

A still life composition featuring a brass hourglass, a pocket watch, a pocket watch face, and a blue Bible on a wooden surface. The hourglass is on the left, with golden sand falling. The pocket watch is in the bottom left, and the pocket watch face is on the right. The Bible is in the foreground, with the words 'HOLY BIBLE' embossed on its cover. The background is a dark, textured wood.

# HERALD of HOLINESS

CHURCH OF THE NAZARENE  
JANUARY 1, 1978



by General Superintendent Orville W. Jenkins

# Time— in Our Hands

**O**H, THE VALUE of time! Oh, the proper use of time!

More than a century ago Henry David Thoreau wrote, "Time is but the stream I go a-fishing in."

Christopher Fry wrote, "Time walks by your side, ma'am, unwilling to pass."

Austin Dobson said, "Time goes, you say? . . . Alas, Time stays, we go."

Thomas Mann said, "Time has no divisions to mark its passage. There is never a thunderstorm . . . to announce the beginning of a new month or year."

God placed proper attention and value upon time when He through the apostle Paul urged the Ephesians, "Redeeming the time, because the days are evil" (5:16).

The right management and use of time is what we should all be concerned with. Perhaps a better way to say it is to declare that we are to buy up the opportunities which time provides. Every moment has its own privilege or duty, and by doing the duty of the moment we use that particular opportunity and turn it into gain.

We must therefore keep up with time lest we fall behind and face a collision of duties. Unless we do the duty of the moment, we do fall behind. Then instead of being the free

owners of time, we become slavish debtors to it.

The turning of the calendar leaf marking the beginning of a new year affords us the opportunity and responsibility of inspecting our lives and reflecting on how well we have used our time in the year past. As Christians we desire to be good stewards of our time.

Paul's injunction to the Ephesians bears upon the whole of the moral life. Because the days are evil, there is no excuse for a Christian to become lax or careless in righteous living or in the right use of time. Because the days are evil, there is all the more reason for each of us to be and live pure and holy. The debasement of contemporary society is not an excuse for relaxation on our part or for yielding to lower moral standards; it is a motive for added earnestness in maintaining the Christian life unsullied and unspotted.

*Take time to be holy.  
Speak oft with the Lord;  
Abide in Him always,  
And feed on His Word.  
Make friends of God's children;  
Help those who are weak,  
Forgetting in nothing  
His blessings to seek.*

—William D. Longstaff

□

# Got any **GHOSTS** Chasing You?

by CLARE ST. JOHN

Highland, Mich.



**I**T'S A HAZARDOUS THING to be pursued by ghosts. Ichabod Crane being harried by the headless horseman is a ghostly example. Poor Ichabod was so terrified by the threatening apparition hot on his trail that he rode right out of the pages of literature—never to be heard of again!

It isn't that ghosts in themselves are harmful, but the hazard lies in what one might do to himself while ghost-driven.

The subjective nature of ghosts was suggested by the songwriter when he recalled:

*I can see far down the mountain  
Where I wandered weary years,  
Often hindered in my journey  
By the ghosts of doubts and fears.*

Obviously "doubts" and "fears" are within, and present danger *only* if permitted.

But that makes their presence no less frightening and hurtful. I well remember one lady who believed that God had forgiven her sins—but she couldn't forgive them. Living in constant torment, everywhere she turned there were those specters of sins-long-since pursuing!

Others carry vivid memory of past defeats, grudges for old wrongs (real or imagined, it makes no difference), or regrets over lost opportunities. They go about peering apprehensively over their shoulder, expecting at any moment the appearance of their ghosts.

Consequently they live under a constant cloud, and in the darkness they never know the abiding joy that Jesus came to give. Rather than victorious living, their lives are pathetic things of cringing defeat. The ghosts are in their *minds*, to be sure, but fearful and intimidating nonetheless.

How to get release? Just as did the Israelites from their pursuing ghosts—the Egyptians. Oh, those Egyptians were ghosts all right. After that last plague they themselves admitted, "We be all dead men" (Exodus 12:33).

But Israel saw the ghosts come clamoring down the rear of the marching column and were panic-stricken to the point of doing something harmful to themselves—like returning to Egypt!

But ere the Egyptians could reach them, the cloud (signifying the presence of God) that had been leading the marching people, went to the rear and the ghosts of Egypt were completely frustrated.

There is an interesting word appearing but a few times in the Bible. It is *rereward*, and seems to have dropped completely out of our language now. But it is a military term meaning "rearguard." A marching column needs not only an advance guard but also protection in the form of a rearguard.

Isaiah said that God would be just that to His people. "For the Lord will go before you, and the God of Israel will be your rereward" (52:12). Isn't that a beautiful picture of the watch-care of God over His people as they march down the path of time? His presence going before and following after.

Have you got any ghosts chasing you? Put all vain regrets, unforgiveness (of others or yourself), doubts, fears, memories of repeated failure—and any other ghosts from out of your past—into His gracious hands. Let Him be your rearguard so that you might give your undivided attention to living this new year just beginning.

And "the glory of the Lord will be thy rereward" (Isaiah 58:8). □

## THIS LITTLE SEGMENT

*Let me reject all motives, Lord,  
And thoughts that aren't of Thee,  
Remembering time's a segment small  
Of God's eternity.*

*Let trivial things take minor place,  
Not coloring all I do,  
But yielded to the higher plan,  
With Your dear face in view.*

*Oh, may my days have purpose, Lord,  
As long as You extend  
This little segment—Let me glow  
For You until the end!*

—ALICE HANSCH MORTENSON  
Racine, Wis.



# HERALD OF HOLINESS

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# Proclamation for Moral Renewal Sunday

We are living in a day of increasing moral confusion and potential encroachment of evil into the sacred precincts of our homes through the media of current literature, radio, and television movies and programs (Ref. *Manual* 904.7).

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

Through the church's Christian Action Committee and through the *Herald of Holiness* we appeal to our people everywhere to rally to this call. Nazarenes have always been known for their deep sense of moral purity and holy living. Ministers will lead their people in personal moral renewal and thereby help repel the floodtide of evil endangering lives and homes. Moral Renewal Sunday calls us to personal renewal and positive action by seeking every means to urge those responsible to alter and improve the moral quality and content of television programs and periodicals.

The church must exert her full influence in affecting the morality of this day. The hour is crucial, and man's moral survival is at stake. □

*Orville W. Jenkins*

ORVILLE W. JENKINS, Chairman  
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**T**HE MOST THRILLING affirmation of faith we have today tells us the Creator of all time is actively concerned with us and our everyday living. God will lead us, if we will follow Him. I'm not speaking of preachers and missionaries, or even deacons or Sunday school teachers. I refer to factory workers, housewives, educators, production-line personnel, teenagers looking for a future, people just like any one of us.

Persons who have found God's plan for their lives have all come to believe, at some time or another, that God really does lead. God's leading will be unique to the individual's situation. God gave Peter a vision before a breakthrough could come in Gentile ministries. Long years before that God somehow convinced Abraham He was calling him into a future which he pursued by faith and not by sight. God places no premiums on occupation, social status, or ability. He will lead when we follow.

God will lead us through the Bible. There we can find specific guidance as well as general direction. It is not the parts of the Bible we don't understand which give us the most trouble; it is the parts we do understand—and sometimes don't want to. Approach the Bible as God's Guidebook for Living and ask Him for help, and see what happens.

God will lead us through prayer. Prayer resembles friendship; it develops through spending time in the other person's presence. It takes time to get to know God. Make prayers conversations rather than long-distance collect calls, and see what happens.

God will lead us through doing what we know to be His will for us right now. His guidance comes one step at a time. He seldom announces the end result of hoped-for achievements. But, since God respects our wills, the choice of whether or not to follow through each step is really up to us. One obedient step leads to another. Repeated obedience brings victory.

When decisions need to be made, many of us find ourselves sitting around waiting, hoping God will hit us over the head with a rock with a note tied to it. We can learn from the biblical accounts of others' lives, but what about the ordinary, drab days when nothing goes right? Continued obedience seems to be the rudder that guides our lifeboat. The rudder works only when the boat moves, suggesting it is action which insures God's continued guidance.

God will guide us through the advice of our Christian friends. Not just any friend will do, however. Psalm 1 advises us, "Blessed is the man that walketh not in the counsel of the ungodly."

God leads us where we can be used to our highest capacities in His kingdom. That's not always where we might suppose; but we can trust Him, for He knows what He is doing. A young minister prepared for seven years to enter the pastoral ministry, only to be called into another area of church service. What logical explanation could there be to spend seven years preparing for a job that used none of it? But God knew what he was doing and that young minister has fuller dependence on God than ever before.

We're all guilty of impatience. It is sometimes difficult to wait for God when things are going badly, but waiting may produce rich rewards. Isaiah discovered renewed strength through his waiting. Paul discovered that waiting allowed further freeing of God's hand to work in his life. God's timing is all-important!

Waiting is deadly, however, when God says move and we wait. When God says, "Go!" we must go. When the delay signal changes to a green light is no time to file our fingernails and kill time. Wait until God moves. When He moves, move with Him!

*Remember:* God has directions for each of us, young or old, employed or unemployed, brilliant or average. He will use our talents and time to best advantage in his service, which may come in some way that we are totally unaware of at present.

Only in God's will can one find an end to much scurrying about. Only in God's will is there a beginning to a life which really counts. God will lead—when we follow. □

# GOD WILL LEAD YOU

by WAYNE M. WARNER  
*Battle Creek, Mich.*

# ONE STEP EACH

by DEBBIE SALTER

*Bourbonnais, Ill.*

**I**T WAS the annual Christmas banquet, a time to enjoy a good meal I didn't have to cook and cultivate friendships with people I knew only by passing smiles across campus, office desks, and business counters.

I am especially sentimental, so I chose a seat next to the Christmas tree and waited for others to join me. Couple after couple passed by. It was soon uncomfortably obvious that they were reading some invisible sign: "Reserved for singles."

But it was Christmas, a time for peace and love and giving the benefit of the doubt in order to achieve it. It didn't take long to happily involve myself with my other single companions.

It was the greeting and prayer that unsettled us. We heard that it was nice to have husbands and wives together, that this was a time for meeting the other half, and that this Christmas season should cement marriage relationships and bring wholeness to homes.

We counted. One third of the group was single. A minority—yes. But a minority large enough to be recognized.

I admit I went home nursing exaggerated feelings of rejection. However, it caused me to ask some important questions: What *do* I want the married community to say to me and *how* do I want them to say it?

**First**, I do not want the married community to define what being single means. If they do, their definition says I am left out, I missed God's best, I am incomplete, or I have been wronged through death or a broken relationship. Their negative definition makes me feel "un" instead of "one."

**Second**, I want the married community to treat me as a whole person instead of a half. For example, what is the church saying by giving the singles' class a "sponsor" when the couples' class of the same age has a "teacher"? With some exceptions, there seems to be a mental block against giving singles equal status among marrieds. Banquet tickets are sold: Couples—\$6.00; Singles—\$4.00.

**Third**, I want to be accepted as a person no matter what my marital status is. Singleness is only one part of my life. Who I am goes beyond my being married, single, divorced, or widowed. It will take a reaching out from both sides to discover common interests,

valuable strengths, and pressing needs.

I realize that theories sometimes result in generalities. Specifics are the handles of change. Therefore I must also answer the question: How do I want the married community to say these things to me?

1. You cannot pull people together by segregation. A singles' Sunday school class is not the only way to minister to singles. Would singles be welcomed in a class of mostly marrieds? What about planning occasional coffee times between classes? Could a joint class social achieve an integration?

2. The church is rightfully committed to a family ministry. However, there is danger in excluding a major minority group unless that commitment is enlarged by means of the extended family. Singles of

## IDENTITY

*Numbers and machines  
dehumanize.*

*And all the while  
our souls are begging  
for identity! identity!*

*I am not  
just another  
blob,  
you  
old  
computer!*

*I am not  
a fraction  
on a calculator!*

*I am alive.  
I am surging with spirit.  
I am of God!*

—MARCIA SCHWARTZ  
*Falls City, Neb.*

all ages need to be involved with families. Many of them are separated by geographic distance from their own and some are painfully separated by emotional distances. They need a Christian family model that presents a positive alternative to the single life. Single parents benefit from extended families as they are able to expose their children to the missing male or female influence as well as to positive family relationships. Even senior adults, who may see their grandchildren at annual holiday reunions, need to be with families more often.

Perhaps an upcoming family picnic or potluck supper will give you a chance to extend your family for the first time. However, don't let it stop there. Singles enjoy family TV and popcorn times as well as joining a birthday celebration or impromptu ice-cream outing.

3. When the church desires to say to the single individual that being "one" is more than being "un," I believe church programming will be sensitive to singles without their becoming a focal point. That means that publicity of a family picnic will make singles want to participate—"Bring a friend and/or family!" Times of "family" Communion will be structured so that singles will not feel alone—"It is a time to be one with God no matter how many are in your family." Singles will be given responsibilities because of particular abilities—not based on the myth that being single means you have more time! When planning a church retreat, include single representation. I remember one young adult retreat I attended where the couples were given the nice rooms and the singles were crowded into a less-than-adequate dormitory.

Perhaps you think I am single-mindedly ignoring the other side to these questions—the side that asks what should the single community be saying to marrieds.

I believe that singles should be expressing their interest in expanding friendships. Continually being part of a single "herd" makes the married community feel we are not interested in friendships with anyone besides singles. We must be willing to make the first move in establishing such relationships.

I believe that singles should prove by their actions that the single life-style is not an extension of adolescence. We unfortunately carry the reputation that being unencumbered by mate and family allows us freedom that we express through irresponsibility and immaturity. However, it does sometimes follow that our lack of commitment to a mate is also expressed in our lack of commitment in other areas of our lives. For example, is there a social chairman who is more frustrated when trying to plan for 10 to 50 because singles like to "just show up"?

Then I think we need to guard against developing a defensive attitude about being single. If we try to find all the occasions where there is not single sensitivity, where the single individual is not included by public statement but by understood invitation, naturally we can build a case that says we are left out. If we build soapboxes for championing the single cause, we may alienate the very group in which we want to be included.

There is no doubt that the single population is a minority group in most churches, but it is a growing minority group. To meet the needs of this important group, the church should examine its present modes of communication. The single community must also take the same honest look. Perhaps, if each group would take one specific step toward each other, they would find themselves closer together than either would have imagined. □

Reviewed by

J. FRED PARKER  
Kansas City, Mo.

# BOOK BRIEFS

FOR YOU



## EVERY DAY WITH THE PSALMS

For 1978, why not follow a daily devotional guidebook? For this purpose, there is none better than *Every Day with the Psalms*. As Dr. W. T. Purkiser comments in the foreword, "The value of a devotional manual is that it stimulates new thoughts and opens new avenues of meditation and understanding." This is that kind of book.

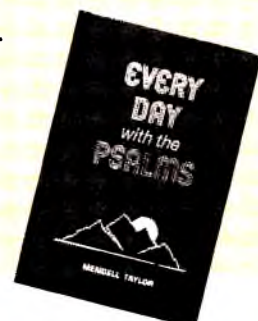
The author, Dr. Mendell Taylor, is well known for his pungent and unique method of expression and every day's portion in this book reflects that flavor. Structuring the book around weekly themes, he gives a helpful concentration and continuity as each subject is pursued for several days—"The Marks of a Happy Person," for example, or "The Lord's Security System," or "Altitude Affects Attitude." As the weeks pass, one is led in orderly fashion through all the Psalms.

This refreshing daily devotional guide will help you meet the challenge of each day, and at the same time give you a rich understanding of this inspiring section of God's Word. □

by Mendell Taylor

Beacon Hill Press  
of Kansas City

To order,  
see page 23.



**T**HE Sunday services were over; the church building was locked; and the pastor was slumped behind a book. His eyes skimmed the lines and he mechanically turned the pages. But he was completely unconscious of what he was “reading.”

Overwhelmed by the troubles of his ministry, he could think of nothing but his failures. The Sunday school attendance was lagging badly; two of the most prominent families were moving to the nearby city; a member of the Board of Trustees was on the verge of leaving his wife; and money to balance the budget was not coming in.

As his troubles paraded before him, his wife slipped a dish of ice cream onto the end table. But he was in such despair he didn't notice it until she said, “Henry, your ice cream is melting.” And even then, he only picked at it. His appetite was as dead as the former enthusiasm of his Sunday school superintendent.

If the above picture were an isolated case, it would be bad; but since such a scene is taking place in almost every city in the world where the gospel is preached, it is terrible. Where the atomic bomb has slain her thousands, discouragement has slain her millions!

On this headline—screaming planet, it is easy to feel despair—especially if one is creative! But despair, especially despair over failure, is generally unwarranted. *Every Christian is accomplishing more than he supposes.* Much of our despair comes from not realizing the lighthouse function of our lives and our church. This is a function that was emphasized by Jesus. “Let your light so shine before men, that they will see your good works, and glorify your Father which is in heaven” (Matthew 5:16). This fact was seared into my soul by Floyd W. Heinly, a distinguished missionary to India.

Nearly 30 years ago I began my ministry as a pastor. Our tiny meetinghouse rested on the edge of a high but unpopular hill in an eastern Pennsylvania town. A huge zinc works sprawled like a corpse beneath us, and its constant fumes billowed and belched up the hill, into the rows of company houses surrounding us on all but one side, and into and over our little frame building. Most of the people in the area were either immigrants or the children of immigrants. Those in the more expensive sections of the city tended to look at us with disdain; but none could ignore us. For although our church resembled a pigeon house perched on a smoke-soiled cliff, its lights could be seen for miles.

The heart of our congregation was made up of some



by CHARLES LUDWIG  
Tucson, Ariz.

# Remember the **LIGHTHOUSE**

of the finest people I have ever met. But feeling that I had been called to knot the devil's tail within a few Sundays, I often was disheartened by an apparent lack of progress. Then Floyd W. Heinly came with his word of wisdom.

“You must realize,” he said quietly to the 40 or 50 who completely filled the sanctuary, “that just keeping your doors open is an accomplishment. A functioning congregation, like a lighthouse, cannot fail but affect the lives of many!” Having been surrounded by Hindu temples and Moslem mosques, this truth was very real to him.

I had never thought of this before. But the more I think about it, the more I know that he was right. Everyone who lives for Christ, whether he is a “success” or not, is like a lighthouse, and his light will be seen and appreciated by many. This truth is apparent when we consider the function of a lighthouse.

Just off the coast of North Carolina there is an unusual string of islands that resemble the back leg of an old-fashioned chair. Near the place where the leg turns sharply to the west, stands one of the most famous lighthouses in the world, Cape Hatteras Light Station. With its lantern 191 feet high above sea level, it is the tallest lighthouse in the United States. This lighthouse is extremely important, for it stands as a warning over “The Graveyard of the Atlantic.”

Because of a trick of nature, the Hatteras has always been extremely dangerous. The Gulf Stream flows nearby, heading north at three and a half knots. This means that if a ship were heading south at the same speed it would be merely standing still. In order to avoid the current, many a captain has hugged the coastline—often within sight of the breakers. But this



is perilous, for the Hatteras is lined with miles of shoals where a ship can easily be grounded and then pounded to pieces by the waves.

Altogether, since the beginning of recorded American history in 1546, more than 2,200 ships have been wrecked on these 10-mile-wide shoals. Because of this, a lighthouse *has* to stand guard!

The first Hatteras lighthouse was built in 1798. At that time, its light was a feeble one. Nevertheless, it saved lives. Then during the War between the States, the U.S. Navy wrecked the light because it was being used by blockade runners. Following the War, it was rebuilt in 1871. Eight years later it was struck by lightning. Repairs were ordered immediately. From then on everything was fine until 1935. By then there was so much erosion the sea was lapping at its base, threatening the foundations.

But since the Coast Guard feared to wait until the foundations could be strengthened, a temporary light on another tower was installed. Later, after the old tower was made safe, it went back into normal service. Today its 250,000 candlepower light sends out an intermittent beam lasting for 3 seconds every 15 seconds. This light can be seen for 20 miles.

There are interesting parallels between a lighthouse and a church, and one of these parallels may be quite painful. Today, there is a tendency to move the church building from the inner city to the spacious new community out by the golf links; and certainly we must admit that the young families surrounding those spacious greens need the gospel. But what about the inner city where many of the children are being developed into criminals because of neglect? What would happen to our ships if the lighthouses were moved from the rugged coast to more interesting places?

The lighthouse keeper has a boring, a dangerous, and a difficult job. Moreover, the pay has generally been low. Nevertheless, the lighthouse keeper's job is extremely important. Should he allow the light to dim or to go completely out for a moment, lives might be lost. He must remain ever on the alert. That light has to glow, and to keep it glowing the mirrors have to remain polished!

No one will deny that the lighthouse keeper is doing a lot of good; but he himself seldom sees the evidence of the good he is doing. He only sees the wrecks, not the hundreds of ships that have escaped the shoals because of his faithfulness.

Years after our ministry in that eastern city, we returned and were surprised by what we saw. Yes, the meetinghouse was still perched on the hill. Yes, the air was still edged with pollution. But we learned that two of our barefoot lads had earned Ph.D.'s. Another was the chairman of the board; and another is a successful pastor. And besides, that little church had become a student church for several and had enabled them to earn advanced degrees. But that is not all. One of those pastors who earned an advanced degree is now a widely-used missionary in South America. Indeed this congregation has been used of the Lord to reach tens of thousands.

Having failed to knot the devil's tail within a year, we thought we were complete failures. But—

No, a person should not stop working and just hope that his "little light" will have an influence. No, indeed! Lights have a tendency to go out if they are not given proper care. But on the other hand, we must remember the simple influence of our lives—our very ordinary lives—and our churches—our very ordinary churches—will go far and accomplish much.

An impelling reason to keep us busy is the fact of false lights. In the 1800s there were many ruthless bands of thieves known as "moon-cursers" because they worked at night. With false lights, these heartless men would lure ships onto the shoals. Then while the crews drowned, they would help themselves to the cargo. In one nine-year period, over 40 ships were lost in this fashion on the reefs of Cohasset just off the coast of Massachusetts. The false lights cost thousands of lives.

Thoughts of such false lights have inspired many a lighthouse keeper to keep at it even though he was bone-weary and chattering from the cold. The stories of their heroism would fill many a page.

Thinking of the false lights that are now in our streets and on the campuses of our colleges, we must work to keep the lamps in our lighthouses burning, even though many of the lighthouses are not well constructed and are in poor and difficult places. □

## ADJUSTMENT

(Dedicated to Senior Citizens)

*My hair is growing whiter  
But God in His infinite care  
Knows that white will blend much better  
With the golden crown I'll wear.*

*Sometimes my vision's clouded  
And my eyes are growing dim,  
Dim to all earth's paltry treasures—  
But I'll be able to see Him!*

*My ears must strain to hear  
Amid earth's clatter and din;  
They're being tuned to heavenly music  
And I'll be able to hear Him!*

*My feet are growing weary  
Trying life's hard race to win;  
But I'll walk on streets of gold  
When I walk those streets with Him!*

*My station here may be lowly,  
My clothes may be tattered and thin,  
But my Father owns the universe  
And I'll reign one day with Him.*

—ROSE MARIE GRAY  
Baltimore



# SUN-TESTED CHRISTIANS

by H. RAY DUNNING

Nashville, Tenn.

ONE OF ST. PAUL'S petitions included in his prayer for the Philippian church is that they should be "sincere and blameless until the day of Christ" (1:10, NASB). While it seems that this trait is a product of the two other characteristics mentioned—growth in love and appetite for the best—it stands as worthy in itself.

The word *sincere* is a derivative of two Latin words *sine cere* meaning "without wax." Though the remote origin of the Greek word is obscure, this Latin meaning is suggestive of a possible derivation which is truly beautiful, and certainly illustrative of what we understand the term to mean. The possibility to which I refer is that it arose out of the practice of making and selling pottery. When a prospective buyer would go into a pottery shop he would discover the wares displayed in the darkened interior, thus making it difficult for him to examine them ade-

quately. The practice, we are told, was to take the desired vessel out into the sunlight and hold it up between the sun and the viewer. By this method he could discover any flaw that might be present. You see, as the potter molded the vase, or whatever, there were times when it would break on his wheel (remember Jeremiah), and at times he could patch it up. But the brilliant rays of the sun shining through would reveal such imperfections. The pottery was sun-tested.

helps to holy living

## PEN POINTS

### THE JOY OF OBEDIENCE

Recently our pastor presented a "Share with Others" idea in an effort to raise \$3,000 which was needed to pay all budgets by district assembly time. He asked for families or persons to pledge \$100 to be paid in the next five months.

My husband and I felt led to pledge, so he raised his hand and pledged \$100. It was definitely a faith pledge, because we didn't know where the money would come from. We knew we had bills that had to be paid. Never before had we stepped out on faith and pledged that much, but it seemed we had a calm assurance within.

That night we got on our knees by our bed and asked God to help us to be able to save this amount in the next five months. We asked Him, if it was His will, to provide some way for us to make some extra money to help with it.

The next morning my phone rang early and the principal at the elementary school asked if I could substitute at his school that day. Not only did he call that day, but

every day that week, and some days the week following, and he knew nothing about the pledge. Thank God for answered prayer!

The next Sunday morning, a trio sang "How Great Thou Art," and my heart overflowed. The Spirit moved in a wonderful way in the service. After the song, with tears streaming down my face, I just had to stand and tell how wonderfully God had answered prayer for us.

A few nights later, standing at my kitchen sink washing dishes, my thoughts went back to what God had done. I got blessed again right there.

Oh, what God would do for His people if we would all just trust Him more! I think of His wonderful promise in Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." □

—ALICE WALKER  
Portland, Tenn.

What Paul desires for his converts is that they shall be so transparent that when their lives are examined carefully they will be “without wax.” Sincerity, as here understood, is the reverse of hypocrisy, which literally means a mask-wearer, one whose true self is not in evidence.

One of the idioms which we sometimes use in a derogatory way goes, “I can see through him.” We mean that he is trying to pull the wool over our eyes, or he has a hidden agenda, a motive which is not on the surface. Personally, I would like it to be said of me that people can “see through me.” I want those with whom I come in contact never to feel like I am trying to use them, or that I have ulterior motives in my dealings with them, but that I am through and through what they see me to be on the surface, because by the grace of God that is the way I desire to be.

Such sincerity is “without offence,” or blameless, says Paul. The word means “not causing others to stumble.” Most modern versions render it as blameless and there is a close connection between the ideas. The designation “faultless” is never applicable to any of us in this present age, but by the divine enablement we may be “blameless.” It is comparably easy to pick flaws in the lives of the best of professing Christians. But if those flaws are present in the person of an otherwise “transparent character” (Phillips), they are far easier to accept. Most of us would probably confess to a little secret delight in finding chinks in the armor of self-righteous, dogmatic individuals who admit of no mistake. But the man with a tender, humble, teachable spirit we accept because of his attitude, “warts and all.”

Dr. Wiley, in his analysis of this prayer, makes the point that this ideal is an expression of divine love (see verse 9). Thus he says, “. . . love is to be inwardly pure and outwardly without stumbling or offence.” It seems a bit strange to think that love could be insincere, but that is not really what is intended. Probably it is better to understand it to mean that manifestations of love should truly *be* motivated by love and not by other motives. In Romans 12:9 Paul says, “Let love be without hypocrisy” (NASB), which C. H. Dodd interprets to mean that “love must be absolutely sincere.”

One’s mind turns to the words of Jesus concerning little children: “whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea” (Matthew 18:6, NASB). It has often been said, with justification, that children can quickly detect insincerity. Is it possible that these two ideas are related? I’m inclined to think that there is a little radar within each one of us which picks up warning signals when hypocrisy is present. Whether or not this is true, it is true that nothing can become the occasion of stumbling more easily than impure motives, when they are made apparent.

Dr. Stephen Paine suggests that what Paul here calls “Christian sincerity” is synonymous with “Perfect love,” the most appropriate Wesleyan term for what we more commonly call entire sanctification.

Interestingly, John Wesley includes in his *Plain Account of Christian Perfection* the question: “Does then Christian perfection imply any more than sincerity?” He replies: “Not if you mean by that word, love filling the heart, expelling pride, anger, desire, self-will; rejoicing evermore, praying without ceasing, and in everything giving thanks. But I doubt, few use sincerity in this sense. Therefore, I think the old word is best.” But, as defined here, I really think Wesley would accept sincerity as an adequate definition of perfect love, since it is clear and pure clean through, “without wax.” The truth is, that is the way he defines it in his answer.

I like puns, so let me turn this idea in a slightly different direction by suggesting that we spell *sun* with an O, and make it *sOn*. Let us then consider the fact that the greatest ideal of holiness should be to be a SON-tested Christian. I mean by that, the possession of a character so spotless, so sincere, so transparent that the Son of righteousness will shine through us with undimmed splendor. The beams from His countenance will be conveyed without refraction so that all their purity and holiness will be exemplified in our lives. It grieves me to think how many times I have failed to be that transparent; that flaws in my reactions, my words, my attitudes have revealed “wax” in the vessel. My daily prayer is:

*Let the beauty of Jesus be seen in me  
All His wondrous compassion and purity  
O Thou Spirit divine, all my nature refine  
Till the beauty of Jesus be seen in me.* □

## IN REMEMBRANCE

*Jesus of Bethlehem’s cave,  
Coming a baby, the Son God gave.  
Jesus of Nazareth’s shop,  
Shaping an ox yoke or a child’s top.  
Jesus of Galilee’s shore,  
Calming the storms and feeding the poor.  
Jesus of Jerusalem’s Room,  
Breaking last bread before Cross and tomb.  
Jesus of Gethsemane’s stone,  
Drinking His cup, and praying alone.  
Jesus of Calvary’s cross,  
Bearing, though guiltless, sin’s pain  
and loss.  
Jesus of Joseph’s new grave,  
Conquering death, now risen to save.  
Jesus of Olivet’s slope,  
Ascending above, His promise our hope.  
Jesus of heaven’s Trinity,  
Sending His Spirit, Jesus in me!*

—HELEN R. SULLIVAN  
Wollaston, Mass.



by WIL M. SPAITE  
Porterville, Calif.

# influence

Sallie Robinson Welch—

## HER HEART IS LIKE HER HOME— ALWAYS OPEN

A young housewife in my congregation asked her husband, "When I get old, what kind of an older lady do you want me to be?" He thought a moment and replied, "I'd like you to be like Mrs. Welch."

Sallie Welch has been a beautiful example as a wife, mother, and caring Christian.

In the church where I am privileged to pastor, this quiet little lady continues to touch an amazing number of people—even at the age of 82.

She was born in Georgetown, Tex., the oldest of two daughters of Reuben "Bud" Robinson and his wife Sallie (for whom she was named). "Uncle Bud" Robinson (1860-1942) was one of the most famous holiness preachers in America.

I asked Sallie Welch, "What did you learn in life that has helped to influence so many others?"

### IT'S COMMITMENT THAT COUNTS

During her early years she lived among deeply committed Christians. "My mother was very loving and kind," she related, "but also very strict with us. Dad was free and easy—together they kind of balanced out."

Whenever her father was home, he always read the Scriptures after every meal. Three times a day they would kneel to pray around the family table. She recalls, "Dad would pray around the world. He prayed for all the church leaders by name. One of his daily petitions was 'Now, Lord, bless all our missionaries,' and he would proceed to tell the Lord where each one was located."

Sallie related that she didn't resent these prolonged prayer times, because she always felt how much he loved the Lord.

Sallie remembers she was about five years old when she gave her heart to Jesus. "I had a little red

chair. I took it out to the backyard. Kneeling down by my chair I prayed, and sensed His sweet forgiveness."

Her homelife was closely connected with nearby Peniel College. Sallie clearly recalls a young student from Ohio. His name was Harmon Schmelzenbach.

Harmon felt God's call to be a missionary to Africa. In the middle of the night, Sallie remembers hearing him two houses away, crying out in prayer, "Africa, oh, Africa." Finally his burden became so heavy that the college sent him to pioneer the missionary work in Africa.

Tears flowed freely down Sallie's face as she shared with me, "Oh, the memory of Harmon's urgency and commitment. To awaken in the night as a child and hear that kind of love for the lost—it still moves me."

Sallie was sanctified when she was about 14 years of age. "There was a wide altar that reached clear across the college chapel," Sallie recalls. "I felt a drawing love of God's Spirit. I just gave myself completely to Him."

When Sallie was in her late teens, her family moved to California. One of the young men studying for the ministry who boarded in their home, William A. Welch, helped them move. A beautiful friendship and love developed between "Miss Sallie" and "Mr. Welch," as they always affectionately referred to each other. They were married in 1914.

### DO THINGS TOGETHER AS A FAMILY

For several years, they pastored in Southern California. The growing family moved to a farm in Central California near the town of Richgrove. Rev. Welch promptly began a community Sunday school in the schoolhouse. Sunday nights the whole family



Sallie (r.) and her sister Ruby, with their evangelist father, "Uncle Bud" Robinson.

would load into their car and drive over what they called the "stomach road" (because of its abrupt dips) to the Nazarene church in Porterville.

Two pieces of furniture were considered a *necessity* in the Welch home—their piano and their family table.

Nearly every night after homework was completed, the family would gather around the piano. Having brought their instruments home from school, the Welch Orchestra would have a concert. Harper played the tuba, Bill the trombone, Reuben played whatever instrument was available, George blew the trumpet, Charles the flute, Rubena's instrument was the violin, and Dorothy sang and played the piano, as did the youngest, Sallie.

When Mr. Welch was asked to preach in another church, the complete family went along. One lady recalls the Welches' car pulling up in front of her church. "The door flew open. Here came all eight Welch kids piling out. It reminded me of chickens escaping from their coop." Pastors knew that when they asked Rev. Welch to fill their pulpit, they were assured of half a congregation and a full orchestra.

Their family table was "the gathering place." Their daughter Rubena tells how it was:

*"Every morning we each had our place around the big table, with my mother at the end nearest the kitchen and my father at the head. At the end of breakfast . . . each day a different one of us would read the Scripture. When we knelt to pray that child would lead in prayer. After every meal, as Daddy would leave to go to work in the fields, he always would pause to lean down and kiss Mama . . . then the neat times happened because she encouraged us to talk together. Most of the time you could hardly get a word in . . ."*

## BUILD CONFIDENCE IN YOUR CHILDREN

The Welch children were taught that talents and gifts were God-given—to *use*. They were encouraged to believe they could do *anything* God wanted them to do.



Family portrait of William and Sallie Welch's 50th wedding anniversary in 1964 shows: seated (*l. to r.*): Rubena Poole, pastor's wife, Salem, Ore.; Sallie; Dorothy Cantrell, district superintendent's wife, Northern California; William, pastor, Bellevue, Wash.; standing (*l. to r.*): Harper, pastor, Portland, Me.; Charles, school administrator, San Diego; Sallie Adams, teacher and housewife, San Jose, Calif.; William A. Welch (deceased 1976); George, retired USAF colonel, Boston, Mass.; and Reuben, chaplain of Point Loma College, San Diego.

Sallie recalls how their son Reuben learned a lesson in self-confidence from his father. Reuben had been driving a tractor. It had become stuck in mud while ploughing. Sallie remembers Reuben walking dejectedly into the ranch yard and saying to his father, "Dad, the tractor is stuck and I can't get it out."

Mr. Welch took off his hat and gloves and calmly stated, "Reuben, I *believe* you can get that tractor out—I *know* you can get it out!" Reuben thought a moment and replied, "Well—I'll try again."

Fifteen minutes later, Reuben drove the tractor into the ranch yard. As father and son's eyes met, Reuben smiled as if to say, "Dad, you were right, I did it!"

## IF THERE'S A PROBLEM—FACE IT

Sallie recognizes that some problems just do not go away by avoiding them. Her dad, "Uncle Bud"

## RIPPLES IN THE SAND

*Like ripples in the sands of time,  
Like snowdrifts on the lee;  
Like rainbows when a storm is passed,  
A poem is to me.*

*Like lullaby or song of love,  
Like sunshine after rain;  
Like wages when the week is past,  
Like healing after pain.*

*A poem takes the normal things,  
Just sort of day-by-day;  
Occurrences quite commonplace,  
And things that people say,*

*Transforming, making over new,  
Like daubs of paint will blend  
Into a picture beautiful,  
So rhymes are in the end.*

*A poem knocks the corners from  
A thing that may be crude;  
Refining into pleasant form,  
And transcendental mood.*

*A poem murmurs like the brook,  
It sings its way along;  
It gives a lift to things at hand,  
And makes of them a song.*

—DAYTON A. MANKER  
Claremont, Calif.

Robinson, was able to help people face their hang-ups with a bit of humor.

She once watched her father counseling at the altar with a lady who shared, "Uncle Bud, my problem is a critical tongue. I need to leave my tongue on the altar."

He looked to the right and to the left and said, "Sister, the altar's about 16 feet long, stick out your tongue, I think it can handle it."

Sallie tells how God enabled her to keep harmony in her family. She stated, "I'm allergic to tension. I don't think God expects us to live with continual conflict at home."

Whenever a situation came up with one of Sallie's children, she said, "I would pray and pray and pray, until I got the witness that the Lord would make the difference. We would talk about it together, pray together, and make it right. I guess I learned from my dad to face problems with prayer. Other people may have had corns on their feet. My dad had corns on his *knees*—that is really true," she declares. "I saw them. . . ."

"If one of the children had a problem at school, Mr. Welch or I would go back to school and get it straightened out. If there were hard feelings or problems with people in the church, I would pray. Often I'd do as the Bible says—go to them directly, then just commit it to the Lord."

Sallie's life is a reminder to us that whenever we are *working out a forgiveness*, it often takes three of us—but we must be *willing* to work it out.

When I reminded Sallie of how God is using her children all across our nation, she replied, "Mr. Welch and I knew the *kind of persons* we wanted our children to be. We didn't have any ambition for them as far as positions, but we simply wanted each one to be where the Lord wanted them."

## NEVER LEVEL OFF

As her pastor, I have often marveled at her continued growth. She has served effectively for many years as the church pianist, Sunday school teacher, and was on our church board until she was 79.

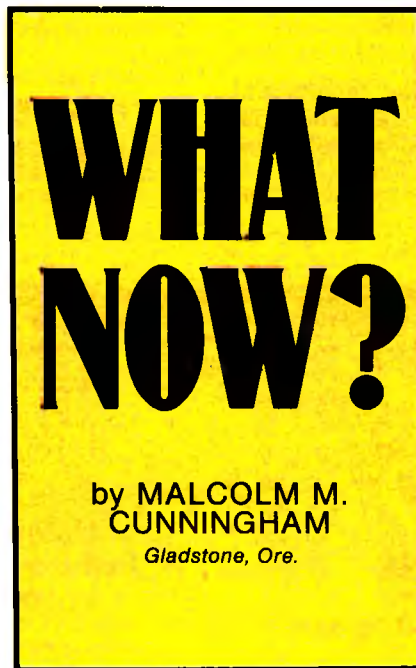
One evening while sitting around the warmth of a fireplace, I inquired, "Miss Sallie, how is it that you have been a growing Christian all across these years?" She laughed her embarrassed little giggle, and then recalled, "Well, way back when I first gave my life to Jesus, I determined in my heart I *would never level off*. And really," she concluded, "I didn't do the growing—*God did it* in me!"

At a recent surprise birthday party, Sallie Welch responded, "One of the beautiful things of being 82 is that you have so many 'remember whens.' Jesus just helps us love and keep on loving, mix it with prayer and love some more." □

**W**ELL, here it is the day after Christmas. The tree looks a little tired; tinsel scattered, with just a few strands left on the tree. Many of the toys are already broken; many never did work, and are waiting to be exchanged. The whole world seems to breathe a sigh: "Christmas is over."

Remember the kids? Oh, the excitement had been mounting for the last several weeks, until it seemed they would explode from the anticipation of that magical day, Christmas. Where visions of sugarplums, Bionic Men, bicycles, and Baby Alive's, danced in their heads, there is today disappointment. Pouting lips and shattered dreams have replaced the flashing eyes and excited laughter as the reality of the world pushes past the fancies of the mind.

Much of the world is awakening with thick tongues, foul breath, and remorse. The office parties, the false gaiety, and the false sense of security that drink brought last night comes tumbling down like Humpty Dumpty, never to be put into the right perspective again.



In the last 24 hours there have been more suicides than at any other time of the year. There have been more traffic accidents and fatalities than at any other time of the year. On a day when bells

should be ringing, the world rejoicing, much of that world is in despair and tears.

I have stood, this last week, in the hallways of our courts of justice. While waiting, I slipped into several courtrooms to hear the proceedings. In one, two people were dissolving a marriage. Where once there had been love and hope, there was now anger and despair. In another room, two men were suing each other, because neither would give up their false pride and try to make reconciliation. In yet another courtroom a man was being tried for murder and robbery. As I walked those cold marble hallways, an aura of gloom and despair seemed to permeate everything and everyone there. The hushed tones, nervous glances, and averted eyes told of the shame and suffering going on around me.

Then I stood by the hospital bed of a 42-year-old man. Where just a few days before there had been despair and fear, there were now words of hope, joy, and thanksgiving. Joseph Collins had found the true meaning of Christmas. A

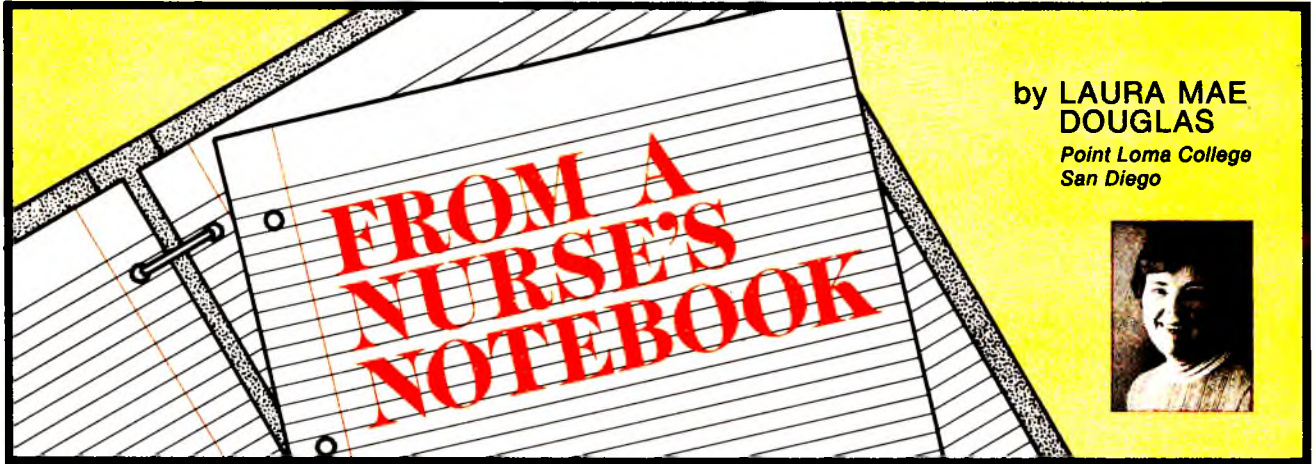
sin-hardened life had melted as the Christ child became Savior. Now a smile, eyes filled with tears, and a voice filled with laughter told of the life-changing effect of Jesus Christ.

Freedom is not in country or courtrooms; "Where the Spirit of

the Lord is, there is liberty" (2 Corinthians 3:17). Happiness is not in things; "Seek ye first the Kingdom of God, . . . and all these things shall be added unto you" (Matthew 6:33). Peace and security are not in armaments; "Peace I leave with you, my peace

I give unto you: not as the world giveth . . ." (John 14:27). And the song "Joy to the World" is not just a song of the Christmas season but every day of the year.

*Joy to the world,  
The Lord is come.* □



## “... BUT TO MINISTER”

I faced a new class of nursing students this year. The 43 girls looked back at me with smiling faces, evidencing what I hoped to be eagerness and anticipation for the course.

Following the usual pattern, I read a few verses of scripture, then asked, "Do you have any special requests for prayer?" To my utter amazement, pleas for help with most grievous problems poured from their young lips.

"Pray for my husband's blood picture that it will stay in remission."

"I was up all night with my father after his second surgery for cancer. He probably does not have much longer to live. I'm very concerned about him, and . . . I'm so tired."

"Thursday I am scheduled for a glucose tolerance test to see if I have diabetes."

"Tomorrow I am going to take my roommate to her mother's funeral."

"O God," I prayed, "help us use these next few moments to bring these precious girls to you. We have just heard cries from four people. How many more did we not hear?"

Then heaven's gates opened and the presence of God filled that classroom. It was one of those beautiful times when, in an instant, the Holy Spirit moved among us, easing broken hearts, relieving anxiety and fear.

We turned to the lesson for the next hour, learning things that are important for the administration of nursing care, setting personal problems aside.

Because life is so real, however, the problems accompanied the students as they filed out of the

room.

But the beauty of the situation is that while 4 students carried their burdens in, 43 carried them out.

I later learned that those students rallied round the troubled ones, ministering to those burdened in a myriad of ways.

Some took turns at sitting with the acutely ill father so their classmate could rest.

Small groups gathered for a few moments regularly to pray for the wife concerned about her husband, and for the bereaved daughter. Another accompanied the student who had to undergo testing.

All showed more tenderness and compassion toward one another and to their patients than I have witnessed in a long time.

A former pastor of mine preached a New Year's sermon in which he pointed out that most of us live in a mirrored room, reflecting our needs, problems, and interests. We turn on bright lights and sometimes use a magnifying glass in an effort to see ourselves better. He suggested that it would be well for us to scratch holes in the silver on the other side so that we can see someone other than ourselves and discover what is going on with them.

My students scratched through and saw others in dire distress. They did not turn away, but instead ministered according to their insight, talent, and abilities.

I am rejoicing to have been a part of this beautiful expression of love. By reaching out, the students followed our Master's plan: "I am come, not to be ministered unto, but to minister." □

# Are You Insured?

by LINDA BURBA  
Flushing, Mich.



H. Armstrong Roberts

**W**HEN young people marry, often one of the first contracts they make is with an insurance company. Some agent convinces the couple of their needs which may include coverage for their car, house, belongings, and even for their lives.

No one will dispute the security that these various policies provide. However, these provide for temporal needs, and no clauses guarantee that the company never have to pay for a loss. To the contrary, the policy assures the buyer that the insurer will produce the promised monies should a loss occur.

However, when thinking in terms of spiritual security, well-meaning Christians carry this a step farther. Sometimes Christians misinterpret salvation as a special kind of insurance policy in itself. Never again will there be sickness, accident, or other misfortunes. However, since the tragic death of our three-year-old son a few years ago, I feel I've learned something about God's insurance.

## FIRE INSURANCE

Some people accept Christ just for the "fire insurance": They are afraid of hell. Instead of seeking the positive attributes of the Christian way of life, the awful end result of being unsaved motivates their repentance. They turn to Christ not out of love, but out of fear. Fear may drive a man to his knees, but seldom keeps him there.

## HEALTH INSURANCE

After hearing of miraculous healings, others may think they have a holy "health insurance" in claiming Christ. Obviously, Christians get sick; most eventually get fatally ill, simply because they are human. In fact, Paul says in Romans 8:23, "And even we Christians, although we have the Holy Spirit within us as a foretaste of future glory, also groan to be released from pain and suffering . . ." (TLB).

If God allowed every Christian to be perpetually well, many deep spiritual lessons and teachings would never be discovered. Catherine Marshall

writes vividly of marvelous insights which she experienced *only* because she was bedridden with tuberculosis for many months. Having excellent health is neither a by-product nor a guarantee of deep spiritual commitment. Health is a blessing, but not a prerequisite for holy living.

## ACCIDENT INSURANCE

Occasionally one hears a testimony of how God averted an accident *because* the teller was a Christian. I, too, praise God for alerting the person and guiding him to safety, but what about the unbelievers in the other car? Maybe God wanted to give them another chance to repent. And what about the tragic accidents which do happen to marvelous Christians? Here we are faced with accepting God's permissive will.

This finite world is ruled by natural laws which God designed to keep it in good running order. Natural laws are complicated at times by man's will. If a drunken driver wills to cross the center line at 100 mph and hit another car head on, the law of motion tells me there is no chance for the survival of the other driver, Christian or non-Christian. I learned to accept such an occurrence when I understood that God protects only when it is His will for the total plan of our lives, saved or unsaved.

Therefore accident insurance loses its priority. God's grace, and the comforting of the Holy Spirit, and spiritual lessons learned through suffering and grief are ingredients that work together for the good of one who loves the Lord!

## THEFT INSURANCE

I heard about a Christian woman who refuses to lock her doors since she feels she has "theft insurance" from God. She takes the permissive will of God to point of "what will be will be."

However, the Scriptures tell us to lay up treasures in heaven and recognize that we live in a real world where thieves do steal. Common sense tells us to take



certain precautions for our own safety; otherwise one could just let rattlesnakes bite and trust God for them not to be toxic. A Christian needn't live in consuming fear, but he should exercise his God-given instinct for self-preservation in matters over which he does have some control.

## LIFE INSURANCE

In spite of all these faulty concepts of insurance, there is one kind which God does unequivocally grant

at salvation. That is "life insurance"—eternal life insurance.

The terms are costly—one must give God his all; but its benefits are unmatched by any possession on earth—health, wealth, or material goods. Its redemption value upon death is life everlasting. My policy is kept in the safety deposit box of my soul and reads, "And I will dwell in the house of the Lord forever" (Psalm 23:6). That is not only *insurance*. That is *assurance*. □

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



# LAMPLIGHT

*LAMPLIGHT*

THE PASSAGE FOR STUDY: 1 Peter 1:1-2 (NASB)

Peter wrote this letter to steady a persecuted Church. "Suffering" is the key word in the letter, occurring 17 times in various forms.

Three events in Peter's life furnish a background for his writing.

(1) The first is his confession of Jesus as the Messiah (Matthew 16:13-20). "From that time" Jesus began to tell the disciples about His coming death. A *suffering* Messiah? Peter could not buy that. Messiah would rule, not suffer. He should kill His foes, not die at their hands! Peter didn't want Jesus—or himself—to suffer.

(2) Fear of suffering caused Peter to deny Jesus. In predicting Peter's failure, Jesus also indicated Peter's future: "I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers" (Luke 22:32).

(3) At Pentecost the weak, divided, and unstable elements in Peter were fused into strength and integrity. Peter, "filled with the Spirit," was willing to *stand* and to *suffer* for Jesus (Acts 2:14; 5:41). At last he was a rock!

Now he fulfills, in part, his commission to strengthen his brothers. They are suffering, and he writes to encourage them to "hang in there," even under fire.

Let us look at the greeting which opens this letter (vv. 1-2).

I. *The greeting identifies Peter.* He terms himself "an apostle of Jesus Christ." In 5:1 he calls himself a "fellow-elder." Later on in history others would stake out a more ambitious claim for him—the first pope, exalted above all other apostles and elders. How he would have chuckled over that—or wept! It renewed a pre-Pentecost quarrel that he had dropped forever (Mark 9:33-37).

"Apostle" means special messenger, but what made him special was *the gospel* he preached, not who he was or how he did it. The message, not the messenger, was special (1:24, 25).

II. *The greeting identifies the Church.* They "reside as aliens" scattered in the world. Peter's term is literally "the dispersion," a technical name for Jews who lived outside Palestine, which was

their real homeland. So Christians constitute a kind of new Israel, living in this world, but with heaven as their homeland (v. 4).

Verses 1 and 2 apply terms to the Church which were formerly used of Israel—"chosen" and "sanctified" (Deuteronomy 7:6). Sprinkling with blood and obedience are *covenant* ideas. They recall the covenant ceremony at Sinai where Israel pledged obedience and was sprinkled with blood (Exodus 24:7-8).

The Church is the new covenant people of God—Jews and Gentiles chosen by the Father, sanctified by the Spirit, and obedient to Jesus Christ, whose redeeming blood is applied to them. Basically, the Church is *a people living under the lordship of Jesus Christ*.

III. *The greeting identifies the source of victorious living.* The "grace" that saves and the "peace" that keeps, being "multiplied" (see marginal note) will enable us to live for Jesus in this world.

This brief introductory passage has some obvious personal applications.

(1) Think of your relationship to Jesus: Do you obey Him as Lord? Having your own way will destroy you. Submission to His will is redeeming and liberating.

(2) Think of your relationship to people: Do you know anyone who is suffering? Should you write a letter or make a visit to help brace a shaken life?

(3) Think of your relationship to the world: Do you reject its life-style? Are you willing to be different, to live as a resident alien on your way home to heaven, even if that means suffering? □

## The Editor's

# STANDPOINT

## CALLING ALL NAZARENES

On January 10 several hundred Nazarenes will gather in Oklahoma City for a three-day Conference on Evangelism. The theme for this conference is "Renew the Spirit of Revival."

A tremendous measure of planning goes into a meeting of this magnitude. But in addition, and more importantly, the conference will be undergirded and permeated with much prayer. This is where each one of us comes into the picture.

The church is being called to special prayer. Sunday, January 8, has been designated a day of prayer and fasting for the renewal of our commitment to revival and evangelism. Pastors and people are called upon to intercede, to pray that fires may be kindled in the conferences that will blaze from person to person, church to church, and district to district until God is pleased to wrap the Church of the Nazarene everywhere in the flames of spiritual and moral renewal.

The Church of the Nazarene, for the most part, is the product of revival. We have roots in the great Evangelical Revival in which the Wesleys, preaching and singing holiness, played such a major role. Our own churches were planted by preachers and laymen who were willing to sacrifice, pray, and labor to give the gospel to their communities.

From time to time this intensity of devotion to Christ and others needs to be renewed. History assures us that God does rekindle the flame of revival, and He does make the renewed church a mighty instrument for evangelism, whenever some of His people are concerned enough to band together in believing prayer and radical obedience.

The Conference on Evangelism can be just such a catalyst for revival and growth. On the other hand, it could be just another meeting papered with unproductive discussion. Those who attend the conference can be quickened and equipped by a mighty visitation of God, or they can come and go routinely and unaffected. Which it shall be is determined, on the human level, by obedience, prayer, and faith.

Few of us would deny that we need revival.

Our times are fraught with menace. The violence of war, riot, and crime ravages nations everywhere. Famine looms on the horizon of our future like an avenging specter. Nuclear warfare, causing global destruction, is a terrifying prospect that fills political decisions with awful urgency. Communism swallows up country after country, gorging itself on hatred for the church and contempt for human rights. In the "free" world, moral values are discarded and sins of flesh and spirit take masses captive.

In the midst of all this political carnage and moral chaos, thousands of churches are slumbering, inert and impotent. They have been invaded and captured by the world, and function as little more than religious social clubs. The authority of Scripture is rejected, the historic creeds of Christianity are belittled, and theology bounces from fad to fad, unable to speak a redeeming and comforting message to perishing men. The abdication of theological integrity and responsibility has created a vacuum being filled with false messiahs and weird cults.

In the face of such need and hunger the Church of the Nazarene cannot be content with "business as usual." We cannot play church and settle for religious respectability. Given the spiritual darkness and moral decay of our times, it is time for light to shine and salt to work.

We need a revival that will unmask hypocrisy and expose sin. We need a revival that will produce conviction of "righteousness, temperance, and judgment to come." We need a revival that will stir the church to follow Jesus in service to the poor, the hurt, and the lost. We need a revival that will give evangelism and education priority over affluence and comfort. We need a revival that will shake down the tyrant of self-centeredness and enthrone Jesus as Lord. We need a revival that will dynamite pride, condemn greed, destroy sloth, silence gossip, and purify the streams of living at their heart-source. We need a revival of prayer, Bible study, sabbath-keeping, gospel preaching, and everyday Christianity.

The call has gone out. Let us pray, believe, obey! □

We need a revival that will stir the church to follow Jesus in service to the poor, the hurt, and the lost. We need a revival that will give evangelism and education priority over affluence and comfort.

## SOME NEW FEATURES

Two new monthly features will be offered in the *Herald* during 1978. They are an experiment, frankly, as we seek for ways to make this magazine more helpful and inspirational.

"Lamplight" will be a down-to-earth continuing Bible study. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). The clearer the Bible becomes, the surer our walk as Christians is made. These Bible studies are not offered as a substitute for any individual or group studies our readers are already involved in, but are offered in addition to them. As an old Puritan preacher once said, "His children cannot get too much of the Heavenly Father's bread."

This year "Lamplight" will be a study of First Peter, an epistle which has served for centuries to brace and guide Christians who are under fire.

A second new feature will be "Deliverance," brief and well-written testimonies which evidence the love and power of God at work in lives today. "I will deliver thee, and thou shalt glorify me" (Psalm 50:15). A great Bible scholar has said that the whole

message of Scripture is about the Deliverer, the delivered, and their deliverance. The grace of God delivers from sin, from illness, from all kinds of burdens, problems, and distresses which threaten people's lives. We want to glorify God by sharing some testimonies to His redeeming and liberating mercy. Testimonies to conversion, to entire sanctification, to healing—to all kinds of breakthrough and victory will be given.

An old feature will be appearing under a new name. The editor's pages will be dubbed "Standpoint" instead of "Editorially Speaking." My dictionary defines "standpoint" as "a position from which objects or principles are viewed and according to which they are compared and judged." That is what editorials really are, viewpoints offered from one's personal position of faith and understanding—a modest (and occasionally mistaken) undertaking.

As we begin a new year of publication, we sincerely ask for a place in the prayers of our people everywhere. □

## FEATURE WRITERS FOR 1978

The 1978 issues of the *Herald* will carry monthly features by four writers who have shared their hearts and minds with our readers before.

Jerry Hull, who teaches and counsels students at Trevecca Nazarene College, is preparing a series of articles dealing with contemporary issues. They are designed to help us understand what it means to be "in the world" but "not of the world"—to be "Christians on Main Street."

Laura Mae Douglass, from her vast and varied experience of ministry as a nurse, will share with us again "From a Nurse's Notebook." Ms. Douglass, who supervises the nursing education program at Point Loma College, has distinguished herself as an author. She has written some widely used textbooks on nursing. She is at her best in warm, honest, and practical insights into the application of God's adequate grace to needy human lives.

Wil Spaite, our pastor at Porterville, Calif., will offer us "Influence," articles highlighting the lives

and witnesses of individuals who have exercised a tremendous power for good upon others by simply and daily demonstrating their faith, hope, and love. Mr. Spaite's earlier series of "Influence" articles were well received by our readers. People are interested in people!

Morris Chalfant, our pastor at Norwood, Ohio, is presenting a series of articles on prayer, "A Challenge to Intercession." With a personal heritage in rugged evangelism, Mr. Chalfant knows that revival and growth, for churches and individuals, demands a renewed ministry of intercessory prayer in which every one of us can play a vital part.

In addition to these feature writers, a number of people will offer us "Helps to Holy Living," writing from richly diversified backgrounds and insights.

We welcome all of these writers to the *Herald* and to our hearts as we strive to make 1978 the best year yet in our lives as followers of Jesus Christ. □



**NIROGAS CONTINUE TO GROW, CELEBRATE FIFTH ANNIVERSARY**

The 1977 NIROGAS registered a total of 2,239 in five retreats. This compares to 1,567 in three retreats in 1976.

New this year was the first truly international venture at Banff, Alber-

ta, Canada, which experienced a full house—440 on the grounds and 31 in off-campus housing. The Canadians responded well and liked the NIROGA idea too. More Canadian participation is assured in ensuing years. (Several Canadians from the eastern section attended Montreat.)

The spiritual fervor was pronounced in all the retreats. Dr. and Mrs.

Williamson worked in both the Sno-Bird retreat in February and the "Out West" retreat at Glorieta. Dr. Edward Lawlor was the featured speaker at Banff. The outstanding speaker/worker list is too long for this report, but their volunteer efforts were all of the highest quality. Services and workshops alike enjoyed fantastic support.



Kathleen Macrory is giving art instruction to a group of Nirogans during an arts and crafts session.



Dress in their bonnets and pioneer attire in keeping with the "Out West" theme of NIROGA V, the ladies from Midland, Tex., First Church made quite an impact.

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The daily program began with the early morning (6:30) meeting called "Early Christians," and concluded with a fellowship time after the evening session. In some instances table games and special get-togethers lasted after peace and quiet had settled over the area.

The retreat directors: Gerald Green, Sno-Bird; Earl Darden, Banff; Jack Abbott, Green Lake; Sam Stearman, Glorieta; and W. D. McGraw, Montreat, distinguished themselves by unselfishly giving long hours of preparation during the year and good "up-front" leadership during the retreats. Each received an appropriate plaque in recognition of his service.

Sam Stearman led Glorieta in celebrating the "Fifth Anniversary of NIROGA." In keeping with that, his plaque contained medallions of each of the five retreats from 1973 through 1977. The anniversary was celebrated by 912 enrollees. A specially designed trivet, by Grace Lee Smith of Frankoma Pottery, was given to all who have attended all of the Glorieta retreats.

Senior adults crisscrossed the continent to attend the retreats of their choice. Wide representation was experienced in all the retreats. Cali-

fornians were in Florida—and Floridians were at Banff. Several attended more than one, and one couple attended four of the five.

Other noticeable characteristics of the 1977 retreats include the number of non-Nazarenes who attended, and the number of those attending for the first time.

Vans played a larger role in transportation, and seem to be a major success factor in local church Senior Adult Ministries programming as well.

Dates for the 1978 NIROGA are: Sno-Bird (Lake Yale, Fla.), February 27—March 3; Banff (Alberta, Canada), September 4-8; Glorieta (New Mexico), September 18-23; and Ridgecrest (North Carolina), October 30—November 3. Full information concerning prices and registration procedures will be sent on request. Write NIROGA, 6401 The Paseo, Kansas City, MO 64131 (phone 816-333-7000, Ext. 271). □



Dr. G. B. Williamson (r.) presents Sam Stearman, "Mr. Senior Adult Ministries" retreat director, a 5X Silver Beaver western hat. The hat was given to Dr. Williamson 31 years ago in Texas at one of his first district assemblies as general superintendent.

### COUNCIL MEETING OF THE REPUBLIC OF SOUTH AFRICA—SOUTH FIELD

The seventh annual council meeting of the Republic of South Africa—South Field met recently. Rev. Joseph Penn, council director, presided over the meetings.

Rev. and Mrs. J. F. Penn, Rev. and Mrs. P. Bedwell, Rev. and Mrs. G. A. Hurst, Rev. and Mrs. O. G. Karker, Miss Irma Koffel, Rev. and Mrs. J. Riley, Rev. and Mrs. J. W. Smith were present. Those elected to the executive committee were: Rev. P. Bedwell, Rev. G. A. Hurst, Rev. O. G. Karker, Rev. J. W. Smith, Rev. J. Riley was elected council treasurer.

Rev. Theodore Esselstyn was council speaker. His inspiring messages from the word of God were a highlight of the council meetings. □

—Karen Bedwell, council reporter

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# CHRISTIAN LIFE



## HAPPENINGS

by Melton Wienecke

### BUS ROUTE CANVASS PAYS OFF

Pastor Clarence J. Barrows, of Northridge, Calif., Community Church, several years ago felt impressed by God to canvass a large apartment complex near the church. It was in the area of a new bus route the church was planning. During those years Pastor Barrows faithfully visited the families in the complex.

On a recent Sunday morning the church bus pulled up to the complex and 68 adults, teens, and children climbed aboard to attend the Sunday school. "I'm glad I obeyed the voice of God," was Pastor Barrows' happy response. □



Mrs. Theo Russell was awarded the 25-year attendance pin in services at the Dallas, First Church. Pastor Tharon Daniels (left) and Sunday school superintendent Glenn Repp made the presentation. Mrs. Russell began attending First Church in 1922 and has held responsibilities in every department of the Sunday school.



Mrs. Edith Burba was recently honored during a Halloween class party for her 40 years of teaching Sunday school. Saved in a Quaker church, she joined the Church of the Nazarene in 1932. With her husband, Clyde, she has supported the Kenton, Ohio, church as it grew from one room in a store building to a new church building in 1968. Rev. Bernard Miller is the pastor.



### TWO COUPLES RECEIVE MARRIAGE ENRICHMENT TRAINING

The Association of Couples for Marriage Enrichment (A.C.M.E.), Winston Salem, N.C., has certified two Nazarene couples to facilitate couple retreats and growth groups.

Randy and Phyllis Michael, and J. Paul and Marilyn Turner, have completed A.C.M.E. requirements for provisional certification.

Couples selected by A.C.M.E. must be committed to their own marital growth, function well as a leader couple, and communicate a warm and caring attitude to other couples. A.C.M.E. requires their leader trainees to share their own marital experiences, and if necessary, be open and vulnerable in order to help other couples. Couples in training must

have some basic knowledge of human development, marital interaction, and group process.

Among other requirements, both couples completed A.C.M.E.'s five-day intensive training retreat. Part of the training process was to undergo their own in-depth marital exploration. As leaders, they are to provide a model of a couple seeking continued marital growth, and must be willing to share, in depth, their own experiences of marriage.

Seated in the picture are Dr. and Mrs. David Mace, who are co-founders of A.C.M.E., and served as trainer couple for the five days. Dr. Mace is presently serving on the faculty of the Bowman Gray School of Medicine, Wake Forest University.

Both have pioneered new programs and ideas on behalf of families and the marriage structure that undergirds them. They have authored several books; the most recent is *How to Have a Happy Marriage*. The Maces, of Quaker background, have completed five world tours in more than 40 countries in behalf of marriage and the family. In 1975 they received the Distinguished Service to Families Award given by the Board of Directors of the National Council on Family Relations.

Standing behind David and Vera Mace are the Michaels, who are also certified instructors in couple communication. Randy is a practicing private counselor in Olathe, Kans.

J. Paul and Marilyn Turner (seated on the floor) conduct couple retreats and growth groups in marriage enrichment. He is general director of Christian Family Life in the Department of Adult Ministries, and is editor of *Standard*, a weekly leisure-reading paper for adults. □



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# EVANGELISTS' SLOTS

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*We have a cause to promote, a faith to proclaim, a task to perform, a charge to keep, a harvest to gather, a lost world to save.*

- ANDREWS, GEORGE D.:** Atmore, Ala., Jan. 17-22; Fort Valley, Ga., Jan. 24-29; Hattiesburg, Miss., Jan. 31—Feb. 5
- BAILEY, CLAYTON D.:** Defiance, Ohio, Jan. 8-15; Evansville, Ind. (Beacon), Jan. 16-22; Wichita, Kans. (Westside), Jan. 31—Feb. 5
- BANEY, TOM:** Greencastle, Ind. Jan. 31—Feb. 5
- BECKETT, C. FRANK:** Cleveland, Miss. (First), Jan. 29—Feb. 5
- BERTOLETS, MUSICAL:** Fort Myers, Fla. (First), Jan. 24-29
- BLUE, DAVID & DANA:** Concerts in Okla., Jan. 6-8; Temple, Tex. (First), Jan. 17-22; Rio Grande Valley, Tex. (Indoor Camp), Jan. 24-29
- BOHANNAN, GRADY B.:** Hennesey, Okla., Jan. 15-22
- BOND, GARY & BETH:** Bloomington, Ind. (Zion), Jan. 3-8; Hickory Hills, Ill. (Chicago Hickory Hills), Jan. 13-15; Lansing, Mich. (Missionary), Jan. 17-22; Anderson, Ind. (Zone), Jan. 24-29; Portage, Ind. (Zone), Jan. 30—Feb. 5
- BROWN, ROGER:** Concerts in Wis., Jan. 6-8; Akron, Ohio (City-Wide), Jan. 24-27; Bradley, Ill. (First), Jan. 29—Feb. 5
- CAMPBELL, BILL:** Curtis, Neb., Jan. 3-8; Valentine, Neb., Jan. 17-22; West Frankfort, Ill., Jan. 31—Feb. 5
- CANEN, DAVID L.:** Arcadia, Fla., Jan. 23-29; Wauchula, Fla., Jan. 30—Feb. 5
- CAUDILL, STEVE & SUE:** Toledo, Ohio (Oregon First), Jan. 3-8; Drayton Plains, Mich. (Pontiac Indoor Camp), Jan. 15-18; Florence, Ala. (First), Jan. 20-22; Birmingham, Ala. (Forestdale), Jan. 24-29
- CAYTON, JOHN:** New Bedford, Mass. (First), Jan. 11-15; Ravenswood, W.Va., Jan. 17-22; Mannington, W.Va., Jan. 24-29; Charleston, W.Va. (First), Jan. 31—Feb. 5
- CLARK, GENE:** Farmersburg, Ind. (Methodist), Jan. 5-15
- CLIFT, NORVIE O.:** Mexico, Panama & S. America, Dec. 28—Jan. 6; Haysville, Kans., Jan. 15-22
- CLINE, JERRY:** Meanville, Ga. (Pine Mountain), Jan. 17-22; Vance, Ala. (Wallace Chapel), Jan. 24-29; Athens, Ala., Jan. 31—Feb. 5
- COBB, BILL & TERRI:** Lexington, Ky. (First), Jan. 17-22; Oskaloosa, Ia., Jan. 24-29
- CRABTREE, JAMES:** London, Ohio (CCCU), Jan. 1-8; Urbana, Ohio (Jenkins Chapel), Jan. 17-22; Cheyenne, Wyo. (Grace), Jan. 24-29; Casper, Wyo. (First), Jan. 31—Feb. 5
- CRANE, BILLY D.:** Jackson, Miss. (Grace), Jan. 24-29
- CROFFORD, DON:** Rochester, N.Y. (Calvary), Jan. 8; Rochester, N.Y. (Trinity), Jan. 22; Downsview, Ontario (Emmanuel), Jan. 28-29
- CULBERTSON, BERNARD:** Cheyenne, Wyo. (Grace), Jan. 15-22
- DARNELL, H. E.:** Indianapolis, Ind., Jan. 5-15; Anderson, Ind., Jan. 19-29
- DELL, JIMMY:** Prescott, Ariz. (First), Dec. 29—Jan. 1; Coolidge, Ariz., Jan. 6-8; Longmont, Colo., Jan. 19-22; Roswell, N.M. (First), Jan. 26-29
- DENNIS, DARRELL & BETTY:** Monroe, Ind. (Indoor Camp), Jan. 3-15; Wilshire, Ohio, Jan. 17-22; Versailles, Ky., Jan. 24-29; Rossville, Ga., Jan. 31—Feb. 5
- DIXON, GEORGE:** Concerts on West Coast, Month of January
- DUNMIRE, RALPH & JOANN:** North Miami, Fla., Jan. 17-22; Cocoa, Fla., Jan. 24-29
- ELLINGSON, LEE:** Port-au-Prince, Haiti, Dec. 30—Jan. 5; Kenner, La., Jan. 6-8; Severy, Kans., Jan. 31—Feb. 5
- EMSLEY, ROBERT:** Stephenville, Tex., Jan. 15-22; Weatherford, Tex., Jan. 31—Feb. 5
- EVERMAN, WAYNE:** Ravenna, Ky., Jan. 20-22
- FELTER, JASON:** Hanover, Pa. (Evangelistic Christian), Jan. 1-8; Fort Wayne, Ind. (Fairfield), Jan. 17-22
- FILES, GLORIA & ADAMS, DOROTHY:** Alloway, N.J. (Children's Crus.), Jan. 24-29
- FISHER, C. WILLIAM:** Yuma, Ariz. (Grace), Jan. 8-15; Garden Grove, Calif., Jan. 17-22; Pomona, Calif. (First), Jan. 24-29; Sacramento, Calif. (North), Jan. 31—Feb. 5
- FREEMAN, MARY ANN:** Marion, Ind. (Marion Mem. Tab.), Jan. 8-22
- GAGNON, DAVE & KAREN:** Venice, Fla., Jan. 1, (a.m.); Bradenton, Fla. (First), Jan. 1, (p.m.); Richardson, Tex. (First), Jan. 8, (a.m.); Irving, Tex. (First), Jan. 8, (p.m.); Roanoke, Va. (East Gate), Jan. 15, (a.m.); Roanoke, Va. (First), Jan. 15, (p.m.); Dover, Del. (Calvary), Jan. 17-22; Concerts on Philadelphia District, Jan. 24-29
- GAWTHORP, WAYLAND:** Beech Grove, Ind., Jan. 31—Feb. 5
- GRAVATT, HAROLD F.:** Pasa Robles, Calif., Dec. 31—Jan. 8; Tehachapi, Calif., Jan. 8-15; Los Angeles, Calif. (Westchester), Jan. 29—Feb. 5
- GREEN, JIM & ROSEMARY:** Bethany, Okla. (Williams Memorial), Jan. 6-8; Hampton, Va., Jan. 17-22; Jacksonville, Fla. (Oak Hill), Jan. 24-29; Gainesville, Fla. (First), Jan. 31—Feb. 5
- GRIMES, BILLY:** Harrah, Okla., Jan. 4-8
- GRINDLEY, GERALD & JANICE:** Florissant, Mo. (Trinity), Jan. 15, (a.m.); St. Louis, Mo. (Lemay), Jan. 15, (p.m.); Mount Vernon, Ohio (First), Jan. 22; Coshocton, Ohio (County Crusade for Christ), Jan. 23-29
- HALL, CARL N.:** Hyattsville, Md. (Wesleyan Dist. Holiness Conference), Jan. 5-7; Brunswick, Calif. (First), Jan. 31—Feb. 5
- HANCE, RAY:** Birmingham, Ala. (Forestdale), Jan. 24-29
- HANCOCK, BOYD C.:** Cleveland, Miss. (First), Jan. 31—Feb. 5
- HILDIE, D. W.:** Downsview, Ont., Jan. 22-29
- HOECKLE, WESLEY W.:** Sinton, Tex., Jan. 23-29
- HOLLEY, C. D.:** Bessemer, Ala., Jan. 17-22; Portland, Ind., Jan. 31—Feb. 5
- HOLLOWAY, WARREN O.:** Washington District Home Missions Tour, Jan. 1-31
- HUBBART, LEONARD:** Sebring, Fla. (First), Jan. 17-22
- IRWIN, ED:** South Point, Ohio, Jan. 13-15
- JACKSON, PAUL & TRISH:** Lyons, Kans. (First), Dec. 31—Jan. 1; Reserved, Jan. 2-6; Concert Tour—Okla., La., Ala., Miss., Jan. 13-31
- JANTZ, CALVIN & MARJORIE:** Reserved, Jan. 13-21; Nassau and Bahamas, Jan. 15-29
- JOHNSON, RON:** Juliaetta, Ida., Jan. 4; Pullman, Wash., Jan. 8, (a.m.); Moscow, Ida., Jan. 8 (p.m.); Grangeville, Ida., Jan. 15 (a.m.); Lewiston, Ida. (Orchards), Jan. 15 (p.m.); Concerts, Washington Pacific District, Jan. 18-19; Concerts, Nanaimo, Esquimalt, and Victoria, B.C., Jan. 20-22; Concerts, Washington Pacific District, Jan. 23-25; Filer, Ida., Jan. 29, (a.m.); Rupert, Ida., Jan. 29 (p.m.); Concerts, Intermountain District, Jan. 30-31
- LANIER, JOHN H.:** Cambridge, Ohio (Free Methodist), Jan. 1-8
- LASSELL, RAY AND JAN:** Moberly, Mo. (1st), Jan. 3-8; Cincinnati, Ohio, Jan. 13-15; New Albany, Ind., Jan. 17-22; Shelbyville, Ind., Jan. 23-29; Lapel, Ind., Jan. 31—Feb. 5
- LAXSON, WALLY:** Washington Court House, Ohio (Christian Union), Dec. 30—Jan. 1; Orlando, Fla. (First), Jan. 3-8; Pasadena, Calif. (Breeze), Jan. 24-29; Garden Grove, Calif. (Indoor Camp), Jan. 31—Feb. 5
- LEMASTER, BEN D.:** Woodlake, Calif., Jan. 10-15; Sacramento, Calif. (Sacto-Florin), Jan. 17-22; Berkeley, Calif., Jan. 24-29; Modesto, Calif. (Trinity), Jan. 31—Feb. 5
- LOMAN, LANE & JANET:** Frederick, Okla., Jan. 3-8; Tuscaloosa, Ala. (Southside), Jan. 17-22; Clearwater, Fla. (Wesleyan), Jan. 23-29; Lanett, Ala. (Chattahoochee Valley Zone Camp), Jan. 31—Feb. 5
- LUSH, RON:** Lake Havasu City, Ariz. (First), Jan. 18-22; Panorama City, Calif. (First), Jan. 25-29
- MANLEY, STEPHEN:** Oregon, Ohio (First), Jan. 3-8; Fort Wayne, Ind. (Zone Youth), Jan. 13-15; Lawrenceville, Ga. (First), Jan. 17-22; Memphis, Tenn. (Fraser), Jan. 24-29; Fort Worth, Tex. (River Oaks), Jan. 31—Feb. 5
- MANN, L. THURL:** Guthrie, Okla. (Oakridge), Jan. 3-8; Beebe, Ark., Jan. 18-29
- MARLIN, BEN F.:** Belleville, Fla. (Home Mission Campaign), Jan. 13-15; Sarasota, Fla. (First), Jan. 17-22; Cocoa, Fla. (First), Jan. 24-29; Fort Pierce, Fla. (First), Jan. 31—Feb. 5
- MCWHIRTER, G. STUART:** Fort Lauderdale, Fla. (Manor), Jan. 3-8; Winterhaven, Fla. (First), Jan. 17-22; Akron, Ohio (City Wide), Jan. 24-29
- MILLHUFF, CHUCK:** Clearwater, Fla. (Lakeside Community), Jan. 1; Memphis, Tenn. (Broadway Baptist), Jan. 7-10; Dayton, Ohio (Beaver Creek), Jan. 15; High Point, N.C. (Wesleyan), Jan. 18-22; Tulsa, Okla. (City Wide), Jan. 24-29; Marion, Ind. (College), Jan. 30—Feb. 5
- MORRIS, CLYDE H.:** Orlando, Fla. (Winter Park), Jan. 23-29; Hillsboro, Ohio (First), Jan. 31—Feb. 5
- MULLEN, DEVERNE H.:** Shelburne, Ont., Jan. 22; Blacks Harbour, N.B. (Wesleyan), Jan. 31—Feb. 5
- MYERS, HAROLD:** Harbert, Mich., Jan. 3-8; Rensselaer, Ind., Jan. 10-15; Georgetown, Ill., Jan. 17-22; Tuscola, Ill., Jan. 24-29; Grand Rapids, Mich. (Tallmadge Wes.), Jan. 31—Feb. 5
- NEFF, LARRY & PAT:** Blissfield, Mich. (U. B. Church), Jan. 1-8; Peoria, Ill. (Forrest Hill), Jan. 17-22; Springfield, Ohio (High Street), Jan. 24-29; Adrian, Mich. (First), Jan. 31—Feb. 5
- NEUSCHWANGER, ALBERT:** Lebanon, Ore. (First), Jan. 24-28
- OVERTON, WILLIAM D.:** Lehigh Acres, Fla., Jan. 17-22; Key Largo, Fla., Jan. 24-29
- PASSMORE EVANGELISTIC PARTY:** McGehee, Ark., Jan. 20-22; Pine Bluff, Ark., Jan. 24-29
- PERDUE, NELSON S.:** Peoria, Ill. (Zone), Jan. 17-22; New Carlisle, Ohio, Jan. 24-29; Parkersburg, W.Va. (First), Jan. 31—Feb. 5
- PORTER, JOHN R.:** Fayetteville, Tenn. (First), Jan. 6-8; West Columbia, S.C. (First), Jan. 24-29; Estill Springs, Tenn. (First), Jan. 31—Feb. 5
- QUALLS, PAUL M.:** Calera, Ala. (First), Jan. 3-8; Zephyrhills, Fla. (First), Jan. 29—Feb. 5
- ROBINSON, TED L.:** Bethany, Okla. (Warr Acres First), Jan. 3-8; Bucyrus, Ohio, Jan. 13-15; Clearwater, Fla. (Central), Jan. 17-22; Wadsworth, Ohio, Jan. 24-29; Marion, Ohio (First), Jan. 31—Feb. 5
- SCHOONOVER, MODIE M.:** Springfield, Ohio (Maplewood), Jan. 16-22
- SHARP, CHARLES R.:** Corunna, Miss., Jan. 3-8; Shreveport, La., Jan. 14-15; St. Petersburg, Fla. (Lealman), Jan. 29
- SIPES EVANGELISTIC TEAM:** Stafford, Kans., Jan. 17-22
- SMITH, C. HASTINGS:** Houston, Tex. (First), Jan. 4-8
- SMITH, DUANE:** Malden, Mo., Jan. 3-8; Coalinga, Calif., Jan. 15-20; Harrington, Wash., Jan. 29—Feb. 3
- SMITH, OTIS E.:** Phoenix, Ariz. (Westdale), Jan. 17-22; Coolidge, Ariz., Jan. 24-29; Sedona, Ariz. (Wesleyan), Jan. 31—Feb. 5
- SPARKS, ASA:** Holy Land Tour, Dec. 26—Jan. 4
- SPRAGUE EVANGELISTIC FAMILY:** Point Pleasant, W.Va., Jan. 17-22; Delroy, Ohio, Jan. 24-29; Pittsburg, Pa. (Lincoln Place), Jan. 31—Feb. 5
- STAFFORD, DANIEL:** Renton, Wash. (Church of God Holiness), Dec. 29—Jan. 8; Puyallup, Wash. (Pilgrim Holiness), Jan. 11-22
- STEGALL, DAVID:** Tuttle, Okla., Jan. 17-22; Des Moines, Ia. (Eastside), Jan. 24-29; Cedar Rapids, Ia. (First), Jan. 31—Feb. 5
- STRICKLAND, RICHARD:** Reserved, Jan. 3-8; Reynoldsburg, Ohio, Jan. 20-22
- SWEENEY, ROGER & EULETA:** Evansville, Ind. (Beacon), Jan. 16-22
- TUCKER, BILL & JEANETTE:** Laramie, Wyo. (First), Jan. 17-22
- TURNOCK, JAMES:** Moscow, Md., Jan. 1; Knoxville, Ia. (1st), Jan. 4-8; Mount Pleasant, Tex., Jan. 17-22; Irving, Tex. (1st), Jan. 24-29; Lake City, Fla. (Trinity), Jan. 31—Feb. 5
- VARIAN, BILL:** Peoria, Ariz. (First), Jan. 3-8; Phoenix, Ariz. (Deer Valley), Jan. 17-22; Las Vegas, Nev. (Charleston

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



Heights), Jan. 24-29; Apache Junction, Ariz. (First), Jan. 31—Feb. 5  
**WADE, E. BRUCE:** Austin, Tex. (South), Jan. 31—Feb. 5  
**WADE, KENNETH W.:** Terre Haute, Ind. (South Side), Jan. 19-22  
**WELCH, W. B.:** Ashdown, Ark., Jan. 15-22  
**WILLIAMS, LARRY:** Longview, Tex. (First), Jan. 20-22; Dallas, Tex. (Burton Terrace), Jan. 27-29  
**WILLIAMS, LAWRENCE:** Kansas City, Mo. (National Church Conference of the Blind), Jan. 27-28; Port Arthur, Tex.

(Grace), Jan. 31—Feb. 5  
**WINEGARDEN, ROBERT:** Page, Arizona, Jan. 1-31  
**WINGARD, TOM:** Myrtle Beach, S.C., Jan. 17-22; Wilmington, N.C., Jan. 31—Feb. 5  
**WISEHART, LENNY & JOY:** Dayton, Ohio, Jan. 1-4; Vandalia, Ohio, Jan. 6-8; Pontiac, Mich., Jan. 15-18; Pontiac, Mich., Jan. 19-22  
**WOODWARD, S. OREN:** Memphis, Tenn., Jan. 3-8; Denton, Tex. (First), Jan. 15-22; Irving, Tex. (Faith), Jan. 25-29;

Canadian, Tex., Jan. 31—Feb. 5  
**WRIGHT, E. GUY:** Charleston, W.Va. (Loudendale), Jan. 30—Feb. 5  
**WYLIE, CHARLES:** Mount Enterprise, Tex. (First), Jan. 17-22; Post, Tex. (First), Jan. 24-29; Kerrville, Tex. (First), Jan. 31—Feb. 5  
**WYRICK, DENNIS E.:** Madison, Ala., Jan. 3-8; Oklahoma City, Okla. (First), Jan. 15; Dublin, Ga. (First), Jan. 31—Feb. 5



# EVANGELISTS' DIRECTORY

VISUAL ART DEPARTMENT, NAZARENE PUBLISHING HOUSE

(Monthly slates published in the last issue of the "Herald of Holiness" each month)

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- ◆JACKSON, HERB. (R) P.O. Box 640, Bethany, Okla. 73008 (full-time)
- ◆JACKSON, PAUL & TRISH. (C) Box 739, Meade, Kans. 67864
- JAGGER, KENNETH. (C) 4270 Loomis No. A, Colorado Springs, Colo. 80906
- JAGGER, MARVIN W. (C) Box 167, Divide, Colo. 80814
- JAMES, R. ODIS. (Ret.) 353 Winter Dr., St. James, Mo. 65559
- ◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH\*
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JOHNSON, BOB. (R) Box 183, Bradley, Ill. 60915
- JOHNSON, EDWARD J. (R) Rte. 1, Clearwater, Minn. 55320 (full-time)
- ◆JOHNSON, RON. (C) 3208 Eighth St. E., Lewiston, Ida. 83501
- JONES, CLAUDE W. (C) Rte. 4, Box 42, Bel Air, Md. 21014
- JONES, FRED D. (R) 804 Elissa Dr., Nashville, Tenn. 37217 (full-time)
- KEALIHIER, DAVID J. (C) 6927 Parkway Ln., Nampa, Ida. 83651
- KELLY, R. B. (Ret.) 4706 N. Donald, Bethany, Okla. 73008
- KEMPER, MARION W. & MRS. (Ret.) 2910 Harris St., Eugene, Ore. 97405
- KENNEDY, GORDON L. (C) P.O. Box 52, Gibsonburg, Ohio 43431
- KESLER, JAMES & MARILYN. (R) Box 191, West Lebanon, Ind. 47991 (full-time)
- KLEVEN, ORVILLE H. (Ret.) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
- KOHR, CHARLES A. (C) R.D. 2, Box 298, Brookville, Pa. 15825
- ◆KRATZ, ELDON & KAY. (R) 814 Grant Terr., Olathe, Kans. 66061 (full-time)
- LAING, GERALD D. (C) 2417-2 E. Jolly Rd., Lansing, Mich. 48910
- ◆LAMBERT, MARSHALL & MILDRED. (C) 264 E. Caven St., Indianapolis, Ind. 46225
- LANIER, JOHN H. (C) West Poplar St., Junction City, Ohio 43748
- ◆LASSLEL, RAY & JAN. (C) Rte. 2, Box 55, Brownsburg, Ind. 46112
- ◆LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- ◆LAWHORN FAMILY, MILES. (R) P.O. Box 17008, Nashville, Tenn. 37217 (full-time)
- LAXSON, WALLY & GINGER. (C) Rte. 3, Box 118, Athens, Ala. 35611
- LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- LEE, C. ROSS. (Ret.) 1945 E. Broad St., New Castle, Ind. 47362
- ◆LEICHTY SINGERS. (C) Rte. 1, Hicksville, Ohio 43126
- LEMASTER, BENJAMIN D. (C) 1324 W. Eymann, Reedley, Calif. 93654
- LESTER, FRED R. (C) 328 Meadowbrook Lane, Olathe, Kans. 66061
- LEWIS, ALBERTA. (R) P.O. Box 278, Benton, Ill. 62812 (full-time)
- LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- ◆LINDER, LLOYD P. (C) 1018 Cedar St., Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- ◆LOMAN, LANE & JANET. (C) c/o NPH
- LONG, WILMER A. (R) R.D. #2, New Florence, Pa. 15944 (full-time)
- LOWN, A. J. (C) c/o NPH\*
- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH
- LYKINS, C. EARL. (R) 59059 Lower Dr., Goshen, Ind. 46526 (full-time)
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. (C) 41808 W. Rambler Ave., Elyria, Ohio 44035
- MADISON, G. H. (Ret.) 508 Shelby Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) c/o NPH
- MANN, L. THURL. (R) c/o NPH (full-time)
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARLIN, BEN F. (C) P.O. Box 6310, Hollywood, Fla. 33021
- MAYO, CLIFFORD. (C) Box 103, Alton, Tex. 79220
- ◆McABEE, JAMES. (R) 410 Freeman Ave., Seymour, Ind. 47274
- McCLURE, DARL. (C) Rte. 3, Box 500, Kenwood Plaza, Byron, Ohio 43506
- McDONALD, CHARLIE. (C) 403 N. Jackson, Savannah, Tenn. 38372
- McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
- ◆McKINNON, JUANITA. (C) Box 126, Institute, W.Va. 25112
- McWHIRTER, G. STUART. (C) c/o NPH
- MEEK, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, Okla. 73109
- MELVIN, DOLORES. (C) Rte. 1, Greenup, Ky. 41144
- ◆MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*
- MERRELL, RICHARD L. (R) 4350 Garfield S., Minneapolis, Minn. 55409
- ◆MERRITT, HERBERT & MRS. (C) 7401 Belinder, Prairie Village, Kans. 66208
- MEYER, BOB. (R) (Dynamics of Spiritual Growth), 155 Longview Ct., St. Marys, Ohio 45885
- MEYER, VIRGIL G. (Ret.) 3112 Willow Oaks Dr., Fort Wayne, Ind. 46807
- ◆MICKY, BOB, IDA MAE, & MARCELLA. (C) Box 1435, Lamar, Colo. 81052
- MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHUCK. (C) c/o NPH\*
- MINK, NELSON G. (Ret.) 1017 Gallatly St., Wenatchee, Wash. 98801
- MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MORRIS, CLYDE H. (C) 101 Bryant Lake Rd., Nitro, W.Va. 25143
- MOULTON, M. KIMBER. (Ret.) 19562 Winward Ln., Huntington Beach, Calif. 92646
- ◆MOYER, BRANCE E. (R) Camelot Apts., 8000 Midcrown, Apt. 2004, San Antonio, Tex. 78218 (full-time)
- MULLEN, DEVERNE. (C) 67 Wilestead, Newmarket, Ont., Canada
- ◆MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- NEUSCHWANGER, ALBERT. (C) c/o NPH\*
- NEWTON, DAN. (C) 215 Beecher St., Somerset, Ky. 42501
- NORTON, JOE. (Ret.) Box 143, Hamlin, Tex. 79520
- ORIHODD, DALE M. (C) 2936 Leesburg Rd., S.W., Washington Court House, Ohio 43160
- OVERTON, WM. D. (C) Family Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- OYLER, CALVIN. (R) Rte. 3, Box 100, Newton, Kans. 67114
- PARR, PAUL G. & DOROTHY. (C) Rte. 1, Box 167A, White-town, Ind. 46075
- ◆PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*
- PECK, JOHN. (R) Box 695, Colorado Springs, Colo. 80901 (full-time)
- PECK, W. A. (C) Rte. 2, Box 65A, Malden, Mo. 63863
- ◆PEMBLE, AL, FAMILY TEAM. (C) Box 605, Sidney, Mont. 59270
- PERDUE NELSON. (C) 3732 E. Rte. 245, Cable, Ohio 43009
- ◆PICKERINGS, R. E. (R) P.O. Box 20572, Orlando, Fla. 32814 (full-time)
- ◆PIERCE, BOYCE & CATHERINE. (C) Rte. 4, Danville, Ill. 61832
- PITTINGER, TWYLA. (C) 413 N. Bowman St., Mansfield, Ohio 44903
- PITTS, PAUL. (C) 2213 Knoll Dr., Dayton, Ohio 45431
- ◆PORTER, JOHN & PATSY. (C) c/o NPH\*
- POTTER, LYLE & LOIS. (Ret.) 14362 Bushard St., Sp. No. 133, Westminster, Calif. 92683
- POTTS, TROY C. (Ret.) 2952 Cameo, Dallas, Tex. 75234
- ◆POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
- ◆POWELL, FRANK. (C) Rte. 4, Oskaloosa, Ia. 52577
- PRESSION, DWIGHT. (C) 3632 Barbagallo Dr., St. Louis, Mo. 63129
- PRICE, JACK. (R) c/o NPH (full-time)
- PRIVETT, CALVIN C. (C) 234 Echo Hill Dr., Rossville, Ga. 30741
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N. (Ret.) c/o NPH
- READER, GEORGE H. D. (Ret.) Box 396, Chrisman, Ill. 61924
- REDD, GARY. (R) Rte. 2, Box 247, Newton, Tex. 75966 (full-time)
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- REYNOLDS, PHIL. (C) 1779 Georgesville Rd., Columbus, Ohio 43228
- RHAME, JOHN D. (Ret.) 1712 Good Hope, Cape Girardeau, Mo. 63701
- RICHARDS, LARRY & PHYLLIS (COULTER). (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- RICHARDSON, PAUL E. (C) 421 S. Grand, Bourbonnais, Ill. 60914
- RIDEN, K. R. (C) c/o NPH
- RIST, LEONARD. (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
- ROACH, DOUGLAS F. (C) 304 Tanglewood Dr., Yukon, Okla. 73099
- ROBERTS, WADE W. (C) 1520 Walton Blvd., Rochester, Mich. 48063
- ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, TED L. (C) c/o NPH
- RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS. (C) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, BOB. (C) Rte. 1, Lynchburg, Tenn. 37352
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, E. H. (C) 401 S. Oak St., Sapulpa, Okla. 74066
- SANDERS, RUFUS. (C) 3616 Oak Hollow Cir., Apt. 304, Memphis, Tenn. 38116
- SCARLETT, DON. (C) 7941 Nichols Rd., Windham, Ohio 44288
- SCHMELZENBACH, ELMER. (Ret.) 1416 Mary, Oklahoma City, Okla. 73127
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., P.O. Box 456,

Alta Loma, Calif. 91701  
**SEXTON, ARNOLD (DOC) & GARNETT.** (C) 1116 Highland Ave., Ashland, Ky. 41101  
 ◆**SHARP, CHARLES & FAMILY.** (C) Rte. 2, Box 216 D, Vicksburg, Mich. 49097  
**SHARP, WILMA (GEEDING).** (C) 1112 Englewood, Rantoul, Ill. 61866  
**SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)  
**SHEA, ALBERT J.** (C) 288 Shaborn Ln., St. Marys, Ohio 45885  
 ◆**SHOMO, PHIL & MIRIAM.** (C) 517 Pershing Dr., Anderson, Ind. 46011  
**SHUMAKE, C. E.** (C) P.O. Box 1083, Hendersonville, Tenn. 37075  
 ◆**SIPE'S EVANGELISTIC TEAM.** (R) Box 16243, Wichita, Kans. 67216 (full-time)  
**SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117  
 ◆**SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040  
 ◆**SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301  
**SMITH, CHARLES HASTINGS.** (C) Box 937, Bethany, Okla. 73008  
 ◆**SMITH, DUANE.** (C) c/o NPH\*  
**SMITH, FLOYD P.** (C) 6701 DeSoto Ave. (No. 219), Canoga Park, Calif. 91303  
**SMITH, HAROLD L.** (C) 3711 Germania Rd., Snover, Mich. 48472  
 ◆**SMITH, OTTIS E., JR.** (C) 60 Grant St., Tidioute, Pa. 16351  
**SMITH, R. A.** (C) 8377 Wadsworth, Wadsworth, Ohio 44281  
**SNELL, DALE E.** (C) 814 Paradise Ln., Colorado Springs, Colo. 80904  
 ◆**SNIDER, C. W. & VICTORIA.** (C) 706 S. 15th St., Vincennes, Ind. 47591  
**SNOW, DONALD E.** (C) 58 Baylis, S.W., Grand Rapids, Mich. 49507  
 ◆**SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210  
**SPINKS, ROBERT L.** (R) 718 Sequoia Tr., Irving, Tex. 75060  
 ◆**SPRAGUE EVANGELISTIC FAMILY.** (C) c/o NPH  
**SPROWLS, EARL L.** (C) c/o NPH\*  
**STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008  
**STARNES, SAM.** (C) 448 S. Prairie, Bradley, Ill. 60915  
**STEEN, CURTIS.** (C) 6809 N.W. 25th, Bethany, Okla. 73008  
**STEGAL, DAVID.** (R) Rte. 2, Box 139, Yukon, Okla. 73099 (full-time)  
**STENGER, E. H.** (C) 438 W. Judson, Youngstown, Ohio

44511  
 ◆**STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901  
 ◆**STONE GOSPEL SINGING FAMILY.** (R) 3655 El Morro Rd., Lot 127, Colorado Springs, Colo. 80910  
**STREET, DAVID.** (C) Rte. 1, Ramsey, Ind. 47166  
**STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503  
**STROUD, GLENDON.** (C) 816 Second St., Marietta, Ohio 45750  
**STUBBS, LLOYD A.** (C) Rte. 3, Waverly, Ohio 45690  
**STUTTS, BILL.** (R) Box 187, Buffalo, Kans. 66717  
**SWANSON, ROBERT L.** (C) 1102 Glenwood Dr., Yukon, Okla. 73099  
 ◆**SWEENEY, ROGER & EULETA** (C) Rte. 1, Sharon Grove, Ky. 42280  
**TALBERT, GEORGE H.** (Ret.) 409 N.E. 13th St., Abilene, Kans. 67410  
**TAYLOR, CLIFF.** (R) Family Evangelist, 2469 Sacramento Dr., Redding, Calif. 96001  
**TAYLOR, EMMETT E.** (R) 1221 N.W. 82nd St., Oklahoma City, Okla. 73114  
**TAYLOR, JOHN D.** (C) 205 N. Limit, Colorado Springs, Colo. 80905  
**TAYLOR, ROBERT W.** (C) 4501 Crottschire Dr., Dayton, Ohio 45440  
 ◆**TEASDALE, ELLIS & RUTH.** (Ret.) 58333 Ironwood Dr., Elkhart, Ind. 46514  
**THOMAS, W. FRED.** (Ret.) 521 Ideal St., Milan, Mich. 48160  
**THOMPSON, HAROLD.** (Ret.) 644 E. Walnut St., Blytheville, Ark. 72315  
 ◆**THORNTON, RON L.** (C) Rte. 3, Box 301, Colona, Ill. 61241  
**THORNTON, WALLACE.** (C) Rte. 4, Box 49 B, Somerset, Ky. 42501  
**TOEPFER, PAUL.** (C) Box 146, Petersburg, Tex. 79250  
**TOSTI, TONY.** (Ret.) 8001 N.E. 89th Ave., Vancouver, Wash. 98662  
**TRIPP, HOWARD.** (C) c/o NPH\*  
 ◆**TUCKER, BILL & JEANETTE.** (C) P.O. Box 3204, La Vale, Md. 21502  
**TUCKER, RALPH.** (C) c/o NPH\*  
**TURBYFILL, M. L.** (Ret.) 6812 N.W. 29th Terr., Bethany, Okla. 73008  
 ◆**TURNOCK, JIM.** (C) c/o NPH\*  
**UNDERWOOD, G. F. & MRS.** (Ret.) 150 Shadylane Cir. Ct., Warren, Ohio 44483 (full-time)  
**VANDERPOOL, WILFORD N.** (C) 11424 N. 37th Pl., Phoenix, Ariz. 85028

**VARIAN, W. E.** (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002  
**VAUGHN, VOLA L.** (R) 9400-93 St. N., Seminole, Fla. 33541 (full-time)  
**WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228  
**WADE, KENNETH W.** (R) 6502 Bradbury Ave., Fort Wayne, Ind. 46809 (full-time)  
 ◆**WALKER, LAWRENCE C. AND LAVONA.** (C) c/o NPH\*  
**WARD, LLOYD & GERTRUDE.** (Ret.) Preacher & Chalk Artist, 1001 Averly St., Fort Myers, Fla. 33901  
 ◆**WELCH, JONATHAN & ILONA.** (C) 601 Commercial, Danville, Ill. 61832  
**WELCH, W. B.** (C) 5328 Edith St., Charleston Heights, S.C. 29405  
**WELLS, KENNETH & LILY.** (Ret.) Box 1043, Whitefish, Mont. 59937  
**WELLS, LINARD.** (C) P.O. Box 1527, Grand Prairie, Tex. 75050  
**WEST, EDNA.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907  
**WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061  
**WILKINS, CHESTER.** (C) P.O. Box 3232, Bartlesville, Okla. 74003  
 ◆**WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201 (full-time)  
**WILLIAMS, G. W.** (C) 2200 Elva Dr., Kokomo, Ind. 46901  
**WILLIAMS, LARRY.** (C) 1418 Columbia Dr., Longview, Tex. 75601  
 ◆**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008  
**WINEGARDEN, ROBERT.** (C) P.O. Box 122, Mount Erie, Ill. 62446  
**WINGARD, TOM.** (C) 1705 Madison Ave., Greensboro, N.C. 27403  
 ◆**WISEHART, LENNY & JOY.** (C) c/o NPH\*  
**WOLPE, JOSEPH P.** (C) 3987 4th St., Riverside, Calif. 92501  
**WOODWARD, ARCHIE.** (Ret.) 6477 N. Burkhardt Rd., Howell, Mich. 48843  
**WOODWARD, GEORGE.** (Ret.) Rte. 2, Ermas, Box 149C, Cape May, N.J. 08204  
**WOODWARD, S. OREN.** (C) c/o NPH  
**WOOLMAN, J. L.** (Ret.) 1025 S.W. 62nd, Oklahoma City, Okla. 73139  
**WRIGHT, E. G.** (C) c/o NPH  
**WYLIE, CHARLES.** (C) Box 162, Winfield, Kans. 67156  
**WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601  
 ◆**YATES, BEN J.** (C) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102

## NEWS OF REVIVAL

Pastor Jerry L. Higdon of the Taft, Calif., church reports "an excellent revival with Lenny and Joy Wisehart. Several were saved and many were strengthened spiritually during the week. A new spirit permeates the life of our church." □

Pastor Newell Smith reports one of the best revival campaigns in recent history at the Syracuse, N.Y., First Church. Dr. Stephen Nease, president of Nazarene Theological Seminary, was the evangelist, and Mr. Rob Russell, of the local church, and Dave and Karen Gagnon, from Rochester, N.Y., supplied the special music for the spring campaign.

The revival campaign coincided with a city-wide effort of personal evangelism called "Here's Life Syracuse." "Over 30 people prayed at the altar during the Wednesday to Sunday meeting. Many others testified to a spiritual renewal during these days." Over 15 new Christians have enrolled in a pastor's membership class as a result of the revival and "Here's Life" movement. □

## WANTED: TEACHERS

Qualified faculty members are needed at several of our Nazarene colleges. In some cases a doctorate is required, in others a master's degree is sufficient. Candidates interested in teaching in any of the areas listed below are asked to send a vita to:

**DR. EDWARD S. MANN**  
 Department of Education and the Ministry  
 Church of the Nazarene  
 6401 The Paseo  
 Kansas City, MO 64131

Accounting  
 Biblical Studies  
 Biological Science  
 Business Administration  
 Business, Marketing, and Retailing  
 Computer Science  
 Director of Library and Learning Resources  
 Economics  
 Education, Christian  
 Education, Elementary  
 Education, Learning Disabilities  
 Education, Mathematics Specialist  
 Education, Reading Specialist  
 Education, Religious

Education, Secondary  
 Education, Special Education  
 English  
 History  
 Mathematics  
 Music, Choral  
 Music, Instrumental  
 Nursing  
 Political Science  
 Religion  
 Social Work  
 Sociology  
 Speech Communication  
 Theology, Practical

THE CHURCH AT WORK / General Statistics for 1977

CHURCH OF THE NAZARENE

	Canadian	Inter- continental	National- Mission & Pioneer	United States	General Church	Total	Gain*
DISTRICTS	4	41	44	70		159	
CHURCHES	137	1,428	605	4,730		6,900	111
MEMBERSHIP							
Full Members	8,253	74,770	24,434	455,100		562,557	
Probationary Members	22	34,133	27,892	548		62,595	
Total	8,275	108,903	52,326	455,648		625,152	19,967 (3.30%)
MINISTERS							
Ordained	190	839	179	7,485		8,693	
Licensed	50	863	366	2,568		3,847	
Missionaries	---	226	354	---		580	
SUNDAY SCHOOLS							
Children-Enrollment	10,045	116,311	49,398	301,738		477,492	
Aver. Wkly. Attn.	5,059	66,274	30,278	163,052		264,663	
Cradle Roll	434	552	216	15,377		16,579	
Youth-Enrollment:	3,177	20,438	7,799	170,907		202,321	
Aver. Wkly. Attn.	1,716	11,572	4,483	84,258		102,029	
Adult-Enrollment	3,978	36,581	14,532	296,669		351,760	
Aver. Wkly. Attn.	2,619	25,292	7,995	180,111		216,017	
Summary-Officers & Teachers	1,565	9,473	3,506	65,569		80,113	
Home Department	314	538	73	14,345		15,270	
Outreach	454	383	5,314	56,825		62,976	
Totals-Enrollment	19,967	184,276	80,838	921,430		1,206,511	-21,289
Aver. S. S. Attn.	9,394	103,138	42,756	427,421		582,709	
Aver. Outrch. Attn.	275	8,512	4,615	42,725		56,127	
Aver. Church Schl. Attn.	9,669	111,650	47,371	470,146		638,836	-14,241
NYI SOCIETIES							
Membership	70	1,048	430	2,966		4,514	
	1,257	38,189	11,678	87,137		138,261	-102,912*
NWMS SOCIETIES							
Membership	124	1,364	432	4,433		6,353	
	6,139	55,215	14,820	336,731		412,905	12,743
VACATION BIBLE SCHOOLS							
Membership	45	667	231	2,865		3,808	
	7,284	58,318	19,338	271,516		356,456	
CST CHURCHES							
Credits	44	31	---	2,195		2,270	
	571	1,290	---	72,146		74,007	
PROPERTY VALUES							
Local Churches	\$15,794,100	\$26,258,950	\$8,441,854	\$686,764,078		\$737,258,982	
Local Parsonages	3,366,394	6,013,960	1,425,040	119,587,100		130,392,494	
District Centers & Other	494,000	---	---	34,558,946		35,052,946	
District Parsonages	210,000	---	---	3,285,343		3,495,343	
Educational Institutions					\$116,983,497	116,983,497	
Nazarene Publishing House					2,992,831	2,992,831	
International Center					2,829,542	2,829,542	
Total	\$19,864,494	\$32,272,910	\$9,866,894	\$844,195,467	\$122,805,870	\$1,029,005,635	
PROPERTY INDEBTEDNESS							
Church & Parsonage Local	\$2,305,805	\$1,353,485	\$242,937	\$172,008,753		\$175,910,980	
All District Property	67,168	---	---	7,000,830		7,067,998	
Educational Institutions					\$55,639,813	55,639,813	
Total	\$2,372,973	\$1,353,485	\$242,937	\$179,009,583	\$55,639,813	\$238,618,791	
CHURCH FINANCES (Paid)							
Local	\$2,863,707	\$4,115,022	\$366,671	\$141,807,024		\$149,152,424	
District	303,425	421,302	47,810	9,919,431		10,691,968	
Educational	144,614	60,808	3,620	5,422,952		5,631,994	
General	436,150	334,968	47,353	19,553,368	\$496,862	20,868,701	
Total	\$3,747,896	\$4,932,100	\$465,454	\$176,702,775	\$496,862	\$186,345,087	\$16,442,820
ANALYSIS OF TOTAL							
Paid by Church	\$3,359,555	\$4,670,014	\$446,875	\$154,020,891		\$162,497,335	
Church Schools	173,862	66,033	9,257	6,483,720		6,732,872	
NYI	22,482	27,804	1,447	1,102,540		1,154,273	
NWMS	170,706	139,171	6,694	14,366,665		14,683,236	
Supplemental	21,291	29,078	1,181	728,959	\$496,862	1,277,371	
PER CAPITA							
Local	\$346.99	\$55.04	\$15.01	\$311.59		\$265.13	
District	36.77	5.63	1.95	21.80		19.01	
Educational	17.52	.81	.15	11.92		10.01	
General	52.85	4.48	1.94	42.96		37.10	
Total	\$454.13	\$65.96	\$19.05	\$388.27		\$331.25	

\*Reflects new definition of membership, reducing age parameter to 12-23.

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4075, Queensland, Australia  
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MISS MARY LOU RIGGLE, Guatemala, field address: Instituto Teologico Nazareno, Apartado 2064, Guatemala City, Guatemala

MISS KATHRYN SAVAGE, Swaziland, furlough address: 1471 N.E. 9th Ct., Homestead, Fla. 33033

MISS NANCY SEALE, Papua New Guinea, furlough address: 81 Copeland Rd., Beecraft, N.S.W. 2119, Australia

REV. & MRS. WILLIS SCOTT, Australia, field address: 33 Steffenson St., Bundaberg, Queensland, Australia 4670

REV. & MRS. WILLIS H. ZUMWALT, Taiwan, field address: P.O. Box 73-86, Taipei, Taiwan, Republic of China

**RECOMMENDATION**

I recommend REV. EMMETT E. TAYLOR, who is returning to the field of evangelism, January 1, 1978. He is making up his slate now. He is an outstanding preacher, and evangelized for 20 years before taking a pastorate. He is one of my outstanding pastors. Address: 1804 Symphony Ln., Midwest City, OK 73130.—*Wendell Paris, Southeast Oklahoma district superintendent.*

REV. ALBERTO ESPADA-MATTA, a well-known evangelist in many Spanish-speaking countries and in the United States, is dedicating his time to full-time evangelism. He is a graduate from the University of Puerto Rico, A.B.; Latin American Seminary in Costa Rica, Th.B.; Rutgers University in New Jersey, M.A.; the University of the Americas, D.D. He has served in many pastorates in Puerto Rico and the United

States, and is bilingual. He is author of the book *Commission and Evangelism*. He may be reached at 270 Delavan St., New Brunswick, NJ 08901.—*Jose Cardona, Eastern Latin American district superintendent.*

**EVANGELISTS' OPEN DATES**

Evangelist John H. Lanier has some open dates in 1978: Jan. 17-22, Jan. 23-29, and Nov. Contact him at 111 W. Poplar St., Junction City, OH 43748 (614) 987-2441.

**VITAL STATISTICS**

**DEATHS**

JOHN S. ELDRIDGE, 73, died Nov. 1 in Moscow, Ida. Funeral services were conducted by Rev. Harold Stickney. Survivors include his wife, Mildred; two daughters, Laneva Harris and Joeva Conrad; and six grandchildren.

RUTH FLEMMING, 73, died Oct. 3 in St. Louis. Services were conducted by Rev. James R. Blankenship. She is survived by her husband, Ed.

AGNES I. GOBLE, 70, died Nov. 5 in Phoenix. Funeral services were conducted by Rev. Norman Franklin and Rev. A. J. Gunter. Surviving her are her husband, Carl W.; two sons, Dr. Thomas L. and Jerald W.; and three grandchildren

GEORGE S. HOBACK, SR., 67, died Oct. 4 in Portage, Ind. Funeral services were conducted by Rev. Mike Courtney. He is survived by his wife, Sara; two sons, George, Jr., and Niel; one daughter, Peggy Clark; and six grandchildren.

MRS. WILLIE I. ISRAEL, 97, died Nov. 7 in Grand Blanc, Mich. Services and interment were held in Flint, Mich., with Rev. B. Edwin McDon-

**MOVING MINISTERS**

DENNIS BOEL from associate, Arlington (Tex.)

First to Washington, D.C., First

LUCINDA BROWN to Oxford, Ind.

J. D. CORDELL from Osseo, Minn., to Redding

(Calif.) First

GARY DAMRON to Derby, Kans.

GEORGE DAVIS from associate, Fontana (Calif.)

First to Angel's Camp, Calif.

KENNETH A. DONLEY to Barnesville, Ohio

MERLE W. FOREMAN from Culpeper, Va., to evangelism

CLIFTON HALE from Longwood, Fla., to

Campbellsville, Ky.

LEONARD HEMPHILL from Moncton, New

Brunswick, Canada, to Mississauga (Ontario, Canada) Bethel

RANDY J. JONDAL from student, Mid-America

Nazarene College, Olathe, Kans., to Staples, Minn.

I. A. LAKE from Seagraves, Tex., to Snyder, Tex.

CHARLES H. MELTON from Johnson, Vt., to Nazareth, Pa.

DAVID MORRIS from Fairview Heights (Ill.) First to Stockton (Calif.) Fremont

DAVID J. MYERS from Vermilion, Ohio, to Columbus (Ohio) Obetz

CHARLES E. TAYLOR from Rochester (N.Y.) Grace to Manteca (Calif.) First

EMMETT E. TAYLOR from Midwest City (Okla.) Bresee to evangelism

ARTIE WHITWORTH from Hannibal (Mo.) First to Gary (Ind.) Glen Park

**MOVING MISSIONARIES**

REV. & MRS. ROBERT HUDSON, Nicaragua, furlough address: 3929 Ferndale, San Bernardino, CA 92404

REV. & MRS. ARLEN JAKOBITZ, India, field address 264 Bajaj Nagar, Nagpur 440 010, Maharashtra, India

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# NEWS

## OF RELIGION

ald officiating. Survivors include 3 sons, Hurn, Leroy, and Robert; 2 daughters, Marvel Bradford and Lelia Houck; 11 grandchildren; 24 great-grandchildren; and one sister.

ELIZABETH H. KAUFFMAN, 78, died Nov. 8 in Allentown, Pa. Funeral services were conducted by Rev. Philip Chatto. She is survived by three sons, Rev. Charles H., Rev. Paul E., and Clarence L.; five grandchildren; five great-grandchildren; three brothers; and five sisters.

REV. HAROLD L. KEENEY, 59, died Sept. 23 in Minnesota while on vacation. At the time of his death he was the pastor of the Havana, Ill., church. Funeral services were conducted in Chariton, Ia., by District Superintendents Floyd H. Pounds and Forrest Whitlatch. Surviving are his wife, Irene; two sons, Howard and Vernon; and six grandchildren.

JOHN TEMPLE POTEET, 71, died June 5 in Ratan, Tex. Services were conducted by Rev. F. W. Rogers. He is survived by three brothers and four sisters.

EVA V. ROBERSON, 80, died Nov. 18 in Kermit, Tex. Services were conducted by Rev. William E. Elliott. Survivors include her husband, Sam; 3 sons, Everett, Curtis, and Waydel; 4 daughters, Freeda, Nadine, Virgie, and Imogene; 21 grandchildren; 9 great-grandchildren; 3 brothers; and 3 sisters.

PEGGY GARNER RUSH died May 2 in New Castle, Ind. Surviving her are her husband, Virgil; two children, Tisha and Toby; her parents; and one sister.

REV. J. W. SILVERS, 68, died Oct. 7 in Orlando, Fla. Rev. Silvers' ministry was on the Chicago Central and Northwestern Illinois districts. Services were conducted by District Superintendents Floyd H. Pounds and James V. Morsch with interment in Ottawa, Ill. He is survived by his wife, Mabel; two sons, Kenneth and Richard; one daughter, Carol Stone; and seven grandchildren.

REV. OSCAR H. WILLIAMS died Oct. 19 in Sandy Creek, N.Y. Services were conducted by Rev. Fletcher Tink.

### BIRTHS

to REV. CHARLES AND JOY (ROOS) BELZER, Larimore, N.D., a girl, Monica Ann, Aug. 1

to REV. RICHARD AND LINDA (HAMILTON) COLLINS, Muncy, Pa., a girl, Karen Lynn, Sept. 11

to WALTER AND REVA COOK, JR., Ironwood, Mich., a girl, Joy Faith, Apr. 1

to REV. GEORGE AND JANET (NEWTON) CUTRER, Danville, Va., a girl, Alyson Nicole, Nov. 11

to PAUL E. AND JOYCE (BRADLEY) GRUBB, Martinsville, Va., a boy, John-Paul Bradley, Oct. 31

## "Showers of Blessing"

### PROGRAM SCHEDULE



January 1

"Again"

by Bill Sullivan

January 8

"The 23rd Psalm for Today"

by Bill Sullivan

January 15

"The Conclusion Is, 'Cheer Up'"

by Bill Sullivan

**CHURCHES INCLUDED IN CHANGE OF RETIREMENT AGE.** Congress has voted to raise the mandatory retirement age from 65 to 70 years for most of the nation's employers who have 20 or more employees. This includes churches and their agencies, according to a Department of Labor spokesman.

The 1977 amendments to the Age Discrimination in Employment Act of 1967 have passed both houses of Congress but differences between the two versions must be resolved in conference committee. Both houses must then pass the measure before it goes to President Carter.

Churches and their agencies are included in the 1967 law, which prohibits mandatory retirement before age 65, according to Frank LaRusso, administrator of the Wage and Hour Division of the Department of Labor. □

**SOVIET JEWS RESETTLED THROUGH MIGRATION AGENCY'S AID.** Hebrew Immigrant Aid Society (HIAS), the worldwide Jewish migration agency, announced here that it has helped resettle 4,697 Soviet Jews in the free world during the first six months of 1977.

Of the total, 89 percent, or 4,164, were helped to find new homes in the U.S. Some 4 percent (194) were resettled in Canada with the aid of JIAS (Jewish Immigrant Aid Services) and 5 percent (237) went to Australia. Western Europe received 92 Soviet Jews and Latin America, 10.

Soviet Jewish arrivals to the U.S. came from 11 of the 15 Soviet republics, about 70 percent from the Ukrainian Republic and 20 percent from the Russian Soviet Federated Socialist Republic.

During the first six months of 1976, HIAS helped 3,905 Soviet Jewish refugees reach the West—20 percent less than this year. □

**NATIONAL RELIGIOUS BROADCASTERS SET CONVENTION IN CAPITAL.** More than 2,000 radio and television executives are expected to attend the 35th annual convention of the National Religious Broadcasters (NRB) in Washington, D.C., January 22-25.

Among those who have accepted invitations to speak are Malcolm Muggeridge, Stephen Olford, Anita Bryant, Luis Palau, Catherine Marshall, and Marabel Morgan.

Executive Secretary Ben Armstrong said here that the NRB expects President Carter to address the convention, which will include workshops, speeches, and plenary sessions.

The NRB is an association of more than 800 member organizations that produce religious radio and TV programs and operate religious stations. NRB members are responsible for more than 70 percent of the nation's religious radio and television programs. □

**TELEVISION'S POOR PROGRAMMING CALLED MORE SERIOUS THAN QUIZ SHOW SCANDALS.** The editorial director of *TV Guide* magazine said in Detroit that the current low state of television programming is a much more serious problem than the quiz show scandals of the 1950s.

"At that time, a mere handful of shows were involved in hanky-panky," Merrill Panitt told the Adcraft Club of Detroit, which includes advertising and marketing executives meeting in suburban Southfield.

"Now we have frantic network competition that instead of working to improve the quality of the product, as it does in other businesses, actually has resulted in depressing the creative quality of programming."

The *TV Guide* editor said he is convinced that the key to improved programming lies with the advertisers. □

# THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

**would like to know why we, as senior citizens who go south in the winter, are not permitted to send our ballots back to our church, since we are away from the voting on our pastor is done.**

**In public elections people away from home are permitted to send their ballots by mail. We still send back our tithes and I feel that we are entitled to send back our vote.**

**Are we not allowed to do this, should we just give our tithe to the church that we attend in the winter in Florida? It is a small church and really needs our help.**

**I love my church and with God's help I am trying to be loyal to it and to my pastor. I hope you will be able to help me.**

I appreciate your desire to participate fully in the life of your church. However, the procedure for calling a pastor, or for renewing the call of a pastor, is set by the governing body of the Church of the Nazarene, the General Assembly. Neither your local church nor its pastor can set aside the procedure which is given in the *Manual* (see paragraphs 122, 130, and 135). If the method is changed, it must be changed by the General Assembly. Until it is changed, absentee votes will continue to be illegal. About your tithe, I would remind you that "the tithe is the Lord's," and not yours or mine. Tithing does not

buy us the right to participate in church elections. And if you withhold your tithe because you are displeased with the election laws of the church you would incur spiritual damage, and you don't want that to happen.

Continue to be faithful to your church. And be glad for your opportunity to winter in Florida! I am sure that many of the members of your church would be glad to swap the privilege of voting on the pastor for the privilege of wintering in the South! Especially on those days when they are shoveling snow or driving on ice! □

**A friend of mine claims that his church goes clear back to the New Testament, and he insists that the Church of the Nazarene, since it was founded in 1895, cannot be a true church.**

I have two good friends who claim the same thing, and each of them belongs to a different church! Like your friend, they are sincere but mistaken. The first Church of the Nazarene was organized in 1895, but it (and all others since) was a part of the body of Christ that has been present in the

world since He first called it into existence.

One of our leaders used to say that the Nazarenes are mentioned in the New Testament—where Jesus said, "The poor always ye have with you." □

**Can people who are perfectly sincere in their prayers and perfectly committed to God's will ever be wrong about things they do? Will God let them down and fail to guide them in matters that are important? I have a friend who just knew that the Lord had picked out a wife for him in answer to prayer, but the marriage ended in divorce.**

Very few people are "perfectly" anything, and because human beings are ineffective, limited, and weak, even the sincerest, praying and committed person can be mistaken. God sends clear signals; His transmitter is perfect. But our receiving sets are imperfect, and the message can be distorted by them.

When things go wrong we should not blame God or bludgeon ourselves, but keep on trusting Him and doing our best to serve Him faithfully in any situation. His promise is true: "I will never leave thee nor forsake thee" (Hebrews 13:5). □

to REV. JAMES L. AND NANCY (KIZER) HAYES, JR., Lincoln, Neb., a boy, Sean Donovan, Oct. 25

to ROSS AND LORRAINE (HUNTER) PAINTER, Auburn, Calif., a boy, Joshua Aaron, Nov. 8

to HARRY AND JUDY (WILLM) PALMER, Pea Ridge, Ark., a boy, Marcus Alan, Oct. 26

to PHILLIP C. AND LYNETTE K. (WONDERS) RUTLEDGE, Nashville, a boy, Benjamin Carl, Nov. 10

to REV. ROBERT AND REBECCA (BRANTLEY) SHORT, Menomonie, Wis., a boy, Nathan Gabriel, Oct. 29

to REV. DAVID F. AND MARGARET (DARLING) SORREL, Eau Claire, Wis., a boy, Peter Nathaniel, Oct. 30

to LEE AND MARILYN (MAURER) TURNER, Atlanta, a girl, Patricia Lynn, Sept. 14

to MICHAEL AND MARGIE (BARLOW) WOOD, Shawnee, Kans., a boy, Paul Michael, Oct. 30

## ADOPTIONS

by GLEN WILLIAM AND CONNIE (PETERSON) BRADEN, JR., Buda, Ill., a girl, Amber Lee, born July 24, 1976, adopted Aug. 11, 1977

by CHARLES AND LORETA (BROYLES) HATFIELD, Van Buren, Ark., a girl, Angela Autumn, Nov. 14

by DAVID AND MARLENE (TURNER) JEROME, Swaziland, Africa, a girl, Emmalyn Joy, Sept. 17

by REV. EDWARD AND NINA (TAYLOR) TRUSTY, Chickasha, Okla., a girl, Dacia Ann, Oct. 3

## MARRIAGES

PEGGY ALIENE FRENCH and TIMOTHY L. BARBER at Cincinnati, July 9

FLORENCE K. AUSTIN and REV. DONALD A. PRESCOTT at Red Deer, Alberta, Canada, Oct. 13

DONNA E. SHENK and DANIEL V. THOMPSON at Nampa, Ida., Oct. 21

MARY JO WILLCOX and STEVEN LYNN SMITH at Nampa, Ida., Oct. 29

CHRISTINA M. BAILES and HAL N. SUTTON at Kansas City, Kans., Nov. 19

MARY ESTHER OATES and ROBERT HAROLD FEY at Macungie, Pa., Nov. 25

LINDA NORINE PATTERSON and JAMES GALEN WILCOX at Kansas City, Mo., Nov. 26

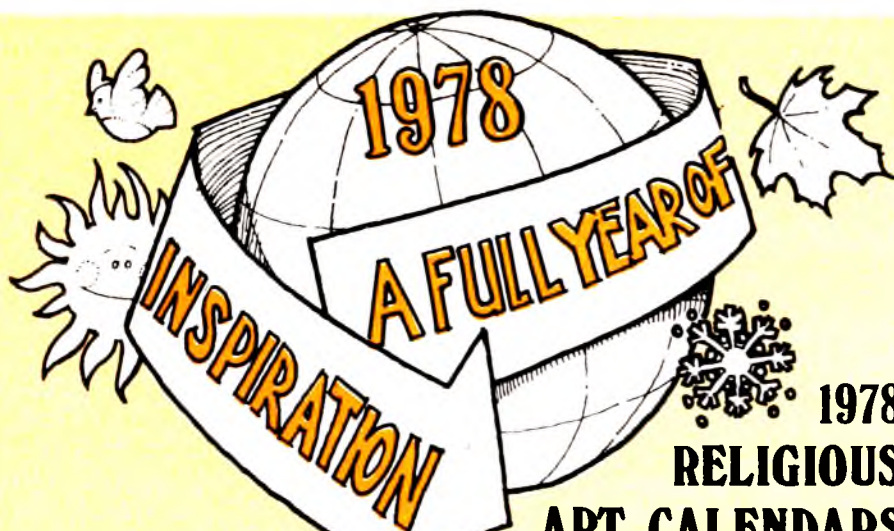
## ANNIVERSARIES

MR. AND MRS. E. A. RAWLINGS, Yukon, Okla., were honored November 25 with a reception marking their 50th wedding anniversary. The reception was in the Peniel Room, Bethany Nazarene College, and was given by the couple's children, Miss Ruth Rawlings, Howell, Mich., and Dr. and Mrs. Elden E. Rawlings, Fort Worth, Tex. The Rawlingses have two grandchildren, Mark Rawlings, a student at Wichita State University, and Mike Rawlings, a news editor at WFAA-AM, Dallas. Both are retired ministers in the Church of the Nazarene, which they served for 27 years. They pastored congregations at Garber, Okla.; Hennessey, Okla.; Richland, Okla.; Waurika, Okla.; Grassland, Tex.; and Olton, Tex.

## DIRECTORIES

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

**General Superintendents Emeritus and Retired.** D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, AZ 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, CO 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106.



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Pictured are the recent ordinands and leaders at the Dallas District Assembly. (L. to r.) are: Dr. and Mrs. George Coulter, general superintendent; Rev. and Mrs. Jerry Hollowell; Rev. and Mrs. Cyeil Adrian; and Dr. and Mrs. W. M. Lynch, district superintendent.



Swaziland South District experienced its first ordination service. Pictured (l. to r.) are General Superintendent Eugene L. Stowe; Rev. Gideon Mnisi, ordinand, and Mrs. Mnisi; and Rev. S. E. Dlamini, district leader of Swaziland South Pioneer District.



Pictured are Dr. and Mrs. William M. Greathouse standing beside the presidential portrait which now hangs in the foyer of Broadhurst Library at Nazarene Theological Seminary. Dr. Greathouse recently spoke in chapel at NTS, during which time the portrait was unveiled. The Greathouses were honored at a brief reception following chapel.



Rev. Juan Madrid, district superintendent of the Western Latin American District, is shown with young people who

attended the 1977 district camp.





Elgin Purdy, second-generation Nazarene and second-generation Nazarene Publishing House employee who completed 25 years of service, November 3, 1977, was given a gold watch by M. A. (Bud) Lunn, manager. Deep appreciation was expressed to Elgin for his loyalty to God and the church through service at NPH in the Art-Layout Department.



Cecil Smith was all smiles when he received his 25-year service watch. Cecil admitted that ever since he started, he has looked forward to completing 25 years of work in the bindery section of the Nazarene Publishing House. The NPH 25-year service club now totals 49. Twenty-two of these are retired and 27 are still actively employed.



Malcolm Dawson, assistant district treasurer of the British Isles South District, has an interest in printing and made an extensive tour of the Publishing House while he was in Kansas City for a short visit.

### KETCHUM ELECTED EDITORIAL DIRECTOR, DEPARTMENT OF YOUTH MINISTRIES

Mel McCullough, executive director of the Department of Youth Ministries, recently announced the election of a new editorial director for the department. Dan Ketchum assumed the assignment on November 1, 1977. His responsibilities will include the supervision and promotion of all Youth Department publications, the editing of *SOURCE: Resourcing NYI Leaders*, and office management.



The position was vacated by J. Paul Turner, who accepted a new post in the Department of Adult Ministries.

A graduate of Northwest Nazarene College and Nazarene Theological Seminary, Ketchum served in youth assignments at Nampa, Ida., Fairview and Shawnee, Kans.

Ketchum has served the Youth Department for more than three years as Director of Youth Ministries, *Bread* editor, *TYPS* editor, and Teen Bible Quiz coordinator. He will continue to edit *Bread* and coordinate Quizzing until another editor has been appointed.

Dan and his wife, Carol, and their son, Ryan, will continue their residence in Kansas City. □

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#### EASTER CANTATA CAN IT BE?

By Larry Mayfield in contemporary style. Solos, narrative, dramatic choral speech, and personal testimonies depict the predicament of humanity and point to the risen Christ as our Solution. Accompaniment tape and service folder also available. Performance time, approximately 55 minutes.

MB-387 Choral Book \$2.95  
L-7120 Stereo Album \$5.98  
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#### EASTER SERVICE ALL FOR JESUS

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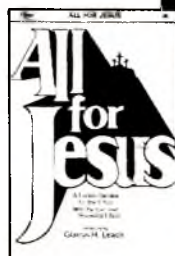
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# Between Stitches

**E**VANGELISM was hardly on my mind those wintry Tuesday evenings as seven of us met around our instructor's dining room table learning needlework stitches. As we worked we began to reveal ourselves to one another through bits of conversation. The families of some were grown, one was separated from her husband, two of us had young children at home. Linda matter-of-factly announced that Tuesday was "mental health night" for her as it was her only opportunity to escape from the clamor of three preschoolers. She looked weary; young, but weary. Her talent as a textile artist was obvious. She brought to class some of the best ideas and creations.

One evening somewhere between split stitch and herringbone, the group chanced upon a topic I no longer recall. I'd just been devouring title after title of Paul Tournier's writings: *The Meaning of Persons*, *The Healing of Persons*, *Guilt and Grace*, *The Adventure of Living*, and mentioned that he addressed the problem with his unique blend of philosophy, theology, and medical training.

"How do you spell that author's name?"

Linda asked. She wrote it among her class notes. The next week she mentioned that she'd been unable to locate the title from which I'd quoted but she had found another Tournier book and thought "he had some good points."

The course ended, but Linda's and my friendship did not. One day I kept her three children so she could have some time to herself. When she picked them up at the end of the afternoon, she casually stated, "You know, you are responsible for my joining a church." She went on to say that one paragraph in "that book you recommended" had transformed her life, resulted in her conversion. She had, as a result, sought out a church, taken a basic beliefs class and joined that fellowship.

Months later she said, "You didn't know me much before, but my friends from Madison [previous home] asked when we visited, 'What's the difference, Linda? You have really changed.'" She added, "You would never believe what a difference the church has made in my life."

I praise the Lord for "that difference." Some plant, others water; God gives the increase. □

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

## CRABTREE IS NAMED ASSISTANT TO THE PRESIDENT AT NTS

Dr. Robert Crabtree, NTS librarian and director of financial affairs, has accepted the newly created position of assistant to the president in finance and public relations. He will be responsible for all business functions of the seminary, including accounting, budgetary control, and office procedures. In related responsibility he will assist in public relations, recruitment, and as alumni liaison.

The new position was created following recommendations made by consultants Ray Richards and David Minnix of Bethany Nazarene College in 1977.

Dr. Crabtree is an alumnus of Olivet Nazarene College. He graduated from Nazarene Theological Seminary in 1959. He received both the M.A. and Ph.D. degrees from the University of Missouri at Kansas City. He has served NTS as librarian since 1959, and in 1970 work in financial affairs was added to his responsibilities.

Pending selection of a new librarian, Dr. Crabtree will continue to supervise library work at NTS. □

—NCN



Price, Otto Theel, Dick Willis, Ed Baker, Leo Collar, Larry Duskocil, Dale Foster, E. H. Land, E. J. Milby, Bob Pelham, E. H. (Bob) Steenbergen, Elmer Trimble, and John Wordsworth.

Other members invited but unable to attend due to last-minute emergencies were: George Almgren, Charles Blake, Jerry Caven, Willard Friesen, Gerald Oliver, and Taylor Pearson.

Though the purpose of the meeting did not include immediate fundraising, Skiles reports "things got a little out of hand. Those laymen insisted on taking the first offering then and there. The result was \$82,000. It was thrilling—not just the money—but the spirit of the group. I have never felt more trust, optimism, and faith."

All of the general superintendents attended, with the exception of Dr. Charles Strickland who was at home with a cold. General Superintendent Dr. Orville W. Jenkins, who presided, said, "We were delighted with the splendid attendance and the wonderful response and reaction of these laymen to what we feel can be an effective ministry for the church."

The necessary official considerations and decisions are the responsibility of the General Board, with implementation through the Department of Communications. Proposals are being readied for those meetings, January 16-18, 1978. □

—NCN

## 20/20 VISION COMMITTEE DISCUSSES TELEVISION MINISTRY

A major step was taken toward the launching of broadcast television ministry by the Church of the Nazarene in a meeting of laymen invited by the Board of General Superintendents on December 10.

The group, called "20/20 Vision," met to discuss informally the developing options which include a weekly television series, plus periodic specials and numerous commercial-length messages.

Paul Skiles, director of Nazarene Communications, reports "extremely valuable and creative input on all major issues, plus a spontaneous and overwhelming reassurance that the church is ready to support such a move, and that Nazarene laymen would willingly assume unprecedented responsibility."

The first meeting of "20/20 Vision" was composed of committed laymen with proven professional skills in areas of organization, management, promotion, marketing, and finance. The possibility of perpetuating and expanding the "20/20 Vision" concept is under consideration. Present for the meeting were: Dan Armstrong, Don Cain, Don Cork, Jim Emmert, Ralph Fox, Vernon Lunn, Thane Minor, Neel

## DR. SHELBURNE BROWN UNDERGOES SURGERY

Dr. Shelburne Brown, president of Point Loma College, San Diego, underwent surgery November 30 at University Hospital. A series of tests two weeks previous had revealed a tumor on the optic nerve, which surgeons were unable to remove.

Radiation treatments for the tumor, which later pathology reports show is malignant, have begun and are anticipated to continue about six weeks.

Dr. Brown was discharged from the hospital December 5. He will continue treatment as an outpatient while remaining at home.

Galen Olsen, director of development at the college, reports that "the president is alert and actively participating in the administrative function of his office through a system of round-robin cassette tapes. By this means he is able to keep abreast of campus activities and respond when it is convenient for him. He is facing his medical problem with a vigorous and unflinching faith."



In a later telephone call the college reported that Dr. Brown is able to spend an hour each day in his office. He has limited vision but was able to play nine holes of golf.

He is appreciative of the great volume of prayer support he has received. □

—NCN

## DR. JAMES DOBSON, SR. DIES SUDDENLY

Dr. James Dobson, Sr., 66, faculty member in the art department of Mid-America Nazarene College, Olathe, Kans., died of a heart attack December 4. He was stricken suddenly while visiting at the home of his nephew, Lee McGraw.

Dr. Dobson was an ordained elder and spent 20 years in pastoral and evangelistic work in the Church of the Nazarene. He served on the faculty at Pasadena College for 10 years. The Dobsons moved to Olathe in 1971.

Funeral services were December 7 in College Church, Olathe, Kans. He is survived by his wife, Myrtle; and a son, Dr. James Dobson, Jr., noted physician and author, Arcadia, Calif. □

—NCN



## OSCAR REED ELECTED PROFESSOR OF PREACHING AT NTS

Dr. Oscar Reed has been named professor of preaching at Nazarene Theological Seminary, effective September, 1978, by vote of the Board of Trustees. He has the enthusiastic endorsement of the faculty and administration. He will fill the vacancy created by the death of Dr. James McGraw, who held the post of professor of preaching and pastoral ministry for 25 years.

Dr. Reed is at present professor of philosophy of religion and Christian ethics at the seminary. Prior to this he served as professor at Bethany Nazarene College. He has pastored Nazarene churches for 15 years.

Dr. Stephen W. Nease, president of NTS, said, "Dr. Oscar Reed brings a rich and varied background to this vital responsibility. He is concerned to point seminarians to sound biblical preaching, done in a warmhearted spirit. His father, Dr. L. A. Reed, served as the first professor of preaching at Nazarene Theological Seminary from 1945 to 1953." □

—NCN



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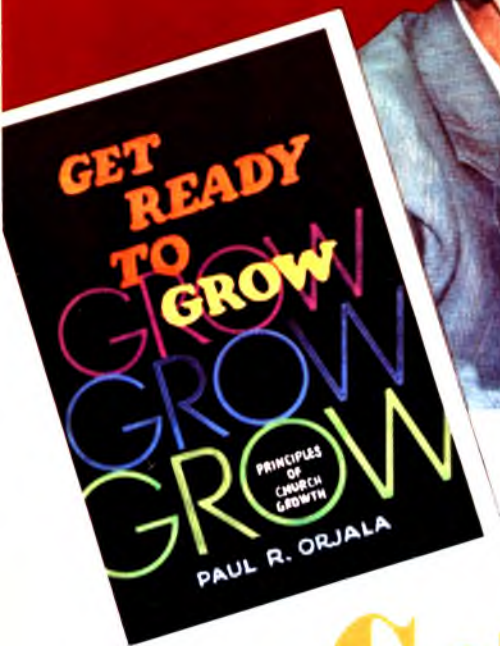
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*Dr. Hurn and Dr. Wolf discuss manuscript with author Dr. Orjala*



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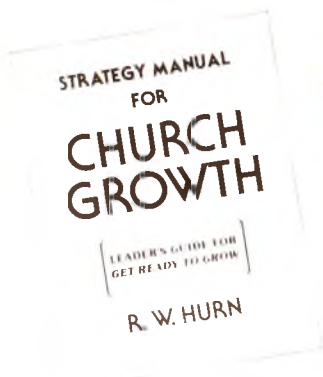
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