla. Survivors include two daughters, Mrs. W. Charles (LaVerne) Oliver and Mrs. James W. (Norma) Birdwell; five grandchildren; two great-grandchildren; one sister; and one brother.

JOSEPH H. LeMASTERS, 73, died Jan. 19 in Elyria, Ohio. Funeral services were conducted by Rev. Dale L. Fruehling and Rev. Paul Belt. Survivors include his wife, Geraldine; one daughter, Mrs. James (Charlotte) Henderson; three sons, Joseph R., Edgar A., and L. Keith; seven grandchildren; two brothers; and one sister.

LOUISE PAUL PENCE, 61, died Jan. 17 in Seattle, Wash. Services were conducted by Rev. Paul Schwada and Rev. Stanley Gorman. Interment was in Lynnwood, Wash. She is survived by her husband, Elbert; 6 sons, Gary, Gerard, Jann, Shannon, Stephen, and Jonathan; 1 daughter, Joan; and 12 grandchildren.

LYNN MARIE POTTER, 21, of Scottsdale, Ariz., died Feb. 2 in Phoenix. Rev. John S. Williamson conducted the funeral services. Interment was in Phoenix. She is survived by her parents, Leon and Lois Potter; and two brothers, Leon III and John.

EVELYN L. RUNDBERG, 73, died Jan. 30 in Olathe, Kans. Funeral services were conducted by Rev. Dan Vanderpool. She is survived by one son, Charles; two daughters, Lois Hackathorn and Mary Richardson; nine grandchildren; one great-granddaughter; two sisters; and three brothers.

REV. MILDRED E. ROBERTS SHERWOOD died Dec. 13 in Fallon, Nev. Funeral services were conducted by District Superintendent Walter Hubbard and Revs. Robert Lambert and J. Thomas Betzer. Rev. Sherwood pastored churches in New Mexico, California, Utah, and Nevada. She is survived by one sister, Margaret; two stepchildren, Mrs. Virginia Betzer and Roland Sherwood; eight step-grandchildren; and six step-great-grandchildren.

VERDIA HUDSPETH SOOTER, 83, died Dec. 30 in Rolla, Mo. Funeral services were conducted by Revs. Don C. Farnsworth, Carrol Deal, and T. B. Conway. She is survived by 3 sons, Kenneth, Elbert, and Journal; 2 daughters, Mrs. Wanda Baker and Mrs. Bonnie Clipson; 14 grandchildren; and 8 great-grandchildren.

REV. BOB L. THARP, 48, of Attica, Ind., died

NEW FEDERAL ROLE IN EDUCATION OUTLINED FOR COLLEGE PRESIDENTS. "The two most sacred places, in my mind, are halls of learning and halls of worship," recently stated U.S. Senator Mark Hatfield as he introduced Secretary of Education T. H. Bell to the annual meeting of presidents of Christian College Coalition member institutions. During his major address, Secretary Bell reflected on the Reagan administration's perception of the federal role in education. The secretary sought to convey encouragement to those in private higher education while also addressing the realities of major cutbacks in federal student aid and many of the categorical support programs.

"It's important for me to give you a little bit of assurance about our capacity to be of help to you," stated Dr. Bell in his introductory comments. He outlined some of the cutbacks in student financial aid, but stressed that "we have tried hard to give a priority to choice in higher education. . . . Many who need help financially need the kind of education that you offer." Referring to days in his youth when he lacked enough bus fare to get to school, Dr. Bell said that the emphasis of this administration would be on "helping those who help themselves." Noting that "we want to maintain the help that gets people over the threshold," he said support for the wealthy would be withdrawn while attempting to provide for those in real need. □

REQUIREMENTS OF STUDENT CONDUCT A DISTINCTIVE AT CHRISTIAN COLLEGES. Committed Christian colleges "are still quite specific and structured in regard to student conduct and that at quite a distinct difference in perspective from secular institutions," a survey of 49 of the former reveals. The survey was conducted for deans of students at the 63-member Christian College Coalition by Dr. John Cummer, dean of students at Covenant College, Lookout Mountain, Tenn.

Other conclusions Dr. Cummer has drawn from his survey include: the use of sports facilities and libraries are generally curtailed on Sundays at Christian colleges; Christian colleges universally practice corporate worship activities though there is variance in the length and frequency of services and in how much attendance should be required of students. Chapel services are commonly held about three times per week for about 30 minutes with students required to attend about 75 percent of scheduled services. Christian colleges do not necessarily see their rules as biblical absolutes but what is necessary and proper for their time and place; and restrictions against alcoholic beverages and tobacco products, either on or off campus, are very common at Christian colleges. Social dancing is still restricted or prohibited at most. Movie and theatre attendance are prohibited at some Christian colleges. □

CHRISTIAN TELECASTS IN FRANCE. Taking advantage of changes in the media following the inauguration of Mitterrand's socialist government in May, 1981, Euro Media Productions aired two Christian documentaries in October on one of the three government-controlled channels. More than 300 independent radio stations have been established in France since the new government took office.

In 30 years of television broadcasting, the people of France have never seen an evangelistic program. Until now, strict government control has made evangelistic broadcasting all but impossible. The new law allows any nonprofit, nonpolitical group to apply for a license for available FM frequencies. Barring commercial advertising, little hinders obtaining a license to broadcast, according to Jean-Pierre Barry, founder and director of Euro Media Productions, a Christian media ministry in France. He believes the time is ripe for Christian broadcasting in France. □



"Showers of Blessing"
PROGRAM SCHEDULE

April 25
"The Fool"

May 2
"Big Promise to Little People"

by W. E. McCumber, speaker

Jan. 16 in Danville, Ill. Services and interment were in Lebanon, Ind., with Rev. Thomas Charles, Rev. James Kesler, and District Superintendent Thomas Hermon conducting the services. Rev. Tharp pastored in Indiana and Louisiana. He is survived by his wife, Dorothy; his parents; and one sister.

REV. LONNIE O. TRIMBLE, 68, died Dec. 22 in Bethany, Okla. Funeral services were conducted by Rev. Floyd Rowe and Rev. Hardy J. Powers. Rev. Trimble had pastored in Texas, Louisiana, and Oklahoma. He is survived by his wife, Myrtle; two daughters, Delores Perdue and Doris Richard; one son, Lonnie, Jr.; and nine grandchildren.

MAX R. WRIGHT, 81, died Dec. 11 at Paris, Ill. Funeral services were conducted by Rev. James Blue and Rev. Charles Young. He is survived by his wife, Iris; three daughters, Betty Poliska, Ruth Ellen Yonce, and Alta Mae Maxedon; two stepdaughters, Betty Palmer and Marilyn Milliken; seven grandchildren; and two great-grandchildren.

GEORGE W. ZOPH, SR., died Feb. 8 in DeSoto, Mo. Funeral services were conducted by Rev. Dwight Presson and Rev. Charles Miller. He is survived by his wife, Ada (Tate); a son, George, Jr.; one daughter, Sharon Melton; four grandchildren; two brothers; and six sisters.

BIRTHS

to REV. GARY AND RHONDA (FREELAND) ARNOLD, New Albany, Ind., a *girl*, Dawn Michelle, Mar. 2

to BILLY AND SANDRA (HOFFPAUIR) BISHOP, Pasadena, Tex., a *boy*, Michael Paul, Oct. 26
to RICHARD AND BETTY (ALLEN) BOATRIGHT, Sanford, Fla., a *boy*, Russell Allen, Jan. 23

to REV. EUGENE AND JOYCE (WOOD) CAMPBELL, Cincinnati, Ohio, a *girl*, Melinda Joyce, Feb. 20

to DALE AND DEBORAH (NOLEN) CRAWFORD, Gordonsville, Ind., a *girl*, Nancy Amanda, Feb. 9

to DENNIS AND GALE (WILSON) FITZSIMONS, St. Louis, Mo., a *girl*, Lindsay Renee, Feb. 19

to LARRY AND NANCY (KERSH) HESS, Bethany, Okla., a *girl*, Brooke Lorraine, Feb. 23

to WAYNE AND SANDRA (WELLS) HOFFPAUIR, Deer Park, Tex., a *girl*, Lisa Michelle, Nov. 23

to ALAN AND CAROL (GOULD) HOUCK, St. Petersburg, Fla., a *boy*, Shane Alan, Feb. 25

to RICK AND DIANNA (FREELAND) JONES, Salem, Ind., a *boy*, Ryan Lee, Oct. 31

to DON AND DEE (MANION) KAUFFMAN, Winnipeg, Manitoba, a *boy*, Christopher Paul, Feb. 14

to STEVE AND DEBRA (THOMAS) KENDALL, Orlando, Fla., a *boy*, Drew Thomas, Feb. 16

to HOWARD AND PAT (PARDUE) OURS, Casper, Wyo., a *boy*, Jeffrey Paul, Feb. 27

to MARK AND KATHY (LUCAS) PATREDIS, Olathe, Kans., a *girl*, Kelly Suzanne, Feb. 26

to REV. DON AND KAREN PIERCE, Rocky Ford, Colo., a *girl*, Amber Dawn, Mar. 3

to RICK AND DEBBIE SANDERSON, Kansas City, Mo., a *girl*, Emily Frances, Jan. 26

to LAYNE AND DEBBIE (MORGAN) ZIEGLER, Olathe, Kans., a *boy*, Dustin Edward, Dec. 15

to KENNETH AND TRISHA (STUCKEY) ZINGERY, Vicksburg, Miss., a *girl*, Dawn Michelle, Nov. 12

ANNIVERSARIES

REV. AND MRS. WILLIAM BOYD WELCH of Charleston, S.C., were honored on their 50th wedding anniversary with a church wedding to reaffirm their vows and a reception given by their children and grandchildren. More than 150 friends attended this special occasion. Dr. Charles H. Strickland, Rev. Moody Gunter, and Rev. Harry L. Welch read the vows. The wedding ceremony was written by their son, Dr. Melvin Welch. The special music was presented by their daughter-in-law and son-in-law. The daughters served as bridesmaids, and the grandchildren as ushers.

Rev. Welch has been a minister for 50 years. He is a former pastor of Charleston First Church and currently serves as an evangelist and interim pastor.

DIRECTORIES

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Does "abundantly" mean

- Longer life
- A life full of material things
- A life full of spiritual blessing
- All of the above
- None of the above.

If you select "e," please explain just what "abundantly" does mean.

First of all, "abundantly" qualifies "life." And "life" here—as often in John—means "eternal life," which Christ gives to those who believe in Him and who follow Him (3:16; 10:25-28). Eternal life is the life of eternity, the life of the age to come, in contrast to the life of this present age, which is sinful and corrupt. The nearest we get to a definition of "eternal life" in John's Gospel is at 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The word "know" refers to personal fellowship, not intellectual concepts. To know God is to live in fellowship with Him, as the One who accepts, forgives, and renews us as we believe in Jesus Christ.

This "life," the fellowship with our saving God, is "abundant." As Leon Morris says, "There is nothing cramping or restricting about life for those who enter His fold."

It is a matter of sober record that all believers have not abounded materially. Nor have they all

lived long lives. But according to their unanimous testimony, life in Christ has been full of spiritual blessings. As one of yesterday's saints commented on this passage, "Jesus is come that men may have abundance: Abundance of grace, peace, love, life, and salvation. Blessed be Jesus." □

Six or seven years ago, there was a lot of talk about McDonald's being affiliated with, and supporting, Satan's Church. Needless to say, I found other places to buy my hamburgers. I never told many people; McDonald's is such a favorite of young and old alike.

In our new "Christian Life" Adult Teacher, "Anatomy of a Rumor," by John Hudson Tiner, it is stated that this was only a rumor.

Sir, could you give me a definite "yes" or "no"? Is McDonald's, or has it ever been, affiliated with Satan's Church, or its worship?

So far as I have been able to learn, it was a groundless rumor. I have been given no evidence to support the rumor, and I would have no pangs of conscience if I ate McDonald's hamburgers. There are Christian people who earn their money selling these burgers, and other Christians who stretch their money buying them.

What the president of this outfit does with his income from the business is his responsibility, not yours or mine. If we are responsible for what corporation leaders do, because we buy the corporation's products, we would soon be unable to spend our money almost anywhere, and we couldn't justify paying taxes on that principle either, since so many politicians are atheistic or corrupt or both. □

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By JAMES D. HAMILTON

Copies of this latest release in Braille have been sent to those whose names are on file. Complimentary copies will be sent upon request to others who would benefit from this specialized ministry.

HOLINESS EVANGEL, the Light of Life (published bi-monthly in Braille) will also be sent without charge to those on our Braille mailing list.

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HOLY SPIRIT TODAY, THE—Martin

HOW TO KEEP THE YOKE FITTING—Taylor

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POWER OF YOUR ATTITUDES, THE—Parrott

SONS OF AFRICA, Volume 2
—Schmelzenbach/Parrott

WHEN GOD TAPS YOUR SHOULDER—Spruce

WHY MILLIONS BELIEVE—Parrott



ers. The spirit of revival remains as God continues to work. □

—John D. Scott, pastor

Shreveport, La.: First Church recently experienced revival with *Rev. William Varian*, of Bradley, Ill., as the evangelist. He was an interesting speaker, with the anointing of God upon him. The people were blessed and challenged. □

—Wayne Mills, pastor

Peru, Ind.: First Church experienced a very successful revival with *Evangelist Vernon and Barbara Crandall*. Quite a number of adults, young people, and children received specific spiritual help. Among those who gave testimony to being sanctified was a man from a non-holiness background who found what he had been seeking for years. The revival gave our church spiritual impetus. □

—Ron Shaner, pastor

Norman, Okla.: Grace Church had one of the best revivals in the history of the church with *Evangelists/Song Evangelists Jim and Carol Dorough*. The music was excellent and God came in every service. Souls were stirred, saved, and sanctified and there were seekers every night. The church is progressing in spirituality and growth. □

—Charles C. Powers, pastor

NEWS OF EVANGELISM



Philipsburg, Pa.: First Church recently had a thrilling revival under the anointed ministry of *Rev. John Cayton*, evangelist. God moved in each service, with the altar lined with many seeking to be restored to the Lord, others seeking Him for the first time, and many sought entire sanctification. In the weeks following there has been a continued movement of the Spirit. In a Saturday morning workshop, *Rev. Cayton* shared with about 20 people the basics of leading others to Christ. □

—Tom Cahill, pastor

Red Deer, Alberta: Westpark Church had a revival with *Evangelist Cliff Taylor*. Attendance grew each weeknight from 41 the first night to 130 on Friday night. Through the weeknight services 53 children came to the altar to accept Jesus Christ. The average attendance through the entire week was 78. On Sunday evening, there were five adult seekers. Over 100 families were represented throughout

the week. Three new families have responded to follow-up. □

—Maurizio Satta, pastor

Evansville, Ind.: Victory Chapel had a revival with *Evangelist Charles Wiley* and his wife, daughter and son as song evangelists. Cottage prayer meetings and organized prayer and fasting were begun a month before the revival. The church claimed the promise of God for the salvation of backsliders, sinners, and teens. A number of young people received help. □

—Stannard E. Phelps, pastor

Costa Mesa, Calif.: The church recently had a wonderful revival with *Evangelist Gary Haines*, singer and preacher. Ten new people came to the church and were saved. More than 30 people found spiritual help at the altar. □

—Don Thurman, pastor

Angola, Ind.: The church had revival services with the *Buckles-Burke Evangelistic Team*. The music was timely and well chosen, and *Rev. Burke* preached biblical messages that communicated. Several teens found their way to Christ and on Sunday morning the altar was filled with seek-

THE CHURCH SCENE



St. Petersburg, Fla., First Church observed its 50th anniversary February 4-7. Former pastors, *Rev. Don Newell* and *Rev. Charles Finney*, were special speakers for the Thursday and Friday services. Saturday night featured "Down Memory Lane." Sunday morning, former pastor *Rev. C. B. Nixon* was the speaker and special music was provided by the Watchmen Quartet.

Following Sunday "dinner on the grounds," the afternoon service featured *Dr. J. V. Morsch*, district superintendent, the Watchmen Quartet, and Mayor *Corinne Freeman*. *Rev. Thomas E. Ream* is the present pastor. □

Carlsbad, N.M., First Church had a day of celebration and rejoicing on the occasion of their mortgage burning, January 17. Of six former pastors invited to attend, *Rev. and Mrs. L. P. Durham* and *Rev. and Mrs. Harold McClain* were able to be present and participate in the services. Greetings

to the church were read from former pastors Rev. and Mrs. M. R. Korody and Rev. and Mrs. Tom McClain.

District Superintendent Leon Wyss preached in the morning service. The mortgage burning was conducted by the pastor, Rev. A. W. Myers. A responsive reading, a psalm of thanksgiving, was read while trustees Hap Briscoe and Bruce Pardue burned the mortgage. Following the morning service, dinner was served in the fellowship hall.

Former pastor Rev. Harold McClain preached in the evening service. □



North Canton, Ohio, Price Park Church



On December 13, 1981, Dr. Glenn Songer (l.), chairman of the Board of Christian Life of Tucson, Ariz., First Church, presented to Dr. John Hutter, M.D. (center), a check for \$1,000 as a gift from the local church Department of Christian Life to the Ronald McDonald House in Tucson, Ariz. This was done as an act of community service. Dr. Hutter accepted the check in a Sunday morning service, and Pastor Ross Hayslip (r.) had part in the presentation ceremony.

FROM RACQUETBALL CENTER TO CHURCH

North Canton, Ohio, on the Akron District, is watching a racquetball center change into a spiritual fitness center. This metamorphosis is taking place as the newly formed Price Park Church of the Nazarene moves into the former Racquetball Emporium in North Canton.

A group of dedicated Christian laymen felt the need for another evangelistic, family-centered church in the area which would meet community needs for Christian fellowship, spiritual growth, a strong youth program for guidance and activities, and provide such events as concert series during the year.

Rev. Everett E. Herron has become

the pastor and is a dynamic, spiritual leader who is musically talented, as well as being a meaningful speaker. Working alongside Rev. Herron are many families who want to see this dream of a Price Park Church come alive.

The Price Park Church was organized December 6, 1981, in the morning service led by Dr. Floyd O. Flemming, district superintendent. The church charter included 51 members. The church has been holding services since September, 1981.

A dedication service for the remodeled facilities was conducted on Sunday afternoon, December 6, with Dr. Floyd O. Flemming speaking. Rev. Everett Herron, pastor, led in the service of dedication. □

MEMO

to church board members:

Is your local church board aware that as of May 1 another excellent employee benefit is available for purchase through Pensions and Benefits Services?

The Accidental Death and Dismemberment Insurance Plan has been negotiated so that your pastor and local church's full-time employees may be included at low group rates.

This plan is especially designed to offer extra protection from the financial hardship of accidental fatality or dismemberment. It can be very helpful to those church employees who desire and need additional security for their loved ones.

Optional benefit amounts range from \$50,000 to \$200,000 of insurance coverage. Dependent coverage is also an available option.

Perhaps your local church board will want to consider paying the premium for this kind of coverage, thus providing another excellent employee benefit for those who labor so faithfully in your local church. —Pensions and Benefits Services

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THE TORONTO CONNECTION



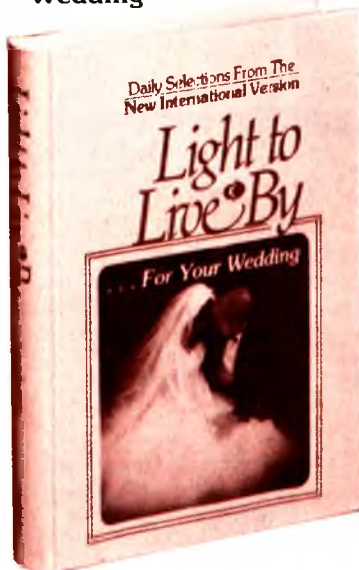
Mr. and Mrs. Tom Riordan (*center*) from Falmouth, Mass., have recently relocated in Colorado Springs to begin preparation for the ministry at Nazarene Bible College. Tom joined the Church of the Nazarene in November, 1981. At that time, he also received a local preacher's license from his pastor, Rev. Bob Lockwood (*r.*). Rev. and Mrs. Lockwood are church planting in Falmouth on Cape Cod. Rev. Lockwood is the first to implement the Oregon Plan, a church planting program, in New England. Rev. Richard Clifford of the Wareham, Mass., church is the sponsoring pastor for the Falmouth church. Tom is the third generation of men to accept a call to the ministry in the past five years as a result of the prayers of the congregation in Wareham. Others serving in the field from the Wareham church are Rev. and Mrs. Jim McNeill, associate, New Bedford, Mass., International Church; Rev. and Mrs. Myron J. Moniz, of the Toledo, Ohio, Bethel Church; and Rev. and Mrs. John Lopes, who graduate from NBC in May, 1982. Both Rev. Moniz and Rev. Lopes are former residents of Falmouth.



Rev. Lyle K. Potter (*center*) donated his 1978 Chevrolet Monte Carlo with only 40,000 miles to the Southern California District to loan to a new pastor until he gets his own car. Rev. Robert I. Goslaw (*l.*), director of cross cultural ministries, and District Superintendent Robert H. Scott (*r.*), accepted the car as a "Lois Potter Memorial Car." Rev. Mun Kyung Cho and family moved here from Korea to start a Korean church. Rev. Cho was superintendent of the Central District when he resigned to come here. The Southern California District paid his way through driving school and loaned him the car to help start a Korean work in the Anaheim West facilities. Attendance is in the 50s.

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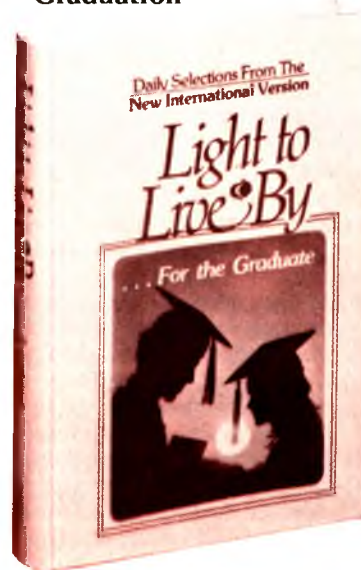
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**WRITERS' CONFERENCE
PLANS COMPLETED**

At a recent meeting of the steering committee of the Seventh Biennial Nazarene Writers' Conference, final details of the program were worked out which give promise of an outstanding time of inspiration and instruction.

The conference is to convene on the campus of Olivet Nazarene College, at Bourbonnais, Ill., August 23-25, and will feature four nationally known resource persons: Dr. James Engel, head of the Communications Department of Wheaton Graduate School, Wheaton, Ill.; Sally E. Stuart, writer and lecturer from Portland, Ore.; Stanley Baldwin, head of Stanley Baldwin Ministries, Inc., Oregon City, Ore.; and John Conaway, youth curriculum specialist with David C. Cook Co., Elgin, Ill.

An enrollment of 150 to 200 is anticipated, according to the conference director, Dr. J. Fred Parker. The meeting, sponsored by the Nazarene Publishing House, features addresses, seminars, and workshops for both beginning and advanced writers. Interested persons are invited to write to the publishing house for detailed information and registration forms. □

NEW DISTRICTS IN HAITI

Dr. L. Guy Nees, director of World Mission Division, reports that at their recent district assemblies, the Haiti North and South Districts voted to divide into four districts. Haiti North will retain its present boundaries. It is a national-mission district.

The major portion of the former Haiti South District will become Haiti Central District. It is a mission level district. A new Haiti South District has been formed from the southern portion of the former South (now Central) district. It is a national-mission district. The fourth district is La Gonave, and it also is a national-mission district. The district superintendents are:

- North—Rev. Duroc Placide
- Central—Rev. Hermann Andre
- La Gonave—Rev. Lorus Dessources
- South—Rev. Evans Grammont.

At the 1982 assembly, 80 delegates were from the La Gonave District.

The numerical growth in Haiti is impressive. In 1979 there were 8,730 full members and 20,115 probationary members. In 1981 they reported 10,773 full members and 24,320 probationary members, a total of 35,093 members.

Financial growth is equally significant. In 1975 the average monthly income was \$1,468 and in 1981 it was \$5,867. The total raised by the former North and South districts in 1981 was over \$70,000. This is outstanding in a nation whose average yearly income of citizens is less than \$200. The self-help training programs are changing the whole outlook for the churches.

Nine men were ordained into the ministry in Haiti. Plans are being discussed to provide extension training for others so that they can qualify for ordination. □

**DR. JACK LEE SUCCUMBS
TO CANCER**



Dr. Jack H. Lee, 59, died of cancer on Sunday, March 14, 1982, in Atlanta, Ga. Dr. Lee had served as superintendent of the Georgia District since 1969. Funeral services were held at Atlanta First Church on Wednesday, March 17, 1982.

Before assuming the superintendency, Dr. Lee pastored for 19 years. He served pastorates at Kankakee, Ill., First; Baltimore, Md., First; Newport, Ky., First; Kansas City Saint Paul's; and Hooker, Okla. For three years he served as an associate at Bethany, Okla., First. During his pastoral years he was active in local and district young people's work. He served in numerous district capacities, on the General Board, and on the Board of Trustees of Nazarene Theological Seminary. He was ordained in 1950.

Dr. Lee was a graduate of Bethany Nazarene College. He did graduate work at Nazarene Theological Seminary and Olivet Nazarene College.

Dr. Lee is survived by his wife, Ouida; and three daughters: Mrs. Dinah Kay Huff of New Zealand; Mrs. Jennifer Gay Knippers of Oklahoma; and Mrs. Rebecca Lynn Darland of Georgia. His youngest daughter, Jacquelyn, preceded him in death.

The family has suggested that friends and colleagues may wish to contribute to a memorial fund for the Georgia Urban Mission. □

**VETERAN MISSIONARY
PRESCOTT BEALS DIES**



Rev. Prescott Beals, retired Nazarene missionary, died March 16, 1982, in Walla Walla, Wash. He was 89.

Rev. Beals had a long distinguished career spanning 40 years. He served in India for 32 years. He also served in Barbados, Trinidad, Guyana, and Belize.

Born in 1892, Prescott Beals was one of two remaining graduates from the first graduating class (1919) of Northwest Nazarene College. He was ordained in 1919.

His wife Bessie preceded him in death in 1958. Survivors include his two sons: Dr. Paul W., of Carrington, N.D., and Loring of Boise, Ida.; two brothers, Charles and Ellis Beals, both of Newberg, Ore.; five grandchildren and one great-grandchild.

Funeral services were held March 19 in Walla Walla, Wash., First Church. Rev. Walter E. Lanman, superintendent of the Northwest District, and Pastor Milton Harrington officiated.

The Northwest District has established a Prescott Beals Memorial Scholarship at Northwest Nazarene College. □

—NCN

**THIRD EVANGELISTS'
GATHERING TO BE HELD**

The third annual Nazarene Evangelists' Gathering will be held January 3-5, 1983, at the Indianapolis Hyatt-Regency Hotel, where the second annual gathering was held earlier this year.

The theme for the gathering in 1983 will be "A Revival for Evangelists."

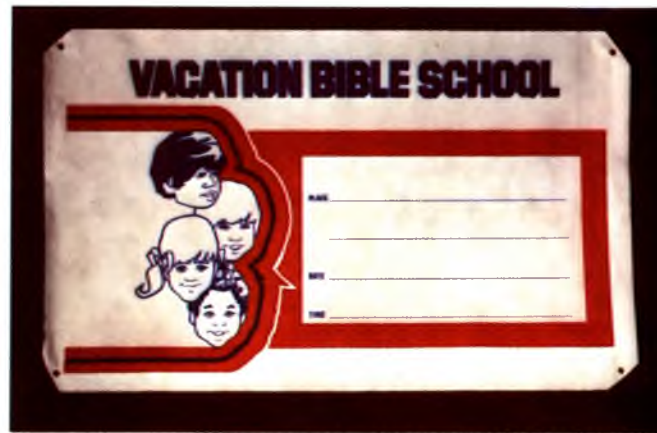
An Evangelists' Planning Committee met March 15, 1982, in Kansas City to plan for the gathering which has become so important in the lives of many Nazarene evangelists.

The planning committee is composed of Dr. Stephen Manley, Dr. Charles (Chuck) Millhuff, Dr. Richard Strickland, Rev. Bill Varian, and Rev. Lenny Wisehart.

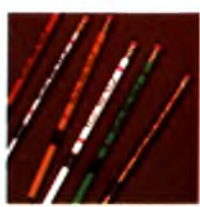
Indianapolis was selected because of its central location and the excellent facilities which are made available at reasonable costs.

The gathering is held under the sponsorship of Evangelism Ministries. □

—NCN



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